

THE VAJRABHAIKAVA TANTRAS

Tibetan & Mongolian Texts with Introduction,
Translation and Notes

By Bulcsu Siklós, BA.

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ABSTRACT

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-yoga-tantra 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 non-rationalist - 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 reappraisal 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 commentaries preserved in the Tanjur.

C) The third part contains editions of the Tibetan versions of these five texts and editions of the available canonical Mongolian translations of the three primary texts.

D) The study concludes with a three part bibliography, a Tibetan- Sanskrit- Mongolian- English glossary, a Mongolian-Tibetan glossary, an index and an appendix presenting a short Tibetan text detailing how the Vajrabhairava-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 substances.
- 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 śa ṣa sa ha kṣa.
- p389/390 pages reversed.
- p407 for how to read read how to recite.

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LIST OF ABBREVIATIONS

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.
Kp.	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.	Mahāvvyutpatti.
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 (1-4: 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.

NOTE ON TRANSCRIPTIONS AND ITALICIZATION

1. Transcriptions :

Tibetan is transcribed as usual, with g.y for ཀཡ; n.y is used for རྩ to distinguish from རྩ.

Mongolian is transcribed as usual, except for the following :

1. c and j are used instead of the unnecessary č and ž.
2. The blockprinted Kanjur translations show evidence of great care in transcribing 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 transcribed 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  while the manuscript M has .

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 p.17). 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 likewise 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 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 post-Newtonian 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 20th. 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 self-correcting. Science is falsifiable. Now whether or not science is any of these things, it seems completely unjustifiable to demarcate between science and non-science 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 successful, 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 "two-realm" 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 : 22-27). 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 scientific 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 ad 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 noncommittal 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 (=non-Western) 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. Nirvāṇa 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 (Mādhyamika 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 ḍākas and ḍākinīs) 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 Old 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' (nirmāṇakāya; 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 maṇḍala, 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 maṇḍala) is known as deity yoga (devayoga; lha'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 maṇḍala). 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, Mādhyamika modes of thinking are best left behind in favour of Yogācāra approaches, though the practice of meditation on emptiness is included in the practice of deity yoga itself. The mental construction of the maṇḍala 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 mahāyāna 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 maṇḍala) 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 Mañjuśrī who

converted to Buddhism the ancient Indian god of death and the underworld, Yama, and bound him by oath to the protection of Buddhism.

NOTES

[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 outside 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 (=non-scientific) 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/non-rationalist 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 wildlife.

[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.Kekulé 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 translucent 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 gzhas 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 Tārā (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 maṇḍala. All yogic meditation characterized primarily by the continued presence of this subject-object distinction ('I in the centre of the maṇḍala' 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 (saṃpannakrama; 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...
(ruvāti bhīmó vṛśabhás taviśyáyā śṛṅge śísāno háriṇī
vicakṣanáḥ, 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 mahiṣa ("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 ḍākinīs 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 (non-local) scheme of things.

There is however a simple reason why the

bodhisattva Mañjuśrī as Vajrabhairava has a "buffalo" head. Mañjuśrī adopted as his manifested form (nirmāṇakāya; 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 mahiṣa which needs clarifying.

ii. The cultic background

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 aggressive 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 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" (mahiṣa) and Yama it is necessary to look at the Indian background to cattle worship in more detail.

iii. Indian backgrounds

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 lexicographical 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 general 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 Indo-Iranian 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 mahiṣa (=B.bubalis) cult borrowed from the Harappans or a similar Indus valley group. The later Aryans were likewise influenced and borrowed this mahiṣa (=B.bubalis) cult from their Harappan or Harappan-influenced 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 Durgā) seems to be sufficient reason for associating this animal with Yama.

This interpretation is hampered by one small nominal straightjacket : the equation of Sanskrit mahiṣa (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 mahiṣa/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 mahiṣa, 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 mahiṣa 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 Indo-Iranians 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 established 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 Indo-Iranians 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 Vājasaneyi 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 short-horned, 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 Hildebeitel 1980 : 189n-190n for a bibliography). Mahiṣa 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-Bufferalo 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 Indo-Iranians 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 rakṣa'i mgo g.yag, now bound by oath to protect the borders of Buddhist Tibet. There are Yak-headed sa bdag and Yak-headed sri (both categories of local deity; cf. Nebesky-Wojkowitz 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 Old 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-extirpation in the second half of the 19th. 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. p. 130) and the composite sacred plant tenatsali among the Zuni. Turning northwards we find similar roles for the Elk, 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).

NOTES

[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 uṣtra 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 (Bökönyi 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 pseudo-Aurochsen 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 Elk 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.bonassus), 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 Yamī or Yamunā, 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 mamāra prathamó mártyanāṃ yáḥ preyāya 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 (Mṛtyu) 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 Old 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 Bó Cúailgne; trs. by O'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 Olerud 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 Hildebeitel (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 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.4\ 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 BC 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 ἰχθῦς '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 4th. 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 preceding 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?

ii. Dharmarāja

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 Dharmarāja, 'King of Dharma' (Tib. chos kyi rgyal po; Mon. nom-un qayan). The Amarakoṣa (svarga-varga 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) Yamāntaka (the 'Ender of Yama' [8]), the generalized title of the Mañjuśrī emanation which converted him.

The three forms of Dharmarāja are known as the Outer, Inner and Secret Forms (see fig.1a, and also the detailed descriptions in Nebesky-Wojkowitz 1975 : 82ff). The Outer Form (bāhya-sādhana; phyi sgrub) is blue, naked, buffalo-headed, and stands on a mahiṣa 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-sādhana; nang sgrub) is blue, rākṣasa-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 (kleṣa) which are in the mind [10]



a).

१३ महासिद्ध ललितवज्र



b).

Fig 1a). The Three Forms of Dharmarāja. From left to right : Outer, Inner and Secret forms (p67).

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 Yamāntaka, and equivalences can be set up as follows :

Outer Dharmarāja - Vajrabhairava

Inner Dharmarāja - Kṛṣṇayamāri

Secret Dharmarāja - Raktayamāri

To decide whether the situation really is this simple will need analyses of the texts connected with the deities Black Yamāri (Kṛṣṇayamāri) 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, six-armed 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 dākinīs (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 (non-Buddhist) deity Yama. Those fragments we do have are however enough, the dākinīs have assured us.

It is possible for certain adepts (siddhas) to obtain such teachings and the required initiations from the dākinīs. 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 Tāranātha (b.1575) records the history of the revealer of the Yamāntaka tantras, the acarya Lalitavajra (fig.1b.). Lalitavajra, a noted paṇḍita from the monastery of Nālanda whose tutelary deity (Skt. iṣṭadevatā) was Mañjuśrī, noticed a reference to Yamāntaka (as Vajrabhairava) in a tantra connected with Mañjuśrī. This was possibly the Mañjuśrī-mūla-kalpa, usually regarded as a very early Buddhist tantra (ie. nearer 500 than 1000AC). In this tantra we read, in a description of the bodhisattva Mañjuśrī :

'[Mañjuśrī] is quite splendid, entirely surrounded by a ring of flames, seated in the lotus posture, as he glances at Yamāntaka, the Lord of Wrath, while facing the

main entrance of the maṇḍala 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 Mañjuśrī for twenty years before receiving a vision of the deity who told him to visit the land of Uḍḍiyāṇa and retrieve the tantras of Yamāntaka. Uḍḍiyāṇa (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 Uḍḍiyāṇa 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 Vajrayoginī. He received the vision of Vajra-vetala who conferred on him the consecration (abhiṣeka) of the Yamāri-maṇḍala. 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 Dharma-treasury of Uḍḍiyāṇa the Yamāri and other tantras for the welfare of all future living beings. The dākinīs 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 Yamāri who is the Body, Speech and Mind of All Tathāgatas, the 3 Section, the 7 Section and many other fragmentary dhāranīs and longer kalpa-kramas. He extensively propagated these in Jambudvīpa' (translation based on Chattopadhyaya 1980 : 242-3).

The lineages as listed for the various texts by Jaya Paṇḍita (Thob yig, glegs bam 4, f.257v-258r) indicate that the Vajramahabhairava Tantra is the primary text of the cycle transmitted by Jñānaḍākinī 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 Paṇḍita, were directly transmitted from Vajrabhairava to Lalitavajra. In related cycles Lalitavajra is also the revealer of the 18 Chapter Tantra of Black Yamāri, Body Speech and Mind of All Tathagatas, receiving this from Vajradhāra via Jñānaḍākinī, but in the lineage of the Tantra called the Wheel of the Wrathful Black Yamāri he is shown as receiving the tantra from the yogins Jñānaśrī and Dipadhiya, while he does not figure at all in the lineage of the 16 section Red Yamāri Tantra. This leaves only the 22 section Red Yamāri Tantra (=Śrīmad-raktayamāri-tantrarāja) concerning which Jaya paṇḍita 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).



b). 'jigs

gsang

bde

Fig 2a). The deities Kṛṣṇayamāri (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 Yamāntaka in different forms. Amongst the Dragon Bka' brgyud and the Rnying ma pas Yamāntaka appears as the Black Poison-faced One (Dug gdong nag po), also called Quicksilver (Khro chu), while the Kar ma bka' brgyud cultivate Yamāntaka 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 Yamāris, 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 1.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. Guhyasamāja (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 sādhanas ('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 Dharmarāja 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 Hayagrīva (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 Tüsiyetü 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 Yamāntaka dhāraṇi 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 Yamāntaka) 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-dhāraṇi) 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 Mañjuśrī and Manchu (the Bodhisattva of wisdom and the wisest nation in the Empire) was no accident. Mañjuśrī 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 Mañjuśrī should have been pressed into Imperial service. The sixth hall of the great Yung-ho-kung (Palace of Harmony 雍和宮) 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 sūme). 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, cf. Lessing 1956 : 140).

Though the continuity of Tibetan and Mongolian monastic and yogic life has been severely disrupted in the 20th century, the lineages of the Anuttara-yoga-tantras 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 Kālacakra) 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 Yamī were twins, but it has been argued that Yama/Yamī is better thought of as an androgyne, cf. Guntert 1923 : 337. It seems to make little difference but the twin interpretation is preferable. Of Yamī we hear very little in a Buddhist tantric context, but in the Vedic context, especially in the context of the avabhṛta bath (the vedic sacrificial and expiatory bath) Yamī is associated with the river Yamunā, bathing in which releases one from Yama's power ensuring rebirth outside Yama's realm.

[2] In addition to the mahiṣa, Yama is also associated with a black barren cow (equated with the anustaraṇī cow slaughtered at funeral ceremonies) which in turn has a counterpart in the barren cow offered to Varuṇa at the conclusion of the soma sacrifice. There is a definite link between Yama and Varuṇa, both of whom appear together before the dead in the next world. The sacrificial animal associated with Varuṇa 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 Dharmarājas '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 Brahmā, Indra, Viṣṇu, Śiva, Kubera, Nairṛti 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 Dharmarāja 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 Yamāri.

[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 Yamīs (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 Nebesky-Wojkowitz, op.cit.83ff.

[10] The relevant material from Jaya Paṇḍita'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. Śiva also appears in the form of a wrathful mahiṣa 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 ḍākinīs 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 committed 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 ḍākinīs 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 Uḍḍiyāna. 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 TWO

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 14th. century. These four categories are 1. Kriya-tantra (Action Tantra); 2. Cārya-tantra (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 self-generation 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 Guhyasamāja (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 Yamāntaka (Red Yamāri and Black Yamāri) 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 p90-1).

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

1st. Section : The Maṇḍala. This section explains not so much the appearance of the actual maṇḍala (the residence of Vajrabhairava) as the appearance of the

maṇḍala painted by the practitioner on the prescribed cloth. The painted (or colour-powder) maṇḍala is thus a map of the divine residence. The revelation of this painted maṇḍala (generated as the real maṇḍala) 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 maṇḍala 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 described 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 Vāgīśvara ('Lord of Speech'= Mañjughoṣa). 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 1a), 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. p100and132n).

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 Śrī-Vajrabhairava-tantrarāja-trikalpa, and this is a blockprint from the Dge lugs pa stronghold of Urga (Yeke Kūriye) 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 Śrī-Kṛsnayamāri-tantrarāja-trikalpa and thereby associated with the deity Black Yamāri 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 master-disciple 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 Akṣobhya 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., p123) - 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 sādhanas 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. p139f), 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 non-Buddhist 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 unintelligible

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 Mādhyamika or Yogācāra. 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 Mahāyāna philosophy.' From their point of view the texts are, in the main, self-explanatory, and it was for such yogins that the dākinīs 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 initiation 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 p117:

'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 Yamāris) there are several extensive histories needing careful analysis (those of 'Jam dbyangs bshad pa and Tāranātha, 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.

iii. Future Studies

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 Yamāri and Black Yamāri as preserved in the Kanjur (Bibliography 1a) and the relationships of these texts to each other and to the Vajrabhairava tantras.

2. The Tenjur commentaries of the Vajrabhairava and Yamāri 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 Yamāntaka 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 Kālacakra 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 dhāraṇī ("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 (śrī-vajra-bhairava-vidāraṇa-tantrarāja) 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-bhairavas' rather than 'The Vajrabhairava-destroyer Tantra-king'.

Part 2

I. THE VAJRAMAHABHAIRAVA TANTRA

(134y) I prostrate to the glorious Vajramahabhairava, the great Lord of Wrath.

[1. Section 1 : The Maṇḍala]

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 eye-ointment, 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 maṇḍala [6] in the cemetery or elsewhere while in the yoga of the exalted Buffalo-headed One. The maṇḍala 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 single-pointed 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 khatvāṅga, 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 three-pointed 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 entered 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 maṇḍala. 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 knowledge-holder 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 mandala from the yoga-tantra of the cycle of the glorious Vajramahabhairava, the highest manifestation of Mañjuśrī.

[ii. Section 2 : Accomplishing 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 sixteen-section 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 HŪMs. In the corners the syllable PHAṬ 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 afflicted 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 (136v), 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 die 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 brāhmin and a caṇḍala 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 (138v) 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-eaten 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 mahāyāna 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 Mañjuśrī.

[iii. Section 3 : Putting the Mantras Together]

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 (139v) 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 is. 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 wise utter these twice.

This is the root mantra [62] of the Buffalo-headed One, the wheel of the tantra of Mahabhairava known as Mañjuśrī. 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 (140r) 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 Mañjuśrī, 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 (140v) by reciting the mantra of intrinsic purity [66].

One thinks of the smoke-coloured wind mandala arisen from the syllable YAṂ 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 Mañjuśrī [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 tathāgatas, bodhisattvas, wisdom-goddesses and wrathful ones who reside in the ten directions. One thinks that they come and enter the sun mandala. As a result Mañjuśrī and the tathāgatas 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 HŪṂ endowed with five rays of light. From that HŪṂ 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, Brahmā, Maheśvara, Viṣṇu, the yakṣas and so on. The top of his head with bared teeth [78] is ornamented with frightful skulls, and he is very terrible, roaring "phem", 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 khaṭvāṅga [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 three-pointed 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 jet-black, 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 smoke-coloured 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 Mañjuśrī, 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 Mañjuśrī'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 single-pointed spear, a pestle, a small knife, a single-pointed vajra, an axe, a lance, an arrow, a hook, a staff, a khatvāṅga, 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 three-pointed 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 khatvāngas, 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 Mañjuśrī.

[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 ten-syllable 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 maṇḍala 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 maṇḍala 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 bālaśā 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.

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.

This is the sixth great section, on the rites of burnt offering, from the yoga-tantra of Vajrabhairava, the highest manifestation of Mañjuśrī.

[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 single-pointed 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 PHAṬs. 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 YAṀ on his two legs. Above those in the secret place he should think of a triangular red fire mandala blessed with a RAṀ. 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 PAṀ 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 Mañjuśrī red in colour holding a hook and noose in his hands. He should think that Mañjuśrī binds the victim's heart and throat [160] and summons him, and then causes him to enter the body of Mañjuśrī. 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 dākinīs. 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 tathāgatas, 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 Mañjuśrī.

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 Mañjuśrī-tantra.

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.

NOTES

i. Section 1

[1] Here (as in the other tantras of this cycle) we do not have the standard opening evam maya śrutam, 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 dākinīs (cf. the comments on p.207). 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' (Sonaśrī 148v1).

[3] Lalitavajra (2 : 110v6) says that these 'mothers' (mātr; ma mo) are seven in number. The names of these goddesses have been given in a general Indian context as Brahmī, Maheśvarī, Kaumarī, Vaiṣṇavī, Vārahī/Indrānī and Camuṇḍa (MMW 807).

[4] These places are not arbitrarily chosen, and similar lists are found in other tantras. The (Hindu) Yogini-tantra lists an empty house, a riverbank, a mountain, a crossroads, under a Bel tree, cemetery, lonely place, a Śiva-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; dnegos 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 (bhūtas, vetalas, piśācas, yakṣas, yakṣis, nāgas) 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' (rasāyana; bcud len) is a type of alchemy involving the extraction of the essences of various things (meditation, plants or minerals).

[6] The maṇḍala described here is identical to the so-called nine or seventeen-fold maṇḍala of 'Od byung of Skyo (Skyo lugs rdo rje 'jigs byed lha bcu bdun gyi dkyil 'khor). For Skyo lo tsa ba 'Od zer byung nas see the Blue Annals (Roerich 1949 : 1087). This maṇḍala is illustrated in plate 2 . There are other maṇḍalas of Vajrabhairava illustrated in the Ngor collection (Bsod rnam 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 maṇḍala 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 'khor (Mal Tradition Vajrabhairava maṇḍala with 8 vetalas and 32 mudras).

No.55 : Rwa lugs rdo rje 'jigs byed lha bcu gsum gyi dkyil 'khor (Rwa Tradition Vajrabhairava maṇḍala with 13 deities).

No.57 : Zhang lugs rdo rje 'jigs byed lha bzhi bcu zhe dgu'i dkyil 'khor (Zhang Tradition Vajrabhairava maṇḍala 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 maṇḍala with 32 mudras).

No.59 : Dge lugs rdo rje 'jigs byed gtso rkyang gi dkyil 'khor (Dge Tradition Vajrabhairava maṇḍala).

[7] 'It is foursquare because it is unequalled' (Sonaśrī 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)' (Sonaśrī 148v4).

[9] The four tympana are the 'four meditative states' (dhyāna; bsam gtan) (Sonaśrī 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' (Sonaśrī 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' (Sonaśrī 148v6).

[12] Mtshan ma'i phyag rgya, translated here as 'mudra-symbols' 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' (Sonaśrī 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 (kāka) 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. sārasa; Hindi sarus) MMW's 'swan' (p.1209) is impossible (despite Mongol gun 'Whooper Swan' Olor cygnus, a bird found no further south) as swans are not found in India. Sārasa is the much loved Sarus Crane Grus antigone. Khyim bya "domestic fowl" 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. sārika) 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' (Sonaśrī 148r3). These two concepts are synonyms in this text according to Sonaśrī.

[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 dissent. 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 : I.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'.

NOTES

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 śumbha (TSD 2382), which, if not indicating the name of an asura slain by Durgā (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 (viṣa in Sanskrit) tends to refer to snake venom. We find phrases like viṣamantra 'spell to counter snake-bite', viṣabhṛt 'venomous; snake' (MMW 996).

[28] Ske tshe (rājikā) 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 : 134ff. 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 Śiva and hence used by Śiva 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 (p102). 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; kākola) and the House Crow (bya rog; kāka) 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 Rāmāyana (Mani 1975 : 366) which tells of the time a king

performed a Maheśvara 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 choosing 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 pitṛs (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 hrafnaguð 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 goði) 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 RAṂ' (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,UT) have spel 'increase' (= vrđh). 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 (kīla), 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 Vṛtra. 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 kīla see Mayer, forthcoming.

[38] The image.

[39] Rte'u lo means 'colt' or 'foal' (when it is equivalent to kiśora), 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 p182.

[40] This sentence depends on the precise meaning of the expression rjes su bzung ba. This is interpreted here as *anugrāha '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 caṇḍala ('outcast') elsewhere in the texts (eg. p10).

[44] 'The Great God' (mahadeva; lha chen po) is a name of Śiva /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 (nirmānakāya; sprul sku), most likely Mañjuśrī 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' (Nadlearn 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 cemetery-cloth, 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 mahātapana (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	4th	5th	6th	7th
ka	ca	ṭa	ta	pa	ya	śa
kha	cha	ṭha	tha	pha	ra	ṣa
ga	ja	ḍa	da	ba	la	sa
gha	jha	ḍha	dha	bha	va	ha
ṅa	ṅa	ṇa	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
a ā i ī u ū r ṛ ḷ ḻ e ai o au ṁ ḥ

[59] YAṂ.

[60] RAṂ.

[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 HŪṂ, and here A's reading thog mar supports this. This mantra closes with the syllables HŪṂ and PHAṬ in versions in the other texts of this cycle (Three Section Tantra p187) as well as in the standard sādhanas (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 OṂ since this is the opening syllable of the mantra according to the other texts and to the sādhanas. The 'highest powerful one' (mchog gi dbang phyug) is the bindu (°).

[62] Vajrasiddha provides the following equivalences (not all clear) for the 15 syllables which make up this root mantra. 'The syllable YA becomes hate, KṢE 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 Cārcikā, the sow is the syllable SA [=Vajravārahī], for DO there is Sarasvatī, RU has the self-nature of Gaurī and NA YO is the self-nature of ra [?the goat]' (158v3-5).

[63] $\bar{A}\dot{H}$.

[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).

NOTES

iv. Section 4

[65] 'Accomplishment' is the translation chosen for sgrub thabs (sādhana), the process whereby the yoga of the deity (meditative union with the deity) is performed.

[66] The mantra of intrinsic purity is SVABHAVA ŚUDDHA SARVA DHARMA SVABHAVA SUDDHO'HAM, translateable as 'Intrinsically pure are all dharmas, intrinsically pure am I'.

[67] A.

[68] Vajrasiddha says that 'the Mañjuśrī 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 DHIḤ is yellow'(Vajrasiddha 159v4).

[70] Version A clarifies the location as de'i snying khar 'at [Mañjuśrī's] heart'.

[71] The solar disc (sun maṇḍala; nyi ma'i dkyil 'khor) at the heart is the source for the lights which emanate in order to generate the pledge being (samāyasattva; 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 HŪḤ, 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 maṇḍala' (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-com^mitally) naran-u mandal kemen sedkigdeküi with the sun maṇḍala 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; tarjanī) 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 160r8-160v1).
- [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 (smṛti)' (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; doṣa) 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 160v4).
- [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 khaṭvāṅga is the self-nature of the mind of enlightenment (byang chub kyi sems; bodhicitta)' (Vajrasiddha 160v5). The khaṭvāṅga 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 160v8). Intestines are regarded as a motif particularly connected with the cycle of Guhyasamāja.

[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, p143).

[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. p124n5) (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; aṣṭa īśvara) are those of body, speech, mind, miracles, free movement (=ability to go anywhere), abode, wish-fulfilling and qualities (TD 290-1). This list of birds is not entirely the same as the earlier longer one given in section 1 (p127) 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 Mañjuśrī - 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 törügšen-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), paralleling 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 (kṣetrapāla; zhing skyong) are protective deities of cemeteries. Eight such field-guardians are described for the eight cemeteries (aṣṭaśmaśāna). 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 vaṭa (Tibetan n.ya (ཨ) 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 Śiva, though other deities and sages are also connected with it - Viṣṇu was born under one, the snake-goddess Manas presides over them, the sage Mārkaṇḍeya 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).

NOTES

vi. Section 6

[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 Sarvadurgatīpariśodhana 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 RAṂ 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 val '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 affect 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, p177) 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 Dharmarāja (Chos rgyal), cf. the comments on p66.

[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 Indo-European contexts is never just a simple sweet, and is associated with soma in the vedas. Kerényi 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, cf.p) to obtain amṛta, 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] Bālaśā 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 Śravaṇa (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 maṇḍala (Lessing 1942 : 137).

[151] The editor of A was uncomfortable with this phrase and made a (too obvious and tautologous) correction to des bguḡs 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] Karpāsa 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 (upātta) 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 ksirakāṣṭha 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 madhūka (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 'Mañjuśrī hooks his heart [with the hook] and binds his neck [with the noose]' is tempting given that an almost identical meditation in Kāṇha'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 bhūtas [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 bhagavān penetrated all emanations and entered the meditative concentration called "the mirror-like" [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 Mañjuśrī 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 "HŪṂ PHAṬ"; 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 (148v) 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 dharmatā, 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.

[ii. Section 2 : Yoga]

"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 palm-leaf, 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 DHARMĀ 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 HŪṂ. He kneads together iṣṭaka-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 (149v) of killing. While in the yoga of the Buffalo-faced 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 MĀRAYA HŪM PHAṬ [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 YAMARĀJA VAJRA KILI KILI HANA HANA MĀRAYA PHAṬ [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 half-moon 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, a jackal, 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 circumambulation 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) MĀRAYA PHAṬ [41] is for killing;
 BIDVEṢAYA [42] is for separating;
 UCCHATĀYA [43] is for driving away;
 MOHAYA [44] is for making stupid;
 VĀŚAM KURU [45] is for bringing under control;
 STAMBHAYA [46] is for oppressing;
 ĀKARṢAYA JAḤ [47] is for summoning;
 Oṃ HRIḤ SVĀHĀ is for offering;
 [48] Oṃ HRIḤ ṢTRIḤ VIKRITĀNANA HŪṃ SARVA SATRUN NASAYA
 STAMBHAYA PHAṬ PHAṬ SVĀHĀ [49] is the mantra of the
 heart;
 Oṃ HRIḤ KALARUPA HŪṃ KHAṃ [50] is near the heart;
 Oṃ HRIḤ KRUMḥ BRUMḥ SRUMḥ JRUMḥ HŪṃ GA is the supreme heart;
 Oṃ HRIḤ HA | BHO MAHA KRODHA GACCHA GACCHA SMATPUJA
 PRATIGRIHNA PRASADAM DEVI MĀM KURU SVĀHĀ [51] is for

summoning the deity;

OM HŪṂ ṢṬRIḤ HAḤ is for the water for the face;

OM HŪṂ PHAṬ PHAṬ is for the water for the feet;

OM SARVA DUṢṬA SATVA DAMAKA GA GA [52] is the mantra for the perfume;

OM KUMĀRA RUPINĪ JAḤ JAḤ HŪṂ PHAṬ [53] is the mantra for offering flowers;

OM HRIḤ HAḤ HE PHAṬ is for incense;

OM KALARUPA SARVA DUṢṬA SATVA DAMAKAM MAHABHŪTAPATI IMAM BALIṂ GRIHNA GRIHNAPĀYA SVĀHĀ [54] is the mantra for the dough-offering;

OM DHIPTA LOCANA VIKRITĀNANA MAHATTATTA HASA NADĪNĀM DĪPTAYA SVĀHĀ [55] is for the lamp,

OM JAYA JAYA SUJAYA VIŚVARŪPADHĀRI GACCHA GACCHA SVASTHĀNI KRITAM TENA TATHĀGATAŚCA VISARJAYA MAMA KĀRYAM KURU SVĀHĀ [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 HŪṂ 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 HŪṂ PHAṬ -

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 (151y), a curved knife, a short spear, an axe and a blood-filled skull-cup. Above

the black buffalo face, the face of Manjuśrī 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 ĀḤ HŪḤ 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 Mañjuśrī 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 goddesses. 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 dākas and dākinīs, 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 tathāgata. 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 vermilion [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 samsāra, the hot hells and so on. When these words are shown and it is explained, the spirit-families 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 (154v) 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 Amoghapāda 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. Vāgīśvara) is Mañjuḥṣa.

[3] Kṣaya (zad (byed) 'to exhaust') is used as a technical term in Buddhist texts. In the Mahāvastu (i.52.6) we find ayuhksayāya ca karmaksayāya 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] Śiva is also known as 'the Lord of the Bhutas' ('byung po rje = *bhutabhartr(?), 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 quduγ-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 (dharmakāya). At this point in the text this process of interpenetration is linked to the 'mirror-like' samādhi 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 (svārtha; rang don) and that of others (prārtha; gzhan don); cf. TD 196. From here on the speaker is presumably the Lord of Speech Mañjuḥṣa.

[12] 'Termination' or 'growing faint' (avasāda; yid gsad byed) here seems to mean much the same as kṣaya/zad above (cf. p168n 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 nādi up which the yogin directs the 'winds' or psychic energy (prāna; 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 prāna 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 p126n.

[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 üyes-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 (1987: 85) 'three perfumes' (dri gsum; tri sugandha) is the group name for the plants 1. siṅg tsha (Cinnamomum zeylanicum); 2. sug smel (sūksmaila; Elletaria cardamomum); and 3. gan dha pa tra (=patra; Cinnamomum tamala).

[19] This is the mantra YE DHARMĀ HETU PRABHAVĀ HETUM TEṢĀM TATHĀGATO ĀHA | TEṢĀM CA YO NIRODHO EVAM VADĪ MAHĀŚRĀMANAḤ | 'Whatever dharmas arise from a cause, the tathāgata 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 (α 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] OM̐ Yama-King of dark form kill so-and-so HŪM̐ HŪM̐ PHAT̐ PHAT̐ SVĀHA.

[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 rnam the Mongol translation unaccountably has jerge kiged jerge-ber cisun-nuyud-i as if reading rim dang rim kyis khrag rnam 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 (= vā) 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 'am (= vā) 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 maṇḍala 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 PHAṬ!'

[42] 'Split!'

[43] 'Expel!'

[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 HRIḤ ṢTRIḤ distorted face HŪM trample on all enemies and destroy them PHAṬ PHAṬ SVAḤA!'

[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 SVĀHĀ.'

[52] 'OM tamer of all wicked beings GA GA'.

[53] 'OM with a youthful form JAḤ JAḤ HŪḤ PHAṬ'.

[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_<√tan (=stan)] laughter at the blazing of the nadis SVĀHĀ.'

[56] 'OM victorious, victorious, greatly victorious, possessor of the complete form, go, go, return to your own abode, by that and the tathāgatas [?] 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; dga' ba) is experienced, at the heart great joy (pramudita; rab tu dga' ba), at the navel extraordinary joy (viśeṣamudita; khyad par gyi dga' ba) and at the sex organ innate joy (sahajamudita; lhan 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; pañcāmṛta) 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 kālavēla (MMW 277), the time of Saturn at which religious actions are improper.

[62] Ie. the state of being a vajra-holder (vajradhāra).

[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 la 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 lta 'unseen' or 'not looking' is left untranslated in the Mongolian presumably on account of this ambiguity.

[70] So phag 'brick' or 'tile' (iṣṭaka) is presumably the plant Andropogon muricatus (iṣṭakapatha).

[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 : 86ff). The Mongolian translates de dag drang bar bya phyr bshad as tende üile üiledkü-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 küsel-iyer barilduyuluḡdaqui '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 self-nature 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 Dharmarāja 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 rākṣasa-demons offered RA, the spirits KṢE, 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 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".

Saying this Vajramahabhairava blessed the Dharmarāja 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 Yamāntaka.

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

OM RUDRAYA MAHEŚVARA YOGAPRAŚĀLAYA | YOGA SIDDHAM |
DADĀHI ME SVĀHĀ | HŪM HŪM HAḤ DAHA DAHA | PACA PACA
URDHVEYA HŪM PHAṬ [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.

NOTES

[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] Oṃ great lord of rudra, yoga [praśālaya] grant me the yoga-accomplishment SVĀHĀ HŪṢ HŪṢ HAṢ burn burn boil boil rise HŪṢ PHAṢ.

[3] The meaning of this mantra is very uncertain, especially given the two variants (cf. critical apparatus).

[4] The great god (mahadeva) is presumably Yamāntaka.

[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.

V. | 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 dharmakāya.

A virtuous yogin (2v) 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, (3v)

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 KṢA after that [6]. In the inner two enclosures (4r) 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 (5y) 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 (6r) 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 (7v) 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 PHAṬ (8r); for subduing, the syllable LAṀ ; for pacifying, the syllable SVA ; for increasing, the syllable OṀ ; 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 (8v) 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 HŪṀ adorn each of the four houses. When he has set them up (9r) completely and has presented the offerings and the bali offering, he 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 HŪM [20] is the mantra of vajra-force.

OM VAJRA SAMAYA TRISAMAYE MAHASAMAYE SVĀHĀ [21] is the mantra for mixing the syllables.

OM VAJRA SA-(11r)MAYA JAḤ [22] is the mantra for dismissing the wheel.

OM YAMARĀJA SADOMEYA YAME DORU ṆA YODAYA YADA YONI RAYA

KṢEYA YAKṢE YACCHA NIRAMAYA HŪṢ HŪṢ PHAṬ PHAṬ [23] - this is the root mantra, the one for all activities.

OM HRIḤ ṢTRIḤ VIKRITĀNANA HŪṢ PHAṬ [24] - this is the mantra for all activities, the one for all activities.

ŚĀNTIṢ KURU SVĀHĀ [25] is for enjoining pacification.

PUṢṬIM KURU SVĀHĀ [26] (11v) is for increasing.

VĀŚYAM KURU SVĀHĀ [27] is for controlling.

MĀRAYA PHAṬ [28] is for killing.

BHADIṢIYA PHAṬ [29] is for separating.

UCCHATĀYA PHAṬ [30] is for driving away.

STAMBHAYA HŪṢ LAṢ [31] is for suppressing.

ĀKARṢAYA JAḤ [32] is for summoning.

OM MUṆCA [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 (12v) 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 Mañjuśrī 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 knowledge-holders [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 (14r) 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 Mañjuśrī Ritual, the rite explaining the turning of the pledge-substances into medicine.

[iii. Section 3 : Subsidiary factors]

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. On 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 (17v) 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 (18r) 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 Saṅgha, 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) Mañjuśrī 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.

Maṅgalaṃ.

NOTES

i. 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 fleshs of the pledge', dam tshig gi rdzas sha lnga. These are the fleshs of humans, elephants, oxen, dogs and horses, all of which are pāśu (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. p. 177) 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 ṅa
ca cha ja jha
ṭa ṭha ḍa ḍha ṇa
ta tha

[6] These syllables are :
dha na
pa pha ba bha ma
ha śa ṣa sa kṣa.

[7] These are a ā i ī u ū ṛ ṝ ḷ ḹ e ai o au ṃ ḥ.

[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 (Sāṃkhya) or 5 (Vaiśeṣika) 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' (=one), 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 equivalent 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 *Pakṣin 'the Winged') is Śiva or Garuḍa. 'The Fierce' is Rudra. 'The Sun' is also used of Śiva, 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 Tibetan-Sanskrit Dictionary (1961 : 2270) has the single equivalent paravṛtta which is not in the Sanskrit dictionaries (Apte 1959, MMW, Edgerton 1953), unless this is a misspelling for parāvṛtta 'disappeared, averted from' or parivṛtta '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 tsaṃ, 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. Mātra, 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 tatpuruṣa 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 moon-sized 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. bhadrakāṣṭha, 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; satyādiṣṭhāna) 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 HŪM'

[21] 'OM 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. (p105).

[24] 'OM HRIḤ ṢṬRIḤ distorted face HŪM PHAṬ'.

[25] 'Perform pacification SVĀHĀ'.

[26] 'Perform increase SVĀHĀ'.

[27] 'Bring under control SVĀHĀ'.

[28] 'Kill PHAṬ!'

[29] 'Separate PHAṬ!'

[30] 'Drive away PHAṬ!'

[31] 'Trample HŪM LAM!'

[32] 'Summon JAḤ!'

[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 Mañjuśrī.

[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 (*vidyādhara; rig pa 'dzin pa) are beings of various realms. The Knowledge-holders of the Desire Realm (kāmadhātu;) are familiar with the usual siddhis (cf. p. 95) and are considered to be great masters of tantra. Tāranātha tells us that 'shortly after the spread of the Mahāyāna doctrine there were a hundred thousand vidyādharas. Most of them, like those of *Urgyan (cf. p. 71) who attained the stage of vidhyādhara, 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 (Rūpadhātu;) 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 (p189).

[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 bu'i byed pa'i 'bras bu); 4. 'ripened results'
(rnam par smin pa'i 'bras bu) 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.

NOTES

iii. Section 3

[43] In these two lines 'Moon' and 'Eye' are treated separately, while in the first chapter (p. 184) the words definitely go together. This is one of the many insoluble inconsistencies of this text.

[44] Las kyī 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 me'i); 4. of the snake of jealousy (phrag dog sbrul gyi); 5. of the thief of mistaken views (lta ngan rkun po'i); 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 (alokālabha) 'attainment of light'; 2. snang ba mched pa (alokavṛddhi) 'increase of light'; 3. de kho na'i don gyi phyogs gcig la rjes su bzhugs pa (tattvārthadeśanupraveśa) 'entry upon the single direction of the significance of thusness'; and 4. bar chad med pa'i ting nge 'dzin (anantaryyasamādhi) '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. kāṅksā, 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 mādhyaṃika 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 Kathāvatthu; 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 tathatā 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

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 Yamāri).

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 reinterpretations) - 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 extra-canonical 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 editions 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 Yamāri and Red Yamāri exist not here on earth but amongst the ḍākinīs, and this is where the archetype is stored. As the colophon tells us (p¹²³), 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 11-12th. 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 (logico-scientifically based) rationality ("there are no dākinīs", etc.), a distinction which would have been, and still is, utterly false for all practitioners of the cycle of Yamāntaka who, after all, have the dākinīs 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 omitted 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 ldan 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

la 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 maṇḍala; 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 omission 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 which relied 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.145v); mgo dang mtha' ma gnyis ldan bya for mi yi sa bon gnyis ldan 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 Ćorji'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-ü (Vmbh.172v)). The confusion between cases a) is due primarily to occasional translating of Tibetan ergative constructions using a) instrumentals unaccompanied 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 Vmbh.184v is dulaḡan-dur rasiyan-iyar tein bügeḡ 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 (dulaḡan-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 kisuyan 'shell, oyster' is used to translate Tib. nya phyis (= Skt. śukti) 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 ayuḡuluḡci 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 ḡorji's). Other examples are yasun 'bone' for Tibetan rus 'lineage' (Kp.187v) and ulaḡan bolḡan 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 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 14th. or 17th. centuries, but I personally doubt if carefully written dbu 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 qutuṅtu is not one I consider particularly 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 Tāranātha since the Rje btsun dam pa was established by the Dge lugs pa as an "orthodox" incarnation of Tāranātha 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 | śrī-vajramahabhairava-nāma-tantra||
bod skad du | dpal rdo rje 'jigs byed chen po'i rgyud
ces bya ba |

10

dpal rdo rje 'jigs byed chen po khros pa'i rgyal po
chen po la phyag 'tshal lo ||

[i. Rtog 1 : dkyil 'khor bstan pa]

15

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 ||

20

de la thog mar sngags pas yid du 'ong ba'i gnas gang
yang rung ba'i gnas la 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

25

7 vajramahabhairava---tantra : vajrabhairava-tantra-
krodha-rāja-nāma A. 8 chen po'i rgyud : kyi chen po rgyud
P, kyi rgyud SR, 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 : 'jigs 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 5
 '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 | 10
 gru bzhi pa la sgo bzhi pa ||
 [135r] rta babs bzhi yis rnam par rgyan ||
 dril bu dar gyi 'phan la sogs ||
 me tog phreng bas rnam par klubs ||
 grwa rnams dag ni thams cad dang || 15
 sgo khyud kyis ni phugs dag tu ||
 rdo rje rin chen gyis spras pa'i |
 zla ba phyed pa de bzhin no ||
 de dbus 'khor lo bri ba ni ||
 re'u mig dgu ba zlum po'o || 20
 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 25
 thod pa | lho nub tu thod tshal | nub byang du dur
 khrod kyis 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; kyis : 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; lho'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 | 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 | mda' dang | kha twam ga dang | dbyig to 5
dang | 'khor lo dang | rdo rje zhags pa la sogs pa
bri'o || nub phyogs kyi snam bu la rdo rje dang rde'u
chung dang | phub dang | gzhu dang | dril bu dang |
rlung gi ba dan la sogs pa bri'o || byang phyogs kyi
snam bu la sdigs mdzub dang | 'phan rtse gsum pa dang 10
| 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 mchog
gi dngos grub 'dod na mar khu chen po'i mar me dbul lo
|| mi dang | bong bu dang | rnga mo dang | khyi dang | 15
wa dang | ma he dang | glang po che dang | 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 20
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 25
|| dpal rdo rje 'jigs byed ma he'i gdong gi sbyor ba
la gnas pas lha 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 gcig

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 :
skyege 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. 28-
9 zhi---ba'i : dang A. 29 pa'i grogs sam : pa bzhi'am A.

pu rnam par snang mdzad kyis lus byugs te gcer 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 rnam dbul lo || phyi
 nas dngos grub dang | 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 | sems rtse gcig tu 10
 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 15
 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 20
 yang yid la 'dod pa'i dngos grub nges par bdag la
 stsol cig ces brjod na | de la the tshom med par stsol
 lo || brgya zhig la sngags pas de dag ma grub na yang
 de'i 'phra mo'i [136r] las thams cad nges par 'grub bo
 || 25

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; lo : bar bya'o A. 7 dngos grub dang---pa la :
 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 phyr 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---la : bdag la nges par A. 22 stsol cig :
 gsol gcig RP. 23 brgya zhig la : gal te A; zhig : gzhig
 R; de dag : mchog 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 ||

5

1 zhes---dpal : mchog A. 2 sbyor ba'i : rnal 'byor DU. 3
pa : pa'i P.

[ii. Rtog 2 : las thams cad grub pa]

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 5
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 la lha'i sbyor ba dang ldan pas || thog mar ni de
bya ste | de sbyor ba'i gtso bo yin pa'i phyir ro || de 10
la 'di yi las ni ji ltar gsad par 'dod pa'i sngags pas
dur khrod kyi ras la | 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 15
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 20
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 25

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---
la : '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 lo 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 5
 rtsa gnyis pa'i sngags dang ldan pa yi ge bcu pa'i sngags
 bsgrub bya'i ming dang lhan cig tu yi ge dang sngags spel
 lo || sngon du gsungs pa'i rdzas dang lhan cig tu bya rog
 gis btogs pa'i lhag ma mi gtsang ba dang | rnam par snang
 mdzad dang lhan cig tu dur khrod kyi ras la byugs te | de 10
 la sngon du gsungs pa'i cho gas 'khor lo bris te || dur
 khrod du sbas na 'chi bar 'gyur ro || shing gcig gi drung
 du sbas na bskrad par 'gyur ro || mtshan ma gcig par sbas
 na dbye bar 'gyur ro || chu'i nang du sbas na rengs par
 'gyur ro || khyim du bzhag na zhi bar 'gyur ro || phyung 15
 nas legs par bkru na grol bar 'gyur ro || gzhan yang rab
 tu sbyor ba gsungs pa gshin rje'i 'khor lo sngon gyi cho
 gas dur khrod kyi ras la bris te | dur khrod dam | lam
 bzhi mdo dang | shing gcig dang | grog mkhar dang chu
 'gram dang | mtshan ma gcig pa dang | rgyal po'i sgo dang 20
 | rnam par snang mdzad dang | rdo rje chu dang | dur
 khrod kyi sol bas bsgrub bya'i gzugs brnyan tshad sor
 brgyad pa byas la de'i snying khar 'khor lo'i sngags bcug
 ste || mi'i rus pa'i phur bus gnas lngar gdab par bya'o
 || tshigs thams cad la tsher ma rnon pos dgang bar bya'o 25
 || 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---la. 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. 4-
 27 U missing. 5 'di'i : 'di yi A. 6 bcu : btu SR. 7 A
adds bcas pa before lhan; 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 kang after sgo. 21 rje :
 rje'i A. 22 A omits tshad. 23 A omits 'khor lo'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 | shin tu ring bar mgo 5
 lhor bstan la | kha thur du phub la sba'o || khyim du
 'ongs pa dang | 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 10
 pa'i rab tu sbyor ba gsungs te | 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 15
 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 20
 '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 | de gnyis kyi 25
 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 lo'i : te'u lo 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 5
 dmigs te | 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 lo de de'i snying
 khar gong du gsungs pa'i cho gas bsgrub bya'i ming dang 10
 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 15
 bzhar la der gnas par gzung ngo | mar khu de blangs nas
 lha chen po'i rgyal mtshan gyi ras blangs la de bsregs
 pa'i bar gyi du ba'i dreg pa de dang mar khu de gcig tu
 byas la bskrad par 'dod pa de'i mchil lham la de bsku'o
 || de'i lag pa dang rkang pa gnyis la yang byugs na skad 20
 cig gis de skrod do || de nas gzhan yang rab tu sbyor ba
 gsungs pa ni dur khrod kyi ras sam | gro ga'i lo ma la
 rlung gi dkyil 'khor bya rog gi khrag dang | bya rog gi
 snyu gus bri bar bya ste | rlung gi dkyil 'khor gyi dbus
 su bsgrub bya'i ming dang spel te gtor ma za ba'i mgrin 25

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
 A; de yi : de'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; lho ru : lhor 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 : pa A; 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 la yang : la'ang R. 21 skrod : bskrod P. 22 U omits
 lo. 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
 A, 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 5
 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 gcig tu byas la | dha du ra'i shing la me rab tu 10
 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 15
 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 | de'i steng du rus pa phye mas rab tu 20
 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 25
 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; D omits de. 7 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; gci : cig R; 20 de'i : de yi A; rus pa : dug gi
 A. 21 A adds gcer 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 lo g.yam pa 'am ras la ba bla dang yung bas 5
 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 | 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 10
 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 | zhag bdun gyis brgya byin 15
 yang dbang du 'gyur na yang phra mo'i mi lta ci smos ||
 de nas yang dgug par 'dod na | de la thod pa la 'khor lo
 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 | de skad cig gis [138v] rlung gi shugs bzhin du 20
 '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
 lhan 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 25
 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 | mar me chen po dang
 rnam par snang mdzad kyis gzugs brnyan byas la | de'i
 snying khar 'khor lo bcug nas pha'i nags su song la ro 30

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 : 'gug 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 | kha lhor 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 5
 gnyis la lcags kyis tsher mas bsgrub bya'i ming dang lhan
 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 10
 bris nas sbal pa'i gsus par bcug nas | 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 kyis ras la dug
 la sogs pas bris la ro bsregs pa'i sol bas gzugs brnyan 15
 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 20
 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 | sngags dang bral ba
 dang | sngags dang rgyud la 'phya bar byed pa dang sems 25
 can la 'tshe ba 'di rnams la phan pa'i phyr 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; la 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 | 5
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 || 10
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 ldog : bzlog 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 |

5

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 ||

10

gnyis pa yi ni gsum pa la ||

yang ni dbyangs yig gnyis pa ldan ||

bdun pa yi yang gsum pa dang ||

bzhi pa yi yang gsum pa la ||

dbyangs yig bcu gsum dang ldan pa ||

15

lnga pa yi yang lnga pa la ||

dbyangs yig bcu gcig dang ldan pa ||

drug pa yi ni dang po dang ||

yang ni rlung gi sa bon sbyin ||

lnga pa yi [139v] yang lnga pa la ||

20

bcu dang gcig 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 ldan pa ||

25

gsum pa yi ni lnga pa dang ||

rlung gi sa bon de nas sbyin ||

dbyangs yig bcu gsum yang dag ldan ||

bzhi pa yi ni gsum pa dang ||

de nas rlung gi sa bon sbyin ||

30

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 : gi S; mnan : gnan P. 24 ni :
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 ldan pa ||
de nas me yi sa bon sbyin ||
rlung gi sa bon de bzhin no || 5
de nas yi ge tha ma sbyin |
dbyangs yig bcu gcig pa dang ldan ||
rlung gi sa bon de bzhin mchog |
drug pa yi ni dang po dang ||
de nas yi ge tha ma sbyin || 10
dbyangs yig bcu gcig pa dang ldan ||
yang ni rlung gi sa bon dang ||
gnyis pa yi ni dang po dang ||
de ni gnyis 'gyur ldan par bya ||
bzhi pa yi ni lnga pa la || 15
dbyangs yig gsum pa dang ldan pa ||
de nas me yi sa bon la ||
dbyangs yig gnyis pa ldan pa dang ||
lnga pa yi ni lnga pa dang ||
de nas rlung gi sa bon sbyin || 20
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 lo ||
ma he gdong can rtsa sngags te ||
'bum bzlas pa yis las kun byed ||
'di ni sngags kyi rgyal po ste || 30
ma byung 'byung bar mi 'gyur ro ||
bdun pa yi ni bzhi pa la ||

4 me : 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 ||. 25 A omits
lan; A adds su after gnyis. 26 A adds dpal ldan after ni;
dpal---ba'i : pa'i mchog A. 27 po : po'i A. 28 he : he'i
A. 29 pa yis : pas ni A.

dbyangs yig bzhi pa dang ldan pa ||
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 ldan zhing || 5
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 ldan pa || 10
dang po yi yang dang po dang ||
dbyangs yig bdun pa dang ldan 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 ldan la || 20
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 || 25
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 || 30

2 A adds 'og tu before me; A omits 'og tu before sbyin. 5
zhing : pa A. 7 'og---bon : me yi sa bon 'og tu A; me yi
: me'i SUA. 9 R omits pa. 10 pa : pa'o A. 11 yang : ni A;
dang : la A. 12 bdun : gsum A; pa : te A. 15 ldan pa :
ldan 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.

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 || 5
 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

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 ldan : 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 lha 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.

[iv. Rtog 4 : sgom pa]

de nas rdo rje 'jigs byed kyi bsgrub pa yang dag par
bshad de | sngon du chos thams cad la bdag med pa mngon
du 'gro bas || lhar dmigs par bya ste | dang por re shig 5
rang bzhin gyis dag pa'i sngags brjod pas | chos thams
cad [140v] bdag med pa'i ngo bor byas nas | nam mkha'i
dkyil du yam gi rnam pa las grub pa'i rlung gi dkyil
'khor mdog du ba'i rnam pa bsam mo || de'i steng du dang
po'i dbyangs yig las gyur pa'i zla ba'i dkyil 'khor dmigs 10
te | 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 rnam dang byang chub sems 15
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 rnam gcig tu gyur nas | nyi ma'i dkyil
'khor du bsam par bya'o || 'od zer 'bar ba'i rnam pas 20
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 | 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 25
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 lha'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 || 5
 rdo rje'i gzugs de nyid zhal dgu pa | ma he'i [141r]
 gdong can 'jig pa'i dus kyis me ltar 'bar ba | rdo rje
 'jigs byed chen po khams gsum za bar nus pa || zhal
 gtsigs pa | ha ha zhes ljags 'dril ba | rnam par gtsigs
 pa'i khro gnyer 'jigs pa | khro gnyer gyi 'gram nas smin 10
 ma dang spyen 'jig pa chen po'i dus ltar khro bas sgra
 sgrogs pa | 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 15
 sbyin la sogs pa za ba || thod pa gtsigs pa'i rtse mo
 'jig su rung ba'i thod pas thod byas pa | '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 20
 brkyang pa | 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 | 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 25

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 ssub tu byas nas zhabs kyis 'og tu
 mnan 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
 ces P; 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 5
 sta re | bdun pa na mdung thung | brgyad pa na mda' | dgu
 pa na lcags kyu | bcu pa na dbyig to | bcu gcig pa na kha
 tvam ga | bcu gnyis pa na 'khor lo | bcu gsum pa na rdo
 rje | bcu bzhi pa na rdo rje tho ba | bco lnga pa na ral
 gri | bcu drug pa na cang te'u'o || g.yon pa'i dang po na 10
 [141v] thod pa | gnyis pa na mgo bo | gsum pa na phub |
 bzhi pa na rkang pa | lnga pa na zhags pa | drug pa na
 gzhu | bdun pa na rgyu ma | brgyad pa na dril bu | dgu pa
 na lag pa | bcu pa na dur khrod kyi ras | bcu gcig pa na
 skyes bu gsal shing la btsugs pa | bcu gnyis pa na me 15
 thab | bcu gsum pa na thod tshal | bcu bzhi pas sdigs
 mdzub | bco lnga pa na 'phan rtse gsum pa | bcu drug pa
 na rlung gis 'phyar ba'i dur khrod kyi ras | phyag gnyis
 kyis glang po che'i lpags pa rlon pa 'dzin pa'o || zhabs
 g.yas pa'i dang pos mi | gnyis pas ma he | gsum pas glang 20
 | bzhi pas bong bu | lnga pas rnga mo | drug pas khyi |
 bdun pas lug | brgyad pas wa | zhabs g.yas pas 'di dag la
 zhon pa'o || zhabs g.yon pa'i dang pos bya rgod | gnyis
 pas 'ug pa | gsum pas bya rog | bzhi pas ne tsho | lnga
 pas khra | drug pas khyung chen po | bdun pas ri skegs | 25
 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 RDP. 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 SRDP. 19 R omits kyis. 20 pa'i : kyi A.
 22 wa : lce spyang A. 23 la zhon : mnan A. 25 A omits po;
 skegs : skyegs SRP. 26 A omits zhabs; dag : rnam 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 kyī bar du dbus 5
 kyī 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 |
 zhal rnams thams cad spyān gsum par bsgom ste | 'di ltar 10
 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 15
 'khor bsams te | de'i steng du rang gi sngags kyī 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 | 20
 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 || 25
 mtshan mo rgyu ba'i rnal 'byor pas ||

1 gsum pa : gsum la 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 kyī : kyis PU;
 'dzag pa : 'dzag par A. 8 yud : yid SUA; bo byis : ba
 byas S; byis pa'i : gzhon nu'i A. 9 ldan pa : ldan par
 DP; bsams : bsam U. 10 RA omit rnams; bsgom : sgom te SP.
 11 A omits rtag tu. 11-12 nyid dpal : ltar 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.

sum 'bum rtsa ba'i sngags bzlas bya ||
'di zlos pa yi sngags pa yis ||
thams cad las ni byed par 'gyur ||

'di ni 'jam dpal 'jam pa'i mchog dpal rdo rje 'jigs byed 5
chen po'i rgyud las sgom pa'i rtog pa ste | bzhi pa'o ||
||

1 sum : gsum A. 2 zlos : bzlos SP; yis : yi DPA, kyis R.
5 A omits 'jam dpa'i; 'jam dpa'i mchog : zhes bya ba DU.
6 A adds rnal 'byor gyi after po'i; sgom : bsgom U.

[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 5
| 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 | 'di ltar yon tan dang ldan pa'o
|| de lta bu'i ri mo mkhan gyi lag pas dpa' bo'i ras la 10
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 15
sum cu rtsa bzhi pa || zhal dgu pa | gcer bu kha dog nag
po g.yon [142v] brkyang pa | 'jigs pa chen po yang 'jigs
par byed pa'i rnam pa can | 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 20
| 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 | mtshon rtse gcig pa dang | gtun 25
shing dang | chu gri dang | rdo rje rtse gcig pa dang |
sta re dang | mdung dang | 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 lta bu'i
: shin tu A; mkhan gyi : mkhas pa'i A; A omits dpa'---la.
13 gzhag : bzhang 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 5
 dang | thod tshal dang | sdigs mdzub dang | 'phan rtse
 gsum pa dang | rlung gis bskyod pa'i ras so || 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 10
 rnams so || zhabs g.yon pas bya rgod dang | 'ug pa dang |
 bya rog dang | ne tso dang | khra dang | 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 15
 byed pa | srin po dang | zhing skyong pa dang | ro langs
 dang | ldan 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 | 20
 bya sna tshogs dang bya rgod dang bya rog dang | khyi
 dang lce spyang dang | ha ha 'byin pa bri | sgrub pa po
 rnams kyang [143r] bri ste | bcom ldan '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 : lce 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 S. 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
 A. 23 gcig : cig S; 24 bshig : gshig PUA; brgyan : rgyan
 S.

pa | cang te'u dang | thod pa dang | kha twam ga 'dzin pa
 | thod pas spyi bor brgyan pa | 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 5
 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 | ston mo ni sha chen rtag tu mtshan mo bza'o | gal
 te mchog gi dngos grub 'dod na dus gsum du rnam par snang 10
 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 lnga pa'o || || 15

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 kyī cho ga]

de nas sbyin sreg gi las kyī cho ga gsungs pa ji ltar
sngon gyi rim pa ste | dang por re shig sngags pas dben
pa'i gnas su phyin la | mtshan phyed na sbyin sreg gi las 5
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 10
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 | gang gi ming dang bcas
par brgya rtsa brgyad bsregs na the tshom med par de zhag
gsum gyis 'chi'o || yang na phyogs gcig tu gnas [143v] la 15
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 ni 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 20
cig tu gang gi ming dang bcas par yi ge bcu pa'i sngags
kyis dur khrod kyī me la sregs na des 'bral bar 'gyur ro
|| yang na dur khrod kyī 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 || 25
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 : ltas 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 lhan cig tu chang dang yang dag par ldan pa
rlung gi dkyil 'khor gyi dbus su | dur khrod kyis 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 5
stong byas na skrod pa las gzhan du ma yin no || de nas
rengs par 'dod na | 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 kyis rjes su 'brang ba'i
sbyor ba dmigs nas | gang gi ming dang bcas par sbyin 10
sreg byas na | de nyi ma bdun gyis rengs par 'gyur ro ||
de nas grong bskrad par 'dod na | 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 15
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 la 20
yang mi bstan no | 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 kyis me la sbyin sreg
stong byas na rengs pa la gzhan ma yin no || de nas zhi 25
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; la : 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 SU, 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 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 rtza
 brgyad byas na des yul zhi bar byas par 'gyur ro || de
 nas rgyas par 'dod na til dang 'bras dang nas dang mar 5
 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 10
 brnyan byas la | de nas seng ldeng gi me'i dbus su gshin
 rje'i sngags kyis brgya rtza 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 15
 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 rtza
 brgyad sbyin sreg byas na shin tu chud zos par 'gyur ro 20
 || 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 rtza 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 25
 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 bbugs 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 rtza brgyad byas na bdag nyid
 kyi nor dang bcas pa dbang du 'gyur ro || rta'i sha rnam
 par snang mdzad dang bcas pa gshin rje gshed kyi sngags 5
 kyis sbyin sreg brgya rtza brgyad gnas gcig tu gnas la |
 mtshan mo rgyal po la dmigs nas byas na zhag bdun gyis
 'khor dang bcas pa dbang du 'gyur ro || glang po'i sha
 khu ba dang bcas pas mi'i 'jig rten kun la dmigs la yi ge
 bcu pa'i sngags kyis mtshan mo sbyin sreg stong byas na 10
 zhag bdun gyis dbang du 'gyur ro || nya dang sha dang
 chang dang bcas pas 'jigs pa med par yi ge bcu pa'i
 sngags kyis sbyin sreg brgya rtza 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 15
 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 20
 ming dang bcas par nam phyed na sbyin sreg byas na | 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 | rnal 'byor gyi gzugs dmar po dmigs nas kha nub tu 25
 bltas te | yi ge bcu pa gang gi ming dang bcas par sngags
 pas bsregs na | 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---kyis.
 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 5
par 'gyur ro ||

ji ltar bye brag mi bya ste ||
gang la'ang bye brag sbyin mi bya'o ||
bye brag phye na sngags pa yis || 10
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 || 15
gang gi mdun du'ang sngags pa yis ||
de phyr 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 || 20
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 || 25

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 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 5
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 gcer bur skra bshig pa | 10
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 15
bar bya ste | 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 20
[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 | shin tu gtum 25
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 pa : par D. 17 skur : bskur S. 18 A adds shing brjod
after bsams; pa yang : pa'ang R. 19 mo'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 5
 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 10
 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 15
 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 gcer 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 20
 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 25
 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 : lce 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 : mo A. 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 5
 '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
 lcags 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 10
 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 || 15
 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 20
 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 25
 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 lho ru : lhor 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 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 5
 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 10
 pa las bdud rtsi 'dzag par bsam ste | 'di ni legs par
 rnam par bsams nas rlung gis me rab tu spar te | 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 || 15

'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 | 20

de nas rgyal po 'am | 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 25
 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 ni | 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 kyis yi ge la gzhug par 5
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 | ji srid mtsho'i bar
du the tshom med do || rab tu mnyam par bzhag pa'i sngags
pas mi g.yo ba'i bsam gtan gyis bya'o || rgyud gang la 10
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 | smra bar yang mi bya |
sngags kyis dbye ba yang mi bya | bris sku yang gang gi
mdun du yang mi dgram ste | thang ka yang gsang bar gzhag 15
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 20
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 | de bzhin gshegs pa'i
bstan pa la nges par 'dzin pa | rgyud sbas pa | mi khro

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 : la'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,
la'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.

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 5
 par rtog pa med pa | 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 10
 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 15
 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 20
 '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 25

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 mchog---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 (p248 only); 'gro'o : 'gro bar the
 tshom med do A (p248 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. 19 lo : lo'i 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 5
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 : lnga P.

Part 3 a).

II. DPAL RDO RJE 'JIGS BYED KYI RTOG PA'I RGYUD

[The Ritual Procedure Tantra of Vajrabhairava] 5

[147v] || rgya gar skad du | śrī-vajrabhairavakalpa-
tantrarāja | bod skad du | dpal rdo rje 'jigs byed kyi
rtog pa'i rgyud kyi rgyal po || 10

ngag gi dbang phyug la phyag 'tshal lo ||

[i. Rtog 1 : thabs dang shes rab kyi bsam gtan] 15

de nas 'dir ni bshad bya ba ||
ji ltar 'gro rnams zad byed cing ||
sdug bsngal rnam thar byed pa yi ||
sgrub pa'i thabs chen mchog gyur pa ||
gsang sngags 'di las 'byung bar 'gyur || 20
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 ldan bya || 25
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 || 30
zhi dang rgyas [148r] dang dbang mngon spyod ||
gsod dang skrod dgug dbye rengs dang ||

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.

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 gcig dben ||
 gang 'dod gnas su bsam gtan brtsam || 5

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 | sku mdog dkar po zhal lnga dang ldan par 10
 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 ||

15

kye ma bcom ldan rdo rje che ||
 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 || 20
 '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 || 25
 'jam dpal zhal ni 'dzum bcas bzhugs ||
 lhag ma dmar dang ser dang sngo ||
 du ba'i mdog mtshungs gyen skrar ldan ||
 thod pa skam rlon sgyu ma sbrul ||
 rus pa rdo rje'i phreng bas brgyan || 30
 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 lcags kyu dang || 5
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 || 10
de ltar gang zhig dad pa dang ||
blo ldan 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 || 15
brtan pa chen po thob par 'gyur ||
lha'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 || 20
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 || 25
rgyun du byang chub sems 'dzag byed ||
chu skyes dmar po kha sbyar gnyis ||
yan lag gnyis kyis nges par bcun ||
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
U; gyis : gyi S. 12 sgyu : sgyur S, rgyu PD. 16 brtan :
bstan S. 18 dpa' bo mchid : dang po chang S; mchid :
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 ldan dang ||
shes rab ldan par shes par bya ||
gnyis po de rnam rab spangs na ||
khong du chud par mi 'gyur ro ||
chu skyes kha sbyor la rten te || 5
gsum gnas pa yi ting 'dzin la ||
rdo rje chos kyis rgyas btab pa'i ||
thabs dang shes rab grol ba'i rgyu ||
blo ldan 'bad pas shes par 'gyur ||
de phyir de la brtson par bya || 10
chos rnam 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 || 15
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 || 20
'jig rten skye bo blo ldan 'gas ||
nges par rtog pa thabs kyi mchog |
sdug bsngal chen por rab 'jigs nas ||
bde ba 'dod pas nan tan bya ||
25
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 rnam 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 || 5
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 || 10
skyen bul spangs nas klag pa ni ||
mkhas pas bzlas pa'i rim pa'o ||
drag po'i las rnams bsgrub pa la ||
nyon mongs gcod pa'i 'khor lo ni ||
ser po rtse rtsibs bcu pa la || 15
'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 || 20
gro ga ras dang shing shun la ||
gur gum gi wang dri rnams kyis ||
mchod rten rim pa lnga ldan zhing ||
gdugs dang 'khor lo ldan par bya ||
sgrub pa po yi ming dang rus || 25
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 | 30

4 yi : yis PU. 6 lha yi : lha'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 lo'i bar du gzhag.[bzhag SU] || 'khor lo 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 || 5
 so phag phye ma ldong 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 || 10
 byas la gan rkyal du bzhag la ||
 ma he gdong gi sbyor ba yis ||
 khri phrag gcig tu sngags bzlas nas ||
 dum bu dum bur gtubs byas te ||
 chu bo'i gzhung du dor byas na || 15
 skad cig de la de dbang 'gyur ||
 bya rog 'ug pa'i gzugs byas te ||
 ma nu ma li ro tsa nas ||
 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 || 5
 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 || 10
 nag po'i chos kyi mtshan phyed dus ||
 'khor lo bri ba brtsam par bya ||
 le tshe bcu gnyis 'khor lo ni ||
 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 ldan par bri || 20
 phyogs bzhir yi ge bcu pa ni ||
 ming dang bcas pa bri bar bya ||
 brgyad po dag la rim pa bzhin ||
 yi ge 'di dag bri bar bya ||
 oṃ ya ma rā ja kā la rū pa a mu ka mā ra ya hūṃ hūṃ phaṭ 25
 phaṭ svā hā ||
 yi ge ya la bskor nas ni ||
 bsgrub bya gzugs dang ldan 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 P. 14-15 P omits hūṃ---
 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 : oṃ mu ṣa le cū rṇa ra ga car na cu ṣa na
 hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ SDU. 27 ya : rnam S. 28 par :
 pa S.

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 || 5
 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 || 10
 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 || 15
 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 || 20
 chu mdor 'byang zhing ri rtser bskrad ||
 gsad pa me thab 'og tu sba ||
 dgug pa la ni sgo khang 'og ||
 lha '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 ldan rgyal po las rnyed cing || 30
 mdog ldan lang tsho gsar bkug la ||

3 lte : lto PU. 5 dbyug : dbyig S. 6 sbyar : sbyor P. 7
 ldan : 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 : ltugs 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 lde 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 jra kī li kī li | ha na
 ha na mā ra ya phaṭ | 5
 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 la thod pas gzhar || 10
 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 || 15
 yang na 'di ltar shes bya ste ||
 rang nyid sngags dang ting 'dzin ldan ||
 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 | 25
 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 lo bris nas ling ga yi || 30
 mgrin par bcug nas bya rog gi |
 khrag gis khrag skyug sngags bris [150v] nas ||

1 lde : '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 || 5
 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 || 10
 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 gcig khong par sbas na rengs || 15
 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 || 20
 rlung gi bsam gtan nges ldan 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 || 25
 khyo shug rkang pa'i rjes sbrus pa'i ||
 ling ga sor brgyad par byas te ||
 khrag des bris pa'i 'khor lo 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 || 10
 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 zhugs 15
 nas || las thams cad kyi rjes su 'gro ba'i sngags 'di sku
 dang | 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 || 20
 u ccha tā 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 ||
 ā kar ṣa ya jaḥ dgug pa'i'o || 25
 oṃ hriḥ svā hā | mchod pa'i'o ||
 oṃ hriḥ striḥ wi kri tā na na hūṃ sarva sa trunna ṣaya
 sta mbha ya phaṭ phaṭ svā hā || snying po'i sngags so ||
 oṃ hriḥ kā la rū pa hūṃ khaṃ | nye ba'i snying po'o ||

1 pas : pa D; rdung : brdung SD. 2 'drud : dud S; 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 PU; na : nas S. 14 S adds las after 'das; S
omits rnam par. 19 gsad : pa bsad S, bsad D. 24 gnan :
 mnan SD. 26 mchod pa'i'o : kha dang lag pa bshal ba'i
 sngags so S. 27-9 oṃ---po'o : oṃ i dam gha svā hā zhal
 bsil [gsil P] gyi'o || oṃ du ṣṭa svā hā dri'i'o || DPU.

om hriḥ kṛuṃ brūṃ sruṃ jruṃ hūṃ ga | snying po dam pa'o
||

om hriḥ ha | bho ma ha kro dha ga ccha ga ccha sma tpu ja
pra ti gri hna pra sa dam de vī māṃ kuru svā hā || spyān
drang pa'o ||

5

om hūṃ striḥ haḥ yon chab po ||

om hūṃ phaṭ phaṭ zhabs bsil lo ||

om sarva du ṣṭa sa tva da ma ka ga ga | ces pa dri chab
kyi sngags so ||

om ku mā ra ru pi nī jaḥ jaḥ hūṃ phaṭ | me tog 'bul ba'i 10
sngags so ||

om hriḥ haḥ he phaṭ | bdug pa'i'o ||

om kā la rū pa sa rva duṣṭa satva da ma kam ma hā bhū ta
pa ti i māṃ ba ling gri hna gri hna pa ya svā hā | gtor
ma'i sngags so ||

15

om dhi pta lo ca na vi kri tā na na ma ha tta tta ha sa
na di nām dī pta ya svā hā | mar me'i sngags so ||

om 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 kā ryaṃ ku ru svā hā || ces pa gshegs su 20
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 jaḥ jaḥ | me tog gi'o || om
ṣṭi ha he phaṭ phaṭ | bdug pa'i'o || om dhi po dha na mā
ya svā hā | mar me'i'o || om va jra nai vi dhya āḥ hūṃ
svā hā | zhal zas kyi'o || om kā la rū pa sa tva da ma ka
ma hā bhū ta pa ti i dam ba li gri hnā pa ya [repeated :
gri hnā pa ya D] svā hā | gtor ma'i'o || om hriḥ ya ma rā
ja e hya [hye D] hi ā ga ccha ā ga ccha bha ga vān sa rva
māṃ 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
| lha spyān drang ba'i'o || om hri va jra ja ye su ja ye
ma ha va jra ja ye muni va jra muḥ | lha la sogs pa DPU.
21 ba'i sngags so : ba'i'o DPU.

nam mkha'i dbyings kyi dbus gnas par ||
hūṃ las yong su rdzogs pa yi ||
rdo rje 'jigs byed bsam par bya ||
dmar po zhal gcig phyag gnyis pa ||
shes rab mo dang mnyam du sbyor || 5
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 || 10
'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 || 15
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 || 20
'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 || 25
rtag par gsang sngags bzlas par bya ||
thig le 'dren pa'i rnal 'byor ni ||
bsgrub bya'i phyogs su bsam par bya ||
las rnam myur du 'dis 'grub bo ||
yang na 'di ltar shes bya ste || 30
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 ||
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 ||

5

10

dpal rdo rje 'jigs byed kyi rtog pa'i rgyud kyi rgyal po
las | sbyor ba'i le'u ste gnyis pa'o || ||

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

[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 || 10
lus ngag yid kyi gnas su ni ||
bdud rtsi lnga dang ldan pa'i chus ||
yi ge om dang ah hum bri ||
skra phye dur khrod sol ba dang ||
khrag chen ldong ros bab la yis || 15
dbang thob dam tshig srung byed cing ||
shin tu gsang la dam pa yi ||
ri mo mkhan ni brtson ldan des ||
rgyud kyi don la mkhas byas nas ||
nag po tshes kyi mtshan phyed dus || 20
gsang ba'i gnas su zhugs nas ni ||
bcom ldan rdo rje 'jigs mdzad bri ||
rtsa ba ma he khros pa'i zhal ||
de steng 'jam dpal 'dzum pa'i zhal ||
lhag ma dmar dang ser dang sngo || 25
[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 || 5
 gsum pa gtun shing mkha' la '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 mchod pa'i lha 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 gcan 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 mchod ||
 mnyam gzhag lha yi dge 'dun des ||
 dus gsum rgyun tu mchod byed na || 30
 rdo rje 'dzin pa myur du 'thob ||

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 lag
 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 || ||

5

[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 bla ldong ros dang ||
shan pa'i go thal dur khrod sa || 10
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 ||
lte 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 || 20
ma he zhal gyi sbyor ba yis ||
thab kyil 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 || 30
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 :
lte ba la S. 24 bsgom : sgom S. 25 lha'ang : lha S. 26
bzhi : drug S; gnag : nag S. 27 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 ltar 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 ldan byas te ||
 brgya rtza brgyad kyis nges par skrod ||
 ra sha dan da u tpa la || 20
 chang dang ma he chur bcas pa ||
 gang 'dod brgya rtza brgyad kyis lkugs ||
 dug dang khrag dang sgog pa dang ||
 sha chen til mar rab sbags te ||
 brgya rtza 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 rtza 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 [SD sic., despite no.
of syllables].

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 || 5
 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 || 10
 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 || 15
 phub ma rdung bar byed pa la ||
 'bras yod nam yang mi 'gyur zhing ||
 ji ltar sprin dang chu zla dang ||
 dbang po gzhu rnams rtag min te ||
 thar pa 'dod pa'i bya ba'ang de || 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 || 25
 de la dngos rnams ma grub na ||
 bsgrub pa'i rim gzhan smos ci dgos ||
 bya ba dang ni byed pa dag |
 nges par de la brtag mi bzod ||
 dam grog g.yang sar lung 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 || 5
 '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 || 15
 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 ldan de yis ni || 20
 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 || 25
 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 || 30
 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
 .adda 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 bcas ||
 byang chub sems dang bsres byas te || 5
 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 || 10
 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 || 20
 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 || 25
 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 || 30
 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
 lu 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 ||
 dka' ba med pa'i thabs 'di ni || 5
 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 || 10
 mi shes blo gros rmongs pa 'ga' ||
 rtog pa'i dra bas bsgribs pa'i tshe ||
 bsod nams dang ni sdig pa yi ||
 phung po rnam pa gnyis su brtags ||
 'on kyang 'dod pa thams cad ni || 15
 rgyud mchog '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 || 20
 yi ge'i dbyibs kyang mi bstan na ||
 bshad cing 'khrol pa smos ci dgos ||
 dbang rnams nges par ma blangs shing ||
 bla ma mnyes par ma byas tshe ||
 bstan kyang thos par mi 'gyur te || 25
 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 || 30
 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 || 5
 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 || 15

|| 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 || || 20

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 kyī sku gsung thugs ||

10

rdo 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 ||

15

mi bzad zhabs ni bcu drug gis ||

lcags mkhar sgo med bcu drug brdzis ||

ye shes rtse gcig mtshan ma yis ||

dbus kyī lcags mkhar chen po brdzis ||

de tshe bdud chen las rgyal nas ||

20

ha ha hi hi'i sgra sgrogs pas ||

chos kyī 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 ||

25

bdag cag srog gi snying po rnams ||

tshul bzhin dbul gyis dpa' bo bzhes ||

lha ma srin ni sde brgyad kyis ||

srog gi yang snying phul ba ni ||

gshin rjes ya phul ma mos ma ||

30

srin pos ra phul gnod sbyin kse ||

mi yis ni phul sa bdag sa ||

7 P omits dpal---lo. 12 yis : yi S. 13 mtsho'i---na :
mtsho pa bsgal nas S. 16 bzad : bzod P. 20 rgyal : brgyad
S; nas : nam P. 25 bo'i : bo U; dgos : dgongs S. 26 srog
: sro P. 27 dbul : 'bul SD, dbus P; bo : bos DU. 28 srin
ni : yin S; kyis : kyī S. 29 yang : mang U. 32 ni : na S,
ni U.

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 || 5
 bsnyen pa nyams 'og rab chud nas ||
 lha 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 || 10
 ya me do ru ṅa 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 || 15
 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 || 20
 lnga brgya dus kyi tha ma la ||
 nga yi bstan pa 'byung ba'i tshe ||
 rnal 'byor rigs 'dzin mar ldan la ||
 bka' bsgo'i las rnams tshul bzhin gyis ||
 ces pas dam bcas pa dang mnan bzhin du mna' bor ro | 25
 gtam gyud kyi rtog pa rdzog s.ho||

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 hūṃ hūṃ phaṭ phaṭ after ma ya. 14 S omits
 ces ni. 17 rje : rje'i SD; thams cad : la sogs S. 18
 zhing : ging SD. 19 rnams : dag S. 20 rnams : kun S. 22-
 27 SU missing. 23 rigs : rig D; D omits mar; D adds pa
after ldan. 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 ldan 'das gshin rje'i gshed la phyag 'tshal lo || 10

de nas chu cchu nda ra'i cho ga zhib mo bshad par bya ste
|

om ru dro ya ma he śva ra yo ga pra śā la ya | yo ga si
ddhaṃ | da dā hi me svā hā | hūṃ hūṃ haḥ da ha da ha | pa 15
ca pa ca u rdhve ya hūṃ phaṭ |

rig sngags 'di'i bya ba'i cho ga ni | 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 cchu nda ra shi 20
ba blangs la | pags pa dang rus pa dang sha dang spu
rnams phye mar btags te | stong phrag gnyis bzlas nas
phye ma de dbral ba la bskus na bdag nyid dgra yis mi
mthong ngo ||

om ma ma hu yaṃ ti | 25

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 30
dang dur khrod kyis ras dgra bo'i sgo rtsar bead cing sbas
na dgra bo'i rigs rnams 'joms par 'gyur ro || yang na

7 DU add namaḥ after kalpa. 8 chu---pa : te'u lo pa'i cho
ga zhes bya ba DU. 10 DU omit bcom ldan 'das; DU add po
after gshed. 15 D omits hūṃ. 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 yaṃ
ti : hū 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 gcin 'gag par 'gyur ro || bkrol na
 thar ro || chu cchu nda ra'i pags pa phye mar btags nas 5
 lha chen po'i mdun du stong phrag brgyad bzlas la || yang
 dri dang me tog dang bdug spos dang | gtor ma btang ste |
 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 || mgo bor gzhag na dgra 10
 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 15
 bskus na mdzes thebs par 'gyur ro || dur khrod gyi thal
 ba dang bcas 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 || phye ma de thod pa dang lhan 20
 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 || phye ma de gang gi sgor sbas na
 skrod par 'gyur ro || phye ma de dang sha chen po bsres
 nas gang gis btung bar byin na | nyi ma bdun na 'chi'o || 25
 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, logs DU; P omits dang. 24 DU omit dang; U adds
 dang after po. 25 gis : gi DU; byin : sbyin DU; bdun na :
 bdun gyis DU. 26 DU omit dag---nas; U omits byin na; na :
 la D.

sbas na 'chi'o || chu cchu nda ra'i sha dang nya'i zhag
 dang bcas pas lha la mchod 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 | 5
 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 10
 '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 15
 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 ||

20

bha ro phyag rdum gyi phyag dpe las | rdo rje grags kyis
 phyis bsgyur ba'o || ||

2 pas : pa DU. 3 la : 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 DU. 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---las : rgya gar gyi mkhan po di 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

5

[The Three Section Tantra of Vajrabhairava]

dpal rdo rje 'jigs byed kyī rgyud kyī rgyal po rtog pa
gsum pa zhes bya ba bzhugs so | [1r] rgya gar skad du |
śrī-vajrabhairava-tantrarāja-nāma | bod skad du | dpal 10
rdo rje 'jigs byed kyī rgyud kyī rgyal po zhes bya ba |

bcom ldan 'das dpal gshin rje gshed la phyag [2r] 'tshal
lo ||

15

[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 || 20
'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 || 25
dri dang ba yi rnam lnga dang ||
nyi zla sogs pas byi dor bya ||
ba lang la sogs dam rdzas lnga ||
gzhan yang tshogs kyī 'khor lo dang ||
phyi nang mchod pa'i bye brag gis || 30
legs par mchod pa byas nas ni ||
'khor lo bri dang btu ba dang ||

8-9 P omits dpal---so. 10 śrī---tantrarāja : śrī
krṣṇayamāri-tantrarāja-trikalpa P. 10-11 rdo---ba :
gshin rje'i gshed nag po'i rgyud kyī 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 ldan pa yis ||
lho yi phyogs su kha bltas te ||
dam tshig rjes su dran pa yis ||
om vajra samayas tvam | 5
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 || 10
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 || 15
kun tu lcags ris bskor ba ste ||
mu khyud de dag re re la ||
khang pa sum cu gnyis dang ldan ||
'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 || 25
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 : ltas P. 9 tu : nas P; bskor : skor P. 13 te :
ste P. 17 la : la'ang P. 18 cu---ldan : 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 || 5
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 || 10
yi ge mig gi tshad blangs te ||
shar du de yi g.yas g.yon bzhag ||
rim min bkra shis khang pa nas ||
dbyangs yig gnyis pa can blangs nas ||
mig gi tshad du byas nas ni || 15
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 gcig par ldan pa ||
mig gi tshad du blangs nas ni || 20
lho yi ngos la de bzhin sbyin ||
nub nas rim pa min pa yi ||
zla ba can gyi khang pa nas ||
dbyangs yig bcu gsum dang ldan pa ||
mig gi tshad du blangs nas ni || 25
lho 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 ldan 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 || 5
 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 || 10
 dbyangs yig gsum par ldan 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 || 15
 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 || 20
 [6v] yan lag can gyi khang pa nas ||
 zla ba'i tshad du blangs nas ni ||
 lho nub mtshams su de bzhin sbyin ||
 rim min tshes can khang pa nas ||
 dbyangs yig gsum pa dang ldan pa || 25
 rim min bkra shis khang pa nas ||
 zla ba'i tshad du blangs nas ni ||
 nub byang mtshams su de bzhin sbyin ||
 de ltar dgod par byas nas ni ||
 de nas dad pa brtsom par bya || 30
 dam tshig rjes su dran byed cing ||
 rdo rje shugs dang ldan pa yis ||
 shar gyi [7r] tshangs thig ngos gnyis nas ||

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 ldan pa. 30 dad : drang P.
 33 tshangs : mtshams P.

yi ge zung ldan grangs nas ni ||
 dbus kyi khang par bzhag par bya ||
 phyogs gzhan tshangs thig ngos gnyis nas ||
 de bzhin zung ldan grangs nas ni ||
 de bzhin dbus kyi khang par bzhag | 5
 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 ldan gsum pa yang || 10
 [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 || 15
 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 || 20
 bskul ba'i yi ge dgod par bya ||
 gsad dang bskrad dang dbye ba la ||
 yi ge phaṭ [8r] ni bzhag par bya ||
 mnan pa la ni yi ge lam ||
 zhi ba la ni yi ge sva || 25
 rgyas pa la ni yi ge om ||
 dgug pa la ni yi ge jaḥ ||
 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 las
 P. 29 chu ste : chus te P.

dbye dgug bskrad pa dbang dang mthun ||
 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 || 5
 dbus [8v] kyi bkra shis yi ge ya ||
 zla ltar '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 || 15
 byin rlabs hūṃ 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 || 20
 las kyi bye ba ji lta bar ||
 'khor lo'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 : gzhang 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 || 5
 rgyas pa byang ste drag po lho ||
 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 | 10
 gsad bskrad dbye dang mnan pa la ||
 sa 'khor rim pas bzlog pa ste ||
 gnam 'khor dag ni rim bzhin bri ||
 de ltar legs par ma bris na ||
 'khor lo rang la bzlog par 'gyur || 15
 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 spyang drangs te ||
 rdo rje bsdu ba'i sbyor ba yis || 20
 ma ndal 'khor lo [10v] bsdu bar bya ||
 ras kyi 'khor lo mchod nas ni ||
 bden pa'i byin rlabs dmigs par bya ||
 ji ltar dmigs pa'i cho ga bzhin ||
 'khor lo 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 ltas : lta
 P. 7 la 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;
 lo : lo'i 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 5
da yo ni ra ya kṣe ya | ya kṣe ya ccha ni ra ma la hūṃ
hūṃ phaṭ phaṭ |
'di rtsa ba'i sngags te las thams cad pa'o ||
om hriḥ striḥ vi kri tā na na hūṃ phaṭ |
'di ni las thams cad kyi sngags te las thams cad pa'o || 10
śā ntim kuru svāhā |
zhi bar bskul ba'o ||
pu ṣṭim kuru svāhā ||
[11v] rgyas pa'o ||
vā śam kuru svāhā | 15
dbang gi'o ||
mā ra ya phaṭ |
gsad pa'i'o ||
bha di si ya phaṭ |
dbye ba'o || 20
u ccha tā ya phaṭ |
bskrad pa'o ||
sta mbha ya hūṃ lam |
mnan pa'o ||
ā kar ṣa ya jah | 25
dgug pa'i'o ||
om muñ ca |
grol ba'i'o ||
ā li kā li'i grong khyer ni ||
gsang sngags 'byung ba'i rtsa ba ste || 30

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 hūṃ hūṃ. 8 P adds ni
after 'di; P adds gsang after ba'i. 9 P adds hūṃ after
hūṃ. 10 thams cad kyi : 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
hūṃ 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 || 10
 bcu drug khang pa don med 'gyur ||
 skor phyogs log na don mi 'grub ||
 rigs sngags nyams dang log pa ni ||
 lha 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 || 5
de bzhin 'od kyi lo 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 || 10
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 || 15
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 phyr cho ga bzhin du bsten || 20
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 || 25
'od kyi lo 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 || 30
'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 la 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 || 5
sa yi mar gyis dril nas kyang ||
kha sbyor snod dang ldan 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 || 10
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 || 15
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 || 20
'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 || | 25

1 P adds yang after ni; bskam : skam P; P omits ni after bskam nas. 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 || 5
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 || 10
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 || 15
gsum pa bzlas pa rnam par 'bad ||
bzhi pa sbyin sreg tshad par bya ||
lnga pa [16r] las kyi 'khor lo'o ||
drug pa bsam gtan rtse gcig bya ||
bdun pa las kyi lhag chad bkang || 20
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 || 25
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 || 30

6 ni : bzhin P. 9 pa'i las : pa la P. 10 mnan : gnan P;
dang mthun : po bzhin P. 11 pa'i : pa P. 13 la : yang P.
14 sogs : stsogs P. 18 lo'o : lo 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 || 5
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 ||
lha dang drang srong gis bshad pa'i || 10
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 || 15
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 || 20
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 || 25
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 P 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 ||
 rin chen gnyis las grub pa 'byung ||
 dkon bar gyur na bsngags pa brjod || 5
 bsngags na yon tan 'byung 'gyur te ||
 bsngags pa dag ni ma byas na ||
 ji ltar yid bzhin nor bu yang ||
 [18v] gang gis bsngags par ma byas par ||
 de la nor 'dod mi ster ro || 10
 dad pa sangs rgyas dad pa chos ||
 dad pa dge 'dun dad pa ma ||
 dad pa bla ma dad pa pha ||
 dad pa lam chen dad pa gru ||
 dad pa yid bzhin nor bu ste || 15
 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 || 20

'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 25
 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 || manggalaṃ ||

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 lo
 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 P
omits rgya---manggalaṃ.

Part 3 b).

I. COYTU YEKE VCIR AYUĞULUĞCI-YIN T̲ANTR-A-YIN QAĞAN

[The Tantra of Vajramahabhairava]

5

[170v] enedkeg-ün keleber : śrī-vajramahabhairava-nāma-
tantra : töbed-ün keleber : dpal rdo rje 'jigs byed chen
po'i rgyud ces bya ba : mongğol-un keleber : coytu yeke 10
vcir ayuğuluğci-yin t̲antr-a neretü ::

coytu yeke vcir-iyar ayuğuluğci kilinglegsed-ün yeke
qayan-a mörgümü :

15

[i. 1 Onul : maᅇdal-i uqayuluğsan]

tendece ayuğuluğci vcir-un :

bütügel-i üneker saitur nomlasuğai :

tere kemebesü qamuğ tngri-ner-tür :

20

yeke qatağı doğsin ayuğul-un üiledüğci :

tegün-dür urida tarnicin ber sedkil jokistu : yambar
bügesü orun-dur aju :: qamuğ kereg-üd-i bi bütügegdeküi
: tegün-dür orun-i nomlağsan kemebesü : ükeger ba mören- 25
u kijayar-a ber : vağca modun-u dergede ba : nigen
belge-tü ba : dörbeljin belcir ba : ayulan-u üjüğür ba :
qoğusun ger ba : mataris-un ger ba : tngri-ün ger ba :
keregür-un orun ba : qota balğad ba : oin dotura ba :
balğad-un jağur-a terigüten orun-dur tarnicin aju bür-ün 30
: coytu yeke vcir-iyar ayuğuluğci vcir-un kürdün-ü nere
t̲antr-a |egün-iyer abisig ögteğsen yoğacari

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 coytu yeke; 31-2 vcir---egün-iyer
: yin C.

erkesigülküi kiged iregülküi nitulqui üldekui
 qayacaγulqui kösiregülküi kiged : ildun nidün-ü em
 yajar-un dour-a mökülüg altan qubilγaqui rasiyan-i abqui
 kiged ed : bhuti bitar bişaci yakş-a em-e yakş-a kiged :
 luu terigüten-i ene jang üile-ber bütügegdeküi : tegün- 5
 dür jang üile kemebesü urida nigen tedüi tarnicin
 üküdel-i [171r] tülegsen yeke ünesün beye-dür-iyen
 sürcijü : söni düli nicügün üsün-iyen sandarayulju
 öbedegsi mahi niγur-tu-yin yγgacari ber üküger
 terigüten-dür maᅇdal-i jiruyad : 10
 dörbeljin boluyad dörben qayaly-a-tu :
 dörben torana-bar tein büged cimegsen :
 qongq-a kiib-ud manjily-a kiged :
 erdeni erikes-iyer tein büged quciγsan ::
 qamuy öncüg tutum kiged-tür :: 15
 qayalyan-u orcin jobkis-tur :
 erdeni vcir-iyar cimegsen :
 jarimduγ saran ber tegüncilen bolai ::
 tegun-u dumda kürdün jiruqui kemebesü :
 tögürig yisün jiruy-un nidü-tü bolai : 20
 nigen qayalyan-u büged negegdeküi
 ülegsed-i oγuyata qayaydaqui ::
 tegün-ü dumda kümün-ü kegür-i jiruydaqui ::
 doruna terigün emün-e γar
 örüne gedesün : umar-a qoyar köl doruna emüne-yin 25
 jobkis-tur gabala :: emüne örüne-yin jabsar-tur keseg
 gabala : örün-e umar-a-yin jabsar-tur ükeger-ün bös :
 umar-a doruna-yin jabsar-tur siruy-tur qadquγsan kümün
 bolai : tedeger kemebesü kürdün-ü dumda belges-ün mutur
 tabun bolai :: tendece kürdün-ü γadaγur 30

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 : bayşi C. 20
 jiruy-un : jiru P. 25 C omits qoyar; P omits emün-e. 26
 P omits örüne; C adds jabsar after jabsar-tur. 30 C omits
 tabun.

mutur-nuyud kemebesü : doruna jüg-ün degtü-dür tongyuray
 : nigen üjügür-tü mes-e : nidügür : usun kituy-a :
 nigen üjügür-tü vcir : yoq-a terigüten-i jiruydaqui :
 emün-e jüg-ün degtü-dür süke : sumun : khatvangga
 beriy-e kürdün kiged : vcir-tü salm-a terigüten-i 5
 jiruydaqui : örüne jüg-ün degtü-dür vcir : ildu damaru
 bambai : numun qongq-a : kei-yin bös terigüten-i
 jiruydaqui : umar-a jüg-ün degtü-dür ayuyuluyci mutur :
 yurban üjügür-tü manjily-a : jayan-u arasun : vcir-tu
 aluq-a jida : yal-tu [171v] tuly-a terigüten-i 10
 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 : ünege : mahi : jayan : üker : bamin :
 qonin : görügesün : yaqai : terigüten-i miqas-i ber 15
 ögdeküi : busu ber tas sir-a sibayun keriy-e qarcayai :
 uqar nuqusun : qun tayus : ger-ün sibayun : sarika yeke
 mayui iru-a-tu : terigüten-ü miqan-i ber ögdeküi : masi
 tegsi ayulqui ber idegen : qurim yal maᅇdal baling-un
 üiles-i üileddeküi : maᅇdal-un qamuy jobkis-tur cisun- 20
 iyar sacuju arcin üileddeküi : coytu vcir ayuyuluyci
 mahi niyur-tu-yin jabdul-dur ayçi qamuy naividi-yi ber
 ögkün üileddeküi : tendece tarnici urida sinjilen
 üiledcü : öber-iyen amurlingqui boluysan masi jokilduqui
 nökur ba : öber-iyen yaycayar 25

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-ü C. 14 bamin : gavaya; C adds üker after
 bamin. 17 nuqusun : nuqud C; C omits qun. 19 maᅇdal :
 maᅇdal-un P. 20 jobkis-tur : jobkis C.

bairqcan-a-ber bey-e-dür-iyen tösürcü nicügün üsün
 sandarayulun : söni düli damaru ködölgejü : ha ha kemen
 tegsi ayulju : vcir-tu yeke ayuquluqci-yin maqdal-dur
 siddhi küsegcin oruqdaqui : masi amta-tu arikin
 terigüten-i umdayan kiged : amta-tu idegen-nügüd-i 5
 ögdeküi : qoinayxi siddhi kiged : siddhi busu-yi jiruqad
 tegün-ü deger-e coqtu vcir yeke ayuquluqci mahi niqur-
 tu-yi sedkigdeküi : tegün-ü emün-e barayun-iyen qumbiju
 ayad omuq-luq-a selte : nigen üjügür-tü sedkil-iyer masi
 tegsi ayulju arban üsüg-tü tarni-yi uruqdaqui : tendece 10
 yeke ayul bolbasu : tegün-dür tarnici ülü ayuqdaqui buyu
 : ker be ayubasu ele : yeke [172r] todqar-un jedker
 boluyu : jedker bolbasu siddhi ülü bütüyü : tegüber
 tarnicin ülü ayuqdaqui buyu : tegün-dür coqtu vcir yeke
 ayuquluqci bayasuyu : bayasuqad ci yayun küsemüi kemen 15
 jarliq boluyu : tegün-dür vidy-a dari ögüledeküi buyu :
 ildun : yajar-un dour-a : nidün-ü em altan qubilqaqui
 kiged : rasiyan-i abqui : tegün-ece busu ber sedkil-dür
 küsegsen siddhi-yi ber mayad nadur soyurq-a : kemen
 ögülebesü : tegün-dür sesig ügegüi-e soyurqayu : qamiq-a 20
 jayun-a tarnicin tedeger-i ese bütübesü ber : tegün-ü
 qamuq narin üiles mayad bütükü boluyu :

4 oruqdaqui : uruqdaqui C. 6 jiruqad : joriqad C. 9 ayad
 omuq-luq-a : ayun omuq kiged C. 13 jedker : jedker-i C;
 siddhi : sidi-yi C; C omits tegüber. 18 rasiyan-i abqui :
 rasayan-a ba C. 21 bütübesü : bütügebesü P.

ene kemebesü mañjušrii kemekü neretü coytu vcir yeke
ayuyuluyci-yin kürdün-ü yōga-yin ṭantr-a-aca maṇḍal-i
uqayuluysan eng terigün onul bolai :: : ::

[ii. 2 Onul : qamuγ üiles-i bütügeküi]

tendece üiles-ün ciγulγan-u jang üile-yi saitur
nomlasuγai : jerge yambar bükü yosuγar : nitulqui
üldeküi terigüten tarnici kilinglegsen-iyer coγtu vcir 5
yeke ayuγuluγci-yin jabdul-dur orusin bisilγan
üileddeküi buyu : urida imayta ber nigen tedüi sumba
[ranca] boluγdaqui : tere yaγun-u tulada kemebesü :
yoga-yin erkin bükü-yin tula bolai : ene tantr-a-dur
burqan-u jabdul tegüsügsen-iyer urida tegün-i üldekü 10
buyu : tere jabdul-un erkin bükü-yin tula bolai : tegün-
dür egün-ü üiles kemebesü : yambar nitul-un taγalaγci
tarnicin ükeger-ün bös-tür : qour-a cisun dabusun
sketshe nimba kiged datur-a-yin sigüsün-iyer vcir yeke
ayuγuluγci-yin kürdün-i arban jirγuγan jiruγ-un nidü-tü- 15
yi yeke qong keriyen-ü erkin odun-u üsüg ba kümün-ü
yasun-u üsüg-iyer aran üsün-iyen [172v] cucalju emüne
qanduyad mahi niγur-tu-yin jabdul-iyar jiruγdaqui :
qoyar γal-un dumda bütügegdekün-ü ner-e selte-yi
talbiγdaqui : tegün-ü arban üsüg-tü ber küriyelegül-ün 20
naiman hüm-i jiruγdaqui : jobkis-nuγud-tur phaγ üsüg-üd-
i jiruγdaqui : öber-iyen qalaγun tosun-i bey-e-dür-iyen
sürcijü : qoyar gabala-yin dumda yantr-a-yi saitur
oruγulju γurban nocuγ-un deger-e talbiγad : ükeger-ün
cucal-i ber γal-i saitur sitaγaju : jegün köl-iyer 25
daruju arban üsüg-tü tarni-yi uriγdaqui bolai : tegüber
nigen kšan-u jaγur-a sesig ügei üküyü : busu ber keγig
ebedcin-e kürteγül-ün

5 kilinglegsen-iyer : kiling-iyer C. 6 C omits bisilγan.
7 C omits imayta ber. 7-8 nigen---boluγdaqui : nigen-e
tarnicin nitulun üileddeküi 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 niγur-tu-yin : mahi-yin niγur-un C. 22 tosun-i :
tosun-u C. 23 yantr-a-yi : yantr-a C. 24 P omits γurban.

küsebesü mön tere kürdün-i kümün-ü qoyar kisuyan-u dumda
 saitur talbiju : Ƴal-un tuly-a dour-a nigen toqai jarim
 erüju oruyluyad Ƴal-i sitayabasu kejiġ ebedcin-e
 bariydayu : tegün-dür arban jiryuyan jiryu-un nidün-i
 saitur jabduqui egün-i nomlabai : tein kemebesü dokiyan- 5
 u ilƳal inu Ƴucin qoyar üsüg-tü tarni-yi bütügegdekün-ü
 ner-e-lüġe nigen-e üsüg kiged tarni-yi selgügdeküi :
 urida nomlaƳsan ed kiged nigen-e qong keriyen-ü ideġsen
 ulingqai ariyun busu bairocana-luy-a nigen-e ükeġür-ün
 bös-tür tösürcü tegün-dür urida nomlaƳsan jang üile-yin 10
 ed-iyer kürdün-i jiruju : ükeġer-tür niyubasu ükükü
 boluyu : Ƴayca modun-u dergede niyubasu üldeküi boluyu :
 nigen belge-tü-de niyubasu qaƳacaƳulqui boluyu : usun-u
 dotur-a niyubasu kösiregülkü boluyu : ger-tür talbibasu
 amurliyulqu boluyu : ƳarƳaju saitur uġiyabasu tonilqu 15
 boluyu : busu ber saitur jabduqu-yi nomlaƳsan :: erlig-
 ün kürdün-i uridu jang üile ber ükeġer-ün [173r] bös-tür
 jiruju : ükeġer ba : jam-un dörben belcir-ün tergeġür :
 Ƴayca modun : siryuljin-u ülei : usun-u kijaƳar : nigen
 belge-tü kiged : qaƳan-u qaƳaly-a ba : bairocana kiged 20
 : vcir-un usun kiged : ükeġer-ün negüresün-iyer
 bütügegdekün-ü körüg-i : naiman quruƳun-u tedüi egüdüġed
 : tegün-ü jirüken-dür kürdün-ü tarni-yi oruyulju :
 kümün-ü yasun Ƴadasun-iyar tabun orud-tur qadquydaqui :
 qamuƳ üyes-tür qurca örgesün-iyer düġürgegdeküi : tegün- 25
 i qoyar ġabala-yin dumda oruyulju : sirguljin-u ülei
 kiged doluyan orud-un sirui ber nigen toqui turuy erlig-
 ün bey-e

1 kürdün-i : kürdün-ü PC; kümün-ü : kümün-i P; eke-yin C.
 2 C omits saitur. 3 oruyuluyad : oruyuluƳsan C; kejiġ :
 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 : ebdeġsen C. 9 C adds kesig kiged after busu.
 11 C omits ed-iyer. 20 C omits ba; C omits kiged. 22
 quruƳun-u : imayuyin C. 24 kümün-ü : kümün C. 25 üyes-
 tur qurca : Ƴucin C. 25-6 tegün-i : tegün-ü C. 26
 siryuljin-u : siryuljin-i C. 27 C adds toqai after -un C.

aman-ıyan irjaiısan : yeke kebeli-tü nigen niıur-tu
 qoyar ıar-tu : ıar-tayan ildu calm-a bariısan nicügün
 üsün-ıyen salburııuluısan-ı egüdcü : tegün-ü jirüken-dür
 qoyar gabala oruıuluıad : edür düli ba söni düli ükeger
 ba : üküdel tülegsen-ü ıajar-tur niıuju masi yaıaran 5
 terigün-ı emun-e qanduıulju : türügüle qanduıul-un
 niıuyıdaqui : ger-tegen ireged tegsi aıulju : mahi niıur-
 tu-yin jabdul-ıyar bütügegdekün-ı ner-e selte-lüge arban
 üsüg-tü tarni-yi uribası : ıurban qonuı-un jaıur-a üküyü
 : ıarıaju ugiyabası tonilqu boluyı : tendece 10
 kösiregülküi jabdul-ı saitur nomlaju kürene-yin arasun-
 dur qour-a terigüten ed-ıyer : arban üsüg-tü tarni-yi
 bicijü : tere arasun-ı bütügegdekün-ü köl-ıyer
 gickigsen-ü sirui kiged sigesün-ü orum sirui ber
 düğürgejü tegün-ü üsün-ıyer orıyayıdaqui : qoina eljigen- 15
 ü sigesün kiged bairıcan-a-luı-a nigen-e oıuyata sibar
 aıay-a-yi düğürgegeküi : tende [173r] kürdün-ı oruıulju
 : üküdel-ün tülegsen ıal-dur talbijı : jegün köl-ıyer
 daruıad : erlig-ün jabdul-ıyar arban üsüg-tü tarni-yi
 uribası ele : nigen qonuı-un jaıur-a kösiregülküi boluyı 20
 : ene kemebesü qoinayısi daıan bariıul-un ülü bütükü-yin
 masi jabdul bolai : tarnicin masida kiling-ıyer saitur
 qabsuruıdaqui : busı ber qaıacaıulqu masi jabdul
 kemebesü : erlig-ün kürdün-ı urıda jang üile-yi jıruju :
 doluyan orun-u sirui-bar mahi kiged morin egüdcü : tere 25
 qoyar-un nigen-ü deger-e nigen-ı talbiıad : tere qoyar-
 un jirüken-dür kürdün-ı oruıulju : nimba modun-u dergede
 talbiıdaqui : kürdün-ı ber mahi kiged morin-u cisun-ıyar

1 irjaiısan : solbicayıuluısan C. 4 oruıuluıad :
 orcııuluıad C. 11 C omits -yin. 14 gickigsen-ü :
 gickigsen C; sigesün-ü : singgegsen C. 15 tegün-ü :
 tegün-ı P; orıyayıdaqui : urııdaqui 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 ilqal buyu : masi tegsi
 aqulqui-ber üileddeküi : yurban qonuy-iyar qaqaçayulqu :
 tendece tarnicin üldeküi kemen küsebesü doluğan orud-un
 sirui-bar temegen egüdcü : tegün-ü niruyun-a yaṃ üsüg
 oyuṃata qubiluy-san-aca kei-yin maṃdal jarimduy saran-u 5
 düri-tü-yi sedkiged : tegün-ü deger-e bütügegdekün-i
 joriju tegün-ü qoina erlig-ün bey-e yar-tayan beriy-e
 bariy-san-i sedkijü : tegün-ü beriy-e ber-iyer-iyen
 göbsin emüne jüg qanduyulju kötül-ün oduy-san-i joriju
 sedkigdeküi bolai : tere kürdün-ü jirüken-dür urida 10
 nomlay-san jang üile-ber bütügegdekün-ü ner-e-lüge selte
 mayad jiruju oruyulbasu doluğan qonuy-un jaṃur-a sesig
 ügei üldekü boluy : tendece busu ber saitur jabdul-i
 nomlasuyai : edur-ün sin-e-dür kiling-tü qalayun tosun-
 iyar sürcijü : nimba-yin modun-dur abariju : tende 15
 talbiju tegün-ü bey-e tosun-i kisuy-a-ber kisuju [174r]
 tende orusin bariyu : tere tosun-i abcu yeke tngri-yin
 ilayuy-san belge-yin bös-i abcu tegün-i tülegsen jabsar-
 un unin-u köge-lüge tere tosun-i nignedkejü üldesügei
 kemen küsegcid : tegün-ü yutus-un-dur sürcigdeküi bolai 20
 : tegün-ü yar kiged qoyar köl-dür ber sürcibesü : nigen
 kšan-dur tegün-i üldeyü : tendece busu ber saitur
 jabdul-i nomlay-san inu : ükeger-ün bös ba : üisün-ü
 nabcin-dur kei-yin maṃdal qong keriyen-ü odun üsüg-iyer
 bicigdeküi buyu : kei-yin maṃdal dumda bütügegdekün-ü 25
 ner-e-lüge qolban selgüjü 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 ügei. 15 abariju : dabariju C. 17 bariyu :
 bariju C; tosun-i : tosun C. 26 -yin : jüg P.

küligned : qong keriyen-i bariju : mahi niyur-un jabdul-
 iyar emüne aju : emün-e qanduju oquruqad : tegün-ü nigen
 kşan-dur qong keriyen metü qotal-a vajar-tur ergijü :
 busu ber üldeküi kemebesü : qalaqun tosun-iyar sürcijü
 nimba-yin modun-dur baling idegci-yin egüri abuqad : 5
 modun ecige-yin oi-yin modun : val-a tülegdegsen ünesün-
 i abcu : alin-u terigün-dür tösürbesü : tegün-i üldeküi
 bolai : busu ber qaqacaqulqui masi jabdul kemebesü :
 qong keriy-e kigned sir-a sibayun-u jigür : biraman kigned
 kiling-tü-yin üsün-i nigen-e bolqayad : dhatur-a-yin 10
 modun-dur val-i saitur sitayaju : unin ügei val-dur
 tüleged : tegün-ü ünesün-i abcu : arban üsüg-tu tarni-yi
 uriju : er-e em-e qoyar-un jabsar-tur ünesün-i talbibasu
 : tegün-i nigen kşan-a qaqacaqulqu boluyu : tendece
 ükeger-ün bös-i abcu : qour-a terigüten ed-iyer tösürküi 15
 jaqur-a bütügegdekün-ü ner-e-yi bicijü : zer mo kigned
 moqai-yin üsün arasun-i abcu : tegün-i oruqul-un youl
 egüdcü : alin-u ger-te [174v] sitayabasu tede esergü
 tesergü kereldükü boluyu : tendece nitul-un alasqai
 kemen küsegcid ödken singgen burtaq-iyar : bey-e-yi 20
 egüdcü tegün-ü deger-e yasun-u talq-a-yi saitur
 tösürüged : ükeger-ün val-dur üsün-iyen cucalju emüne
 qanduyad mahi niyur-tu-yin jabdul-iyar söni düli tegün-ü
 oytacijü tülegdeküi : alin-u ner-e selte üiledbesü :
 tere nigen kşan-dur üküyü : vcir yeke ayuquluqci-yin 25
 öber-iyen ene masi jabdul-i nomlabai : tendece üldesügei
 kemen küsegcid : ilayqısan belge-yin bös-tür arban
 jirıyuan jiruy-un nidü-tü

3 ergijü : ergiyü C. 6 C omits val-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 nomlayşan ed
 kiged : ükeger-ün negüresün-iyer alin-u ner-e-lüğe selte
 biciju : nimba modun-dur ilayuşan belge-yi talbibasu :
 tegün-i üldekü boluyu : tendece kösiregülsügei kemen
 küsegcin erlig-ün kürdün-ü qabtaşai gürü : bös-tür 5
 siracu kiged moga-bar alin-u ner-e selte saitur jiruju
 talbibasu tegün-i kösiregülkü boluyu : ker be tarnicin
 erke-ber bolşasuşai kemen küsebesü : sirgöljin-ü üle-
 yin sirui kiged gurgum givang siracu moga-nuşud-i nigen-
 e bolşayad : bütügegdekün-ü ner-e ba : ked ber qatud-un 10
 öngge bey-e-yi arban jirşuyan quruşun-u cinege-ber
 egüdcü givang-luş-a ner-e ügei quruşun-u cisun-iyar
 üisün-dür erlig-ün kürdün-i jiruju : tegün-ü jirüken-dür
 oruşuluşad : öber-ün ger-tegen talbiju : şurban caş-tur
 ulaşan ceceg-i ögegüged : örüne jüg qanduşad arban üsüg- 15
 tü tarni-yi uribasuşu : doluşan qonuş-iyar qurmuşda-yi ber
 erke-ber bolşaqu ele bögesü : üçüken kümün-deki [175r]
 yaşun ögületele : tendece basa iregülsügei kemen
 küsebesü : tegün-e gabala-dur kürdün-ü givang kiged ner-
 e ügei quruşun-u cisun-iyar jiruju : khadira modun-u 20
 şal-dur egeşü ali üiledkün-ü ner-e selte uribasuşu tere
 nigen kşan-dur kei-yin kücün metü iregülküi boluyu :
 tendece tarnicin şalşayurayuşuşai kemen küsebesü datur-
 a-yin ür-e-yi abcu : yeke miq-a-luş-a nigen-e qoruşai
 ideşen modun-u talq-a-luş-a qoliju ideşen kiged 25
 umdaşan-dur ögdeküi : tarni-yi urişdaşui buyuşu : tere
 nigen kşan-dur şalşayuraju doluşan qonuş-tur üküyü :
 tendece busuş ber saitur jabdul-i nomlar-un : erlig-ün
 tarni-yi ükeger-ün bös-tür qour-a terigüten ed-iyer
 jiruju yeke jula kiged bairoşan-a ber körüğ-i egüdcü : 30
 tegün-ü jirüken-dür kürdün-i oruşulşu : ecige-yin oi-dur
 odcu üküdel-i

2 C omits selte. 5 kürdün-ü : kürdün-i C. 9 sirui :
 siruşai C. 10 C omits ba; ked ber : ker be C. 11 quruşun-
 u : imayuş-yin C. 12 givang-luş-a : givang C. 17 bolşaqu :
 bolşaqu-yin C. 25 qoliju : soliju P. 30 ber : yin C. 31
 tegün-ü : tegün-i C.

tüleksen ɣal-dur qurca mes-e-ber oɣtal-un tein büged
solbicaɣulqui jabdul-iyar yogacari-yin orun-dur :
bairocan-a-yi bey-e-dür-iyen sürcijü : emüne jüg
qanduyad : tülebesü tere mön darui-dur üküyü : tendece
qayacaɣulqu saitur jabdul bolqu kemebesü qong keriyen 5
kiged sir-a sibaɣun-u yasun abcu tere qoyar-tur temür
örgesün-iyer bütügegdekün-ü ner-e-lüğe nigen-e arban
üsüg-tü tarni-yi bicijü : ɣaycaɣar orun-dur aju alin-u
ner-e selte uriju : tere nigen nigen-iyen üdürbesü
qayacaqu boluyu : tendece erlig-ün kürdün-i üisün 10
nabcin-dur er-e em-e-yin ner-e-yi bicijü menekei-yin
kebeli-dür oruɣulju : alin-u ner-e [175v] selte bosuɣan-
u dour-a niɣubasu tegün-ü üyes mes-e-dür qadquɣdaqui
boluyu : tendece ökin-i kösiregülküi ene masi jabdul-i
erlig-ün tarni-yi ükeger-ün bös-tur qour-a terigüten- 15
iyer jiruju : üküdel-i tülegsen negüresün-iyer körüg-i
nigen tögen-ü cinege-ber dabqurlaju : tegün-ü jirüken-
dür kürdün-i oruɣulju : jegün köl-iyer daruju : mahi-yin
jabdul-iyar eimü ner-e-tü ökin-i mön darui-dur
kösiregülkü boltuɣai : kemen arban üsüg-tü tarni-yi 20
uribasü : kösiregülkü boluyu : egün-ü üiles-nügud-i busu
ken-dür ber ülü ögülegdekü boluyu : ker be mungqay
cinar-tu tarnicin üiledbesü : tamu-dur maɣad unayu :
ɣurban erdeni-dür qour üiledugci kiged : blam-a-yuɣan
maɣusiyayci : tarni kiged tangɣariɣ-aca anggijirayсан : 25
tarni-aca qayacaɣsan ba : tarni kiged tantr-a-yi
sonjiɣcin : amitan-i güdkegcin : edeger-tür tusa bolqu-
yin tula : tarnicin nigülesün eneriküi sedkil-iyer qour-
i saitur barilduyuldaqui bolai : ker be busucar
üiledbesü : tangɣariɣ ebderejü yeke qalaɣun tamu-dur 30
oduyu :

8 C omits orun-dur. 10 üisün : 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 sonjiɣcin 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 ṭantr-a-dur ber nomlabai :
 baṣsi-yuṣan maṣusiyāci kiged :
 yeke kölgēn-i ütegerügcī :
 tarni ṭantr-a-yin sain jabdul-un belge bilig-i
 sonjin üiledügcī ali tere kümün-i 5
 büged kiciyen nituluṣdaqui :
 ese bügesü orun-aca yegüdkegdeküi :
 nigülesküi ügei yogacari :
 busud-a balamud-iyar üiledbesü ele :
 tegün-dür tegüncilen tere metü üiles 10
 qarin nicuṣu bolqu boluyu :
 yaṣun-u tula amitan-i könugegcī-yin tula :
 yogacari kemebesü egün-dur bolai :

 ene kemebesü mañjušri degedü [176r] jögelen coṣtu vcir 15
 yeke ayuṣuluṣci yoga-yin ṭantr-a-aca qamuṣ üiles-i
 bütügeküi nöğüge onul bolai :: : ::

4 C omits jabdul-un. 11 qarin : sarin P. 15 degedü
 jögelen : neretü C. 16 C omits üiles-i.

[iii. 3 Onul : tarni-yi tegüküi uqaquuqsan]

tendece yambar jergeber jang üile-yin tarni-yi tegüküi
saitur nomlaju : masi ariqun el ulus-tur tarnicin aju
tarni-yi tegügdeküi buyu : 5
yambar jiryuduvar-un eng terigün kiged :
tabdayar-un büged tabdayar :
jiryuduvar-un nöğüge-dür
egesig üsüg-ün nöğüge-lüge tegüsügsen :
nöğüge aimaq-un yutayar-tur :: 10
basa egesig üsüg-ün nöğüge tegüsügsen :
doluduvar-aca yutayar kiged :
dötüger-ün büged yutayar-tur :
egesig üsüg-ün arban yutayar tegüsügsen ::
tabdayar-un ber tabdayar-tur 15
egesig üsüg-ün arban nigedüger tegüsügsen :
jiryuduvar-un eng urida kiged :
basa kei-yin körüngge-yi ögdeküi ::
tabdayar-un tabdayar-tur :
arban nigedüger-i nemen tegüsügsen : 20
dötüger-ün yutayar-tur :
arban yutayar-iyar saca daruqsan ::
jiryuduvar-un ber nöğüge-dür :
egesig üsüg-ün tabdayar tegüsügsen :
yutayar-un ber tabdayar kiged : 25
kei-yin körüngge-yi tendece ögdeküi ::
egesig-ün arban yutayar üneker tegüsügsen :
dötüger-ün yutayar kiged :
tendece kei-yin körüngge-yi ögdeküi :
jiryuduvar ber eng urida kiged :: 30
dötüger-ün büged yutayar :
tegün-dür kei-yin körüngge-yi inu :

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

egesig üsüg-ün arban yutayar tegüsügsen :
 dötüger-ün ber tabdayar-tur ::
 egesig üsüg-ün yutayar tegüsügsen :
 tendece yal-un körüngge-yi ögdeküi :
 kei-yin körüngge tegüncilen bolai : 5
 aday-un tendece aday-un üsüg-i [176v] ögdeküi ::
 egesig üsüg-ün arban nigedüger tegüsügsen :
 kei-yin körüngge tegüncilen degedü :
 jiryuduyar-un eng terigün kiged :
 tendece ecüs-ün üsüg ögdeküi :: 10
 egesig üsüg-ün arban nigedüger tegüsügsen :
 basa kei-yin körüngge-yi
 nöğüge aimay-un eng terigün kiged :
 qoyaduyar-un nöğüge-dür tegüsügsen-dür ::
 dötüger-ün tabdayar-tur 15
 egesig üsüg-ün yutayar-luy-a tegüsügsen :
 tendece yal-un körüngge-dür :
 egesig üsüg-ün nöğüge-lüge tegüsügsen :
 tabdayar aimay-un tabdayar kiged :
 tendece kei-yin körüngge-yi ögdeküi : 20
 eng urida bairocana-yi ögdeküi :
 degedü erketü-lüge qabsuruysan ::
 tabdayar aimay-un nöğüge kiged :
 yutayar-un eng terigün-i :
 merged qoyar-ta ögülegdeküi : 25
 ene kemebesü mañjuşrī neretü ::
 yeke ayuyuluyci-yin tantr-a kürdün :
 mahi niyur-tu-yin ündüsün tarni buyu :
 lakṣ-a uriysan-iyar qamuq üiles-i üiledüyü :
 ene kemebesü tarnis-un qayan buyu :: 30
 ese boluysan bolqu ülü boluyu :
 doluduyar aimay-un dötüger-tür :

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 ögdeküi C. 13 kiged : dür C. 17
 körüngge-dür : ür-e-dur C. 18 P omits egesig---
 tegüsügsen. 19 tabdayar : tabdayar-un C. 20 körüngge-yi :
 ur-e-yi C.

egesig üsüg-ün dötüger tegüsügsen :
 ɣal-un körüngge-yi dour-a ögdeküi ::
 tendece auɣ-a ejen-u arban jirɣuɣan-u kijayar :
 doluduyar aimay-un nöğüge-dür :
 egesig üsüg-ün dötüger tegüsügsen : 5
 ɣutayar aimay-un eng uridu-dur ::
 dour-a inu ɣal-un körüngge-yi jegügdeküi :
 auɣ-a ejen-u arban jirɣuduyar-un kijayar buyu :
 jirɣuduyar aimay-un dötüger-tür :
 egesig üsüg-ün ɣutayar tegüsügsen :: 10
 uridu aimay-un eng terigün kiged :
 egesig üsüg-ün doluduyar tegüsügsen :
 dour-a ɣal-un körüngge-yi ögdeküi :
 dötüger aimay-un angq-a uridu-dur ::
 [177r] egesig üsüg-ün nöğüge tegüsügsen : 15
 dötüger aimay-un tabdayar anu :
 merged büged qoyar-ta ögülegdeküi :
 eng urida bairocana-yi ögdeküi ::
 ciɣuluɣsan ya terigün naimaduyar-un körüngge-dür :
 egesig üsüg-ün jirɣuduyar tegüsügsen : 20
 orui-dur bindu-ber cimegsen :
 tabdayar aimay-un nöğüge kiged ::
 ɣutayar-un büged angq-a uridu bolai :
 ene kemebesü tarnis-un qayan buyu :
 mahi niɣur-tu-yin jabdul-iyar : 25
 qamuɣ üiles-i üiledkü bolai ::
 üiles-un tarni kemen aldarsiɣsan buyu :
 ɣucin tümen-te uribasü qamuɣ üiles-i üiledüyü :
 jirɣuduyar aimay-un eng terigün :
 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.

egesig üsüg-ün nögüğe tegüsügsen :
 dötüger aimağ-un eng terigün buyu :
 tegün-ü tabdağar ekin-dür talbiğdaqui :
 eng terigün aimağ-un uridu kiged ::
 angq-a urida bairocan-a-yi ögdeküi : 5
 ciquluysan naimaduğar-un üre-dur
 egesig üsüg-ün jirğuduyar tegüsügsen :
 terigün-dür inu bindu-ber cimegsen :
 tabdağar aimağ-un nögüğe kiged ::
 yutağar aimağ-un uridu bolai : 10
 ene kemebesü mahi niğur-tu-yin
 jirüken tarni kemen saitur aldarsıbai :
 üsüg-ün toy-a ber arban tümen-te uribası ele :
 yurban yirtincü-yin ali ba üile-yin
 yayun-i ber bügesü qamuğ-i üiledüyü : 15

 tarni tegükü ene jang üile-yin cağ-tur takil üileddeküi
 :

 ene kemebesü mañjuşrı neretü : coğtu vcir yeke 20
 ayuğuluğci yoga-yin tantr-a-aca : tarni-yi tegüküi
 uqağuluysan yutağar onul bolai :: : ::

2 terigün : terigüten C. 6-8 ciquluysan---cimegsen :
 tegüncilen duradqu-yin ecüs üiledbesü ele : qoğusun-i
 burqan-luğ-a saca daruyu P. 13 üsüg-ün : üsüg C. 21 yoga-
 yin : yogacari-yin C; tegüküi : tegüber C.

[iv. 4 Onul : bisilyal]

tendece vcir ayuyuluyci-yin bütügel-i üneker ögülesügel
: qamuγ nom-ud-tur bi ügei-yi urida yabuγuluγad :
burqan-i jorin üiledku buyu : [177v] eng uridu nigen 5
tedüi mön cinar ariluγsan tarni-yi ögüleksen-iyer :
qamuγ nom-ud-i bi ügei-yin mön cinar-tu bolγaqu bür-ün
oγtarγu-yin töb-dür yaγ üsüg-ün düri-ece boluγsan : kei-
yin maᅇdal unin-u öngge metü-yi tein büged sedkigdeküi :
tegün-ü deger-e uridu egesig üsüg-ece boluγsan saran 10
maᅇdal-i joriγad tegün-ü deger-e dhīᅇ üsüg-ün düri-ece
ori mañjuśrī-yin bey-e bolun qubiluγsan kemen
sedkigdeküi : tende a-a-yin düri-ece bütüksen naran-u
maᅇdal-i sedkiged : tere naran-u maᅇdal-aca genel
γaruγsan-iyar : arban jüg-tür saγuγsan tegüncilen 15
iregsed kiged : bodhi saduva-nar uqayan-u ökin tngri :
kiling-ten terigüten masi duradqaydaju : jici irejü :
naran-u maᅇdal-dur orusibai kemen sedkigdeküi : tendece
basa mañjuśrī kiged tegüncilen iregsen terigüten : tede-
nügüd nigen bolju : naran-u maᅇdal kemen sedkigdeküi : 20
badaran bükü genel-ün düri-ber : jayun mingyan ber-e-dür
tügemel-e geigülügedküi : tegün-ü deger-e qar-a öngge-tü
hūᅇ tabun genel-lüge tegüsüksen-i üneker sedkigdeküi
buyu : tere hūᅇ-aca genel-ün jüil γaruγsan-iyar : urida
nomlayᅇsan metu basa oruγad : tere üsüg-ece qarabtur 25
öngge-tü sirbeigsen yeke vcir genel tegüsüksen-i tein
büged sedkigdeküi buyu : tere vcir-aca narin düri-tü
burqan kiged bodhi saduva kiling-tü uqayan-u ökin

5 burqan-i jorin : burqan-dur joriγdaqui C. 9 sedkigdeküi
: tebcigdeküi C. 10 üsüg-ece : üsüg-ün C. 11 joriγad :
jiruγad C; düri-ece : jüil-ece C. 17 kiling-ten : kiling
C; C omits terigüten masi. 19 tede- : tende- P. 21 düri-
ber : jüil-iyer C; jayun mingyan : naiman toγatan. 24
jüil : jüil-i genel C. 27 vcir-aca : vcir C.

tngriš-iyer : oqtarçu-yin töb günjid-ün qayurcaç metü
 dügürcü : naran-dur orusişan-i tein büged sedkigdeküi
 bolai : tere burqan terigüten-nügüd amitan-i oçuyata
 bolbasun bolyan nomuçadqaju bodhi qutuç-tur saitur
 jokiyaçad : [178r] basa nigen-e ciçulçaju vcir-un körüg- 5
 tür saitur oruşan-i sedkigdeküi : vcir-un tere bey-e
 büged yisün terigütü : mahi niçur-tu : ebdereküi caç-un
 çal metü badarangqui : vcir yeke ayuçuuluçci çurban
 yirtincü-yi iden cidaçci : aman-ıyan irjaişan : ha ha
 kemen kelen-ıyen orumuçlayşan : tein büged irjaişan 10
 açuril kiling-tü : açuril-un erügün-ece kömüşge kiged
 nidün yeke ayul-un caç metü kilingleküi dayun
 dayurisqaçci : kümün-ü cisun kiged ögekün : tosun
 cimügen idegci : yirtincü kiged yirtincü-ece nögcigsen
 tngri-ner terigüten-e ayuçuulqui mutur jaiduçci : 15
 qormusda esrua mahe šuvari vişnu kiged yakš-a terigüten-
 i idegci : irjaişan gabala-yi üjügür ayuçu metü gabala-
 ber titimlegsen : yeke ayul-tu : pheng kemen dayun-i
 dayurisqan : gabala-ber cikin-ıyen cimegsen : arban
 jirçuyan köl-tü : nicügün bey-e-tü belge-ben degegsi-de 20
 bosqaşan : jegün-ıyen jigeigsen yeke kebeli-tü üsüben
 degegsi-de sirbeilgegsen yeke ayuçuuluçci pheng kemen
 dayun-i dayurisqaçci :: çucin dörben çar tegüşügsen :
 jayan-u noitan arasun-i barişan : coçtu vcir yeke
 ayuçuuluçci : ma hi niçur-tu-yi tein büged sedkigdeküi : 25
 tere metü masi

9 irjaişan : solbicaşan C. 10 tein : tere C; irjaişan
 : solbicaşan C. 11 açuril : ayuçu PC. 14 cimügen :
 cimügen-i C. 15 mutur : mutur-i C. 17 C omits. irjaişan;
 C adds dabçurlayşan after gabala-yi.

sedkil-iyen cing batu bolıan buyu : tere mön cinar-un
 jabdul-dur masi tegsi ayulqui tarnicin-bar nasuda
 bisilyaydaqui buyu : barayun eng uridu-dur tongyuruı :
 nöğüge-dür nigen üjüğü-tü mes-e : ıutayar-tur nidüğü :
 dötüğü-tür usun kituy-a : tabdayar-tur nigen üjüğü-tü 5
 vcir : jiryuduyar-tur tömüğü : doluduyar-tur oqur jida :
 naimaduyar-tur [178v] sumun : yisüdüğü-tür ıoq-a :
 arbaduyar-tur beriy-e : arban nignedüğü-tür khatvangga :
 arban qoyaduyar-tur kürdün : arban ıutayar-tur vcir :
 arban dötüğü-tür vcir-tu aluq-a : arban tabdayar-tur 10
 ildu : arban jiryuduyar-tur damaru bolai :: jegun eng
 uridu-dur gabala : nöğüge-dür terigün : ıutayar-tur
 bambai : dötüğü-tür köl : tabdayar-tur calm-a :
 jiryuduyar-tur numun : doluduyar-tur gedesün :
 naimaduyar-tur qongq-a : yisüdüğü-tür ıar : arbaduyar- 15
 tur ükeđer-ün bös : arban nignedüğü-tür siruy-tur
 qadquısan kümün : arban qoyaduyar-tur ıal-un tuly-a :
 arban ıutayar-tur jarimduı gabala : arban dötüğü-iyer
 ayuyuluıci mutur : arban tabdayar-tur ıurban üjüğü-tü
 manjily-a : arban jiryuduyar-tur kei-e keisdegsen 20
 ükeđer-ün bös : qoyar ıar-iyar jayan-u noitan arasun
 bariısan bolai :: barayun angq-a uridu köl-iyer kümün :
 nöğüge-ber ma hi : ıutayar-iyar üker : dötüğü-iyer
 eljige : tabdayar-iyar temege : jiryuduyar-iyar noqai :
 doluduyar-iyar qonin : naimaduyar-iyar ünegen : barayun 25
 köl-iyer edeger-i kölgelegsен bolai : jegün angq-a
 uridu köl-iyer qajir tas : nöğüge-ber sir-a sibayun :
 ıutayar-iyar qong keriy-e : dötüğü-iyer toti :
 tabdayar-iyar qarcaıai : jiryuduyar-iyar yeke sibayun :
 doluduyar-iyar yeke sarika : naimaduyar-iyar qun : jegün 30
 köl-iyer edeger-i daruısan bolai : coıtu yeke
 ayuyuluıci-yin angq-a uridu niıur masi qar-a : ma hi-yin
 düri-tü : asuru kilinglegsен [179r] barayun eber-ün

2 ayulqui tarnicin-bar : ayulqui-yin C. 5 usun : üsün C.
 9 qoyaduyar-tur : nöğüge-dür C. 17 qoyaduyar-tur :
 nöğüge-dür C. 18 dötüğü-iyer : dötüğü-dür PC. 23
 nöğüge-ber : nöğüge-dür P. 28 P omits -iyar.

ʧurban niʧur-un angq-a uridu köke : nöğüe ulaʧan :
 ʧutaʧar sir-a buyu : auʧ-a ejen-ü ʧurban niʧur masi
 kilinglegsen : jegün eber-ün ʧurban niʧur inu : angq-a
 uridu caʧan : nöğüe unin öngge-tü : ʧutaʧar inu qar-a
 masi kilinglegsen : irjaiʧsan niʧur-i saitur sedkigdeküi 5
 bolai : qoyar eber-un jaʧur-a dumda-tu niʧur ulaʧan :
 masi ayuʧuluʧci aman-aca cisun cuburiʧsan-i sedkigdeküi
 bolai : deger-e mañjušri-yin niʧur sirabtur arayan
 kilinglegsen : jalayus-un cimeg-iyer cimegsen : orui-dur
 tabun jaiduʧsan üsün-lüğe tegüsügsen-i tein büged 10
 sedkiged : qamuʧ niʧur-ud ʧurbayad nidü-ten-i
 bisilʧaydaqui buyu : ene metü öber-iyen nasuda nigen
 üjügür-tü-ber joriʧdaqui bolai : tere büged coʧtu vcir
 yekede ayuʧuluʧci ma hi niʧur-tu : tegün-i büged öber-ün
 bey-e bolʧan bisilʧaju baʧatud-un orun-dur aʧci 15
 yogacari-nar : tendece qoinaʧsi tarni-yi uriʧdaqui bolai
 : uriqui caʧ-tur öber-ün jirüken-dür naran-u mañdal-i
 sedkiged : tegün-ü deger-e öber-ün tarni-yin üsüg-i
 jokiyaydaqui bolai : badarayuluʧad qoinaʧsi ülü
 alyasaqui sedkil-iyer uriʧdaqui bolai : 20

ene jabdul-dur aʧci tarnicin :
 nasuda ayuʧuluʧci-yin üiles-i üileddeküi :
 ükeger-ün orun-dur bisilʧaydaqui :
 nasuda tabun rasiyan-i idegdeküi : 25
 tegüber bütügeküi-ece anggida bütügel ügei
 busu ber yeke jula-yi ideged :
 söni bitügci yogacari-ber :

5 irjaiʧsan : solbicaʧuluʧsan C. 16 uriʧdaqui bolai :
 urilyaqui buyu C. 23 ayuʧuluʧci-yin : ayul ügei qotola
 [sic] C.

γucin tümen-te ündüsün tarni-yi uriγdaqui :
egün-i uriγsan tarnicin :
qamuγ üiles-i üiledkü boluyu ::

ene kemebesü mañjuśrī degedü jögelen coγtu [179v] yeke 5
vcir ayuγuluγci yogacari-yin tantr-a-aca : bisilγal-un
dötüger onul bolai :: : ::

5 degedü jögelen : neretü C; C omits yeke. 6 bisilγal-un
: bisilγal C.

[v. 5 Onul : jiruy bey-e-yin üiles]

tendece coytu yekede ayuyluyci-yin uqayuluysan jiruy-un
bey-e-yin jang üile-yi saitur nomlar-un : bayatud-un bös
ba : ceceg-tü-yin bös ba : kübegün törügsen-ü bös ba 5
tedeger-i ese olbasu yambar bügesü ber bös-tür sain
jiruyacin adqay ügegü kiling ügei ariyun : merged töb
sedkil-tü : bisirel-lüge tegüsügsen nigülesküi-tü
quricaqui-aca anggijiraysan ene metü erdem-üd tegüsügsen
bolai : tere metü jiruyacin yar-iyar : bayatud-un bös- 10
tür jiruydaqui bolai : ker be : siddhi-yi küsegcid
bayatud-un lab-i ögdeküi bolai : tegün-dür jang üile
kemebesü : niyuca-yin orun-dur orusişad : masi tegsi
ayulqui-ber jiruydaqui buyu : jiruyacin kiged :
bütügegcin-ber üjekü-yi yirtincü-deki busud-a ülü 15
üjegül-ün jiruydaqui buyu : arban jiryuyan köl-tü :
yucin dörben yar-tu : yisün nişur-tu : nicügün qar-a
öngge-tü : jegün-iyen jigiıgsen : yeke ayuyluyci ber
ayuylulqui düri-tü : belge-ben degegsi bosqaysan-u körüg-
i jiruydaqui bolai : angq-a uridu nişur ma hi : eber-un 20
barayun eteged yurban nişur büged : köke ulayan sir-a
masi kilinglegsens-i jiruydaqui bolai : jegün eteged
cayan : unin öngge-tü qar-a bolai : tere qoyar-un dumda
masi ulayan-i jiruydaqui bolai : tegün-ü deger-e
mañjuşrī-yin sirabtur nişur öcüken kilinglegsens-i 25
jiruydaqui bolai : barayun yar-tur tongyuruş : nigen
üjügür-tü mese : nidügür usun kituş-a : nigen üjügür-tü
vcir : tömüge : jida : [180r] sumun : yoş-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 :
jorişcin C. 11 siddhi-yi küsegcid : sidi küsegcin C. 12 C
omits üile. 13 niyuca-yin : niyuca C. 16 C inserts arban-
--köl before jiruyacin in line 14 . 21 büged : buyu C. 23
öngge-tü : öngge C.

vcir-tu aluq-a : ildu kiged damaru bolai : jegün yar-tur
 gabala : terigün : bambai : köl : calm-a : numun :
 gedesün : qongq-a : yar : ükeger-ün bös : siruq-tur
 qadquysan kümün : yal-tu tuly-a : keseg gabala :
 ayuyluyci mutur : yurban üjügür-tü manjily-a kiged : 5
 kei-e ködelgegdegsen bös bolai : qoyar yar-iyar jayan-u
 noitan arasun bariysan-i jiruqdaqui bolai : barayun köl-
 iyer kümün : mahi : üker : eljige : temege : noqai :
 qonin kiged : ünege-nügüd bolai : jegün köl-iyer tas :
 sir-a sibayun : qong keriy-e : toti : qarçayai : yeke 10
 sibayun : sarika kiged : qun-nuqud bolai : ene metü
 büküi vcir yeke ayuyluyci-yi jiruqdaqui bolai : tegün-ü
 dour-a yeke ükeger ber jiruqdaqui bolai : yekede
 ayuyluyci : mangyus : ulus-i sakiyci : vitar-luy-a
 tegüsügsen : kümün-i jidan-u üjügür-tü qadquysan öngge- 15
 yi tede üjügüldeküi bolai : ni-a grodha modun-u deger-e
 kümün degüjilegsen-i jiruqdaqui : kümün tüimeridün bükü-
 yi ber jiruqdaqui : jidan-iyar coyluysan kümün-i ber
 jiruqdaqui : eldeb sibayun : qong keriy-e : noqai kiged
 : cinu-a teriguten-i ha ha dayun yarçaqu-yi jiruqdaqui : 20
 bütügegcin-i ber jiruqdaqui : ilaju tegüs nögcigsen-i
 nigen üjügür-tü ber üjen büküi nicugun üsün-iyen
 cucaluysan : tabun mutur-iyar cimegsen :

2 numun : sumun C. 3 yar : qara C. 13 ükeger : ükeger-i
 C. 16 tede üjügüldeküi : tende üjeku C. 18 coyluysan :
 ciyluysan C. 20 yarçaqu-yi : yarqu-yi C. 21 bütügegcin-i
 : bütügegcin P.

damaru gabala kiged khatuvangga bariqsan : gabalas-iyar
 orui-ban cimegsen inigeldün tere ükeger-tür oruqu-yi
 jiruɣdaqui : ene kemebesü niɣuca-yin jiruɣ bey-e buyu :
 nigen orun-dur saitur talbiju : yeke miqan-u küjis-i
 ögdeküi : tegün-ü emün-e yeke labai-yin erike-yi 5
 uriɣdaqui : tarnici tegsi ayuluɣsayar kiciyejü [180v]
 ɣurban caɣ-tur jiruɣ bey-e-yi sakiɣdaqui bolai : busu
 yayun-i ber ülü talbiɣdaqui : busu alin-u emün-e ber ülü
 delgegdeküi : doliyaqui uɣuqui idegen kiged : qurim
 kemebesü nasuda yeke miqan-i söni nasuda idegdeküi : ker 10
 be degedü siddhi-yi küsebesü ele : ɣurban caɣ-tur
 bairocan-a kiged cisun-u küji-yi jiruɣ bey-e-yin emüne
 ögdeküi :

ene kemebesü mañjuśrī neretü vcir yeke ayuɣuluɣci 15
 yogacari-yin tantr-a-aca jiruɣ bey-e-yin üiles-ün
 tabdaɣar onul bolai :: : ::

1 P omits damaru. 2 inigeldün : inigeldün-dür C. 5 P
omits yeke. 9 uɣuqui : uuɣui C. 10 C omits nasuda. 12
 bey-e-yin : bey-e C.

[vi. 6 Onul : ɣal maᅇdal-un aɣui yeke jang üile]

tendece ɣal-un maᅇdal-un jang üile-yi nomlar-un yambar
uridu jerge buyu : urida yambar nigen tedüi tarnici
aɣlay orun-dur oruju : söni düli bolbasu ɣal maᅇdal-un 5
qamuɣ üiles-i üileddeküi buyu : urida nomlaɣsan burqan-u
yogacari-dur aɣsad : qamuɣ üiles-i üileddeküi bolai :
tegün-dür üile kemebesü edeger bolai : ker be alasuɣai
kemen küsebesü ele : tende kümün-ü yasun : bairocan-a :
eljigen-u arɣal : noqai-yin baɣasu örgesün kiged : üsün 10
kimusun tedeger-i tosun-dur niquju mahi niɣur-tu-yin
jabdul-iyar : masi tegsi aɣulju : emün-e jüg qanduyad
üküdel-i tülegsen ɣal-dur : alin-u ner-e selte jayun
naiman-ta tülebesü ele : sesig ügegüi-e ɣurban qonuɣ-tur
üküyü : ese bügesü nigen jüg-tür aju : ɣurbaljin ɣal-tu 15
tulɣ-a-yi egüdcü : tendece urida nomlaɣsan ed-iyer :
doɣsin-u ɣal-dur ɣal maᅇdal-i üileddeküi buyu : tere
jabdul-iyar mön tere üile bütükü bolai : tendece
qayacaɣulsuɣai kemen küsebesü qong keriy-e sir-a sibayun
taɣus moɣai : üsün kiged tuturɣan-u kebeg ma hi : morin- 20
u miq-a-luɣ-a nigen-e : [181r] alin-u ner-e selte arban
üsüg-tü tarnis-iyar : ükeger-ün ɣal-dur tülebesü tegüber
qayacaɣulqu bolai : ese bügesü ükeger-ün modun-dur
doɣsin-u ɣal-i saitur sitaɣaju : ger-tegen tere ed-i
tülebesü ele : vcir bariɣci metü-yi ber doluɣan edür-tür 25
qayacaɣulqui bolai : tendece üldesügei kemen küsebesü :
qong keriyen-ü miq-a kiged : temegen-ü

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

qorçul-luç-a nigen-e : arikin-i üncker tegüsken kei-yin
 mañdal-un dumda : ükeger-ün modun-dur : çal-i saitur
 sitaçaju : nicügün üsüben cucal-un qubilçaju : emüne jüg
 qanduju erlig-ün tarni-ber eimü neretü ner-e-lüğe selte
 ber : jegün çar-iyar : çal mañdal-i mingçan-ta üiledbesü 5
 üldeküi-ece busucar busu bolai : tendece kösiregülsügei
 kemen küsebesü ele : siracu kiged moga mansila : givang
 selte-ber dörbeljin mañdal egüdcü : umar-a jüg qanduçad
 : üiles-ün qoin-a-aca dayaqu jabdul joriju : alin-u ner-
 e-yi selte-ber çal mañdal tülebesü : tegün-i doluçan 10
 qonuç-tur kösiregülkü boluyu : tendece balçad-i
 üldesügei kemen küsebesü nimba modun-iyar çal-i saitur
 sitaçaju : noçai-yin miç-a : menekei-yin miç-a :
 takiyan-u miç-a : temegen-u qorçul kiged : miçui-yin
 cisun-luç-a nigen-e niçuju : erlig-ün jabdul-dur açsad : 15
 balçad-un ner-e-lüğe selte arban üsüg-tü tarni-ber kei-
 yin mañdal-un dumda : tümen-te çal mañdal üiledbesü ele
 : balçad-i üldekü boluyu : tedeger üiles-nügüd-i masi
 tegsi açulqui ber üileddeküi buyu : anggida bolbasu
 tarnici öber-tür kürtekü boluyu : busu ken-dur ber ülü 20
 üjegülügdeküi bolai : tendece ökin-i kösiregülsügei
 kemen küsebesü ele : örgesün qour-a sketshe-lüğe selte
 ber ner-e-yi öber-ün cisun-iyar niçuju : arban üsüg-tü
 [181v] tarni-luç-a selte-ber ökin kösirekü boltuçai
 kemen ükeger-ün çal-dur çal mañdal-i mingçan-ta 25
 üiledbesü kösiregülküi-ece bosuçar busu bolai : tendece
 amurliçulsuçai kemen küsebesü ele : tosun bal sün

1 tegüsken : tegüsügsen C. 4 C omits ner-e. 10 tülebesü :
 egüdbesü C; tegün-i : tegün-ü P. 17 mañdal-un : mañdal C.
 22 örgesün : iredsed C. 23 niçuju : uçuju C. 24 kösirekü
 : bisirekü C. 26 bosuçar : busucar C; C omits tendece.

durba-luḡ-a selte-ber balaṣa-yin modun-dur ḡal-i saitur
 sitaḡaju : amurliḡul-un küseküi ber joriju : orun-u
 dorun-a jüg qanduju aḡsan-iyar ḡurban caḡ-tur ḡal
 maḡdal-i mingqan naiman-ta üiledbesü ele : tegüber orun-
 i amurliḡul-un üiledkü boluyu : tendece delgereḡülsügei 5
 kemen küsebesü ele : günjid tuturḡ-a arbai : tosun-luḡ-a
 selte-ber : udumbar-a modun-dur ḡal-i saitur sitaḡaju :
 üile-yin qoina-aca daḡaqui-ber : burqan-u jabdul-i
 joriḡad umar-a jüg qanduju tegsi aḡulqui-ber arban üsüg-
 tü tarnis-iyar ḡurban caḡ-tur ḡal maḡdal-i mingqan-ta 10
 üiledbesü delgerekü boluyu : tendece ireḡülsügei kemen
 küsebesü ele : sketshe-ber körüg egüdcü : tendece
 khadir-a-yin ḡal-un dumda erlig-ün tarni-ber jaḡun
 naiman-ta tüimeridbesü ese bütügsen ber bütükü boluyu :
 doluḡan edür-tür ali küsegsen sesig ügei ireḡülüyü : 15
 tendece ḡaljaḡuraḡulsuḡai kemen küsebesü ele : yeke
 qajir tas-un egür kiged : yeke miq-a-yi tülebesü
 ḡaljaḡuraḡu boluyu : tegün-i kebeg-ün ḡal-dur tülebesü
 sain jirḡalang-tu boluyu : tendece ed-i ed busu
 bolḡasuḡai : kemen küsebesü : köbeng-ün ḡal-dur dhatur- 20
 a-yin ur-e-luge selte söni arban üsüg-tü tarni-ber jaḡun
 naiman-ta ḡal maḡdal üiledbesü : masi qour qomsa bolqu
 boluyu : arur-a tülebesü ele : jici qarın tere ed boluyu
 : getülgegci-yin emün-e : yeke miq-a ariki-luḡ-a selte-
 ber : jirḡuḡan sara-dur söni ḡal [182r] maḡdal-i jaḡun 25
 naiman-ta üiledbesü ele : qamuḡ orud-un ejen boluyu :
 üker-ün miq-a kiged cisun selte alin-u ner-e-lüge selte-
 ber mingḡan-ta ḡal maḡdal üiledbesü : kejiy-e amidu
 atala jarudasun bolun aqui sesig

5 C omits tendece. 8-9 burqan-u---joriḡad : burqan
 jabdul-iyar jiruyad C. 16 ḡaljaḡuraḡulsuḡai :
 qaḡacaḡulsuḡai C. 17 C omits qajir. 19 C omits busu. 25
 maḡdal-i : maḡdal C.

ügei bolai : noqai-yin miq-a vcir-un usun-luγ-a selte-ber
 eres-ün mön cinar-iyar : söni alin-u ner-e selte-ber
 jayun naiman-ta γal maᅇdal üiledbesü : öber-ün büged ed
 selte-ber : erke-dür oruqu boluyu : morin-u miq-a
 bairocan-a-luγ-a selte-ber yamandaga-yin tarni-ber : 5
 jayun naiman-ta γal maᅇdal-i nigen orun-dur aju : söni
 qaγan-dur jorin üiledbesü : doluγan qonuγ-tur nöbür
 selte-ber : erke-dür oruγulqui boluyu : jayan-u miq-a
 Ŗukr-a-luγ-a selte-ber kümün-ü qamuγ yirtincü-dür joriju
 arban üsüg-tü tarnis-iyar söni mingγan-ta γal maᅇdal 10
 üiledbesü doluγan qonuγ-tur erke-dür oruγulqu boluyu :
 jiyasun kiged miq-a darasun-luγ-a selte-ber : ayul
 ügegüi-e arban üsüg-tü tarni-bar : jayun naiman-ta γal
 maᅇdal üiledbesü : qamuγ qatud-i erke-dür-iyen oruγulqu
 boluyu : tendece üldesügei kemen küsebesü ele : qong 15
 keriyen-ü miqan-i ülü qolicaγul-un : arban üsüg-tü
 tarnis-iyar : alin-u ner-e-lüge selte-ber : mingγan-ta
 γal maᅇdal üiledbesü : doluγan edür-tür vcir bariγci
 metü ber : masi dutaγaqu ele bügesü : öcüken kümün-deki
 yayun ögületele : tendece qong keriyen-ü egür kiged 20
 tuturyan-u kebeg-lüge nigen-e datur-a-yin modun-u γal-i
 saitur sitaγaju : arban üsüg-tü tarni alin-u ner-e-lüge
 selte-ber : söni düli γal maᅇdal üiledbesü : doluγan
 edür-tür üldekü boluyu : tendece erke-dür-iyen
 oruγulsuγai [182v] kemen küsebesü khadir-a modun-u γal- 25
 dur günjid kiged tutury-a qatud-un ceceg-lüge nigen-e
 vcir-un usun-i qoliju : yogacari-yin bey-e ulayan kemen
 joriju : oruna jüg qanduγad : arban üsüg-tü tarni alin-u
 ner-e selte-ber tarnici tülebesü ele : doluγan edür-tür
 erke-dür-iyen oruγulqu boluyu : tere kejiy-e amidu atala 30
 ülü qaγacaγulqu 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
 üldesügei : üiledsügei C. 16 miqan-i : miqan-u C. 19 C
omits masi. 21 γal-i : γal C. 26 tutury-a : ür-e C;
 qatud-un : qatud C.

tabun rasiyan tosun-luq-a selte-ber : khadir-a-yin qal-
dur alin-u ner-e-lüge selte-ber : jayun naiman-ta qal
maᅇal üiledbesü : tere nigen kšan-dur irekü boluyu :
edeger üiles-i urida šarid üiledügsen tarnici üileddekü
bolai : busu-ber üiledbesü tarnici-yi yirtincü-dekis 5
sonjiqu boluyu :

yambar öbermice ülü bolqaydaqui
alin-dur ber öbermice ögkün ülü üileddekü :
öbermice ilqabasu tarnici 10
siddhi ülü bütüyü :
bi busu tantras-tur nomlaju amui :
yambar öbermice ese törügsen :
tegüncilen üiledkü-yi öbermice ögülebesü :
vcir satuva ber ülü bütükü :: 15
alin-u emün-e ber tarnicin :
tegün-ü tula üiles-nügüd-i ülü üjegdeküi :
busud-tur ber nigen-e ülü üileddeküi :
ker be tarnicin üiledün küsebesü ::
tedeger qaycaqar büged üiled : 20
tarnicin tegüber qamuq üiles-i üileddüyü :

ene kemebesü mañjuširi neretü vcir ayuquluqci-yin yqga-
yin tantr-a-aca : qal maᅇal-un aqvi yeke jang üile-yin
jirquduyar onul bolai :: 25

12 C omits bi. 20 tedeger qaycaqar : tedeger-ün nigen-
iyer C. 24 aqvi---üile-yin : üile jang aqvi C.

[vii. 7 Onul : diyan-i bütügekü-yi onuṣsan]

tendece diyan-u üile-yin jang yambar bükü üneker
nomlasuṣai : diyan kiged tarni-yin masi jabdul-iyar :
qamuṣ kereg-üd-i saitur bütügegdeküi buyu : tegün-ü jang 5
üile urida nigen tedüi yogacari ma hi [183r] niṣur-tu-
yin jabdul-dur aṣsaṣar : urida arilṣan üiledcü qamuṣ
üiles-i üileddekü bolai : ra üsüg-ece oṣuṣata qubiluṣsan
ṣal maṣṣal-un qotala gegegen badaran büküi tein büged
sedkijü : tegün-ü deger-e bütügegdekün nicügün üsün-iyen 10
cucaluṣsan amturiqui-tu boluṣsan : öber-ün emün-e düri-
ber sedkigdeküi bolai : tendece öber-ün bey-e-dece olan
kiling-ten-ü bey-e tein büged ṣaruṣad : tedeger kiling-
ten ildun-iyar deledüged cisun uuṣuṣsan-i sedkigdeküi
bolai : bütügegdekün-ü miq-a ideküi kiged : gedesün 15
tataṣsan-i sedkigdeküi bolai : ein kemen ögülegdeküi
buyu : ṣurban erdeni-dür qour üiledügcid kiged : blam-a-
yuan ütegeregcid-i deled deled : nitul nitul :
sedkigsen-ü tedüiken-iyer vcir bariṣcid ber doluyan
qonuṣ-tur ükükü ele bügesü : busu ücüken amitan-i yaṣun 20
ögületele : tendece busu ber diyan-i masi jabdul ṣarqui
kemebesü : ma hi niṣur-tu-yin jabdul-un omuṣ-tur aju :
qamuṣ üiles-i bütügegdeküi : ṣal-un maṣṣal-un dumda
bütügegdekün ukilan bükü-yi sedkijü : tegün-ü emüne olan
mangṣus sedkigdeküi buyu : tedeger mangṣus öber-e-dece 25
jörigüü doṣsin bey-e-ten : masi doṣsin : miqan-i iden :
cisun-i uuṣuṣsan-i tein büged sedkigdeküi bolai : busu
ber eldeb jüil sibayun-nuṣud

7-8 qamuṣ üiles-i : qamuṣ-i C. 9 tein büged : jüil-iyer
C. 10 tegün-ü : tegüber C. 11 amturiqui-tu boluṣsan :
amiduraqui-tu boluṣsan-i C. 14 cisun : cisun-i C. 15 miq-
a : edeger C; gedesün : gedesün-i C. 23 C omits ṣal-un.
25 mangṣus : mangṣus-i C; öber-e-dece : öber-e bey-e-dece
C.

tas : qong keriy-e : sir-a sibaşun üneged kiged noqas-
 iyar mişan-i ideged cisun-i uşuşsan-i tein büged
 sedkigdeküi buyu : ene diyan-u masi jabdul-iyar sesig
 ügegüi-e üküyü bolai :: jaşun ber-e-dür aşsan arad-i ber
 sedkil-iyer barişui diyan-i tuşurbişdaşui bolai : [183v] 5
 tarnici diyan-i cing batu bolşayşdaşui : tendece
 qaşacaşulsuşai : kemen küşebesü ma hi-yin jirüken-dür
 bütügegdekün-i tein büged sedkigdekü buyu : busu
 bütügeşcin-i morin-u jirüken-dür tein büged sedkigdeküi
 buyu : morin kiged mahi qoyar eşergü teşergü kereldün 10
 üiledkü-yi sedkigdekü buyu : keşiy-e-de morin-luş-a mahi
 qoyar-i eşe qaşacaşultala bolai : qoinaşsi-da tere
 bütügegdeküş-i tere qoyar masi ülü amaraşlaşu-yi ber
 sedkigdekü buyu : sedkigşen-ü tedüiken-iyer doluşan
 eşür-tür maşad kereldükü boluşad : busucaş busu bolai : 15
 tendece üldesügei kemen küşebesü : tende yaş üşüg
 oşuşata qubiluşsan-aca temegen-i sedkigdeküi buyu : basa
 tegün-ü deşer-e yaş üşüg-ün düri-ece qubiluşsan kei-yin
 maşşal : jarimduş saran-u düri-yi sedkigdekü buyu :
 tegün-ü deşer-e bütügegdekün nişügün üşün-iyen 20
 aldaşuşuluşsan : amtuşiqi-tu boluşsan-i sedkigdeküi
 buyu : mahi nişur-tu-yin jabdul-dur aşşayar : tegün-ü
 deşer-e erlig-ün bey-e baraşun şar-taşan beriş-e
 barişsan : üşün-iyen salbuşaşsan düri-ber sedkin
 üileddekü buyu : tere temegen-i emüne jüg qanduşulju : 25
 tegün-ü ner-e selte erlig-ün tarni ögüleküi jüil-iyer
 sedkigdeküi boluşu şogacaşari eşün-i sedkigşen-ü tedüiken-
 iyer doluşan qonuş-tur ene metü vcir barişşci-yi ber
 üldekü boluşu : busu ber diyan-u masi jabdul kemeşesü
 qong keriy-e ba : tas-un deşer-e bütügegdekün üşün-iyen 30
 aldaşuşuluşsan nişügün düri-ber sedkigdeküi bolai :
 tegün-ü deşer-e

1-2 noqas-iyar : nuşud C. 7 ma hi-yin : mahi C. 8 C omits
 bütügegdekün-i. 9 C omits morin-u. 10 PC add nişur after
 mahi. 18 tegün-ü : tegün-i P. 21 amturiqui-tu :
 amiduraşui-tu C. 24 C omits sedkin. 26 C omits tegün-ü27
 boluşu : bolai C. 29 diyan-u : diyan C.

erlig-ün düri-ber sedkigdeküi buyu : yar-tayan aluq-a
bariysan bütügegdekün-ü üsün-i bariysan : tegün-dür mahi
niyur-tu jakiju jarliy boluyad : emün-e jüg qanduju
oduysan-i sedkigdeküi buyu : nigen üjügür-tü jabdul-iyar
sedkibesü ele : nigen üjügür-tü tere jabdul-iyar doluğan 5
qonuq-tur üldekü boluyu : tendece iregülsügei kemen
küsebesü ele : yam-aca kei-yin maᅇal : tegün-ü deger-e
a üsüg-ece boluysan saran maᅇal : tegün-ü deger-e
erlig-ün bey-e yar-tayan yoq-a calm-a bariysan-i tein
büged sedkigdeküi bolai : mahi niyur-tu-yin yogacari-dur 10
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
ködeljü oduysan-i jüil-iyer sedkigdeküi bolai : ene
diyan-u masi jabdul-dur aysayar tarnicin yurban 15
yirtincü-de qariyatu qatud-i iregüljü cenggegekü bolai
: yambar-iyar sedkil cing batu bolbasu : egün-ü masi
jabdul-iyar tedeger-i üiledüyü : busu ber ülü bolai ::
tendece moᅇai-a erüstegsen-i bosqaqui juil-i nomlar-un :
öber-un jirüken-dür cayan lingqu-a naiman nabci-tu-yin 20
düri-ber sedkigdekü bolai : tegün-ü deger-e yutayar
egesig-tü üsüg nabci-dur naiman phaᅇ-i tein büged
sedkigdeküi : tegün-ü dour-a luus-un beyes-i tein büged
sedkigdekü buyu : tegün-ü orui-dur cayabir öngge-tü i
üsüg-ece rasiyan cuburiysan-i sedkigdekü bolai : tere 25
luus-un nidüd-ece rasiyan yarcu : tere bütügegdekün-ü
bey-e-dür singgebei kemen sedkigdekü buyu : tere diyan-u
jabdul-iyar yurban yirtincü-dür oᅇuyata dügürügsen qour-
a-yi ber ügei bolayayu ::

2 bütügegdekün-ü : bütügegdekün-i PC. 5 PC omit tere; PC
add maᅇad before doluğan [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-ü : egün-i PC. 19 erüstegsen-i : erüstegsen C; jüil-
i nomlar-un : jüil C. 20 C omits öber-ün. 22-3 nabci-dur-
--phaᅇ-i : naiman nabci-tu-yi P, nabci-dur sedkiged
naiman-i C. 24 tegün-ü : tegün-i C. 26 nidüd-ece : nidün-
ece C; P omits tere. 27 C omits singgebei kemen; diyan-u
: diyan-i C.

mingyan ügürge qour-a-yi iden cidayu : tendece singgekü
 diyan-u masi [184v] jabdul-i yarqaydaqı buyu :
 bütügegdekün-i emüne-ben sedkijü : tegün-ü qoyar köl-dür
 : yam üsüg-ece qubiluxsan kei-yin mañdal-i sedkigdeküi :
 tegün-ü deger-e niyuca orun-dur yal-un yurbaljin mañdal 5
 ulabir öngge-tü ram üsüg-iyer oquyata adistidlay-san-i
 sedkigdeküi bolai : tegün-ü deger-e jirüken-dür yajar-un
 mañdal dörbeljin sirabir öngge-tü : lam üsüg-iyer
 adistidlay-san-i sedkigdekü bolai : tegün-ü deger-e
 manglai-dur saran-u mañdal-i tein büged sedkigdekü bolai 10
 : tegün-ü dumda türügüle qanduxsan pam üsüg-ece rasiyan
 cuburin bükü-yi sedkigdekü buyu : egün-i saitur tein
 büged sedkijü : kei-ber yal-i saitur sitayayad : tere
 yal ber yeke erketü-yin mañdal-i tülegsen-i tein büged
 sedkigdeküi : yeke erketü-yin mañdal-un dulağan-iyar 15
 rasiyan-u tere mañdal gesügsen-i tein büged sedkigdeküi
 bolai :

egün-ü jabdul-un tedüiken-iyer
 tegün-ü qatud-i geskekü boluyad : 20
 sün kiged modun metü
 geskeküi-e sesig ügei :

tendece qayan ba : qayan-u tüsimed-i erke-dür-iyen
 oruqulsuyai kemen küsebesü : tarnicin mahi niyur-tu-yin 25
 yogacari-dur saitur aysayar : tegün-i ulabir öngge-tü :
 kemen sedkiged : bütügegdekün qamiy-a aysan tegün-ü
 deger-e aju : qoinayxi öber-ün bey-e-ben mañjusiri
 ulabir öngge-tü yar-tayan yoq-a kiged calm-a bariy-san-i
 yarqaju : tere mañjusiri bütügegdekün-ü jirüken 30

13 kei-ber : kei C. 15 dulağan-iyar : dulağan-dur P. 16
 rasiyan-u : rasiyan-iyar PC; P omits tere mañdal;
 gesügsen-i tein büged : tein büged gesügsen-i [gesügsen
 C] PC. 20 geskekü : gesküi C. 22 geskeküi-e : gesün
 üiledküi-e C; ügei : ügegüi-e C. 24 tüsimed-i : orun-i C.
 26 öngge-tü : öngge C. 30 PC omit -ü.

kiged qoçulai-yi külijü : iregülügsen-i sedkiged :
 mañjusiri-yin bey-e-dür saitur oruyluıdaqui bolai :
 tere bütügegdekün-i tencirebe kemen sedkigdeküi : diyan-
 i saitur barilduylulqui-ber : tegün-ü jirüken-dür [185r]
 arban üsüg-tü tarni-yi tein büged-i sedkigdeküi bolai : 5
 basa ulabir öngge-ber bütügelci belge bilig-ün öngge-ber
 üsüg-tür oruyluıdaqui : tegün-lüge bütügegdekün-i
 nigen-e bolıaydaqui bolai : ene diyan-u masi jabdul-iyar
 doluyan qonuı-tur kürdün orciylulıci-yi ber erke-dür-
 iyen oruyluıad : kejiy-e amitu aqui jaıur-a sesig ügei 10
 bolai : masi tegsi aıulqui tarnici : ülü ködelküi diyan-
 iyar üileddeküi : tantr-a-yi ken-dur ber ülü ögdeküi :
 ker be tarni-yi ülü üjegülügdeküi : coıtu vcir yeke
 ayuıulıci mahi niıur-tu-yin diyan-i ken-dür ber ülü
 ögdeküi : ülü ber ögüledeküi : tarni-yin ilıal-i ber 15
 ülü üileddeküi : jiruı bey-e-yi ber ken-ü emüne ber ülü
 delgegdeküi buyu : körüg-i ber niıuca talbiıdaqui : ene
tantr-a-aca masi jabdul kiged : uriqui kiged ögüleküi
 busu ken-dür ber nigen nigen-ü tedüiken-i ülü
 ögüledeküi : ker be ögülebesü coıtu vcir ayuıulıci 20
 kiged : busu ber yoginis kiged dakinis-iyar idegdeyu :
 tangıariı ebdereküi bolqui-ber : tegün-ü tula tarnici :
 ken-dür ber ülü ögdeküi bolai : tendece tangıariı ese
 ebderegsen : tein büged adqay ügegüi-e : degedü törü
 yabudal-tan baıatur blam-a-yuyan kündülegci nomuıaduısan 25
 : tegüncilen iregsed-un sasin-i maıad bariıci : tantr-a-
 yi niıuısan : ülü

4-5 C omits diyan-i---ber. 6 C omits ulabir; bütügelci :
 bütügegdekün-i C. 13 be : ber CP; C omits yeke. 17 körüg-
 i : körüg C. 18 uriqui kiged : uriqui C. 19 nigen-ü :
 nigen-e C. 21 PC omit kiged; PC omit -iyar; idegdeyu :
 miqan-i ideyü C.

kilinglegi : nigülesküi-lüğe tegüsügen : uriqui kiged
 : diyan-dur kelteigsen bolburi aci ür-e-yi seregi ene
 metü ülemji erdem-tü sain tidsi buyu : degedü maᅇdal
 kiged coᅇtu vcir yeke-de ayuᅇuluᅇci-yi masi kündülegci :
 yeke nigülesküi-ber sedkil-iyen jukiduᅇsan : tein büged 5
 adqay ügei : masi blam-a-[185v] yuᅇan kündülegci :
 saitur onuᅇsan-dur masi tein büged sedkiged : blam-a
 tere metü tidsi-dür : coᅇtu vcir yeke ayuᅇuluᅇci-yin
 ᅇantr-a-yi ögdeküi bolai : tarnici busud-tur ögbesü :
 tegün-lüğe tidsi selte tamu-dur odqui-a sesig ügei bolai 10
 : ene yirtincü-dür yeke ayul-tu boluyu : cinadu nöᅇüğe
 yirtincü-dür tamu-dur oduyu : tangᅇariᅇ ber ebderekü
 boluyu :

ene kemebesü maᅇjuᅇrī degedü : coᅇtu vcir yekede 15
 ayuᅇuluᅇci yoga ᅇantr-a-aca : diyan-i bütügekü-yi
 onuᅇsan doluduᅇar onul bolai :: : ::

coᅇtu vcir yeke-de ayuᅇuluᅇci-yin kürdün-ü arban tümen-
 tü ᅇantr-a-aca qurijaju ᅇarᅇaᅇsan onuᅇu-yin jüg 20
 unᅇiᅇsan-iyar bütügegci : coᅇtu vcir yekede ayuᅇuluᅇci
 mahi niᅇur-tu-yin siddhi-yin onul tegüsbe :: : ::

coᅇtu oᅇdrayan-a-yin yeke orun-aca coᅇtu maᅇjuᅇrī-yin
 ᅇantr-a-aca ᅇaruᅇsan ᅇantr-a-yin qayan : coᅇtu 25

2 diyan-dur : duran-dur C. 11 yirtincü---cinadu :
 kemebesü maᅇjuᅇrī C. 16 P adds yeke before yoga; diyan-i
 : diyan-iyar C. 24 C omits yeke.

yekede ayuquluyci neretü : degedü blam-a yeke maᅇdal-un
baysi siri lalita bajar yarᅇaju jokiyaysan tegüsbe :: :
::

enedkeg-ün paᅇdida degedü siddhi-yi oluᅇsan ba-a ro 5
phyag rdum-un niᅇur-un emün-e-ece töbed-ün kelemürce
aldarsiyisan vcir ayay-a tegimlig orciᅇulbai :: : ::

mongᅇol-un kelen-dür toin corji orciᅇulbai :: : ::

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

Part 3 b).

II. COᠳTU VCIR AYU᠒ULU᠒CI-YIN ONUL-UN ᠲANTR-A-YIN QA᠒AN

[The Ritual Procedure Tantra of Vajrabhairava]

5

[186r] enedkeg-ün keleber : śrī-vajrabhairava-kalpa-
tantra-rāja :: töbed-ün keleber : dpal rdo rje 'jigs
byed kyi rtog pa'i rgyud kyi rgyal po :: mong᠑ol-un
keleber : coᠳtu vcir ayu᠒ulu᠒ci-yin onul-un ᠲantr-a-yin
qa᠒an ::

10

kelen-ü erketü-te mörgümü :

[i. 1 Onul : ar᠑-a kiged bilig-un diyan]

15

tendece egün-i nomlasu᠑ai :

yambar-iyar amitan-i bara᠑da᠑ul-un üiledcü :

jobalang-ud-aca tein büged tonil᠑a᠑ci :

yeke bütügeküi ar᠑-a-yin manglai aqu bolu᠑san ::

20

ene ni᠑uca tarni-aca ᠑arqu boluyu :

eng urida bai᠒ocan-a buyu :

tegün-lüge ci᠑ula kelen-ü erketü ::

vcir kürdün-i orci᠑ulu᠑ci bolai :

adas-un ejen kiged bhuti-yin ejen :

25

kümün-ü ür-e-yi qoyar-ta tegüskegdeküi :

subur᠑an-i tülegci kijayar selte :

busud-a uqaju ülü boluyu ::

vcir-tu büged o᠑tar᠑ui-dur a᠑ci :

üsüg ür-e-yin to᠑-a-ber tümen-te ögülebesü ele :

30

qamu᠑ ebderegsed-i aril᠑aju

amurli᠑ul᠑ui delgeregülküi erkesigülküi do᠑sin ::

nitul᠑ui üldeküi iregülküi qa᠑aca᠑ul᠑ui kösiregülküi

25 ejen kiged : kiged C.

doruitayulqui kiged qan ijaɣur orun terigüten
olqui egün-dur sesig ügei :
ükeger-ün oi serigün quduɣ-un kijaɣar ::
ɣayca modun qoɣusun ger ɣayca belge-tü aɣlay :
ali küseksen orun-dur diyan-i tuɣurbiɣdaqui : 5

tendece ilaju tegüs nögcigsen qamuɣ qubilɣan-dur
tügeksen : toli metü neretü samadi-dur tegsi orulduɣad :
bey-e kiged qamuɣ belge bilig-tür tügegül-ün üiledkü-yin
tula : caɣabir öngge-tü tabun niɣur [186v] tegüsüksen-i 10
üileddeküi : qamuɣ yirtincü-dekin-i qaraju : öber-ün
ijaɣur-un üsüg-ün cinar-i ögüleksen-iyer : bey-e kelen
sedkil erdem üiles kiged belge bilig-i ber nigen cinar-
iyar qubilɣan-u bey-e bolju qubilbai :

ɣaiqamsiɣ ilaju tegüs nögcigsen vcir yeke
udq-a-nuɣud-i egüskegci ber bolai :
oɣtarɣu-yin töb-i genel-iyer dügürgejü :
jici qarın tabun öngge tegüsüksen ::
ür-e üsüg-ün tarnı-ber duradqayɣdaɣsan : 20
genel-ün üjügür toɣatan cidaɣcin-u bey-e :
qotala ber burqan orun-aca törüksen :
öber-tür oruɣsan-iyer bey-e tegüskekü boluyu ::
jirɣuɣan niɣur-tu kilinglegsen masi jibqulang-tu :
ma hi-yin deger-e aɣci : 25
mañjusiri-yin niɣur inu masi mösiyen saɣuɣsan :
ülegsen anu ulaɣan sir-a köke ::
unin-u öngge-dür adali üsün-iyen degegsi-de
sirbeilgeksen :

qokimai noitan gabala bariɣsan gedesün moɣas : 30
yasun vcir-un erike-ber cimeksen :
jaɣan bars-un arasun-i emüscü ::
hūm phaɣ kemen daɣulan inegegci :
oɣtarɣu-yin bey-e-tü kiling-ten-ü egülen-i

3 oi : tülegsen C. 4 C omits ɣayca. 8 C omits toli. 22
burqan : burqan-u C. 24 niɣur-tu---jibqulang-tu : niɣur-
tu-yin C. 25 C omits ma hi-yin. 26 C omits masi. 28 C
omits üsün-iyen. 29 sirbeilgeksen : sirbeigsen tegüsüksen
C. 34 bey-e-tü kiling-ten-ü : üile-tü kiling-tü C.

basa basa qarvan üiledügcı :
 ması jıbuqulang-tu jırquvan qar-tu buyu ::
 berıy-e aluq-a nıdügür ba :
 baravun qar-ıyar jerge-ber barıvsan :
 bıtalı kıged yuq-a : 5
 calm-a-yı jıgun qar-ıyar barıvsan ::
 lıngu-a naran mahı kıged :
 erlıg-un deger-e kelbeıküı düri-tü :
 jırquvan köl-tü baravun-ıyan jıgııküı büjıg-ıyer
 orusıvsan : 10
 yırtıncü-yın ejen-ı ecülgen üiledügcı bolalı :
 tere metü ked ber bıdıregcın kıged :
 oyutan arı-a jalı-yı saıtur tebcıgsen :
 saıtur abıdıg-nuıud-ı ögtejü bü-ün :
 vcır-tu bıası-yuvan bıasqan üiledügcın :: 15
 basa basa [187r] duradbasu ele :
 ması cıng batu-yı olqu bolıyu :
 tngrı-yın quvaray namayı sonus :
 bıatur arıkın-dur ması bıasuyad ::
 yeke mıqan-ı nasuda jajılbasu ele : 20
 üıles tegüber türgen-e bütüyü :
 eng olan bey-e-yı qarvan üıledcü :
 bey-e-dür beyes-ı mıyad sınggegülüged ::
 qamuy-ı jalıı kemen medegsen-ıyer :
 yırtıncü-nügü-d-tür sedkıı-ı serıgülıüyü : 25
 qoyusun cegecın-ü sudal bıasqaycı buyu :
 ürgüljıde bodhı sedkıı-ı cuburıyuluycı ::
 ulavan lıngu-a aman qabsuruvsan qoyar :
 qoyar üyes-ıyer mıyad kınaju :
 medekü-yı nemegülügcı val kıged keı : 30

1-2 C omıts basa---jıbuqulang-tu. 3 aluq-a : luq-a C; C
omıts ba. 8 erlıg-ün : kılıng-ü C. 17 C omıts ması; batu-
 yı : batu C. 19 arıkın-dur : erkın-dur C. 21 üıles :
 üıles-ı C. 22 eng : ang C. 28 aman---qoyar : öngge
 qubıluvsan C.

naran saran-u arɣ-a-luɣ-a tegüsügsen ::
tegüs bilig-ten medegdeküi :
tere qoyar-i tein büged tebcibesü :
dotor-a-ban oruɣulqui ülü boluyu :
lingqu-a-yin qabsurqui-dur sitüged :: 5
ɣurban-dur aɣsan samadi-dur :
vcir nom-iyar tamaɣalaɣsan :
arɣ-a bilig-iyer tonilɣaqui siltayan :
oyutan kiciyen medeküi boluyu ::
tegün-ü tula tegün-dür kiciyegdeküi 10
nom-nuɣud-un nom-un cinar ilɣal ügei-ber :
qoɣusun cinar-un yeke belge bilig :
ülü ebderegci adqay-aca qayacaɣsan belge ügei ::
yeke jirɣalang-tu belge bilig-ün vcir-un bey-e :
adqay ügei belge bilig adqay-aca qayacaɣsan : 15
adqay-un qamuɣ belges-i tülegci :
tuɣurbiqui belges bügüde-yin :
kedüi toɣatan siltayan-u jüil-i medegcin ::
tegün-i medejü tonilqu bolai :
ese medegsen-iyer jici orciɣad : 20
yirtincü-deki nigen nigen oyutan aran :
maɣad uqayɣsan arɣas-un degedü :
yeke jobalang-iyar masi ayuju :
jirɣalang-i küsegin kiciyen üileddeküi :
25
coɣtu vcir ayuɣuluɣci-yin onul-un ɬantr-a-yin qayan-aca
[187v] arɣ-a kiged bilig-ün diyan-i uqayulqui eng
terigün bülüg ::

4 C omits ülü. 6 samadi-dur : samadi C. 14 bilig-ün :
bilig C. 17 tuɣurbiqui : toɣtayaqui C; C omits bügüde-
yin. 23 C omits yeke. 26 C omits onul-un.

[ii. 2 Onul : barilduylqui]

tendece üneker nomlaydaqui :
tarni bütügegsen-ece boluysan :
üiles-i ende medegdeküi buyu : 5
tende burqan-u bey-e ber barilduyluldaqui :
amurliylulqui terigüten uriqui jerge-dür ::
vcir-un dumda vcir kemebesü :
naran saran-dur sitügsen üsüg-ün :
erike tabun öngge-tü kemen medegci : 10
türgen bidaylu-yi tebciylü todurqai-a uriqui inu :
merged-un uriqui jerge bolai :
doysid-un üiles-i bütügeküi-dür
nisvanis-i oyltaluyci kürdün-iyer inu :
sirabtur arban üjügür gegesütü-te :: 15
eldeb gerel yarun bükü-yi sedkigdeküi :
amurliylul-un küsegci aran kiged :
sedkil-iyer üneker tegsi aylju :
tarni-yin gerel ber busu amitan-dur ::
tusa-tu sedkil-lüge tegüsken üiledküi : 20
üisün bös modun-u durusun-dur :
gurgum givang ünür-nügüd-iyer :
tabun dabqur tegüsügsen suburyan-i ::
sikür kürdün tegüsügsen-i kigdeküi :
bütügelcin-ü ner-e kiged obuy : 25
tegün-i qomq-a-yin dotur-a bicigdeküi :
ye dha-a rma-a terigüten-iyer ::
tarnis-i barayun-aca toylurin jiruydaqui :
saitur orusiyul-un üiledcü :
bey-e ba qoyulai-dur ali amuyulang-iyar talbiyluldaqui : 30

7 jerge-dür : jerge-ber P. 11 C omits uriqui inu. 12C
omits uriqui. 17 amurliylul-un : amurliyluluyad C. 25
bütügelcin-ü : bütügegdeküi C; obuy : yasun PC. 26 tegün-
i : tegün-ü P. 27-28 rma-a---jiruydaqui : rma-tan-u
tarni-bar barayun-aca bicigdeküi C. 30 amuyulang-iyar :
amuyulang-dur C.

tegüber ada kiged üjel jasal ::
 qaltarin kesig ebecin kiged-i arılqaju :
 ked ba ulus-i ebden küsebesü :
 hūm üsüg-lüge tegüsügsen-e :
 ner-e-yin üsüg-üd-i bicigdeküi :: 5
 toqusun-u talq-a masila :
 siracu mahi-yin cisun-iyar uquju :
 qoyar jarimduq saran-u dürsü-ber egüdcü :
 jabsar-tu ali küsegecid-i bütügegdekün ::
 naiman quruğun imayü-yin cinege-tü körüg 10
 egüdcü gedergü aquldaqui :
 mahi niqur-tu-yin jabdul-iyar :
 nigen [188r] tümen toqatan tarni uriju ::
 keseg keseg oqtacin üileddeküi :
 mören-ü qoul-dur oqurbasu ele 15
 nigen kšan-dur tegün-ü erke-dür oruquluyu :
 qong keriy-e sir-a sibayun-u bey-e-yi egüdcü ::
 manu mali-a rocan-a-ber :
 er-e em-e bütügegdekün-ü ner-e-yi bicijü :
 erlig-ün jüg qanduju niyuca tarni ungsiydaqui : 20
 jegün köl-iyer daruju ele ::
 kümün-ü silbin qadasun-iyar qadaqdaqui :
 nigen kšan-dur tedeger qaqacaquluyu :
 tendece egün-iyer nitulqu-yin :
 jang üile-yin jerge-yi nomlasuqai :: 25
 jirquyan niqur-tu jirquyan mutur-tu jirquyan köl-tü ba :
 ese bügesü nigen niqur-tu dörben mutur-tu ba :
 nigen niqur-tu qoyar qar-tu ber boluyu :
 mahi niqur-tu-yin jabdul-iyar ::
 eldeb öber-e cisun-nuqud kiged : 30
 bütügegdekün-i mör kiged qour-a-yin jüil :

3 C omits ba. 4 tegüsügsen-e : tegüsügsen-i C. 8 dürsü-ber : dürsü-ber-i C. 10 naiman---yin : aman abqu-yin C. 13 C omits nigen. 16 tegün-ü : tegün-i C. 17 bey-e-yi : bey-e C. 19 bütügegdekün-ü : bütügegdekün-i C. 23 tedeger : tedeger-i C. 26 C omits jirquyan mutur-tu. 27 mutur-tu : qar-tu C. 28 niqur-tu : niqur C; ber : ker C.

mori mahi eljigen-ü usun-iyar :
 uyuqsan-i bütügegdekün-e lingga üileddeküi ::
 bey-e-dur örgesün-iyer qadqun üiledüyü :
 kici-yin tosun-i ber sürcigdeküi :
 ese bügesü modun-u nabci üisün ba : 5
 ükeger-ün bös ba durusun-dur ::
 öber-iyen nicügün üsün-iyen cucalju :
 bey-e-dür-iyen ünesün-i tüsürcü :
 ilegte kilinglejü yeke miqan-i iden :
 masi amtatu arikin-i uuqun :: 10
 qaqucin-u sin-e-yin söni düli-yin caq-tur :
 kürdün-i jiruqu-yi tuqurbiqdaqui
 arban qoyar jiruqun nidü-tü kürdün-i :
 caqan kici günjid enggesken-ü sigüsün kiged ::
 morin mahi imaqan noqai-yin cisun : 15
 qong keriy-e sir-a sibaqun-u odun-iyer jiruqdaqui :
 ya üsüg-ün kebelin-dür ber :
 ner-e obuq-i tegülder bicigdeküi ::
 dörben jüg-tür arban üsüg-tü-yi :
 ner-e selte-yi bicin üileddeküi : 20
 [188v] naiman-dur büged jerge-ber ;
 edeger üsüg-i bicin üileddeküi ::
 oṃ musa le cūr ṇa ra ga car na cušan-a hūṃ hūṃ hūṃ :
 phaṭ phaṭ phaṭ :
 ya üsüg-i toquriqulju : 25
 bütügegdekün-ü bey-e-lüge 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 : öber-ün ögülen C. 8 ünesün-i : üsün-i C. 9
 kilinglejü : kilinglebesü C. 12 jiruqu-yi : jiruqdaqui C.
 13 nidü-tü : vcir-tu C. 15 mahi : daki C. 26
 bütügegdekün-ü : bütügegdekün-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 tegüs jiruıdaqui :
erlig-ün öngge bey-e inu ildun kiged ::
beriy-e bariısan-i jiruju bür-ün : 5
tegün-lüge tere qoyar-i kebeli qabsuruıad :
belge-tü gabala-yin dotur-a oruıuluıdaqui :
yurban dabusu sketshe qour-a muzi ::
ro ñe-ber dügürgejü maıdal :
yurbaljin-u dumda aıuldaqui : 10
kiji kiged saıay qar-a salu :
dza bhi bra ba terigüten-nügüd-tür ::
niıuca tarni-yin qaıan-i ögüleged :
bülidküi ba unin butaraıulqui inaru :
ebedcin kiged ebedcin-ü cisun-nuıud-i : 15
qocurli ügegüi-e barin uuıuısan ::
alıasal ügei diıan-i üileddeküi :
ese bügesü bütügegdekün-i idegen-i üjegdeküi :
ıayca modun-u iruıar-tur kösiregülıüged :
orun-u dour-a niıubasu takir kelegei bolıayu :: 20
usun-u aıuljari-tu qaıacaıul-un aıulan-u üjügür-tür
üldeıü :
alaıu-yi nocuı-un dotur-a niıuıdaqui :
iregülküi-dür kemebesü qaıalıan-u ger-ün dour-a
burıan ba kürdün-i urbaıuluısan bolai :: 25
amuıulang orun-nuıud-aca erke-ber boluyu :
yeke tosun-i gabala-yin dotur-a tüsürcü bucalııad :
kisuju nidün-dür sürcibesü ele ::
tere jöng bicig-i büged türıen-e oluyu :
tegüs iıayur qaıan-aca olju bür-ün : 30
tegüs öngge-tü sine [189r] ideri iregülıü :

1 C omits yurban üjügür-tü. 7 C adds maıui before belge-
tu. 11 saıay : singgen C. 14 C omits inaru. 19 idegen-i :
idegen C. 28 sürcibesü : oıurbasu C. 31 sine : sain PC.

tsandan-u mökülüg-i tosun-luḡ-a qoliju :
 üiles-ün tere jabdul-iyar küligdeküi :
 ese bügesü ḡal-dur enerikü boluyu :
 ḡm bajar krḡ dha yama rā ja bajar kili kīli : ha na ha
 na māra ya phat : kemekü niḡuca tarni-yi ögülejü : 5
 yasun ḡadasun-iyar qadaḡdaqui ::
 siruḡ-tur qadquḡsan kümün-ü
 ed-tür sitüjü bütügegdekün :
 ḡünjid-ün tosun-i sürcijü ḡabala kisuyad :
 jula egüdḡgsen-ü unin-iyar :: 10
 qurca nidün bütükü boluyu :
 niḡuca tarni-yin dürbel ügei qaḡan-i
 dulduidduḡsan olqu olan bügesü ber :
 ende ögülekü yaḡun kereg ::
 ese bügesü ene metü medegdeküi buyu : 15
 öber-ün tarni kiged samadi tegüsün :
 yekede kiciyen busucari ese alḡasabasu :
 alin-dur tuḡurbiḡsan tere bütükü boluyu ::
 öber-iyen boluḡsan olan ciḡulḡaḡci-yin büged :
 urida uqaḡulqui kürdün-i saitur jiruḡad : 20
 lingga-yin jirüken-dür oruḡul-un üiledcü :
 öber-ün emüne cisun jarimduḡ saran deger-e ::
 cisun sürcigsen-ü deger-e aḡuldaqui :
 [kinari]-yin qaḡan-u ökis-i büged :
 ireḡülküi kiged erkesigülküi üsüg-iyer : 25
 tegün-dür büged maḡad boluyu ::
 orun-u dour-a daruju üileddeküi :
 kümün üker imayan noḡai kers ḡaqai-yin cisun-iyar :
 kürdün-i jiruju lingga-yin :
 qoḡulai-tu oruḡulju qong keriyen-ü :: 30
 cisun-iyar cisun bögeljiküi tarni-yi biciju :

2 C omits tere. 6 yasun : jaḡun C. 7 kümün-ü : aran-u C.
 8 bütügegdekün : bütügegdekün-i C. 9 ḡabala : ḡabala-dur
 C. 10 egüdḡgsen-ü : egüdḡgsen C. 11 C omits boluyu. 12
 niḡuca : 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 ḡaqai-yin : kersün ḡaqai C. 31 cisun-iyar :
 cisun C.

tere üsüg-i tegüsken gabala-dur
 oruylju niyuca tarni-yi olan-ta ögüleged :
 ükeger-ün nocuy-un dour-a ayulbasu ele ::
 cisun-iyar bögeljiküi-dür sesig ügei :
 esebesü qalayun ebedcin-iyer üküyü : 5
 menekei-yin cisun baybaqai-yin tarikin-iyar :
 tere kürdün-i saitur jiruju :
 lingga-yin jegün suyun-dur [189v] oruylju ::
 jegün barayun-a üker-ün cisun menekei-yin cisun-iyar
 sürcigdeküi : 10
 lingga-yin jüg-tür öber-ün :
 jegün köl-ün erekei-ber daruydaqui :
 tere cay-tur olan-ta uriju ::
 solbiysan tergegür-tür daruju ayuluylaqui :
 tegün-ece qariyl-un bicijü ele : 15
 yayca modun-u köndei-dür niyubasu kösiregülüyü :
 temegen qong keriy-e ötegüs-ün cisun-iyar :
 kürdün-i jiruju lingga-yin :
 qoyar köl-ün jayur-a oruylju öber-ün emün-e :
 cisun-iyar temegen-ü bey-e-yi jiruju : 20
 tegün-ü deger-e ayulju bür-ün öber-iyen ::
 kei-yin diyan-i mayad tegüskebesü ele :
 üldeküi-dür büged sesig ugei :
 ayulan-u üjügür-tür abariju niyuylaqui :
 neule moyai morin mahi kiged :: 25
 qong keriy-e sira sibayun-u cisun-iyar :
 er-e em-e-yin gickigsen köl-ün sirui uyuysan-iyar :
 naiman quruyn tedüi lingga egüdcü :
 tere kürdün-nügüd-i cisun-iyar jiruju ::
 jirüken-dür qoyar-ta oruyluluylaqui : 30
 neule-yin bey-e egüdügßen deger-e ayuluylaqui :
 qoyar yar-iyar mori kiged mahi-yin :

3 ükeger---dour-a : nocuy ükeger-ün dour-a P, üker-ün
 nocuy-un dotur-a C. 6 C adds masi before menekei; cisun :
 usun-iyar; baybayai---iyar : suyun-dur oruylju cisun
 örm-e qulayai-yin tarikin-i-iyar [sic] C. 9 üker-ün :
 üker C. 11 lingga-yin : lingga C. 12 erekei-ber : erekei
 erekei köl-ün-ber C. 25 neule : egün-i C. 27 gickigsen :
 örügged C; sirui : moyai C. 28 quruyn : imayu-yin C. 29
 kürdün--jiruju : cisun bicigßen kürdün-i C. 30 qoyar-ta
 oruyluluylaqui : oruylqui yajar egüdcü C.

yasun-nuqud-i deledcü niyuca tarni-yi uriydaqui :
 üjügür-i circü modun-u ijaður-a niyubasu qaşacaşuluyu :
 caşan tsandan-iyar saitur jiruju :
 altan terigüten erdenis-ün ed-i ebkejü :
 emüne sara-yin körüg-ün deger-e :: 5
 aşulju edür-ün nijeged toşuribasü ele :
 kedüi bügetele üiledbesü maşad sakiyu :
 orui-dur jegübesü bailduşan-i ilaşuyu :
 köl-dür jegübesü usun-u deger-e yabuyu ::
 ünegen-ü sün-iyer ugiyaşad : 10
 kuşa ulaşci ünegen-ü toşun terigüten-iyer takiju :
 jalbaribasü qamuş ebedcin-ece sakiju ::

 tendece ilaju tegüs nögcigsen qamuş narin-i tein büged
 ilaşuşsan [190r] neretü samadi-dur tegsi orulduju qamuş 15
 üiles-ün qoina-aca yabuqui-yin tarni bey-e kelen sedkil-
 ün vcir-acaşan şarşabai :

 māraya phaş kemekü nitulqui bolai :
 bidweşaya qaşacaşulqu-yin bolai : 20
 ucchatāya üldekü-yin bolai :
 mohaya mungqaraşulqu-yin bolai :
 vāšikuru erkesigülküi bolai :
 stambhaya daruqu-yin bolai :
 ākaršaya jaş iregülkü-yin bolai : 25
 om hrīḥ svāhā : 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 ulaşci. 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.

om idam gha svāhā : aman bulqaqu-yin bolai :
 om duṣṭa svā hā : ünüd-ün bolai :
 om boyam jah jah ceceg-ün bolai :
 om ti ha ha ho phaṭ phaṭ : küjis-ün bolai :
 om dhipodhana maya svāhā : julas-un bolai : 5
 om vajra naividhya āḥ hūm svāhā : nivida-yin bolai :
 om kālarūpa satō dam ga bhūta pati : kā la rūpa swat tad
 tva maka ma hā budda pati : idam bali grihna pa ya
 grihna pa ya svāhā :: baling-un bolai :
 om hrīṃ hrīḥ yamarāja : e hya hi āgaccha āgaccha 10
 bhagavān sarva māmsa medha maccha : ruti ra priye bakṣa
 bakṣa : mama sarva sattva dhamaka : karma kuru siddhi me
 svāhā : burqan-i kürejü iregülku-yin bolai :
 om hrīḥ vajra jaye succhaye mahāye vajra jamuni vajra mu
 : burqan terigüten-i ajiraḡul-un öcikü-yin bolai : 15

 tendece vcir bariḡci öber-iyen qamuḡ nom-un qoina-aca
 yabuqui kiged ; nicuqui neretü samadi-dur tegsi orulduju
 : niyuca tarni-yi oḡuyata tegüskegsen üiles egün-i
 jarliḡ bolbai : 20

2 ünüd-ün : ünüd C. C adds om julas-un bolai after bolai.
 13 iregülkü-yin : iregülkü C.

oɣtarɣui-yin cinar-un töb-tür orusiɣsan :
[190v] hūm üsüg-ece oɣuɣata tegüsügen
vcir ayuɣuluɣci-yi sedkigdeküi :
ulabir nigen niɣur-tu qoyar ɣar-tu ::
bilig-ün em-e-lüge tegsi barilduɣsan : 5
beriy-e cisutu gabala-yi ɣar-tayan bariɣsan :
mahı lingqua-yin naran-dur :
jegün-iyen sungɣaɣsan-u yosuɣar bisilɣaɣdaqui ::
om̄ yamāntakrid hūm phaɣ :
niɣuca tarnı-yin ene qayan-i uribası ele : 10
küsegsen qamuɣ siddhis ɣaruyı :
oɣtarɣu-yin cinar-un töb-tür aɣsan :
kökebtür ya üsüg-ece törügen :
kiling-tü vcir ayuɣuluɣci inu :
lingqua-a naran-u saɣurin deger-e : 15
saduva-yin jabilal-iyar aɣsan ::
tongɣuruɣ-i bidipala kiged :
daisun-u süke kiged cisutu gabala-yi :
dörben ɣar-iyar jerge-ber bariɣsan :
qar-a mahı-yin niɣur-un deger-e ele :: 20
mösiyen büküi sirabtur mañjusiri-yin niɣur :
yeke baɣatur kemen öber-iyen bisilɣaɣdaqui :
masi amta-tu arikin-i uuɣuju :
yeke miq-a-yi jajiluɣdaqui ::
söni büged ükeger-tür bitüjü : 25
nasuda niɣuca tarnı-yi uriɣdaqui :
dusul-i tataɣci yogacari kemebesü :
bütügegdekün-ü jüg-tür sedkigdeküi ::
qamuɣ üiles-i egün-iyer türgen-e bütüyü :
ese bügesü ene metü uqaydaqui buyu : 30
mahı niɣur-tu-yin jabdul-iyar :
bey-e-yin öngge-yi öber-e öber-e medegdeküi ::
ilangɣui-a büged nitulqui-dur :

2 üsüg-ece : üsüg-ün C. 5 em-e-lüge : ek-e-lüge C. 6
bariɣsan : bariɣsan-i C. 10 C adds niɣuca after ene. 11
siddhis : adas C. 13 C omits kökebtür; üsüg-ece : üsüg
üjügülügci-ece C. 14 C omits vcir. 29 egün-iyer : egün-
dür P.

ulabir mahi-yin niyur-tu
 yurban üjügür-tü çoq-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
 çoq-a bariysan-i toqulasi ügei yarçaju :
 saran-i cinu-a bariqui caq-tur ::
 miyui kimusu kiged imayan-u jirüken :
 sibaçun-u cisun kiged kümün-ü yasun qoliju :
 alin-dur [191r] tusbasu çaljaçurayulqu boluyu :: 10

 coytu vcir ayuquluyci-yin onul-un tantr-a-yin qaçan-aca
 barilduyulqui nöğüge bülüg :: : ::

2 yurban üjügür-tü : tariyulqui C; bariysan : bariçdaysan
 C. 7 bariqui : bariju C. 9 kümün-ü yasun : kümün-i C. 12
 onul-un : onul C.

[iii. 3 Onul : jiruy bey-e]

tendece üneker nomlaydaqui inu :
bütügen üiledügci yogacari :
ükeger-ün bös ba bayatud-un debel : 5
ese bügesu belge-yin bürkegesün-dür ::
bairocan-a kiged vcir-un usun-iyar
bayatud-un cisun kiged ariki qour-a
gorocana-yin bös-ün buduq-iyar :
saitur ulayan bolyan üiledcü :: 10
bey-e kelen sedkil-ün orun-dur inu :
tabun rasiyan tegüsügsen usun-iyar
om üsüg kiged ah hüm-yi bicigdeküi :
üsün-ü talq-a ükeger-ün negüresün kiged :
yeke cisun kiged mansil-a siracu-bar : 15
abisig-i olju tangyariq-i sakin üiledüged :
masi niyuju tangyariq-iyar :
kiciyel tegüsügsen-ü tere jiruyacin ::
tantr-a-yin udq-a-dur mergemsijü ele :
qayucin-u sin-e-yin söni düli-yin cay-tur : 20
niyuca orun-dur saitur sayuju :
ilaju tegüs nögcigsen vcir ayuquluyci-yi jiruydaqui :
ündüsün inu kilinglegsen mahi-yin niyur :
tegün-ü deger-e mösiyegsen mañjusiri niyur :
ülegsen ulayan kiged sir-a köke : 25
unin-u öngge-dür adali degegsi üsütü ::
masi jibqulang-tu kilinglegsen niyur :
jiryuyan-luy-a tegüsügsen yeke bey-e-tü :
noitan qokimai gabala gedesü moyai :
yasun vcir erike-ber cimegsen :: 30
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 jiruyun köl-ün
 barayun-ıyan jigiin jegün-ıyen qumbıju büjıküi-ber
 üjügürkegci ::
 jiruyun yar-un barayun-u angq-a uridu-dur : 5
 yayca üjügür-tü nöğüge-dür aluq-a buyu :
 yutayar-ıyar nidügür oxtarui-dur dalaiısan :
 daisun-u süke yoq-a calm-a anu ::
 jegün [191v] yar-ıyar bariısan-i jiruıdaki :
 oxtarui-yin öngge-tü ünesün-ıyer sürcıgsen : 10
 bey-e-decegen olan kiling-ten-i yarıaydaki :
 eldeb jüil takil-un ökin tngri-ıyer küriyelegülügsen ::
 saitur tere metü jiruısan-i :
 qoici edeged kiged qamuı jüg-tür :
 yeke ükeger-ıyer küriyelegsın-i jiruıdaki : 15
 muqur terigütü gedeseın-i oxtarui-dur abcu odqui ::
 muqur yar köl-tü bitar kiged :
 doısin ünege cinu-a :
 er-e em-e dagini pişaci-yin ciıulıan :
 sibayun kiged eldeb ariy-a-tan-i jiruıdaki :: 20
 masi ayuıuluıci er-e em-e jiruıju :
 tende büged bütügegcin-i ber jiruıdaki :
 tongıuruı gabala bariıju yeke miq-a-yi jajil-un :
 qar-a debel emüscü yeke cisun-i uuıııdaki ::
 morin kiged ma hi-yin yasun-u 25
 erike bariıju niıuca tarni-yi ungsiıdaki :
 ilaju tegüs nögcıgsın-dür qanduıul-un jiru :
 tere metü jiruı-i arikin kiged cisun ::
 yeke miq-a goru tsan-a-ber takiıdaki :
 tegsi ayulqui burqan-u tere quvaray : 30
 yurban cay-tur ürgülji takibası ele :
 vcir bariıci-yi türgeı-e oluyı ::

2-4 C omits köl-ün---üjügürkegci. 5 barayun-u : barayun
 C. 9 yar-ıyar : yar C. 10 oxtarui-yin öngge-tü :
 oxtarui-tu C. 12 C omits ökin. 16 muqur : maıui C. 22
 büged : bütüged C. 23 tongıuruı : tongıuray-i C. 23-4 C
omits yeke---emüscü. 25 yasun-u : yasun-i P. 27 C omits
 ilaju---jiru. 28 C omits jiruı-i. 32 bariıci-yi : bariıci
 C.

jiruy bey-e-yi masi niyuju niyucalayaqui :
degedü aci ür-e egün-ece boluyu :

coytu vcir ayuyluyci-yin onul-un tantr-a-yin qayan-aca
: jiruy bey-e-yin yutayar bülüg bolai :: : ::

5

1 niyucalayaqui : niyucalduqui C. 2 aci : ayçi C; egün-
ece : tusa-aca C. 4 coytu : qutuy C; ayuyluyci-yin :
ayuyluyci C.

[iv. 4 Onul : ʧal maᅇdal-un jerge-yi ilʧaʧsan]

tendece üneker nomlaʧdaqui kemebesü :
qamuʧ adqaʧ-i qocurli ügei baraʧdaʧuluʧci
qamuʧ üiles-i bütügen küsegsen-iyer : 5
oyutan qaram-iyen tein büged tebcijü ::
baʧatur jirüke-ten alʧasangʧu-yi tebciged :
ʧal maᅇdal-un [192r] üile-yi masi kiciyegdeküi :
singqu siracu mansil-a kiged :
candalcin-u [qadq-a] tuly-a üneker-ün siru-yi :: 10
kümün kiged mahi-yin cisun-iyar niquju :
qoyar toqui turuʧ-tur toqui-yin jarim-un tedüi
dabqurlaju :
dörbeljin-ü deger-e tögürig kemebesü :
solbiʧsan vcir-luʧ-a tegüsken egüdcü :: 15
deger-e arban jirʧuʧan kegesütü kürdün-dür
jirʧuʧan belges-i jokiyan üileddeküi :
küisün-dür ʧal-un maᅇdal-i :
nigen tögen-ü tedüi-ber egüdüg-sen-iyer ::
mahi-yin cisun-iyar saitur sürciged : 20
öber-iyen emün-e jüg qanduju bür-ün :
mahi niʧur-tu-yin jabdul-iyar :
tulʧan-u dotuʧadu jüg jobkis-tur ::
ʧal-un körüngge üsüg-i ilede qanduʧulju :
galab-un yeke ʧal metü sedkigdeküi : 25
tegün-dür ʧal tngri-yi ber bisilʧaʧdaqui buyu :
ʧurban niʧur-tu dörben ʧar-tu sirügün qarabtur ::
baraʧun ʧar-iyar amitan-nuʧud-tur :
ibegel ögkün üiledcü toʧulaqui erike bariʧsan
jegün-iyer kundi qomq-a ber degedü-yi ögkun kiciyegci : 30
aman-acayan ʧal-i ʧarʧaju

4 C omits qocurli ügei. 8 kiciyegdeküi : tebcigdeküi C.
10 [qadq-a] word not found. 12 turuʧ-tur : turuʧ-tu C. 16
C adds tegün-ü before deger-e; C omits kürdün. 17
jirʧuʧan belges-i : jirʧuʧan bui belge C. 18 maᅇdal-i :
maᅇdal-dur C. 19 C adds nigen after nigen. 22 mahi :
mahi-yin C. 24 körüngge : ür-e C; qanduʧulju : daruyu C.
26 tngri-yi : tengri C. 27 C omits qarabtur. 30 degedü-yi
ögkun : degedü ögkügci C.

eldeb gerel-iyer tein büged cimegsen :
 tere metü medejü saitur tülebesü ele :
 küsegsen udqas saitur qaruyu :
 daisun-u bey-e kiged yeke miq-a
 darasun kiged mahi-yin cisun selte-ber : 5
 yurban mingyan towatan-i tülen üiledbesü ele :
 bütügegdekün-i cisun-iyar bögeljijü üküyü :
 jayan morin eljigen noqai-yin miqan-dur ::
 yurban mingyan towatan-iyar erkesigülüyü :
 qong keriy-e sir-a sibayun noqai-yin miq-a usun : 10
 tülebesü ele kümün-ü mayad qayacaquluyu :
 günjid kiged arbai buyudai tutury-a ::
 moga givang toqusq-a-nuyud-iyar :
 jiryuyan mingyan [192v] towatan-i ken tülebesü ele :
 qamuy ed tavar-i olqu boluyu : 15
 morin kiged temegen qong keriyen-ü miq-a ::
 kümün-ü miq-a vcir-un usun-iyar uyuysan-i
 niyuca tarni-yin yogacari-luy-a tegüscü
 jayun naiman-iyar mayad üldeyü :
 imayan-u miq-a dando udbala :: 20
 darasun kiged mahi-yin usun selte :
 alin-i küsebesü jayun naiman-iyar [yani] :
 qour-a cisun sarimsay terigüten
 yeke miqan günjid-ün tosun-i saitur qoliju ::
 jayun naiman-ta tülebesü ele : 25
 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 : 30

4 kiged yeke : kiged-i C. 10 C omits miq-a. 11 kümün-ü :
 kümün-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
misspelling of vidy-a? 28 ba : ber C. 29 C adds ulayan
before udbala; C omits gaburi.

tülebesü qamuɣ caɣ-tur sakiyu :
 ked be üiledküi jerge terigüten kiged ::
 tarni-yin diyan maɣad tegüsüksen-iyer :
 nigülesküi sedkil-ece ese qaɣacabasu ele :
 qamuɣ küseksen-i ende bütügegdekün : 5
 busud-a mungqaɣuraysan nigen nigen kübegüged ::
 oyun ügei bilig ebderegsed :
 tarni kiged tangɣariɣ dour-a-tu boluɣad :
 samadi-dur büged ilegte aɣasaju
 ücüken kiciyelten nigen nigen sulan :: 10
 mingɣan galab-tur bütügebesü ber :
 olburi ür-e bui busu bolai
 öd ügei aljiyaɣsan sedkil-tü bolai :
 adalidqabasu meküs oyutan kübegüged ::
 nigen nigen ür-e-yi küsen endegürejü bür-ün : 15
 kebeg-i jancin üiledüksen-iyer :
 ür-e büküi kejiy-e ber ülü bolqui metü
 yambar egülen kiged usun-daki saran ::
 erketü-yin numun-nuɣud möngke busu bui :
 tonilɣaqu-yi küsegci üile ber tere : 20
 jalii cinar-tu jalii-ber cenggeksen :
 ɣaɣca belge bilig tein büged tonilqu-yin siltaɣan ::
 qoɣusun-i oyun-iyar üliju yakin cidaqu :
 tegün-i [193r] sinjilejü ülin külicebesü ele :
 tegün-dür onuɣsan jirüken ügei : 25
 tegün-dur bodas ber ese bütüksen bögesü ele ::
 bütükü jergecilen yaɣun ögületele :
 üile kiged üiledkegülügci :
 maɣad tegün-dür oyun ülü küliceyü :
 qaɣurɣal ergi nur-a-daca unabasu ber kilbar :: 30

2 jerge : yeke C. 3 tarni-yin : tarni C. 6 kübegüged :
 kübegün C. 13 C omits ügei. 14 kübegüged : kübegün C. 15
 küsen---bür-ün : küsejü C. 16 üiledüksen-iyer :
 üiledüksen C. 19 numun-nuɣud : nom-ud C. 20 tonilɣaqu-yi
 : tonilqui-yi C. 21 cenggeksen : cileksen C. 23 qoɣusun-i
 : qoɣusun C. 26 bodas : sidi C. 30 kilbar : erke C.

ene tasurqai onul-i ülü külicekü :
möngke kemeküi ber yosutu busu bui :
boda bui büged ker be boluyu :
adalidqabasu k begün-nügüd-iyen eke inu ::
yajar-tur sayuıdun biden-dur : 5
modun jimis ür-e-yi olan abcu :
amuıulang-iyar tan-dur ögsügei kemen ögüleyü :
tegüncilen eng olan jüil ber ::
yirtincü-yin öber-e öber-e adqay-iyar
tedeger tende üile üiledkü-yin tula nomlamui : 10
ilaju tegüs tngri-yin tngri emün-e :
yeke miqan-u naıvidi kiged ::
darasun günjid-ün tosun mahi-yin cisun :
masi amta-tu degedü idegen-nügüd-i :
nasuda cay-ud-tur ögdeküi 15
niyuca tarni-yin qayan arban üsüg-i ::
öber-iyen ürgülji urin üileduged :
nasuda diyan-i kiciyegdeküi :
tere metü medejü bütügegdekün
tegüs oyutu tere aran :: 20
burqan büged türgen-e bütükü boluyu :
amurlıyulqui terigüten üiles yayun ögületele
balıad-i qudqubasu tere tarnici :
noqai-yin miq-a menekei-yin miq-a yasutu menekei-yin
miq-a :: 25
temegen miıui-yin miq-a-nuıud-i :
mingyan naiman-ta tülegdeküi :
morin-u miq-a yeke ünür-tü-yi saitur barılduıuluıysan-
iyar :
mökülig egüdüged öber-ün emün-e-ben :: 30
niyuca tarni-yin qayan-i urıju ögülegdeküi ele :
jayun naiman-ta tülegsen-iyer :
qayan-i erke-dür-iyen büged oruıuluyu :
qatun-i erke-dür-iyen oruıulsuıai kemen küsebesü ele :
jiıyasun-u miq-a darasun kiged yeke miq-a-nuıud-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-ıyan C;
üsüg-i : jüg üsüg C. 21 burqan : burqan-i C. 24 menekei-
yin : mahi-yin C; yasutu menekei-yin : yasu ber menekei
C. 31 C omits ögülegdeküi. 33 C adds büged after -i; C
omits büged. 34 oruıulsuıai : oruıulqui C.

[193v] vcir-un usun-iyar niqun üiledcü
jaḡun naiman-ta tülen üileddeküi :
düri kümün-i erke-dür-iyen oruḡulsuḡai : kemen küsebesü
ele ::
yeke miq-a jaḡan-u miq-a-luḡ-a selte : 5
bodhicid sedkil-luge qolin üiledcü :
naiman ming an toḡatan-i tülen üileddeküi :
ireḡül-ün üiledküi qamuḡ caḡ tutum
noḡai-yin miq-a jiḡasun-u miq-a tabun rasiyan-i ::
qubi sacaḡu mökülig egüdcü : 10
jaḡun naiman-ta tülebesü ireḡülüyü :
ḡal maḡḡal-un qamuḡ üiles ber ::
mahi niḡur-tu-yin jabdul-iyar :
niḡuca tarni-yin qaḡan-i küsel-iyer barilduḡuluḡdaqui :
ülü alḡasan nigen üjüḡür-tü sedkil-iyer üileddeküi : 15
nomlaḡsan ba ese nomlaḡsan büḡüde-yi ber ::
yambar yosubar büged jerge-ber :
ḡantr-a-yin qaḡan büged ciḡula aḡsan :
burḡan-u ür-e-yi türḡen-e oluyu :
amurlıḡulqui-dur amurlıḡqui sedkil-iyer buyu :: 20
qaḡan metü ber delḡerengḡüi-dür
urilaḡui-aca angḡijıraḡsan düri-ber erkesiḡülküi-dür
bolai :
doḡsin-u üiles-tür sirüḡün kiling-iyer
masi doḡsin sedkil-iyer büged :: 25
nitulqui sedkil-lüḡe tegüsken üileddeküi :
ked be ülü qaiḡuruḡci :
kümün siddhi-yi türḡen-e eribesü ele :
sedkil-un mön cinar ariluḡsan-iyar ::
vcir bariḡci-bar tere bütükü boluyu : 30
ali alimad bodas-un viḡai :
tere büged tegün-ü mön cinar-iyar yabuyu :
teḡsi aḡulḡu-yi ülü ebdereḡülḡci ::
nasuda caḡ tutum-dur yoḡacari-ber :

8 tutum : tutum-dur C. 9 jiḡ asun-u miq-a : jiḡasun-u C;
rasiyan-i : rasiyan-u C. 14 qaḡan-i : qaḡan C. 16 C omits
ba. 17 jerge-ber : yeke bey-e-yin C. 18 C adds qaḡan
aftér ciḡula. 24 siruḡun : süsüḡ-ün C. 28 siddhi-yi :
bütüḡejü C. 30 tere : tein C.

masida tegsi ayuldaqui :
 tere kemebesü tonilqui mör-ün siltayan :
tantr-a-yin ene qayan-aca ::
 küsel-ün siddhi-yi türgen-e üiledcü :
 berke ügegü-yin arç-a kemebesü : 5
 qatayujil törü yabudal-nuqud-i tebcijü :
 masi jirçalang-iyar [194r] bütügegdekü arç-a ::
 ayul jobalang ügei ber rasiyan-u amtan-i
 oyutan saitur abtaqui buyu :
 masi kiciyen bütügegdeküi : 10
 ülü medegci nigen nigen mungqay oyutan ::
 adqay-un tour tüidegsen cay-tur
 buyan kiged nigül-ün ilçal ba :
 qoyar jüil coycas-iyar uqaydaqui :
 tein bügesü ber qamuç küsel anu :: 15
 degedü ene tantr-a-aca çarqu-yin tula :
 üçüken kiciyel-ten nigen nigen douradus :
 egün-dür orubasu türgen-e bütüyü :
 tegüber ene çaiqamsiy siddhi-yi :
 olqui-a berke ilangçui-a degedü boluçad : 20
 üsüg-ün dürü ber ülü üjegülküi ele bügesü :
 nomlaçad tonilqu-yi ögületele yaçun :
 abisig-nuqud-i maçad ese abuçsan ::
 blam-a-yuçan ese bayasqaçsan cay-tur :
 üjegülbesü ber olqu ülü boluyu : 25
 qalaçun terigüten orcilang-dur orciyu :
 tein kemen üjegülügci nomlaçsan cay-tur ::
 aimaç-nuqud tencirejü ükedken mungqaraçad :
 qotala ber sögüdün terigüben böküijü :
 ene yirtincü ber masi ködelbei : 30
 ked ba ene tantr-a-yi sonusuçcin kiged ::
 medejü barin üiledügcin ba :
 qamuç cay tutum-dur ungsibasü ele :

5 ügegü-yin : ügegü ene C. 6 -nuqud-i : -nuqud 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 ülü.
 32 üiledügcin : üiledügci C.

ene jayağan-dur qamuγ ayul arilju :
nögcigsen-ü qoina degedü törül-i türgen-e oluyu ::
ker be busud-ta ene degedü tantr-a-yi :
uqaγulqui-a ba nomlaqui gegegen-e ilγabasu ele :
tegün-iyer olan jobalang kürtejü : 5
üküjü türgen-e tamu-dur oduyu ::
öber-iyen büged masi ciqula bariju :
siddhi-yin yosuγar ilegte üiledbesü ele :
qamuγ jobalang maγad ariluγad :
tengsel ügei-yi türgen-e olqu boluyu :: 10

coγtu vcir ayuγuluγci-yin onul-un tantr-a-yin qaγan-aca
: γal maᅇdal-un jerge-yi ilγaysan dötüger bülüg bolai ::
: :: coγtu vcir ayuγuluγci-yin onul-un tantr-a-yin
qaγan-aca uile siddhi-yi onuqu neretü tegüsbe :: : :: 15

yeke paᅇdida amogha pada kücütü kiged : töbed-ün
kelemürce marpa nom-un erketü aldarsiγsan bande
orciγulju nairaγulbai : 20

mongγol-un kelen-dür toin corji orciγulbai :: : ::

2 törül-i : törül C. 3 ker be : ked ba C. 4 C adds ba
after nomlaqui. 12 onul-un : onul C. 14 onul-un :onul C.
15 üile : üile-yin C.

Part 3 b).

III.DOMUŦ-UN ONUL

[The Myth Section]

[199v] tendece üneker nomlan üileddeküi:
ilaju tegüs öber-ün bey-e kelen sedkil :
vcir-nuyud-aca yaruyŧsan : 10
vcir yekede ayuyuluyci ::
emün-e dalai-yin cinadu getülügsen-ece :
tendece erlig-ün balıad inu :
galaba-yin orun-dur odbai :
dayusqari ügei arban jirıuyın köl-iyer :: 15
qayaly-a ügei arban jirıuyın temür qota-yi gickijü:
belge bilig-ün nigen üjügür-tü belge-ber :
dumda-tu yeke temür qota-yi giskibei :
tere caı-tur yeke simnus-i ilayaju ::
ha ha hi hi kemen dayurisqayŧsan-iyar : 20
nom-un qayan terigüten :
boıul metü saitur ögülebei :
yeke bayatur ali yayun ::
yeke bayatur-un kereg-üd-i bi üiledsügei :
ba bürin amin-u jirüken-nügüd-i : 25
yosuıar ögkümüi yeke bayatur abuydaqui ::
asuri mangıus naiman aimaı ber ::
amin-u ciqula jirüken-iyen ögkügsen inu :
erlig ya üsüg ögkün mataris ma :
mangıus ra üsüg-i ögkün yakŧ-a kŧe : 30
kümün yi üsüg-i ögkün vajar-un ejen sa ::

10 yaruyŧsan : yarıayŧsan C. 16 C omits temür. 21 C omits
qayan 26 C omits yeke. 28 amin-u : amin-i C.

albin tsa üsüg-i ögkün simnus da-a üsüg :
tedeger nigen-e cuylaıuluısan inu
jaruju bolai : kemen aman abubai :
tere yeke siltayan-u tula ::
belge bilig-ün burqan-u tayalal kiged : 5
sarid-i duran-dur saitur oruıulju :
burqan-u sarid-tur oruıuluısan-iyar :
uridu tangıariı-tu sedkil-ece ülü yabun
ülü bütügeküi inu ülü boluyu :
ya ma rā ja sa dō me ya : 10
ya me dōru na [200r] yo da ya :
ya da yonı ra ya kše ya ::
ya kše ya ccha ni rā ma ya :
tein kemen ögüleısen-iyer :
vcir yeke-de ayuıuluıci: 15
nom-un qayan terigüten-i ::
erlig-un qamuı elcin-i :
getülgeküi ulus-tur adistid orusiıulbai :
eke kiged-tür ökin degüü ökin-nügüd :
nökür selte bügüde-dür soyun jarlıı bolur-un :: 20
tabun jayun caı-un ecüs-tür ::
minu sasin bolqui caı-tur :
yogacari vidy-a dari eke tegüsüısen-dür :
jarlıı-un aimaı üiles-ün yosuıar üiled ::
kemen tangıariılayad daruısaıar kü aman aldaıulbai : 25
domuı-un onul tegüsbe :: : ::

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

PART FOUR

a). BIBLIOGRAPHIES [1]

1. WORKS IN ORIENTAL LANGUAGES

i. Canonical Works (Kanjur)

[ākhyāna-kalpa] (T.[gtam rgyud kyi rtog pa]; M.[domuḡ-un onul]). Rgyud VII ; P108, D471, N428, R431; K108. Also bstan 'gyur : rgyud 'grel XLII (vol.67) no.2859.

ārya-mañjuśrīmūlatantra. (T.'phags pa 'jam dpal gyi rtsa ba'i rgyud; M.qutuḡ-tu mañjuśrī-yin ijaḡur ündüsün). Rgyud XII; P162, D544, N478, R503; K164.

ārya-vajrabhairava-dhāraṇī-nāma. (T. 'phags pa rdo rje 'jigs byed kyi gzungs zhes bya ba; M. qutuḡ-tu ayuḡuluḡci-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).

yamārikṣṇakarmasarvacakrasiddhikara-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-ün daisun kürdün-ü qamuḡ üiles-i бүтүгүл-үн үiledügci neretü ṡantr-a-yin qaḡan). Rgyud VII; P104, D473, N425, R432; K104.

śrī-kṣṇayamāri-tantrarāja-trikalpa-nāma. (T.dpal gshin rje gshed nag po'i rgyud kyi rgyal po rtog pa gsum pa zhes bya ba; M. coḡtu qara erlig-ün daisun-u ṡantr-a-yin qaḡan ḡurban onul-tu). 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.

śrī-raktayamāri-tantrarāja-nāma. (T. dpal gshin rje gshed dmar po zhes bya ba'i rgyud kyi rgyal po; M. coḡtu ulaḡan erlig-ün daisun neretü ṡantr-a-yin qaḡan). Rgyud VII ; P109, D474, N429, R434; K109.

śrī-vajrabhairavakalpa-tantrarāja. (T.dpal rdo rje 'jigs byed kyi rtog pa'i rgyud kyi rgyal po; M. coḡtu vcir ayuḡuluḡci onul-un ṡantr-a-yin qaḡan). Rgyud VII ; P106, D470, N761, R433; K106.

śrī-vajrabhairavavidāraṇa-tantrarāja. (T.dpal rdo rje 'jigs byed rnam par 'joms pa'i rgyud kyi rgyal po; M. coṣtu vcir ayuṣul-un tein būged ebdegci tantr-a-yin qayan). Rgyud IV; P52, D409, N absent, R371; K52.

śrī-vajramahabhairava-nāma-tantra. (T.dpal rdo rje 'jigs byed chen po'i rgyud ces bya ba; M. coṣtu yeke vcir ayuṣuluṣci-yin tantra neretü). Rgyud VII ; P105, D468, N426, R430; K105. Also independently blockprinted (dpal rdo rje 'jigs byed kyi rgyud kyi rgyal po) in Urga along with the rtog gsum (printer's identification mark 寅).

śrī-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-nāma-tantra; identification mark 戌; copies in LSOAS and Gandan Monastery, Ulan Bator; also THB 1). This text is also known as the Śrī-kṛṣṇayamāri-tantrarāja-trikalpa (dpal gshin rje gshed nag po'i rgyud kyi rgyal po rtog pa gsum pa) under which title it appears in the Kanjur.

sarvatathāgatakāyavākciitta-kṛṣṇayamāri-nāma-tantra. (T.de bzhin gshegs pa thams cad kyi sku gsung thugs gshin rje gshed nag po zhes bya ba'i rgyud; M. qamuṣ tegüncilen iregsed-ün bey-e kelen sedkil erlig-ün qar-a daisun neretü tantr-a). Rgyud VII; P103, D467, N424, R429; K103.

ii. Canonical Texts (Tenjur).

[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.

aṣṭa-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.

śrī-vajrabhairava-bali-vidhi (dpal rdo rje 'jigs byed kyi gtor ma'i cho ga). Rgyud 'grel XLII (vol.67) no.2853.

śrī-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

śrī-vajrabhairava-tantra-ṭīkā (dpal rdo rje 'jigs byed kyi rgyud kyi dka' 'grel). Rgyud 'grel XLII (vol.67) no.2834.

Amogha [Amogha chung ba]

bhairava-śānti-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-nāma (rdo rje 'jigs byed chen po'i sbyin sreg gi cho ga zhes bya ba). Rgyud 'grel XLII (vol.67) no.2850.

2.śrī-vajrabhairava-sādhana-karmopacāra-vidhi-sattva-saṃgraha (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.

Aśokaśrī

vajrabhairava-sādhana-nāma (rdo rje 'jigs byed kyī sgrub thabs zhes bya ba). Rgyud 'grel LXI (vol.75) no.3434; also rgyud 'grel LXXXI (vol.86) no.4805

Kamalarakṣita

sri-vajrabhairava-sadhana-udbuddha-kamala-nama (rdo rje 'jigs byed kyī 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

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

Tathāgatarakṣita

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

Mañjuvajra

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

Mañjuśrīghoṣa

vajrabhairavaikānana-dvibhuja-sādhana-nāma (rdo rje 'jigs byed zhal gcig phyag gnyis pa'i sgrub thabs). Rgyud 'grel XLII (vol.67) no. 2839.

Mañjuśrījñāna

- 1.vajrabhairava-sādhana (rdo rje 'jigs byed kyi sgrub thabs). Rgyud 'grel XLII (vol.67) no.2844.
- 2.śrī-vajrabhairava-sādhana-karmopacāra-vidhi-sattva-saṃgraha (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.

Ratnākaraśānti

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

Lalita [=Lalitavajra]

śrī-vajrabhairava-sādhana (dpal rdo rje 'jigs byed kyi sgrub thabs). Rgyud 'grel XLII (vol.67) no. 2852.

Lalitavajra

- 1.śrī-mahavajrabhairava-māraṇa-cakra-nāma (dpal rdo rje 'jigs byed chen po'i gsaḍ pa'i 'khor lo zhes bya ba). Rgyud 'grel LXXXI (vol.86) no.4809.
- 2.śrī-vajrabhairava-tantra-vṛtti-alaṃkāropadeśa-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.śrī-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-maṇḍala-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-līlavajra]

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.

Vairocanarakṣita

1. śrī-vajrabhairava-maṇḍala-vidhi-prakāśa-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. śrī-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

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

Śrī-kumāracandra

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

Sonaśrī

śrī-vajrabhairava-tantra-ṭippanī-nāma (dpal rdo rje 'jigs byed kyi rgyud kyi mdor bshad pa zhes bya ba). Rgyud 'grel XLII (vol.67) no.2835.

Śāntijñāna

1. [śrī-vajrabhairava-kalpe cakrāvāṭanaikapakṣa-raudrakarman] (dpal rdo rje 'jigs byed kyi rtog pa las 'khor lo bskor ba'i las drag po phyogs gcig pa. Rgyud 'grel XLII (vol.67) no.2842.

2. śrī-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.

Śrīdhāra

mahiṣānanasya-sādhana (ma he'i zhal gyi sgrub pa'i thabs). Rgyud 'grel XLII (vol.67) no. 2838.

Śrībhadrā

śrī-vajrabhairava-sādhānopāyikā-saṃkṣipta (dpal rdo rje 'jigs byed sgub pa'i thabs mdor bsdus pa). Rgyud 'grel XLII (vol.67) no.2840.

Vajrasiddhā

śrī-vajrabhairava-tantrasūtra-ṭippanī-nāma (dpal rdo rje 'jigs byed kyi rgyud kyi mdo mdor bshad pa zhes bya ba). Rgyud 'grel XLII (vol.67) no.2836.

iii. Independent Tibetan Works

[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 ldan 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 bsod 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, 2nd. 'jam dbyangs bshad pa II
(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
Delhi 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 gcig 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 lha 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 lhun 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).

Graggs 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) (1476-1582)

bcom ldan '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 mchod (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 (1679/80-
1736).

dpal rdo rje 'jigs byed chen po lha bcu gsum pa'i dkyil
'khor sgrub mchod 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 bsodus 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 qutuytu I
(1642-1714).

'jigs byed mngon po chos rgyal lha mo rnam sras rnam
la gtor ma'i 'bul tshul (IV.20; gsung 'bum Nga 232r8-
233r8).

'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 138r1-164r7).

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 bsdu pa (VII.3 Ja 5v2-
7r3).

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 lha 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 ldan '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 gcig 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 lhan 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).

Tāranātha, 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 Jungphel, 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).

Blo 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 mchog 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 ldan '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 mchan bu stsal ba bcas (Bp 37 fol; gsung 'bum Ca; THB 1 no.730).

dpal rdo rje 'jigs byed kyi tshogs mchod 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).

Blo bzang rgya mtsho, rgyal ba V (5th. Dalai Lama) (1617-
1682)

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).

Blo 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 bsdu
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; THB 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 (1736-1802)

rdo rje 'jigs byed kyi bla ma'i rnal 'byor dngos grub gter mdzod | 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 qutuytu

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
lam).

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).

Blo bzang dpal ldan 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).

Blo 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-las 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).

Blo 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 lha 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 lhun 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 khurus byed
tshul (Bp 12 fol; gsung 'bum Ka; Sendai 6436).

dpal rdo rje 'jigs byed chen po'i 'khrul 'khor rgyud
rim dang 'khor lo 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
khurus 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 lha 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 lha 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 ldan '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 (1713-93)

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 qutuṣtu 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 lhun 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 bsdu pa, nyon mongs mun sel nam mkha'i nor bu (Bp 16 fol; gsung 'bum Ka; THB 1 no.903).

iv. Independent Mongolian Works

Buu-yin sang. (Ms., transcribed in Rinchen 1959 : 39-40)

Buu-yin tarni. (Ms., transcribed in Rinchen 1959 : 38-9)

Manjusri yamandaga-yin aimaγ-un ündüsün blamanar-un nom-un yarulya nomuyadqaydayad-un egerel küsegsen-i qangγayci cindamani-yin erike kemegdekü orusiba. Written by the Ölet Mongol Kvan toin śrī-buddhāsa in Byung ka monastery. (Incomplete ms., RLC)

Coγtu vcir ayuγuluγci yamandaga-yin coγ jibqulangtu ene egüskegü-yin jerge. (Incomplete ms., (23r-47r), RLC).

Coγtu vcir ayuγuluγci-yin ile onul simnus-un ömüg-i tein büged daruγci kemegdekü orusiba. (ms., RLC).

Yamandaga sudur. (Bp., published in Peking, n.d. LSOAS).

Yamandaga maqakala erlig qayan ökin tngri dörben doγsin sudur orusiba. (Bp. published in Peking 1733, BL).

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

Yeke coγtu vcir ayuγuluγci arban γurban burqan-tu-yin bütügel-ün arγa kemekü orusiba. By Mergen gegen?. Peking 1774[?]. (Bp., RLC).

Yeke coγtu vcir ayuγuluγci egüskel-un jerge-yi ücüken tedui tailuγsan [draga?] orusiba. (Ms., RLC).

v. Independent Chinese Works

威德金剛怖畏尊佛成就法匯易知
觀誦儀軌文殊慧嚴大寶經

[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.

鴉嚩嚩嚩嚩迴向文

[Tibetan title : Ya mānta ka'i gsol 'deb bzhugs so]. Chandra 1980 : 2337-2342 and 2439-2445.

鴉嚩嚩嚩嚩禮讚

[Tibetan title : Ya mānta ka'i bstod pa bzhugs so]. Chandra 1980 : 2343-2346 and 2423-2426.

鴉嚩嚩嚩嚩供讚

[Tibetan title : Ya mānta ka'i mchod bstod bzhugs so]. Chandra 1980 : 2347-2354 and 2427-2434.

鴉嚩嚩嚩嚩吉祥讚

[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 Yamāntaka 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 śrī/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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Part 4

b). GLOSSARIES

i. Tibetan- Mongolian- Sanskrit- English [1]

klu	luu	nāga; serpent.
dka' spyod	qatayujil	duškara; austerity.
ske tshe	sketshe	rājikā; mustard.
skrad pa	üldeküi	uccātana; (rite of) driving away.
khu ba	šukr-a	śukra; semen.
khyab 'jug	viṣṇu	Viṣṇu.
khra	qarcayai	śyena; hawk.
khro gnyer	ayuril	bhṛkuṭi; wrinkles on forehead expressing anger.
'khrul 'khor	yantr-a	yantra; magical diagram.
ga bur	gaburi	karpūra; camphor.
gi wang	givang	rocana; bezoar.
gur gum	gurgum	kumkuma; saffron.
go ro ca na	grocana-a	gorocana; cow-bile.
gri gug	tongyuray	kartari; curved knife (for flaying).
gro	buyudai	godhūma; wheat.
gro ga	üisün	lekhana; birch- bark, palm-leaf.
grog mkhar	siryuljin-u ülei	valmīka; anthill.
dgug pa	iregülküi	ākṛṣṭi; (rite of) summoning.
dgra sta	daisun-u süke	paraśu; axe (with semi-circular blade).

bgegs	todqar	vighna; demonic obstacle.
bgrang 'phreng	toḡalaqui erike	akṣamala; rosary.
brgya byin	qurmusta	Indra.
sgyu ma	jali	māyā; illusion.
sgrub pa po	bütügelci	sādhaka; practitioner.
bsgrub bya	bütügegdekün	sādhya; victim, object to be accomplished.
rgyal mtshan	ilayuyusan belge	dhvaja; banner.
nga rgyal	omuy	ahaṃkāra; divine pride (of oneself as deity).
mnga' bdag	auḡ-a ejen	adhipati; lord, master.
mngon shes	jöng bilig	abhiñña; prescience, supernormal perception.
lcags kyu	yoq-a	aṅkuśa; goad spike, hook.
bcud kyis len pa	rasiyan	rasāyana; the alchemical Work.
chang	arikin	mada/matta; drug.
chu gri	usun kituy-a	chūrikā; knife with a wavy blade.
cho ga	jang üile	vidhi; rite.
mchod rten	suburyan	caitya/stupa; reliquary.
'jigs su rung ba	ayuqu metü	bhayānaka; frightful.
rjes su 'gro ba	qoina-aca yabuqu	anvaya; following (meditatively).
nya phyis	kisuyan	śukti; type of skull-cup.

mnyam par bzhag	tegsi ayulqu	samāhita; equalize in meditation.
snyoms par 'jug pa	tegsi orulduqu	samāpatti; meditative equalization.
til	gūnjid	tila; Sesamum indicum.
gtum po	kiling-tü	caṇḍāla; outcast.
gtor ma za ba	baling idegci	balibhojana; "bali- eater", a crow.
rta babs	toran-a	torāṇa; tympanum.
rtog pa	onul	kalpa; ritual procedure, section, chapter.
brtul zhugs	törü yabudal	vrata/parikara; penance.
thal chen	yeke unesun	*mahābhasman; ashes of a corpse.
thod pa	gabala	kapāla; skull.
da du ra	datur-a	datura; Thorn Apple.
du ba	unin	dhūma; smoke.
dug	qour-a	viṣa; venom.
dung chen	yeke labai	mahāsāṅkha; human skull.
dur khrod	ükeger	śmaśāna; cemetery.
dur ba	durba	durva; durva grass.
de kho na nyid	tere mön cinar	tattva; thatness.
dri chen	yeke ünür	mahāpurīṣa; human excrement.
bdud rtsi	rasiyan	amṛta; ambrosia.
ldong ros	mansila	manaḥśilā; realgar, ochre.
sdigs mdzub	ayuyuluyci mutur	tarjanī; threatening

nag po('i) tshes	qaγucin-u sin-e	gesture. kālavelā; time of Saturn.
nas	arbai	yava; barley.
nim ba	nimba	nimba; Margosa tree.
ne tso	toti	śuka; parrot.
ne'u le	neule	nakula; mongoose.
n.ya gro dha	nyagrodha	nyagrodha; fig tree, Ficus indica.
gnod sbyin	yakš-a	yakṣa; type of demon.
rnam par snang mdzad	vairocan-a	vairocana (a substance).
rnam par smin pa	bolburi aci ür-e	vipāka; ripening of actions leading to rebirth.
snam bu	degtü	paṭa; terrace.
pa dma	lingqu-a	padma; lotus.
dpag tshad	ber-e	yojana; a league (measure of distance).
spyod yul	višai	viṣaya; sphere of activity.
phub ma	kebeg	tuṣa; chaff.
phur pa	γadasun	kīla; ritual dagger or peg.
phye ma	talq-a	cūrṇa; powder.
phrin las	üile	kāryya; religious deed.
ba bla	siracu	haritāla; orpiment (Arsenic sulphate).
ba men	bamin	gavaya; Gayal.
ba la sha	balasa	bālaśa; Balasa tree.
bi dhi pa la	bidipala	bindhipala; (type

		of) short javelin.
bud med kyi me tog	qatud-un ceceg	striṅpuṣpa; menstrual blood.
bong bu	eljige	khara; Wild Ass (Khur).
bya rgod	tas	gṛdhra; vulture.
bya rog	keriy-e	kāka; crow.
bya rog chen po	qong keriy-e	kākola; raven.
bram ze	biraman	brāhmaṇa; brahmin.
bra bo	saṅaṅ	phāphara; buckwheat.
sbyor ba	jabdul	yoga; union.
sbrang rtsi	bal	mādhu; honey.
sbrul	moyai	sarpa; snake.
dbang	erkesigülküi	dikṣa/seka; empowerment.
dbang du 'byed	erke-ber bolṅaṅ	vāśya; subduing, bringing under one's control.
dbang po gzhu	erketü-yin numun	indradhānuḥ; rainbow.
dbang phyug chen po	mahesuvvari	Mahesvara (Siva).
dbye ba	qayacaṅlqui	bheda; (rite of) separating.
'byung po	bhuti	bhuta; type of spirit; ghost.
'bras	tutury-a	śāli; rice.
'bras chan	tutury-a	odana; cooked rice.
ma mo'i khyim	mataris-un ger	mātṛgrha; temple of the mother goddesses.
ma he	mahi	mahiṣa; Water Buffalo.
ma he'i gdong can	mahi niṅur-tu	mahiṣānānā; Buffalo-Faced

mar me chen po	yeke jula	(One). mahādīpa; lamp filled with human fat.
mi bzad	daγusqari ügei	ghora/dāruṇa; terrible, unbearable.
mig sman	nidün-ü em	añjana; (magic) eye ointment.
mu zi	muzi	gandhaka; sulphur.
dmigs pa	joriqui	ālambana; visualization.
rma bya	taγus	mayura; peacock.
btsan	albin	[?]; (type of) demon.
tsha ba chen po	yeke qalaγun tamu	mahātapanā; great hot hell.
tshangs pa	esrua	Brāhma.
tsher ma	örgeṣun	kaṇḍaka; thorn.
mtshan ma gcig pa	nigen belge-tü	ekaliṅga; (place) with a single lingam.
mtshal	singqu	hiṅgu(la); vermillion, Asafoetida, mercury + sulphur.
zhing	ulus	kṣetra; field.
bzhad	qun	sārāsa; Sarus Crane.
zla ba phyed pa	jarimduγ saran	pakṣapaṇḍaka; half- moon.
bzod	külicekü	kṣam; bear, put up with.
'ug pa	sir-a sibayun	ulūka; owl.
'o ma yi shing	sün modun	kṣīrakāṣṭha; "milk- tree", name for

		trees with milky sap.
yung ba	moga [?]	haridrā; turmeric.
yungs kar	caṃan kiji	sarṣapa; white mustard.
yud tsam	arayan	muhūrta; momentary.
yongs su rdzogs pa	oṃuyata tegüsügen paripūrṇa;	complete.
rab tu byed pa	jüil	prakaraṇa; topic, treatise.
rab tu sbyor ba	saitur jabduqu	prayoga; application, practice (of rite).
ral gri	ildu	khadga; sword.
ras bal	köbeng	karpāsa; cotton tree Gossypium herbaceum.
ri skyegs	sarika	sārikā; Myna.
rig 'dzin	vidy-a dari	vidhyadhara; knowledge-holder.
ril ba	kündi	kundikā; pellet.
rus sbal	yasutu menekei	kūrma; tortoise.
rengs pa	kösiregülküi	stambhana; (rite of) petrifying.
ro	üküdel	mṛta; corpse.
ro nye	ro nye	sīsa; lead.
ro langs	bitar	vetāla; (vampire) demon.
las kyi tshogs	uiles-un ciṃulṃan	karmavarga; cycle of ritual activities.
sha za	pisaci	piśāca; (flesh- eating) demon.
shing srin	qoruqai	ghuṇa; worm (in flour or wood).

shes rab mo	bilig-ün em-e	prajñā; divine consort.
sa bdag	γajar-un ejen	pārthiva; lord of the earth.
sa lu	salu	śāli; rice.
seng ldeng	khadir-a	khadira; Acacia catechu.
so phag	toγusq-a	iṣṭakā(patha); "tile", root of Andropogon muricatus.
sol ba	negüresün	aṅgāra; charcoal (made from bone).
srin lag	ner-e ügei quruγun	anāmikā; ring finger.
srin po	mangγus	rākṣasa; (type of) demon, ghoul.
gser 'gyur	altan qubilγaqui	rasāyana; turning to gold (a rite).
bsam gtan	diyan	dhyāna; meditative concentration.
lha bshos	naividya	naividya; (type of) bali offering.
lha yi lha	tngri-yin tngri	devātideva; god of gods, Siva, Visnu.
a ru ra	arur-a	arura; myrobalan.
u dum ba ra	udumbar-a	udumbara; fig tree Ficus racemosa.

ii. Mongolian-Tibetan Glossary

auγ-a ejen	mnga' bdag
ayuril	khro gnyer
albin	btsan
altan qubilyaqui	gser 'gyur
ayuqu metü	'jigs su rung ba
ayuγuluγci mutur	sdigs mdzub
arayan	yud tsam
arikin	chang
arur-a	a ru ra
arbai	nas
esrua	tshangs pa
eljige	bong bu
erke-ber bolγaqu	dbang du 'byed
erkesigülküi	dbang
erketü-yin numun	dbang po gzhu
ilayuγsan belge	rgyal mtshan
ildu	ral gri
iregülküi	dgug pa
unin	du ba
onul	rtog pa
oγuyata tegüsügsen	yongs su rdzogs pa
usun kituγ-a	chu gri
ulus	zhing
omuy	nga rgyal
üisün	gro ga
üile	phrin las
üiles-ün ciγulγan	las kyi tshogs
udumbar-a	u dum ba ra
üldekui	skrad pa
ükeger	dur khrod
üküdel	ro
örgesün	tsher ma
naividya	lha bshos

neule
negüresün
ner-e ügei quruyun
nidün-ü em
nimba
nigen belge-tü
nyagroḡdha
qayacaḡulqui
qayucin-u sin-e
qatayujil
qatud-un ceceg
qarcaḡai
qoina-aca yabuqu
qour-a
qun
qong keriy-e
qoruḡai
qurmusta
ḡadasun
ḡajar-un ejen
ḡoḡ-a
bal
baling idegci
balasa
bamin
ber-e
bitar
bidipala
bilig-ün em-e
biraman
buyudai
bütügelci
bütügegdekün
bolburi aci ür-e
bhuti
pišaci

ne'u le
sol ba
srin lag
mig sman
nim ba
mtshan ma gcig pa
n.ya ḡro dha
dbye ba
nag po('i) tshes
dka' spyod
bud med kyī 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 la 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

saitur jabduqu
sayay
salu
sarika
singqu
sir-a sibayun
siracu
sirγuljin-u ülei
suburyan
sün modun
sketshe
šukra
daisun-u süke
tayus
dayusqari ügei
tas
datur-a
talq-a
tegsi ayulqu
tegsi orulduqu
degtü
tere mön cinar
diyan
tongyuray
toyalaqui erike
toyusq-a
toti
tutory-a
todqar
toran-a
törü yabudal
durba
tngri-yin tngri
lingqu-a
luu
mansila

rab tu sbyor ba
bra bo
sa lu
ri skyegs
mtshal
'ug pa
ba bla
grog mkhar
mchod rten
'o ma yi shing
ske tshe
khu ba
dgra sta
rma bya
mi bzad
bya rgod
da du ra
phye ma
mnyam par bzhag pa
snyoms par 'jug pa
snam bu
de kho na nyid
bsam gtan
gri gug
bgrang 'phreng
so phag
ne tso
'bras; 'bras chan
bgegs
rta babs
brtul zhugs
dur ba
lha yi lha
pa dma
klu
ldong ros

mangγus
mataris-un ger
mahešuvvari
mahi
mahi niγur-tu
moγai
moga
muzi
caγan kiji
jang üile
jabdul
jali
jarimduγ saran
jöng bilig
joriqui
jüil
yantr-a
yasutu menekei
yakš-a
yeke ünesün
yeke ünür
yeke qalayun tamu
yeke labai
yeke jula
gabala
gaburi
kebeg
keriy-e
kisuyan
kiling-tü
givang
küнди
günjid
köbeng
kösieregülküi
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
viśai
viśnu
vidy-a dari

gur gum
go ro ca na
seng ldeng
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.

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 Akṣobhyavajra, the colour of space, three-headed, 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.

'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 ||
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 spyen drangs mdun du bzhugs par 'gyur ||
gus pas phyag 'tshal mchod sprin rgya mtshos mchod ||
rtse gcig gus pa'i yid kyis gsol 'debs na ||
rgyud don ji 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 | ldan rdo rje slob dpon gyis ||
rjes bzung rgyud don ji bzhin 'doms par zhog |
thun mong lam sbyangs sngags kyis 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 kyis 'don thabs mdor bsdus pa 'di ni btsun
pa dkon mchog bstan pa'i sgron mes sbyar ba'o ||

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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.