

STUDIA ORIENTALIA
EDIDIT SOCIETAS ORIENTALIS FENNICA
XIX:12

PROLEGOMENA TO AN EDITION
OF THE PAÑCARAKSĀ

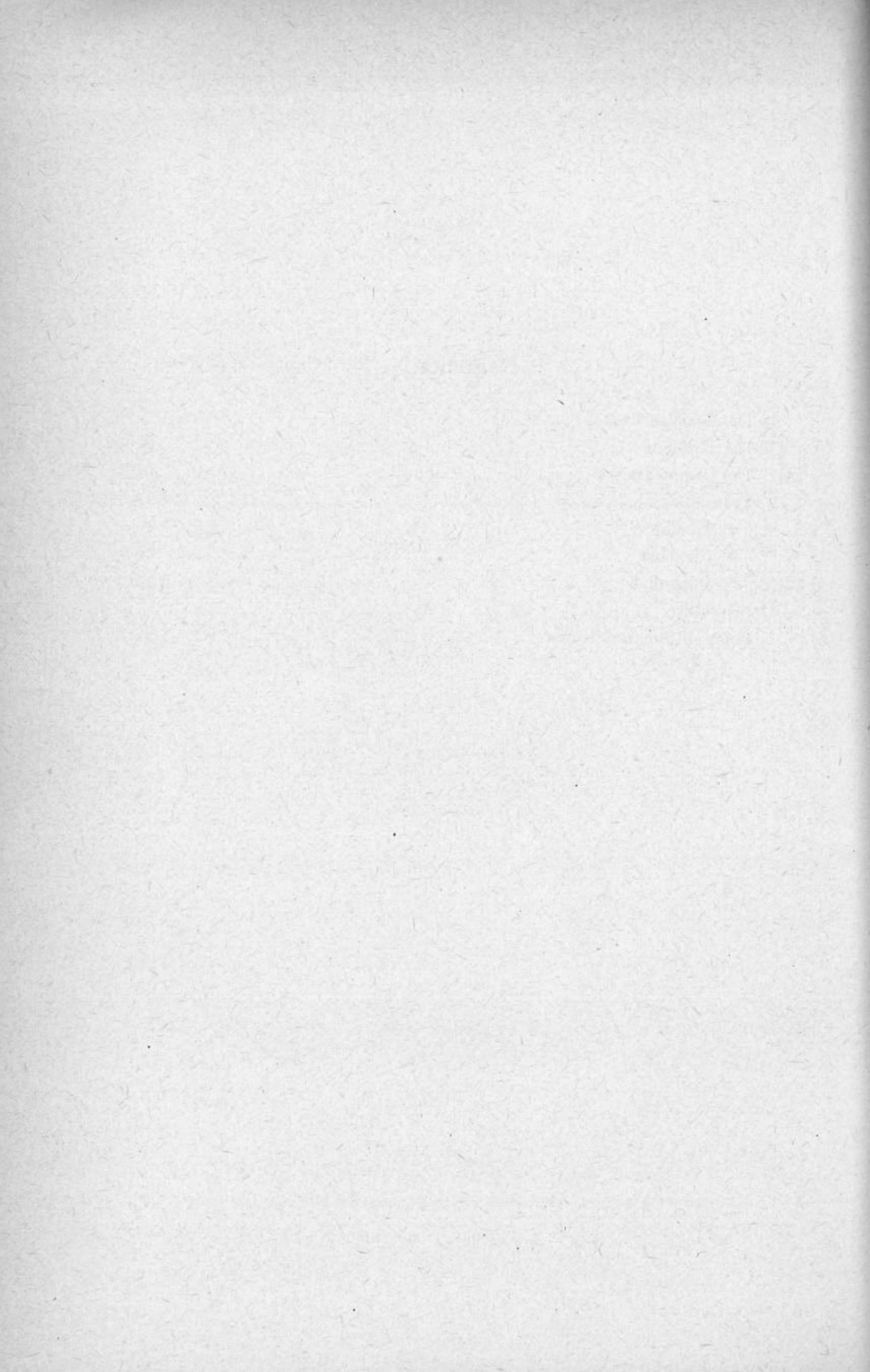
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HELSINKI 1954

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Prolegomena to an Edition of the Pañcarakṣā.

I. The Sanskrit Text.

One of the most popular Mahāyānistic works is the Pañcarakṣā, a collection of five independent works. The collective title does not, however, occur in the Kanjur, though the texts themselves are to be found in the same order. This title must in any case be very old since there are so many Sanskrit manuscripts and Tibetan translations bearing it. In the Tanjur we meet furthermore two commentaries on the collection as a whole.

Our text owes its popularity to its tantristic value, because of which it has also been used in Buddhist oaths in Nepal (cf. B. H. Hodgson, *Essays on Nepal and Tibet*, London 1874, p. 18. Wright, *Nepal* p. 147 fn., Lévi, *Népal* II, p. 207). European libraries, according to the printed catalogues available, possess many copies of the Pañcarakṣā in Sanskrit. E.g. Bendall, *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library Cambridge* (Cambridge 1883) Nos. Add. 1325, 1460, 1475, 1550, 1644, 1647, 1656, 1662, 1688, 1701; Winternitz-Keith, *Catalogue of Sanskrit Manuscripts in the Bodleian Library* (Oxford 1905) No. 1447, 1448; Paris, *Bibl. Nat. Fonds Sanscrit*, Nos. 67, 86; Paris, *Soc. Asiatique Ms. Sanscrit* No. 20; London, *British Museum, Oriental* 6903, 11124 (with miniatures), 11125 (abridged version with miniatures), *India Office Library* 1783.¹

¹ Other Mss. of. these texts are mentioned by Rajendralal Mitra, *Nepal Buddh. Lit.*, Calcutta 1882, p. 164 ff.

The five texts in the order in which they are found both in the Kanjur and in the independent manuscripts are as follows:

I Mahāsaahasrapramardana-sūtra.

Stoñ čhen po rab tu 'joms pa žes bya ba'i mdo.

Otani No. 177, Sendai No. 558, Ligeti No. 179, Bunyiu Nanjio No. 784, Beckh *Rgyud* 14, 91—125, Csoma 13, 1—39, Schmidt 14, 63—87.

II Mahāmāyūrīvidyārājñī.

Rig snags kyi rgyal mo rma bya čhen mo.

Otani No. 178, Sendai No. 559, Ligeti No. 180, Bunyiu Nanjio No.'s 306—311, Beckh *Rgyud* 14, 125—169, Csoma 13, 39—86, Schmidt 14, 87—117.

III Mahāpratisaravidyārājñī.

Rig snags kyi rgyal mo so sor 'bran ba čhen mo.

Otani No. 179, Sendai No. 561, Ligeti No. 181, Beckh *Rgyud* 14, 169—197, Csoma 13, 86—117, Schmidt 14, 117—138.

IV Mahāsītavanī.

Bsil ba'i chal čhen po'i mdo.

Otani No. 180, Sendai No. 562, Ligeti No. 182, Beckh *Rgyud* 14, 197—212, Csoma 13, 117—134, Schmidt 14, 138—150.

V Mahāmantra-anudhāri.

Gsañ snags čhen po rjes su 'jin pa'i mdo.

Otani No. 181, Sendai No. 563, Ligeti No. 183, Beckh *Rgyud* 14, 212—220, Csoma 13, 134—143, Schmidt 14, 150—156.

Fragments of certain works of this group have been found in Turkestan (see the Petrovsky fragments published by Oldenburg). Among the Bower Manuscripts there is a longer fragment of the Māhāmāyūrī (see Nāvanītakam pp. 143—148). We may be justified in supposing that it is the Mahāmāyūrī that is the oldest, the central work of this group since the basis of the work, the story of the peacock king Suvarṇa-avabhāsa, can be traced back to Pali jātakas: No. 159 Morajātaka and No. 491 Mahāmorajātaka (ed. of Fausbøll II 33 ff. and IV 332 ff.).

The other texts have been grouped around the Mahāmāyūrī. It is noted that the Chinese Tripitaka has no translations at all of Mahāsītavanī and Mahāmantra-anudhārī, and only one of Mahāsahasrapramardana and Mahāpratisara, while Mahāmāyūrī has been translated again and again (in all 6 times) between the years 317 and 907. Furthermore the various Mss. and versions of the last three texts mentioned reveal some uncertainty about their Sanskrit titles: °pratisara and °pratisarī, °sītavanī, °sītavana and °sītavatī, °anudhārī, °anudhārī and °anusārīnī occur in them.

The Turkestan finds referred to above contain fragments of Mahāmāyūrī and Mahāsahasrapramardana only, though this may, of course, be due to pure chance.

Oldenburg has published samples of the Pañcarakṣā in ZVOIRAO XI pp. 207—264, and especially (on pp. 218—261) the Mahāmāyūrī in extenso according to the India Office Library manuscript No. 1783. Later on Sylvain Lévi (JA 1915 pp. 19 ff.) treated the Yakṣa-catalogue of this work (Oldenburg pp. 231—234), comparing certain other manuscripts at the same time, principally the Bibl. Nat. sanscrit 67 (marked D by Lévi).

It has not yet been possible to compare more manuscripts, but I have been able to establish that the Ms. D of Lévi and the Ms. Brit. Mus. Oriental 11124 show a common interpolation: a catalogue of Rākṣasī has been inserted in the text of the Māhāmāyūrī after the passage corresponding to Oldenburg p. 244 line 17. The spurious character of this passage is proved by several peculiarities. Even the introductory words differ totally from the routine in the »genuine» catalogues in Mahāmāyūrī, e.g. (Oldenburg p. 243) *udgrhṇa tvam Ānanda mahārākṣasīnām nāmāni // tadyathā //* etc. (cf. further pp. 246, 252, 253, 256 etc.). The catalogues, further, are in general followed by a sentence like (Oldenburg p. 244) *tā apy anayā Mahāmāyūrī vidyārājñyā mama sarvasattvānām ca rakṣām kurvantu guptim paritrāṇam* etc., and this is totally lacking here. It must be presumed that the interpolated passage has been taken as such probably from a work of a medico-magical character and inserted in the text of Māhāmāyūrī. In the form in which it now is encountered

in our Mss. both the language and the metre are obviously incorrect on several points. One or more pādas have sometimes been dropped, and later copyists have tried to correct this deficiency by inserting additional pādas in the text. The London Ms. uses a special sign after every śloka, but here the copyist has often been uncertain where there the end of a complete śloka comes and has dared to place the sign after some ślokas only.

I give below the text of this interpolation according to the Ms. of Paris together with the variants of the London Ms. and some notes by my highly esteemed teacher and friend Helmer Smith. Photographs of the corresponding leaves of the Ms. of Paris follow.

- 1 (Ms. Paris fol. 75 b 2, Ms. London fol. 73 a 4):
yās cānanda bhūmicarā yā rākṣasyo mahardhikā [mahābalās]
[tāsān] nāmāni kīrttayaṣyāmi vadatas tāni me śṛṇu //
nandā caīva sunandā ca pūtanā vraphnitā tathā
viṣṇutā kusumā caīva dharmāvacara-rākṣasī //
5 aśodhitā ta (m^2 thā) rākṣasī kakāmainikā caīva rākṣasī
kakāminī ca rākṣasī
(a *b*-pāda on the place of an *a*-pāda, cf. below 11 *a* and *c*, 12 *a* and *c*,
°*mainikā* to end is a correct pāda)
sunandā ca yamā caīva raudradattā ca rākṣasī //
puṣpagandhā ca puṣpā ca puṣpahalālā ca rākṣasī
puṣpamālā ca
asor viheṭhikā caīva varddhikā caīva rākṣasī //
ekākī vṛṣalā caīva rākṣasī (m^2 rucakeśinī) lalānavamitrā
10 candanāpi ca rākṣasī
ekākī pṛṣalā caīva rākṣasī / valalāvanā ca nandanāpi ca rākṣasī
piṅgalā ca viśālā ca sudharmā [ca] caturottarā [śinī]
vimalā ca sudhā ca draṁtturā rucakeśinī //
āpurā gaṣurā bhūṣilānandā ca rākṣasī
vṛṣṭiṣilā nandā rākṣasī
kūpaka (*fol. 76 a 1*) ṛṇṇā ca keśī ca śamkhamālā ca rākṣasī //
mahokṣitikā makṣakodā nāgadantā 'py aśallikā
15 śalyavṛttir mahādvīpā pūtanā vāce rocanā //
cātharācanā

श्रीवकाशीवर्णनमात्रावशात् । अक्षरानि
 । यद्युदयवद्वेषात् । अथवाकाशमात्रम् । वा
 मन्दाग्रम् । विद्यालोकवद्वेषात् । कश्चिन्मात्रम्
 प्रयुज्यते । त्रिविधत्ववशात् । यद्दमात्मस्य
 अविद्यावद्वेषात् । अत्रैवमप्युक्तम् । सा

इत्युक्तं । इत्युक्तं । इत्युक्तं । इत्युक्तं । इत्युक्तं ।
 पदं । इत्युक्तं । इत्युक्तं । इत्युक्तं । इत्युक्तं ।
 भिन्नं । इत्युक्तं । इत्युक्तं । इत्युक्तं । इत्युक्तं ।
 वाक्यम् । इत्युक्तं । इत्युक्तं । इत्युक्तं । इत्युक्तं ।
 वाक्यम् । इत्युक्तं । इत्युक्तं । इत्युक्तं । इत्युक्तं ।
 वाक्यम् । इत्युक्तं । इत्युक्तं । इत्युक्तं । इत्युक्तं ।

३६

काकेभादेनागदत्तायायाक्रिया । एतन्नह्यसत्ताद्वयप्रकृतत्वात् । एतन्नह्यसत्ताद्वयप्रकृतत्वात् ।
 यत्नह्यसत्ताद्वयप्रकृतत्वात् । एतन्नह्यसत्ताद्वयप्रकृतत्वात् । एतन्नह्यसत्ताद्वयप्रकृतत्वात् ।
 कृत्वा । एतन्नह्यसत्ताद्वयप्रकृतत्वात् । एतन्नह्यसत्ताद्वयप्रकृतत्वात् । एतन्नह्यसत्ताद्वयप्रकृतत्वात् ।
 कृत्वा । एतन्नह्यसत्ताद्वयप्रकृतत्वात् । एतन्नह्यसत्ताद्वयप्रकृतत्वात् । एतन्नह्यसत्ताद्वयप्रकृतत्वात् ।

एतन्नह्यसत्ताद्वयप्रकृतत्वात् । एतन्नह्यसत्ताद्वयप्रकृतत्वात् । एतन्नह्यसत्ताद्वयप्रकृतत्वात् ।
 एतन्नह्यसत्ताद्वयप्रकृतत्वात् । एतन्नह्यसत्ताद्वयप्रकृतत्वात् । एतन्नह्यसत्ताद्वयप्रकृतत्वात् ।
 एतन्नह्यसत्ताद्वयप्रकृतत्वात् । एतन्नह्यसत्ताद्वयप्रकृतत्वात् । एतन्नह्यसत्ताद्वयप्रकृतत्वात् ।
 एतन्नह्यसत्ताद्वयप्रकृतत्वात् । एतन्नह्यसत्ताद्वयप्रकृतत्वात् । एतन्नह्यसत्ताद्वयप्रकृतत्वात् ।

३७

puṣpadantā ca dantī ca aśokā padumāvati

cāpyaśokā padumāvatiṣtathā

(*padumāvati* being a prakrit-form some copyist can have read *padmāvati tathā*, but *a-* in *aśokā* breaks the metrum).

vārālatadhilā caīva sivadāsī yaśodharā //

kapilī dhācalā vā ca

(perhaps *kapilī dhavalā caīva*).

girimitrā bhadraruhā sūryakarṇṇā mahāgrasā

viśālā kākadantā ca keśinī lohināsikā //

(*lohināsikā* for *lohanāsikā* is strange)

20 mudgā susīmā kośārī kumitrā caīva rākṣasī

kāmā bahukumaṇḍā ca viviktā caīva rākṣasī //

padumā nāma gandhāre kuntyāṃ ca dhararākṣasī //

kuntyāṃ ca dhara rākṣasī / padumā nāma rākṣasī

analā nāma valkale mahānāsā ca kāsmīre

padumā nāma gandhāre analā nāma valkale

aviśāre ca kuñjarā subhadrā ca mathurāyāṃ //

(to be read *Abhisāre*?).

mahānāsā ca kasmīre aviśare kuñjarā

25 sāke kuntarākṣasī rudradattā takṣasile //

subhadrā ca mathurāyāṃ sāke kunta rākṣasī

sūryakarṇṇā ca sākale heṣinī dvārā (*m*² kā) (*fol. 74 a 1*) yāṃ

rudradattā takṣasile sūryakarṇṇā ca sākale

kavicāyāṃ ca bīmbaśī

heṣinī dvārākāyāṃ makāvicāṃ ca bīmbaśī

(The reading in D is also a *b-pāda*).

kavicāyāṃ puṣpadantī mihilānagare sthitā

kavicāyāṃ puṣpadanti ca himilānagale sthitā

(Perhaps the *Kapīśa* or Kabul district is meant; the various readings are obviously based on a dittography or contamination)

viśālā nāma dravyesu ujjayanyāñ ca piṅgalā

(*Ujjayanyāṃ* as locative also in the yakṣa-catalogue, verse 16).

30 pihitā nāma gudrahe (?) maśūvāyān turivāsini

nandā kuñjavanorvyāñ ca vīmā vasati rākṣasī

tarhī tārupuṭātībhī rākṣasībhīḥ sadā vṛtā

tirupuruñjanī (?)

mapeṭā ca cameṇā ca varddhamāne nivāsini

समाप्त

महासुत्रत्रिंशत् । मन्त्रालोमययासाशयुद्धुहाभममत्रसा । धात्रिः कःसावः
रुधातेः । अस्य मय विवाहितः । यस्तदा मातृशतः । यस्तद्युक्तान्ते ।
ते विमाने मन्त्रालोमययासाशयुद्धुहाभममत्रसा । यान्तातयुमः
दाकनीः । वे सन्निदयादवायुष्टयुष्टकालेयसुष्ट । यान्तातयुमः
दनुया अर्ककस्यावमस्त्रीः ॥ नमः । सर्ववृद्धो बोधादा ॥ इत्येके

इत्यांतामददितो । एताः व्याणरुवालाकः सरा
यानायादादीनीनामविद्युता । यस्तन्निदि
ता । यद्वृत्तात्समानिलोयस्तन्निद्युतिगोषा
भिनी ॥ एताः सदा दृशोक्त्यामददितोम
त्सहयत्वेदोक्त्यागणः । सद्यथाशान्द

मिदिलोक्तमयभुता । विवालागाम इथा सु । इक्तुयशास्तयिक्तनाथिः
नद्येकेस्तवमाकास्त । वीमावमन्त्रिवाकेसी । तेदी । तेकेयशानीनी । वाके
माभनिवाभिनी । इयदावकथदावकुष्ठिस्तनिवाभिक । अन्त्यायासके
शतः साके सवासापनिवाकिनी । कस्यावेवविनी युजो कस्यावमदमा
मनुमातोनिवातुलीविमयास्यविचिस्ताः । यद्वीसाहलिस्तथरु

याकदित्वायवदिति वधा । कदित्वायायुष्टदकी
दित्वासीमः शुद्रादा । मद्यवायावुदित्वाभिनी ।
मादिः सदादृता । मद्यशोवः वसापाववदः ।
मीनीमा । यिक्तलोलासकेष्टात । यस्तद्यु
ददः । इक्तुष्टासकदकीदस्तमावदित्वात ।
ॐ

- upeṭā ca kupeṭā ca kuṭi tathā (?) nivāsikā
 upeṭya ca kupēṭya ca (?)
- 35 astyāyām rākṣasī bhīmā piṅgalā nāma kathyate
 astyadre (?)
 pañcaputraśataiḥ sārḍham sarvāmadhyaniṭāni //
 kasya tv arakṣitā putrā kasya hemadanodakam
 hedamanodakam
 ucchiṣṭā bhecarantī hasthasā (m^2 yām ca) vidyate //
 gaṇḍamālā śirobhūtvā (?) viṣarppās ca vicarddhikāḥ
- 40 piṭakā lohalingās ca haranty ojaṃsi dehinām //
 (piṭaka for piṭikā 'pustule').
 etāḥ prāṇaharā loka sadā mattās carant' iha
 satvānām upaghātāya praduṣṭā mamacetāsām (?) //
 pāñcikasya ca yā bhāryā hārītī nāma viśrutā
 pāñcabhir duhitṛśataiḥ[ḥ]s tiṣṭhate parivāritā //
- 45 pañcajamātrśataiḥ pañcaputraśatair vṛtā
 puraskṛtā ca sā nityam pañcabhis tu śivāsatair //
 vimāne sarvatobhadre śucigandhe (m^2 manāpake)
 nagare pā;aliputre ca varadeśe nivāsini //
 etāḥ sarvās ca rākṣasyo maharddhiko mahābalāḥ
 (To be read maharddhikamahābalāḥ).
- 50 vasanti deśadeśeṣu pṛthak sutvālayeṣu ca
 (To be read satvālayeṣu).
 yo bhūto na pramuñceta śrutvēdam rākṣasigaṇaḥ
 saptadhāsya sphuṭen mūrdhā arjakasyēva mañjariḥ[ḥ] //

II. Hṛdayas.

We encounter in the various mdo-man collections Tibetan concentrated summaries, hṛdayas of the texts of the Pañcarakṣā cycle. I quote in the following the hṛdayas contained in the mdo-man preserved in the Helsinki University Library (see my catalogue »Le Mdo-man conservé à la Bibliothèque Universitaire de Helsinki«, Helsinki 1952). In this drafting the main body of every hṛdaya seems to be metrically or quasi-metrically composed. The writer handles his Tibetan in a very personal way and was obviously ignorant of Sanskrit.¹

(Ča. fol. 15 r 3) rgya gar skad du / ārya mahāsatā āpra- (4)
mardaṇa sūtra / bod skad du / 'phags pa stoñ čhen mo rab tu
'joms pa'i sñiñ po / sans rgyas dañ / byañ čhub sems (5) dpa' thams
čad la phyag 'chal lo /

stoñ čhen rab tu 'joms pa mo /
lha mo nad kun 'phrog ma ste /
sdañ pa'i sems (15 v 1) čan 'joms pa mo /
phyag stoñ ldan žiñ dbu stoñ ma /
spyān gyi ni rnams brgyan ma /
bdag ni mos pas phyag 'chal lo /

(2) om a bhrum mahā svāhā / śra pramadhani / 'phags ma stoñ
čhen mo'i sñiñ po rjogs sho //

rgya gar skad du / (3) ārya mahāmayuri hridaya / bod skad du /
'phags ma rma bya čhen mo'i sñiñ po / rma bya čhen mo la phyag
'chal lo /

¹ I have to express my gratitude to my friend Nils Simonsson, Lic. Phil. (Uppsala), for his valuable aid in elaborating the Tibetan passages of this paper.

dug dañ (4) klu'i bdud 'joms ma /
 rma bya'i rgyal mo gser snañ ma /
 sems čan rnam la bde gter ma /
 bdag ni gus pas phyag (5) 'chal lo /
 om ā mañ ma hā yū rī hūm phaṭ / 'phags ma rma bya čhen
 mo'i sñiñ po rjogs sho //

rgya gar skad du / (fol. 16 r 1) ārya mahā pratitira byed du ran
 ñi ta mahāyanasu (SIC !) / bod skad du / 'phags ma (m^2 so so 'bren
 ma'i sñiñ po) so so 'bren ma čhen mo la phyag (2) 'chal lo /
 sku gsuñ thugs kyi yoñs rjogs pas /
 dus gsum sañs rgyas rnam dañ mchuñs gyur kyañ /
 'gro ba'i (3) don du lha mo'i skur ston ma /
 so so 'bren ma khyod la phyag 'chal lo /
 om mañi dhari bjreni mahāpratisare hūm hūm phaṭ phaṭ svāhā
 (m^2 'phags ma) (4) so so 'bren ma'i sñiñ po rjogs sho //

rgya gar skad du / ārya mahā sa hridaya (SIC !) / bod skad du /
 'phags (5) ma bsil ba'i mchal čhen mo'i sñiñ po / sañs rgyas dañ /
 byañ čhub sems dpa' thams čad la phyag 'chal lo / (16 v 1)
 bsil ba'i mchal kyi mdo thugs rje čan /
 rgyal čhen bžis ni bsruiñs pa čhe /
 sdañ ba'i sems čan bzlog byed ma /
 phan (2) gnod bracer dgoñs khyod la 'dud /
 om a bjra ma tañ si ri hūm / 'phags pa bsil ba'i mchal gyi sñiñ
 po rjogs (3) sho //

rgya gar skad du / ārya mahā sutra anu ridaya (SIC !) / bod
 skad du / 'phags (4) pa gsañ snañs čhen mo rjes su 'jin pa'i sñiñ po /
 sañs rgyas dañ / byañ čhub sems dpa' thams čad la phyag (5) 'chal
 lo / 'phags ma gsañ snañs čhen mo rjes su 'jin pa la phyag 'chal lo /
 rjes su 'jin ma mthu stobs (fol. 17 r 1) čan /
 gnod par sems pa'i bgegs 'dul ma /
 rgyañ grags gčig nas mchams bčod čin (2)
 bsruiñs ba'i dus su ñer gnas ma /
 gnod byed kun gyi rjes 'jin ma /
 'gro ba'i don du bdag phyag 'chal /

(3) oṃ āḥ hūṃ / ma hā mantra anusari hūṃ phaṭ / 'phags ma
bsaṅ snags čhen mo rjes su 'jin pa'i sñiṅ po (4) rjogsho //

'di bston pas rtog gzuns ston par 'gyur ro // 'di rnams thams (5)
čad gnubs lo ca ba byams pa dpal gyis sbyar ba'o / oṃ va gi śva
ri muṃ / oṃ ma ṇi padme hūṃ / oṃ bajra pa ṇi hūṃ / bkris /

III. The Commentaries.

The importance and popularity of the Pañcarakṣā are also shown by the fact that we have several commentaries and explicative works for the whole collection as well as for its components. Thus, according to the Sendai Tanjur Catalogue there are Bsrūn ba lña'i čho ga (No. 3126), Pañcarakṣārcanavidhi: Bsrūn ba lña'i mčhod pa'i čho ga (No. 3128) and Pañcarakṣāvidhi: Bsrūn ba lña'i čho ga. (No. 3596). As to Mahāsahasrapramardanī, we have a Śatasahasraṭīkā: Stoñ čhen po rab tu 'joms pa'i mdo'i 'bum 'grel lo (No. 2690) and Mahāsahasrapramardanīsādhana: Stoñ čhen po rab tu 'joms pa'i sgrub thabs (No. 3253), Stoñ čhen mo rab tu 'joms ma žes bya ba'i sgrub thabs (No. 3379), Ārya mahāsahasrapramardanīsādhana: 'phags ma stoñ čhen mo rab tu 'joms ma'i sgrub thabs (No. 3587), Stoñ čhen mo rab tu 'joms ma'i sgrub thabs (No. 3121). There is also a Śatasahasraṭīkā to Mahāmāyūrī: Rig snags kyi rgyal mo rma bya čhen mo'i mdo'i 'bum 'grel žes bya ba (No. 2691), and several sādhanas (Nos. 3120, 3252, 3378, 3586). The Mahāpratisarā does not seem to be commented upon in a ṭīkā, though we have several sādhanas (No.'s 3251, 3376, 3583, 3584), a Cakralekhanavidhi (No. 3127), a Cakranibandhana (No. 3117), a 'Khor lo bri ba'i thabs (No. 3118), a Sruñ ba (No. 3124) and Rig pa'i čho ga (No. 3125). Mahāsītavanī is explained in a Śatasahasraṭīkā (No. 2693) and several sādhanas (No.'s 3255, 3381, 3589, 3123) and Mahāmantra-anudhārī also in a Satasahasraṭīkā (No. 2692) and several sādhanas (Nos. 3254, 3380, 3588, 3122).

I am preparing an edition of these commentaries, and present below the Pañcarakṣārcanavidhi according to the Oslo Tanjur (volume Pu fol. 230 ff.).

(Pu fol. 230 r 2) rgya gar skad du / pañcarak.ārccanabiddhiḥ /
bod skad du (3) bsrūn ba lña'i mčhod pa'i čho ga / bčom ldan 'das
ma so sor 'brañ ma la phyag 'chal lo / om āḥ dpal ldan rdo rje žes
pa la sogs pa ni

gnod sbyin śa za srin po chogs kyis skrag par byed čin brnag
dka'i jigs pa rnams dañ /

lo ñes ñer 'che nad dañ čhu srin rnams kyis (4) mnan pa'i 'gro
ba 'di gzigs nas /

brcer ldan thams čad mkhyen pa yis ni so sor 'brañ ma rtag
tu byuñ ba yin /

bčom ldan 'das mi mčhog gi dbañ phyug don kun phun chogs
mjad ma de la 'dud /

om āḥ hūṃ /svabhāba śuddhaḥ sarba dharmah svabhāba
śuddho 'ham /om śūnyatā jñāna bajra (5) svabhāba ātmako 'ham /
sems čan thams čad ñe bar gzuñ ba'i slad du bdag ñid so sor 'brañ
ma'i gzugs su bsgom par bya ste / lag pa gyas su am-yig gis ñi
ma'i dkyil 'khor dañ lag pa gyon par ā-yig gis zla ba'i dkyil 'khor
ro / lag pa'i duñ dag la hūṃ- (6) yig-gis rdo rje rce lña par rnam
par bsgoms nas / pañ skor gyis duñ byin gyis? brlab po / om ma
ñi dhari bajra ni mahā bratisare rakṣa rakṣa hūṃ hūṃ svāhā /
om sarba bighnaṃ ? utpāraya hūṃ / om puṣpe žes pa la sogs pas me
tog la sogs byin gyis brlab bo / om akāro mukhaṃ žes pa la (7)
sogs pas gtor ma byin gyis brlab bo / om āḥ hūṃ rakṣa rakṣa phaṭ
svāhā / om ? sthānaṃ me rakṣa hūṃ / om yoga me rakṣa hūṃ /
om ātmānaṃ me rakṣa hūṃ / de nas rañ gi sñin ? gar a-yig gis zla
ba'i dkyil 'khor de'i steñ du praṃ gyi yi ge bsams nas / de'i 'od
zer gyis bla ma dañ byañ čhub (230 v 1) sems dpa' la sogs pa snañ
bar byas śin / sems čan gyi don byas śin / 'og min gyi gnas su soñ
ste / so sor 'brañ ma čhen mo 'khor dañ bčas pa mdun gyi nam
mkha'i gnas su bltas śin dgug go / om bajra cakre hūṃ / om bajraṃ-
kuśajaḥ / om bajrapāśa hūṃ / om bajra sphoṭa baṃ? / om bajrā-
beśaḥ / om āḥ hī pañcarakṣāyai praṇarasatkarāya arghaṃ pra-
tīccha hūṃ svāhā / žes pa la sogs pa'o / me tog dkoḍ pa ni / om
mañidhari bajri ñi ma hā pratisare hūṃ hūṃ phaṭ svāhā / dbus su
'o / om amṛta bare brabar biśuddhe hūṃ hūṃ phaṭ svāhā / śar

ru'o / om amṛtabilokini garbha saṃ (3) rakṣaṇi ā karṣaṇi hūṃ hūṃ
 phaṭ svāhā / lho ru'o / om bimale bipule jayabarejaya hūṃ hani-
 rurucale hūṃ hūṃ phaṭ svāhā / nub tu'o / om bhara bhara saṃ-
 bhara saṃbhara indriyabala biśodhani hūṃ hūṃ phaṭ svāhā / byan
 du 'o / grva rnam su / om kāliye svāhā / mer ro / om kālā ratriye
 svāhā / (4) bden bral du'o / om kālākaraṇṇiye svāhā / rluṃ du'o /
 om śritiye svāhā / dhan ldan du'o / om bajrām kuśiye svāhā /
 śar sgor ro / om bajrapāśiye svāhā / lho sgor ro / om bajra sphoṭiye
 svāhā / nub sgor ro / om bajrabeśiye svāhā / byan sgor ro / om
 gandharbhebhyaḥ svāhā / śar (5) ru'o / om kumbhaṇḍebhyaḥ svāhā /
 lho ru'o / om nāgebhyaḥ svāhā / nub tu'o / om yakṣābhyaḥ svāhā /
 byan du'o / om megholkāyaiḥ ? svāhā / om śītāmśave svāhā / om
 raktāṃgakumārāya svāhā / om budhāya svāhā / om bhogāspadāya ?
 svāhā / om asurottamāya svāhā / om kṛṇavarṇṇāya svāhā / om
 a (6) mṛtapriyāya svāhā / om jyotiketabe ? svāhā / om kṛtta-
 kāya svāhā / om rohiṇye svāhā / om mṛgāsīrāyai svāhā / om
 ārdṛāya ? svāhā / om punarbasabe svāhā / om puṣyāya svāhā / om
 aśle āya svāhā / om maghāya svāhā / om pūrbaphalguṇyai svāhā /
 om uttaraphalguṇyai svāhā / om hastāya svāhā / (7) om citrāya
 svāhā / om svātaye svāhā / om biśākhāya svāhā / om anuradhāya ?
 svāhā / om jyeṣṭhāya ? svāhā / om mūlāya svāhā / om pūrba ād-
 hāya ? svāhā / om uttarā ādhāya ? svāhā / om abhijitaye ? svāhā /
 om śrābanāya svāhā / om dhaniṣṭhāya svāhā / om satabhiṣṭhāya
 svāhā / om pūrba (fol. 231 r 1) bhadrāya svāhā / om uttarabhadrāya
 svāhā / om rebatyai svāhā / om aśvanyai svāhā / om bhariṇyai
 svāhā / om indrāya svāhā / om yamāya svāhā / om baruṇāya
 svāhā / om kuberāya svāhā / om agnaye svāhā / om nairityāya ?
 svāhā / om bāyabe svāhā / om isānāya svāhā / om brahmaṇe svāhā /
 (2) om prithibyai svāhā / om bemacitrebhyaḥ svāhā / žes pas mčhod
 de /

kun da duṃ daṃ zla mdog 'dra /
 rdo rje sems dpa'i bdag ṅid mčhog /
 phun sum chogs kun sbyin mjad ma /
 so sor 'braṅ ma khyod la 'dud /

kha dog gnag čin sgra čhen mo /
 gdug pa 'jigs śin 'jigs (3) mjad ma /
 gdul dka'i 'byun po sdud par mjad /
 khro mo'i rgyal la bdag phyug 'chal /

lha mo ye śes che las byun /
 gser mdog gi ni 'od mjad ma /
 lha mo čhen mo rig snags rgyal /
 rma bya la yan bdag phyag 'chal /

kha dog mjes śin spyān rgyas pa /
 čhu skyes (4) kha bye bžad pa mo /
 dmar 'bar badma ? rāga ste /
 'gro ba'i yum la phyag 'chal lo /

baiḍūrya yi 'od ltar snañ /
 myos byed la breon rnam par 'khor /
 kākordha ni gčod mjad ma /
 lha mo'i gzugs čan la phyag 'chal /

dbañ med bdag gis mi dge bgyis pa dan /
 (5) bgyid du scal dan yi rañ bgyis pa gañ /
 de dag thams čad byañ čhub mčhog gi ni /
 spyān snar da ni so sor bśags par bgyi /

ma lus 'gro ba'i don rnams sgrub mjad pa /
 zab čin gtiñ med bde gśegs sras rnams kyi /
 chogs gñis dan ni de las gžan la (6) yan /
 rtag tu bdag ni rjes su yi rañ no /

žes pa ni / dan po'i rnal 'byor ro / de ma thag tu ? byams pa dan
 sñin rje dan dga' ba dan btañ sñoms te ? chañs pa'i gnas pa bži
 bsgom par bya'o / om svabhābaśuddhaḥ / sarba dharmāḥ svabhāba
 śuddho'ham / om śūnyatā jñāna bajra svabhā (7) ba ? tmako
 'ham / de nas yaṃ raṃ laṃ baṃ suṃ las gser gyi ri dan gliñ

rgya mehos 'khor yug tu yoṅs su bskor ba / ram-yig gi ñi ma'i dkyil 'khor / de'i steñ du hūm las skyes pa'i sna chogs rdo rje las 'od zer 'phros pa las rdo rje'i sa gži dañ rdo rje'i rab dañ rdo rje'i gur dañ rdo rje'i bla re (231 v 1) bsgom par bya'o / de'i steñ du bhrūm-yig gis gru bži pa sgo bži pa rta babs bžis brgyan pa'i khans pa brcegs pa bsgom par bya'o / de'i dbus su baṃ-yig las skyes pa'i sna chogs čhu skyes / de'i steñ du praṃ-yig gi sa bon las skyes (2) pa'i 'od zer las skyes pa'i 'khor lo dkar po rcibs brgyad pa bsgom par bya'o / rañ gisabon dañ mchan pa yoñs su gyur pa las sna chogs čhu skyes dañ zla ba la rdo rje skyil mo kruñ gis bžugs pa / dkar po žal bži pa / gyas nag po / rgyab ser bo / gyon ljañ gu phyag (3) brgyad pa / gyas kyī phyag dañ pos 'khor lo / gñis pas rdo rje / gsum pas mda' / bži pas ral gri / gyon gyi dañ pos sdigs mjub dañ rdo rje'i žags pa / gñis pas rce gsum / gsum pas gžu / bži pas dgra sta bsname pa / spyān gsum pa / dbu la (4) mčhod rten gyis brgyan pa / rgyan thams čad kyis brgyan pa'i so sor 'brañ ma bsgom par bya'o / de'i śar du hūm-yig sa bon las byuñ ba stoñ čhen mo rab tu 'joms ma sna chogs čhu skyes dañ ñi ma la rol pa'i stabs kyis bžugs pa / sku mdog nag mo / skra ser skya gyen du (5) brjes pa / mi'i thod pa'i phreñ ba phrag par 'phyañ ba / smin ma khro gñer čan / mčhe ba geigs pa'i žal rna rgyan dañ / dpuñ rgyan dañ / mu tig gi do śal dañ gdu bu ste sna chogs pas brgyan pa / žal bži ma / mdun nag mo / gyas dkar mo / rgyab ser mo / gyon (6) ljañ gu / žal so so la spyān gsum ma / phyag brgyad pa / gyas kyī phyag dañ pos mčhog sbyin / gñis pas lčags kyu / gsum pas mda' / bži pas ral gri / gyon gyi phyag dañ pos sdigs mjub dañ žags pa / gñis pas dgra sta / gsum pas gžu / (7) bži pas padma'i steñ du rin po čhe čha drug pa bsname pa / sna chogs pa'i rgyan gyis brgyan pa / stobs čhen mo pha rol gnon pa / drag mo'i čha byad du sgom par bya'o / lho ru sna chogs padma dañ zla ba'i dkyil 'khor gyi dbus su / maṃ-yig las byuñ ba'i rma bya čhen mo ser mo (fol. 232 r 1) sems dpa'i skyil kruñ čan / žal gsum ma / žal so so la spyān gsum pa / rea ba'i žal ser mo / gyas nag mo / gyon dmar mo / phyag brgyad pa / gyas kyī dañ pos mčhog sbyin / gñis pas rin po čhe'i rgyun gyi bčam pa / gsum pas 'khor lo (2) bži pas ral gri / gyon gyi

phyag dañ pos snod kyi steñ du dge sloñ / gñis pas rma bya'i
 mdoñs gsum pas bum pa'i steñ du sna chogs rdo rje / bži pas rin
 po che'i rgyal mehan bsnam pa ? / rin po che'i čod pan čan / rgyan
 thams čad kyis rnam par brgyan pa bsgom par bya'o / (3) nub tu
 sna chogs pa dma'i steñ du ñi ma'i dkyil 'khor gyi dbus su traṃ-yig
 las byuñ ba'i gsañ sñags rjes su 'brañ ba čhen mo dmar ba / žal
 gsum pa / žal so so la spyān gsum ma / rca ba'i žal dmar mo /
 gyas nag mo gyon dkar mo / phyag bču gñis ma / phyag (4) dañ po
 dag gis čhoš kyi 'khor lo'i phyag rgya byas pa / gñis pa dag gis
 tiñ ne'i 'jin gyi phyag rgya / gsum pa dag gis mčhog sbyin žags pa
 'jin pa / bži pa dag gis mi 'jigs pa dañ padmas mehan pa'i bum pa
 'jin pa / lña pa dag gis rdo rje ? dañ rin po che 'jin pa / drug pa
 dag (5) gis mda' dañ gžu 'jin pa / sems dpa'i skyil kruñ rin po
 che'i čod pan čan / rgyan thams čad kyis brgyan pa / dar la bab
 pa'i lañ cho dañ ldan pa / do šal dañ gdu bus brgyan pa bsgom
 par bya'o / byañ ? du sna chogs badma'i steñ du zla ba'i dkyil
 'khor gyi dbus su / śaṃ-yig (6) las byuñ ba'i bsil ba'i chal čhen
 mo ljañ gu / žal gsum ma / žal so so'i spyān gsum ma / rca ba'i
 žal ljañ gu / gyas dkar mo / gyon dmar mo / gyas kyi phyag dañ
 pos mi 'jigs pa / gñis pas rdo rje / gsum pas mda' / gyon gyi phyag
 dañ (7) pos sdigs mjub dañ rdo rje žags pa / gñis pas rgyal mehan /
 gsum pas gžu bsnam pa / rgyan thams čad kyis brgyan pa bsgom
 par ? bya'o / mer sna chogs čhu skyes dañ ñi ma la nag mo gnag
 čin phyag dag gis duñ 'jin pa / bden bral du sna chogs čhu skyes
 dañ (232 v 1) zla ba la dus mehan ma ser mo phyag dag gis dgra
 sta 'jin pa / rluñ du sna chogs čhu skyes dañ ñi ma la rna ba nag
 mo dmar ba / phyag dag gis rgyal mehan 'jin pa / dbañ ldan du
 sna chogs padma dañ zla ba la dkar ba / phyag dag gis rce ? gsum
 'jin pa / bži po 'di (2) rnams rdo rje'i skyil kruñ dañ / rin po che'i
 čod pan čan / spyān gsum ma / dar la bab pa'i lañ cho dañ ldan
 par bsgom par bya'o / śar sgo jaḥ-yig las byuñ ba'i rdo rje lčags
 kyu ma dkar mo phyag gyas pa lčags kyu'i chul / lhor hrūṃ-yig
 las byuñ ba'i rdo rje žags pa (3) mo ser mo phyag gyas kyis žags pa
 'jin pa / nub tu baṃ las byuñ ba'i rdo rje lčags sgrog pa dmar mo
 phyag gyas rdo rje'i lčags sgrog gis mehan pa / byañ du ho-yig las

byun ba'i rdo rje 'bebs ma sño bsans phyag gyas kyis rdo rje dril bu
 'jin pa / bži po 'di rnams sna chogs (4) badma dan ñi ma la rdo
 rje'i skyil krun gis bžugs pa / spyan gsum ma / dar la bab pa'i
 lañ chos brgyan pa / rnam par bkra ba'i rin po čhe'i rgyan čan
 bsgom par bya'o / śar lus 'phags por lha yul ba'i rnam par sna chogs
 pa'i kha dog gi čha byad dan ldan pa'i dri za rnams so / 'jam (5)
 bu glin du srin po ltar snañ žin gcigs pa sna chogs pa'i čha byad čan
 gyi grul bum rnams so / nub ba lañ spyod du gdeñs kas mchan
 ba'i mgo po sna chogs ba'i čha byad čan gyi rgyan 'jin pa'i klu
 rnams so / byañ sgra mi sñan du gnod sbyin gyi gzugs sna chogs
 pa'i čha byad 'jin pa'i (6) lus nan ? rnams bsgom par bya'o / de
 nas phyi rol du śar gyi phyogs su rta bdun ba'i śin rta la gnas pa'i
 ñi ma dmar po gyas dan gžan gyi phyag dag gis padma 'jin pa /
 de'i gyon du zla ba ba la žon pa gyas dan gžan gyi phyag dag gis
 ku muda 'jin pa / mer mig dmar (7) ra skyes la žon pa gyas
 grikaṭṭā ? ra / gyon gyis mi'i mgo bo 'jin pa / lho ru gza' lhag ser
 po badma la gnas pa mda' dan gžu 'jin pa / bden bral du phur bu
 mdog dkar po glañ po čhe la žon ba phreñ ba dan spyi blugs 'jin
 pa / nub tu padma la pa ba sans dkar po phreñ skud ? (fol. 233 r 1)
 dan spyi blugs 'jin pa / rluñ du rus sbal la spen pa nag po dbyug pa
 dan phreñ ba 'jin pa / byañ du sgra gčan dmar nag ñi ma dan zla
 ba'i 'jin pa / dbañ ldan du mjug riñ gnag čin du ba'i mdog ral gri dan
 sbrul žags 'jin pa'o / de nas pyi rol gyi khor (2) yug la śar gyi
 phyogs su me thab kyi stan la gnas ba'i smin drug sño bsans / khyu
 mčhog la žon pa'i snar ma dkar mo ? / ri dags la žon pa'i mgo nag
 mo / sbrul čhen la gnas pa'i lag ser mo / padma la gnas pa'i nab so ?
 ser mo / bum pa la gnas pa'i rgyal stobs ñas (3) bya rog gi stan la
 skag dkar mo / lho ru ma he'i stan la mčhu gur kum lta bu / rdo'i
 stan la gre ljañ gu / rdo'i stan la sbo ljañ gu / glañ po čhe la žon
 pa'i me bži dkar mo / rma bya la gnas pa'i nag pa ljañ gu / khyogs
 la žon pa'i sa ri ser mo / lug la gnas pa'i sa gnag (4) gmo / nub tu
 nañ pa la gnas ba'i lha mchams sbo bsans / rus sbal la gnas pa'i
 snon ser mo / la phug la gnas pa'i snrubs ser ma / stan nañ čhans
 čan la gnas pa'i čhu stod nag mo / śin śar la gnas pa'i čhu smad

dkar mo / señ ge'i stan la gro bžin sño bsañs (5) ro la gnas pa'i
 byi bžin dkar mo / dom la gnas pa'i mon gru ser skya / sprin la
 gnas mon gre nag mo / nañ pa la gnas pa'i khrums stod ljañ gu /
 glañ la žon pa'i khrums smad ser mo / 'khor lo la gnas pa'i nam
 gru ser skya / rta la žon pa'i dbyu ? gu dkar mo /

(*inter lineas*) man gru nas bru ? . *rasura* .. smad kyi bar gyi
 bži bom phyil čhad pa kha skañ ba yir yañ gdan 'ri rnams mñes pa
 sa .. ? .. byañ dgom

(6) yi dags kyi stan la bra ñe ljañ gu ste / lha mo ñi śu rea
 brgyad po 'di rnams gyo ba'i stod gyogs gyon pa / thal ma sbyar
 ba dag tu bsgom par bya'o / de'i phyi rol 'khor yug gsum pa la śar
 du / sa sruñ dkar po la žon pa'i dbañ po rdo rje 'jin pa / lho ru ma
 he la žon pa'i (7) gśin rje nag po dbyug ba 'jin pa / nub tu čhu
 srin la žon ba'i čhu lha dkar po gdeñs ka bdun dañ ldan pa / sbrul
 žags dañ duñ 'jin pa / byañ du mi la žon pa'i ku be ra ser po
 lčags kyu dañ be čon 'jin pa / mer ra skyes la žon pa'i me lha dmar
 po blugs gzar spyi blugs (233 v 1) 'jin pa / bden bral du ro la žon
 ba'i srin ba'i bdag po sñon po ral gri dañ phub 'jin pa / rluñ du ri
 dags la žon pa'i rluñ lha sñon po rluñ ras 'jin pa / dbañ ldan du
 khyu mčhog la žon pa'i dbañ ldan dkar po / phyag na rce gsum dañ
 thod pa 'jin pa / 'di'i gyon lags su nañ (2) ba la žon pa'i chañs pa
 ser po gdoñ bži ba phyag bži pa thal mo sbyar ba'i phyag dag gi
 bgrañ phreñ 'jin žin dbyug pa dañ spyi blugs 'jin pa / bden bral
 dañ čhu lha dag gi bar du nor 'jin ma ser mo phyag na gser gyi bum
 pa / de'i gyon logs su gśin rje'i bran mo sño bsañs ral / (3) gri dañ
 phub 'jin pa'o / de nas yañ lag dgod pa ni / ōm aḥ hūṃ sa sbāhā /
 mig dag la bram / rṇa ba dag la bum / na dag la maṃ / kha dag la
 ?aṃ / reg bya dag jriṃ no ? / de nas rañ gi sñiñ gar gnas pa'i 'od
 zer gyi 'od zer sna chogs pa'i 'jig rten gyi khams su spros te /
 des ye (4) śes sems dpa' dañ dam chig sems dpa' lhan čig tu'o
 mdañ čhu ltar ro gčig tu gyur bar bltas nas / abhi śi ñca tu māṃ
 sarba tathāgatā žes bas dbañ bskur bar gsol ba gdab bar byar
 žin / ji ltar bltams pa cam gyis ni / žes ba la sogs pas čhu'i dbañ
 bskur bar (5) bya'o / de nas mčhod pa dañ bstod pa bya ste /

sañs rgyas thams čad skyed mjad čin /
 sems čan kun la phan mjad ma /
 sems čan kun gyi don bsgrub phyir /
 bsruñ ba lna la phyag bgyi'o /

gañ rnamš chim pa ? cam gyis ni /
 sems čan dge žin rgyal bar mjad /
 phun (6) chogs thams čad sbyin mjad pa'i /
 gza' rnamš dgu po khyod la 'dud /

rgyu skar ñi šu rea brgyad po /
 phyogs rnamš su ni bdun bdun gnas /
 nad kun ñe bar ži bai' phyir /
 de rnamš la ni gus phyag 'chal /

gañ gi bsruñ ba'i čho ga yis /
 sems čan bde žin rgyal bar mjad / (7)
 phyogs dan phyogs bral bžugs pa yi /
 'jig rten skyoñ la phyag bgyi'o /

žes pa ni rnal 'byor gñis pa'o /

de nas dpral ba dan mgrin pa dan sñin ga ? rnamš su dkar po
 dan dmar po dan nag po'i om āḥ hūm gi yi ge nes par brtag par bya
 žin / ji srid 'dod par bsgom (fol. 234 r 1) par bya'o / de nas sñin
 ga'i sa bon gyi 'od zer gyis bkug pa'i dam chig sems dpa'i dkyil
 'khor lta bu'i ye šes sems dpa'i dkyil 'khor mdun gyi nam mkha'i
 phyogs su bžugs bar bltas nas dgug pa la sogs pa ni snar bžin du
 bya'o žes pa ni (2) phra mo'i rnal 'byor ro / de'i rjes su bzlas pa
 bya ste / dgug pa la sogs pa čan snar bžin du šes par bya'o / šes pa
 ni bzlas pa'i rnal 'byor ro / bhrūm las rin po čhe'i snod du kham-
 yig las bza' ba la sogs pa / om āḥ hūm gis byin ? gyis brlabs nas /
 de rnamš kyi 'od zer (3) gyis de bžin gšegs pa thams čad kyi ye šes
 bkug nas de ñid du thim par bsam par bya'o / de nas 'jig rten skyoñ
 ba rnamš dgug pa'i phyag rgya bstan la / mčhod yon la sogs bas
 mchod de / om ma ha pra ti sa rā yai sbāhā / om ma hā sā hasra pra

mardanyai svāhā / om mahā (4) māyūryai svāhā / om mahā śīta-
banyai svāhā / om ma hā mantrānusāriṇye svāhā /

saṅs rgyas bdag ñid čhen po ñid /
rig pa'i lha mo stobs čhen mo /
bdag gi khro gñer čan ñid dan /
lha mo sgron ma de bžin skyo /

rdo rje lčags ? sgrog dkar mo gan /
dkar mo čhen mo de bžin ñid / (5)
rdo rje nag mo pho ña mo /
de bžin rdo rje'i pho ña gžan /

žags bzañ rdo rje žags pa ma /
rdo rje žags pa stobs čhen mo /
de bžin nor čan skal čhen ma /
padma 'khyil pa ñid dan yañ /

me tog so ma nor bu'i gcug /
gser gyi skra ma ser skya ma /
gzi brjid čhen mo de bžin (6) du /
nor čan lha mo glog phren ma /

srin mo dan ni ral gčig ? ma /
saṅs rgyas žin gi 'dren pa mo /
thod pa čan ma skal čhen ma /
de bžin nor čan lan ka'i dbañ /

gžan yañ sems čan rjes 'jin pa'i /
rig ma mañ po 'di lta 'ste /
nag po gcigs ma grul bum ma / (7)
duñ čan ma dan padma'i mchan /

'phrog ma skra ljañ dpal ldan ma /
ser skya mo ni ljañ gu ste /
'phyañ ma rab tu 'phyañ ba mo /
lha mo žags nag bum lho ma /

gśin rje'i pho ña gśin rje'i srin /
 'byun po za ma 'byun mo rnams /
 gtor ma me tog bdug pa dri /
 sgron ma'i da ? (234 v 1) ni so sor bžes /

žal zas dag kyañ dbul bgyi žiñ /
 dus kun du ni bsrin bar mjod /
 rnam pa kun ni bdag dañ ni /
 'khor bčas ma lus sems čan gyi /

ñe bar 'che ñid thams čad dañ /
 'jigs pa thams čad ñams par gyis /
 de bžin rtag tu myur bar ni /
 'čhi (2) ltas kun dañ čher 'bab pa' na ? /

lo brgya ru ni 'cho gyur čig /
 rtag tu ston brgya mthoñ bar śog /
 rtag tu grub pa'i snags kyi gži /
 bde legs dañ ni gži chugs gyur /

slar yañ mčhod de / ma rñed čes pa la sogs pas bthod par gsol te
 gśegs su gsol bar ? bya'o / (3) bsrin ba lna'i mčhod pa'i čho ga rjogs
 so // rgya gar śar phyogs kyi pañđita čhen po / nags kyi rin čhen
 kyi žal śna nas dañ / gžon nu dpal gyis bsgyur ba'o //
 gza' dgu'i mčhod pa'i čho ga bžugs / ...

IV. Translations.

1. Tibetan

The first translations of the Mahāmāyūrī into Chinese seem to be the oldest of all the translations of the works of this cycle. They can obviously be traced back to some older and shorter drafts of the text itself (cf. Lévi p. 24 and Watanabe). The last of the Chinese versions was checked and corrected by Amoghavajra, who is mentioned by Bu-ston as the translator of the Pañcarakṣā into Tibetan. The Tibetan version was thus younger and obviously also based on some longer draft.

The Tibetan version available to me is the xylograph marked H. 3503 of the Hedin Collection from the State Ethnographical Museum of Sweden, Stockholm. It bears *grva lña* as its collective title; in the older sources the work is called *bsruñ ba lña*.

As translators into Tibetan Otani cites Śilendrabodhi, Jñāna-siddhi, Śākyaprabha and Ye-śes-sde for Mahāsahasrapramardana, Mahāmāyūrī and Mahāmantra-anudhāri, and as later correctors of the first text Bžon-nu Dpal and Phyang-kho. Our Tibetan text contains colophons of Mahāmāyūrī and Mahāpratisara, the latter being translated by Jinamitra and Dānaśīla and Ye-śes-sde. The Mongolian Kanjur gives also the names of the translators of Mahāśītavani (Ligeti p. 57 No. 181): *bandita Si lendr a bodhi kiged | Jnana siddhi lug a | Sakia prabha kiged | lochav a bande Je ses sde ber orči-gulugad sin e ajalgu bar žasažu magad tur bagulgabai | qojina 'Gos žalagu čog tu ber Phyangs lochav a jin enedkeg un eke bičig eče arig-udgabai* // According to the colophon of the Mongolian Mahāpratisari in the Kanjur (Ligeti p. 56 No. 181) the same Phyang has, together with Kumāraśrī, corrected the older translation by the

scholars mentioned above, after having collated it with the Sanskrit original: Phyag may be the same person as Phyag-kho in Otani No. 177. The History of Buddhism by Bu-ston tells us (p. 219) that Rin-čhen-grags-pa of Pha-ri invited the Paṇḍita Amoghavajra and translated the Amoghapāśa (Don-yod-žags-pa), the Pañcarakṣā (Bsrün-ba-lña), the works of the cycle Vijaya vidāraṇī (Rnam-rgyal-rnam-’joms) etc. In Otani their names occur as translators of the Amoghapāśa-hr̥daya (No. 366) and Marīcī-nāma-dhāraṇī (No. 182 Ligeti No. 184, Lalou No. 20). It seems to me that the colophon of the last text belongs also to the Pañcarakṣā cycle immediately preceding it. There are also extracts — hr̥dayas — of the Pañcarakṣā texts, the Nos. BB 10—114 in Lalou (= Aalto Nos. 11—15). The colophon of the last of them reads as follows: *’di bston pas rtog gzuñs ston par ’gyur ro / ’di rnams thams čad gnubs lo ca ba byams pa dpal gyis sbyar ba’o / om* etc. In Lalou this colophon, which obviously also belongs to the extract of Mahāsamnipātaratnaketu-dhāraṇī (Lalou No. BB 9, Aalto No. 10), has erroneously been inserted after Mahāśītanahr̥daya (No. BB 13). Amoghavajra is also mentioned as the translator of the śatasahasraṭīkā’s of the Pañcarakṣā cycle (cf. above).

2. Uigurian

That there also has been an Uigurian version of the Pañcarakṣā is proved by the statement in the colophon of the oldest Mongolian version, that the translators into Mongolian used the Uigurian version also (see p. 34 below). This very statement is met with in several Mongolian sources (cf. below) but has been misinterpreted (e.g. in Žirūken-ü tolta and consequently also by Schmidt in his Sagang-Secen edition p. 398) as meaning the Tangutan, i.e., in their opinion, Tibetan, version.

Among the fragments in the »Uigurische Sprachdenkmäler» by W. Radloff and S. Malov (Leningrad 1928) No. 103 (p. 194) is obviously one of a Pañcarakṣā commentary. I have not yet, how-

ever, been able to identify this fragment, which seems to be very clumsily edited. The dhāraṇī transcribed by the editors as *mta piratisari ja parijari . . . mukan sarin trmanam atirut . . . at nom a kun pun svaka* should probably be read *mahā pratisarīye* (or *-āyāi*) *pari . . . sarva dharmānām . . . oṃ ā hūm phaṭ svāhā*. This fragment seems to be sufficient proof of the fact that also texts belonging to the Tanjur have been translated into Uigurian. In the same collection of Uigurian fragments we find a fragment of the Uigurian translation of the Mahāmāyūrī, viz. No. 60 (p. 109); cf. Sinor, On Turkish Buddhism in Central Asia, Kōrōsi Csoma-Archivum I, Budapest 1939, p. 372 and p. 382. Here the translation of the editors has very little value, and even the text itself, of which there is no facsimile or photo available, has obviously been insufficiently established. Comparing it with the Sanskrit texts of this work, we can see that the pages of the first folios should probably be taken in inverse order. Thus, this fragment corresponds to the beginning of the legend of the golden peacock, known also in Pāli (cf. above p. 6).

I quote here the Uigurian text of fol. 1 in transcription with the identifiable Sanskrit correspondences:

a:	1	.....	munča	
	2	.....	γol	
	3	.....	n lar	
	4	.....	ilāti	
	5	.....	miš ämgäk	
	6	.....	[qamaγ] tynlγ laryγ küjü	..... sarvasatvānāmśca
	7	küzätü tutz un lar osz un		rakṣām kurvantu
	8	lar qutruz un lar : alqu		..... ? / sarvabha-
	9	qorqynč lardyn qamay		yebhyaḥ sarva-
	10	ada lardyn : ič tas lar		upadravebhyaḥ / (sarva)-
	11	nyη bulqamaq yndyn :		upasargopayāsebhyaḥ /
	12	isig ig lardyn alqu		(sarva) jvarebhyaḥ sarva-
	13	aγryγ lardyn : qamaγ jäk		vyādhibhyaḥ / sarva-
	14	ičkäk lärdin kördäči		grahebhyaḥ ... paśyatu
	15	bolzun lar jüz küz da typ		śaradām śatam

16	bu yduq mqamajur suduruγ	(idam ārya mahāmāyūrī-
17	..... ta oq	sūtram)
18	..... zun lar	
19	..... un	
20	..... p	
b:		
1	ke	
2	ō	
3	luq	
4	tip je	
5	arat	
6	tay lar qa [n nyŋ kün urtu dŷn]	parvata(rājasya)
7	jyŋaq ynda	dakṣiṇapārśve
8	altun öŋlög atlyγ	Suvarṇa-avabhāso nāma
9	..... la jun quš lar nyŋ	mayūra-
10	iligi qany bolur ärti :	rājā prativasati sma /
11	ol jmā jun quš lar nyŋ	so 'pi [mayūra rājā /]
12	iligi qany : bu mqamajur uluy	anayā Mahāmāyūrṷā
13	jun quš atlyγ taqγ lar nyŋ	[here may be the name
14	iligi qany mqamajur suduruγ	in Uigurian translation]
15	taŋda saju irtä turup	kalyaṃ
16	söz läp ät öz in at	svastyayanaṃ
17	maŋyal qylyp : küntüz	kṛtvā / divā
18	söz qa	
19	as	
20	qa	

Notes:

- a:** 6 *qamay* conjectured according to the other versions; *küjü küzätü tutzun* also Tiš fol. 23 a, cf. *küjü küzätzünlär tutzunlar* Tiš. 21 a, perhaps = *paripālayantu* in the Sanskrit text, cf. further Suv. 192, 20 *küjü küzätü tutmaqŷnyz*.
- 7 *osz un lar qutrułz un lar*, perhaps = *rakṣantu* or *rakṣāṃ kur-*

vantu, cf. Suv. 199, 15 *ozyu qutrulyu*, R-M 102 c *oszun qut-rulzun*, TT III 63 *ozqu qutrulqu*, TT *oz-up qutrulup*.

- 8 *ada*, often *ada tuda*, cf. mo. *ada todgar* (cf. Tiš. p. 66); mo. *ada* = tib. *gdon gre bo* = Sanskrit *graha* is translated by Kowalewski I p. 64 'mauvais génie, démon, qui rend aliéné et enragé; vagabonde, homme errant' and *ada todgar* = *gdon gegs* or *gdon bgegs* 'mal causé par le démon'. Kowalewski mentions a Sanskrit word *ata* as etymon, and this can in my opinion be true as to the meaning 'vagabonde', derived from Sanskrit *at-* 'to go constantly', or *aṭ-* 'to roam, to wander'. Gabain p. 292 and p. 344 translates both *ada* and *tuda* with »Gefahr«. Ramstedt K W p. 397 translates *todyo* = *totɣar* with »Hindernis«, which corresponds very well to the tib. (*gdon*)*gegs* = Sanskrit *vighna*, and in my opinion both *tuda* and *todgar* may be derived from Turkic *tut-* 'to take, to hold' (cf. the etymology of Sanskrit *graha*).
- 10 *ič taš lar nyη bulɣamaq* 'contagion of a disease or an epidemy'
= tib. *nad* 'go ba.
- 13 *jäk ičkäk* (hendiadyoin) 'demons and vampires' (= *jäk* »eater« < *jä-* 'to eat', *ičkäk* »drinker« < *ič-* 'to drink'; Brockelmann p. 84 still derives *yäk* from Middle-Indian *yakka* (= Pāli *yakkha*?) < Sanskrit *yakṣa*).
- 14 *kördäči bolzun lar jüz küz*: cf. Tiš. 20 b etc. *jüz küzkä täki sizlär uzun jasanlar ~ jivatu varšašatam*.
- 16 *yduq* = *ärya* ?
- b:** 6 perhaps should read: *tay lar qan nyη kün ortu(dyn) jynaq*, cf. Tiš. 18 b, 20 b etc.
- 9 *jun quš*: certainly = *mayūra* 'peacock'; supposing the reading *juj* of Radloff-Malov to be correct, this would give us an interesting case of the variation $\acute{n} > j \sim n$ (cf. e.g. Ancient Turkic *qon* 'sheep', Uig. *qon*, Middle Turkic *qoj*), since in Middle Turkic the word occurs as *jun* (Brockelmann pp. 97 and 166). The instances of this variation are registered by Räsänen p. 205 ff.; cf. further Gabain p. 3 ff. Since, however, we

almost certainly have to do with a word of non-Turkic origin, it is in my opinion better to read *jun* for *juj*.

13 *taqy* must be a substantive, and I would conjecture *jun quš atlyy tarni lar nyñ ilig qan*, if *nöt *arwis tarni pro atlyy taqy*.

The same passage according to the Sanskrit MS D mentioned above: (fol. 47 v.) (*ye brāhmaṇā vāhitapāpadharmās teṣāṃ namas te ca rakṣa rakṣa 2 dānapateḥ*) *sarvasatvānāñ ca || paripālayantu me sarvabhayebhyaḥ sarvopasargopāyāsebhyaḥ sarvajvarebhyaḥ sarvavyādhibhyaḥ sarvaviṣebhyaś ca rakṣāñ kurvantu guptiṃ paritrānaṃ parigrahaṃ paripālanaṃ śāntisvastyayanaṃ daṇḍaparihāraṃ śāstra-parihāraṃ viśadūśanaṃ viśanāśanaṃ sīmābandhaṃ dharaṇībandhañ ca kurvantu jīvantu varṣaśataṃ paśyantu śaradāṃ śataṃ || bhūta-pūrvam Ānanda Himavataḥ parvatarājasya dakṣiṇapārśve Suvarṇa-avabhāso nāma mayūrarājā prativasati sma / so 'py anayā Mahāmāyūryā vidyārājñā kalyaṃ svastyayanaṃ kṛtvā divā svastinā viharati : sāyaṃ svastyayanaṃ kṛtvā rātrau svastinā viharati /*

This text obviously represents, however, a later and lengthened draft; the translations can in general be traced back to more concise and shorter Sanskrit originals. Fragments of such shorter Sanskrit drafts also have been found and published. The Bower Manuscript has two fragments of Mahāmāyūrī, but the main part of the legend about Suvarṇa-avabhāsa is regrettably missing. The end of the preceding passage reads as follows (p. 146): . . . *teṣāṃ namas te ca yaśamitrasya parapālayantu svāhā — — sarvabhayebhyaḥ sarvopadravebhyaḥ sarvopasargopāyābhyāḥ sarvajvarebhyaḥ sarvavyādhibhyaḥ sarvagrahebhyaḥ sarvaviṣebhyaḥ rakṣaṃtuḥ ||* An almost similar fragmentary text in the Petrovsky collection has been published by Oldenburg (p. 209): . . .] *teṣāṃ namaḥskṛtvā itthaṃnāmasya rakṣā . . . jīva varṣaśataṃ [paśyatu śaradāṃ śataṃ || bhū]tapū[rva]m Ananda Himavataḥ parvatarājas[ya dakṣiṇapārśve Suvarṇāvabhā]so nāma mayūrarājā pra[tivasati sma / so 'py anayā] Mahāmāyūryā vidyārājñā kalyaṃ sv[astyayanaṃ kṛtvā divā svastinā viharati sma / sā]yam . . .*

The same text in Tibetan translation: (II fol. 7 v. lin. 5 ss.) *de dag*

gis bdag la sruñ ba gyis śig / 'ḡigs pa thams čad dañ / gnod pa thams čad dañ / (lin. 6) nad 'go ba dañ / 'khrugs pa thams čad dañ / rims thams čad dañ / nad thams čad dañ / gdon thams čad dañ / dug thams čad dañ las (lin. 7) sruñ ba gyis śig / lo brgya 'cho bar gyur čig / ston brgya mthoñ bar śog čig / kun dga' bo sñon byuñ ba ri'i rgyal po gañs ri'i lho phyogs kyi ños (lin. 8) la / rma bya'i rgyal mo gser du snañ ba žes bya ba žig gnas te / de nañ par rig sñags kyi rgyal mo 'dis / bde legs su 'gyur bar byas te / (fol. 8 r. lin. 1) ñin mo dge bar gnas / nub kar (!) bde legs su 'gyur bar byas te / mchan mo dge bar gnas so /

The same passage in two Mongolian versions:

(Aa II fol. 7 v.) tede bŭgŭdeger sakitugai namaji / qamug ajul qamug ada todgar / galdaqui ebečin kiged / qamug bulqalduqun / qamug kŭlčin / qamug ebečin / qamug adas kiged / qamug qour bŭgŭde eče sakitugai / žagun on amituraqu bolčū / žagun namur i ũžekŭ boltugai // ananda erte urida kimavat agula jin emŭneči eteget suvarna avabasa neretŭ tagus sibagun u qan bolčū bŭlŭge / tere tagus arvis un erketei maqa majuri jin ene tarni ji ber managarsi engke amugulang tu bolum ũjledčŭ edŭr e engke amugulang ijer abai / ũde engke amugulang tu bolun ũjledčŭ sŭni de engke amugulang ijer abai /

(Ba II fol. 6 v.) tede bŭgŭdeger sakitugai namaji qamug ajul kiged qamug ada todgar galdaqui ebečin kiged / qamug bajilduqui eče qamug qanijatun qamug ebečin qamug adas kiged / qour bŭgŭde eče sakitugai / žagun nasulagad žagun on u namuri ũžekŭ boltugai / qamug un bajasgulang erte urida agulas un qan časutu agula jin emŭne či ũlike (?) tur tagus un qagan altan gegegen gejjigŭlŭgči neretŭ anu bolumui / tegŭnŭ managar ene uqagan u tarnis un qatun / jeke tagus sibagun inu / sajin žirgalang i ũgegŭn ũjledčŭ edŭr un (?) engke amugulang ijer abai / ũde tu amugulang tu bolun ũjledčŭ sŭni de engke amugulang ijer abai /

It is not quite certain that leaf 2 of Radloff-Malov also belongs to the same work. The longer drafts of the Mahāmāyūrī contain no passage directly identifiable with this Uigurian fragment, and the older and shorter versions are too fragmentary. If, however, the name of the monk *Kyjynty* (according the reading of the editors),

which Professor Gabain, according to her letter, would read *Xia-to*, can be read *Svāti*, we could, in my opinion, find certain similar passages in the *Mahāmāyūrī*, e.g. (Oldenburg p. 222 line 16):

sarve sattvāḥ sarve prāṇāḥ sarve bhutās ca kevalāḥ
 sarve vai sukhinaḥ santu sarve santu nirāmayāḥ
 sarve bhadrāṇi paśyantu mā kaś cit pāpam āgamat
 maitracittaṃ samāsthāya karomi viśadūṣaṇaṃ
 rakṣāṃ parigrahaṃ caiva tathaiva paripālanam.

And further (ibid. p. 225 line 4): *Svāter bhikṣor mama sarvasat-
 tvānām ca rakṣām kuru guptiṃ paritrāṇaṃ parigrahaṃ paripālanam*
 etc. Cf. the fol. 2 b of Radloff-Malov: 1 . . . qamay 2 . . . u qamay
 3 . . . u bir 4 . . . inčip māṇi 5 . . . alqu qamay 6 . . . gimsiz bolzun
 7 lar barca jäg ädgü lärig 8 körzün lär. nän kin (?) qa bašlyy larqa
 ajyy adalig 10 tolyaq kölmäzün. svati (?) tojyn 11 bašlap alqu qamay
 tynly laryy 12 ämgäk tolyaq kälmäzün. svati (?) 13 tojyn bašlap alqu
 qamay-γ 14 ämgäklig tynlyy laryy küjü 15 küzätü tutmaq yy qylur
 16 mn. ädgü . . . gülük 17 . . . azuq . . . 18 . . . g köz (the reading
 corrected by Gabain).

3. M o n g o l i a n

The *Pañcarakṣā* is also one of the first Buddhist works translated into Mongolian. The earliest version was effected by Čhos-kyi 'Od-zer (Hor čhos 'byun p. 164 ff.) during the reign of Külüg Khan (1308—1311 A.D.). He also made use of the Uigurian version, as is stated in the colophon of the oldest Mongolian drafting (cf. p. 37 below). The same statement is also to be found in several Mongolian works concerning the history of Mongolian writing and literature, e.g. *Žirüken-ü tolta* (Libr. Mong. 91 fol. 5 r, cited by Schmidt in his edition of *Sagang-Secen* p. 398 note 15), *Monggol üsüg-ün toli* (Samml. Asch 112: 5 fol. 3), *Tegri-eče žajagatai bogda Činggis qaganu tabig* (= Činggis-un domog; Libr. Mong. 20 fol. 18 r). According to Poppe and Vladimircov the Asiatic Museum in Leningrad possesses

Mss. of this version from the times of the Yüan dynasty, but I have not been able to get a microfilm of them.

The Mongolian texts available I have provisionally classified as follows:

- A:** The drafts going back to the version of Čhos-kyi 'od-zer, of which we have two types with identical texts but somewhat different colophons. The Peking standard edition with the shorter colophon:
- Aa** is represented by the Stockholm xylographs 03. 11. 291, 15. 1. 699 (dated 1686 A.D.), H. 77, H 1180 A-E, H 1190, H 3504. The blocks are certainly older than the dating 15. 1. 699, as shown by me in my paper in *Ethnos* 1950 p. 7. We have the same edition in Coll. Schilling von Cannstadt Nos. 3527 and 3584, in the British Museum Oriental Dept. Mong. 32 and in the Grønbech Collection in the Royal Library of Copenhagen.
- Ab** is the Peking edition with a longer colophon, represented by Brit. Mus. Mong. 14.
- Ba** is the younger version by Śes-rab señ-ge, represented by the Stockholm Ms. H 1829 (cf. my paper cited above).
- Bb** is the drafting of this latter version included in the Mongol Kanjur.
- C** is the youngest, corrected drafting, according to Mr Heissig from the second half of the 18th century, and represented by the other xylograph of the Grønbech collection.

I quote here in extenso the colophons of these versions and draftings.

A: Qutug-tu Pañcarakṣā kemekü tabun sakija neretü jeke kölgen sudur.

Fasc. I fol. 1 v. — 36 r.

Jeke kölgen-ü jeke minggan jirtinčü-ji magad daruqui neretü sudur. (Mahāsahasrapramardana).

Fasc. II fol. 1 v. — 46 r.

Arvis-un erketei jeke tagus.

(Mahāmāyūrīvidyārājñī).

Fasc. III fol. 1 v. — 32 r.

Qutug-tu arvis-un erke-tei öber-e öber-e dagaqui neretü tarni.

(Mahāpratisarāvidyārājñī).

Fasc. IV fol. 1 v. — 17 r.

Jeke serigün tün sudur.

(Mahāśītavanī).

Fasc. V fol. 1 v. — 10 v.

Jeke niguča tarni-ji dagan barigči sudur.

(Mahāmantra-anudhārī).

Aa: Colophon:

(V fol. 11 v) ken tere ene badir a kalab un dotur a / kedüi togatan burqan nugut törüžü / gem ügei žarlig nom i monggol irgen tur / ker, kürügsen siltagan i qurijan ügülesügei // ali čag tur ene sab jirtinčü bajigulugad / agui jeke dalai jin dumda minggan nabčitu
 5 (12 r) altan öngge tu lingqu a delgeregsen i arigun orun taki tegri ner üžežü bürün // sajitur delgeregsen altan lingqu a jin belge / sagar ügei ene kalab tur minggan togatan. / sajibar odugsan burqan nugut törükü kemen / sajın kalab sajın kalab kemen žarlaldužugui // ali tere čag eče terigüležü bürün / amitan naiman tümen nasulaqui tur
 10 kürtele / altan kürdütü čakrvat un qagan törüžü / amitan i arban bujantu mör tur žokijažuqui // tendeče amitan naiman tümen nasalaqui eče / terigüležü žagun nasulaqui čag un urida / tegüs dugulugsan karkasundi terigülen kanakamuni tegünčilen kasib itegel törüžü bürün // toga tomsi ügei olan amitan i / tonilqui qutug
 15 tur žokijažu dötüger tur / dugulugsan bagsi bidan u sikamuni / törübei amitan nasulaqui žagun čag tur // qubitan amitan dagalal ijer anu / gurban žüil ijer qojar kölgen i nomlažu / qotala ji qutug tur žokijažu čogčas un qočorli ügei nirvan tur oruba öbesüben / öber un beje ber nomugadgagad i dagusgažu / orubasu ber tere
 20 bogda nirvan tur / ölgeldün merged törüžü tegüni žarlig i (12 v) urgumal naran tur adali gejigülügsen i // erten u irüger un küčün ijer bodistva nar erketü külüg qagan bolun törüžü / ejeležü öber un öber un ulus tagan / erdini sasin nom i delgeregülcügüi // udurigulsun nirvan bolču gurban minggan / öbermiče basa žagun on u

25 dotura / uridu bujan u kŭčŭn ijer čambudvid un / űmetŭ orgil onan
 neretŭ gažar tur delekei dekin i nigen tŏrŭ tur orugulsun / tegri ner
 e űre sačugdagsan u urug tur / tengsel űgei bujan bilig un kŭčŭn
 jeketŭ / temŭžin neretŭ ere bogda tŏrŭžŭ bŭrŭn // činggir qada
 metŭ jekergegečid un terigŭn i / čimeg i bagulču inu ken kŏl dŭri
 30 čimeg ijer takigulugsan u qojina aldar inu činggis qagan kemen
 cambudvib tur čab bolčugui / bogda tegŭn u čag tur i / burqan u
 nom i bŭkŭ monggol ulus a ese aldarsigulbasu ber burqan u erdem
 i sonusugad mŏn degere / bursang qovarag ud i alban eče gargažugui
 // qutug tu tegŭn u gutagar űj e tur inu / qubilgan bŭged tŏrŭgsen
 35 u tula nere inu qubilai kemen qotal a jin orui deger e erkŭgdežŭ
 qojina sečen qagan kemen aldarsižugui / erdem bilig ijer čimegdežŭ
 jirtinčŭ dekin e (13 r) egenegten tusatu sedkil inu esrua metŭ /
 edŭi ken ber žasadag űgei űnen žorig inu erten u arsi nar un qagan
 metŭ // bŭkŭ jin tula tere bogda burqan u nom bŭgŭdeče degedŭ
 40 ji űnen ijer abču bodistva bags ba blam a ji iregŭlčŭ bŭrin e burqan
 u sasin i sonusgagulčugui // urida űgei tulgurčŭn monggol un űsŭg
 i / uran a sajitur žokijagulču bagsi bolugad / űnen sajin tonilqui
 mŏr i űžŭgŭlŭgsen / orui jin čimeg bolgan kŭndŭlezŭgŭi / oo a
 tere ber bŭgesŭ burqan u nom i / oor monggol ijer togulgažu ese
 45 bolugsan ijer / olan a togulgan jadan nŏkŭd ijen ču / olanggi da
 ujjigurčŭn kelen ijer sonusun ažugui // tegŭn u qojin a terigŭlegči
 tere qagan u delekei jin ežen bolgan erke űgdegsen / tede kŏbegŭn
 u gutagar űj e togulgažu tengsel űgei qajisa neretŭ tŏrŭžŭ bŭrŭn /
 kŏbegŭn čag ača gan bŭged uridus tur / kŭsigŭrgegsen i kŭlŭg ijer
 50 ijen űlŭdgežŭ gŭr ulus un ežen bolgagdažu bŭrin e / kŭlŭg qagan
 kemen aldarsigsan ken bŭgesŭ / űnen uduridugči űgŭlegčid un
 naran / űžerežŭ čoski odser neretŭ kelemŭrči lŭge (13 v) űje qojar
 un arga bilig un kŭčŭn ijer oor monggol un ajalgu ber nom i del-
 geregŭlčŭgŭi // sajibar odugsan burqan u nomlagsan / sakijan u
 55 degedŭ ene bančaraksa nom i / sajitur kičijen sedkižŭ sŭsŭg i egŭs
 kiged kŭ / sačalal űgei duradču bičigŭlŭgsen bujan ijer // qagan
 qatun terigŭlen altan urug ijer ba qamug amitan u ebedčŭn ada
 todqur anu / qagarqai a qočorli űgegŭi e arilču aliba qamug kŭseg-
 sen kŭsel bŭgŭde bŭtŭtŭgei // amarag tagalgad eke kŏbegŭn kiged /

60 amitan öber žagura ban eserkü teserkü žokildužu asuru ba eriküi
 küsel bügüde bütüžü amugulang jin (!) üjles anu öber ijen bütükü
 boltugai //

Thereafter an obviously later addition on the older blocks
 (cf. Aalto, Notes p. 3 fig. 2): engke amugulang un qorin tabtagar
 on u bing bars žil un namur un dumdatu sara jin arban tabun tu
 sajitur bütügebei // öglige jin ežen tur bujan kesig nemekü boltugai //
 tegüčbei // mangghalam //

Ab: Colophon:

(V.fol. 11 v) until line 57 almost the same wording with following
 differences: 1. 22 erketü küčütü qagan, 1. 25 onon, 1. 27 tenggil,
 1. 29 žergežegčid un terigün, 1. 29 nigen i köl-tur i, 1. 32 aldarsigul-
 basu burqan, 1. 35 qotola, 1. 39 bogda anu burqan i, 1. 40 ün
 ijer uqažu bodistu 'phags pa blama, 1. 44 tejin ber, 1. 44 oor monggol
 tur, 1. 50 üje tur anu, 1. 52 učiražu; after delgeregülcügüi // tenggel
 ügei tere dajan jin (?) tegünü inu degedü bujan tu qagan ber burqan
 u nom i tegünčilen kü delgeregülkü jin ežen bolču / tegün eče agui
 da delgeregülügen ažu / tegün u qojina nigen qojar qad un čag
 tur / tegünčilen kü nom orčigulqui čülüjidežü bürün / tendeče basa
 mön kü külüg qagan u tegünčilen gutagar üj e tur inu / asuru
 üžesküleng tu qoua törülki inu / arigun orun taki tegri jin köbegün
 metü / amurlinggui küličenggüi nomugan inu / arja avalokati
 svari bodisatu metü / tusa tu bodi sedkil i asu turgaru / duran
 eče ülü anggičiragulugči bodisatu metü / togan temür qam u jeke
 sub tur inu / duldujižuda esen temür diu a da orčigulugsan / eči
 eke dece edügülcü bi garudan i / ene ber e ji olugsan eče edüge /
 ežen qagan a sojurgažu naran ijer / erketü burqan u nomlagsan
 nom ün ijer / (fol. 15 r) qajiramasun (?) burqan bagsi bidan u /
 qamug amitan u tusa jin tulada qagargai a iladda nomlagsan /
 qubia tu tusatai bančarakša neretü ene nom i // sajibar odugsan
 burqan a nomlagsan sakijan u degedü bančarakša ene nom i /
 sajibar odugsad un ene sudur i sačalal ügei kičijen duradču bičigü-
 lügen ijer / ene nom i bičigülügen u küčün ijer ežed qad ordu da
 žirgažu bürün / erigsen küsegsen ijen tegüs bütügežü ečüs tur inu
 burqan bolqu boltugai / kei qura kereg čag ijer bolugad / gem ten

eber čar genedte usadtugai / kereg ijer tarijan tamu sun delgereged / kelekü ulus irgen nasuda žirgatugai / edüge monggol ulus a tusa boltugai / kemen ejin üjledügčid bičigčid usijagčid / ede terigüležü aliba törül tutum tur / erdeni tu jeke qoi tur kürtügei // dugulugsan burqan u qutug i ulus a orqu / tonilugsan erdem tu degedü törül i / todqar ügegüi e olču tede ber / törül ijen duradqu boltugai / sajin bei e kelen sedkil bolugad / sajin erdem bilig un sang bolču / sajin jabudal i sajitur üžügülügči sajin bagsi lug a ber učiražu boltugai / qotola eče degedü gurban erdenis un / qudal ügei nun adistid ijer (fol. 15 v) qojugsan ed ele qutug bügüde qočorli ügei magad (?) bütükü boltugai // qani monggaq oju tu jin tulada / qamug burqan bodisatu nar un nomlagsan žarlig / qamug amitan a tusa bolugad / qarangus i anu gejigülkü boltugai / qagan qatun etc. as in **Aa**. Then: ülemži keregleküi amin nasun ögžü (?) nemežü / urtu egüride žirgatugai žiran (?) būrin örgülči amitan žajagan tutum tur / ünen degedü törül tur törütügei // tejin u törü togtan tabidčagči maguča (?) dulatugai / tarijan tömüsün elbeg bolču / tarni nom ülemži masi delgereged / darui (?) tur büged burqan u qutug tur kürtügei // uridu merged bandita nar un ünen tegüs dugulugsan ene bančarakša nom i / olan amitan u tusa jin tulada bičigülčü / örgülči nögčigsen ijer ada todgar anu ariltugai // budunggui ojutu bertegčin u tulada / burugu bolugsan ijem amančilan öčimüi / burqan u adistid ijer žöb bolugsan / bujan ijen amitan a irügemüi //

Ba: Tabun sakija

Fasc. I (36 fol.): Jeke minggan-i masi darugsan neretü sudur.

Fasc. II (40 fol.): Jeke tagus sibagun uqagan-u qatun.

Fasc. III (30 fol.): Qutug-tu öber-e dagagči jeke uqagan-u tarnis-un qatun.

Fasc. IV (17 fol.): Jeke serigün oi neretü sudur.

Fasc. V (10 fol.): Jeke niguča tarni-ji dagan barigči sudur.

Bb: In the Kanjur no collective title. Vol. 14 (fol. 85 v. — 119 r.)

Jeke minggan-i masi darugči neretü sudur. (fol. 119 r. — 160 v.)

Jeke togus uqagan-u tarnis-un qatun. (fol. 160 v. — 189 r.).

Jeke togus uqagan-u tarnis-un qatun. (fol. 160 v. — 189 r.).

Qutug-tu öber-e öber-e dagagei jeke uqagan-u tarnis-un qatun.

(fol. 189 r. — 204 r.) Jeke serigün oi neretü sudur. (fol. 204 r. — 212 r.) Jeke niguča tarni-ji dagan berigči sudur. See Ligeti p. 56 f. Nos. 179—183.

Ba: Colophon:

(V fol. 10 r) enedkeg un ban dita silen dra bodi kiged Inčana (= Jñāna) sidi ba / saski a braba / gurban merged žokijažu / tübed un jeke kelemüči bande je ses de kemekü / sine žasagsan ajalguš ijer tübed kelen orčigülčü orusigulugsan u qojin a / ene qutug tu tabun ajimag tu nom erdeni / daidu qofo da kemen esen temür neretü kümün duradqun ügülegtežü / sakialig ud un tojin serab sengge tübed eče monggol un ajalguš ber orčigulba //

Bb: Colophon:

After the above **Ba** wording follows (Ligeti p. 57 No. 183): ede ajalguš inu / monggol ulus un üsüg čulčaki olan bolugsan tur nge (?) žang (?) bodhi satuva kiged / uridu žajagan u küčün tur bujan u qojar čigulgan i qurijagsan / erkegüd un ulus un jeke nojan bujan tu nom un ežen darqan nojan / tegün ü köbegün anu / burqan bodhi satuva nar un qubilgan törügsen degedü bujan tu / sačalal ügei erdem tu mančusiri / erdeni bandita nom kelelegči merged un manglai bolugsan / burqan u sasin tur qagačal ügei bisirel i olugsan / dusi tajiži / gurbagula erkilen duradugsan u küčün tur / ajusi gusi / bogda qamug burqan bodhi satuva nar un qubilgan nigen činar ijer bütügsen dalai blam a jin včir tu köl un ölmei jin togusun i orui tur ijan abču / mön tere qutug tu dalai blam a qaračin u gažar žagasutai nagur un umar a tu dvib tur gaqai žil un kökeler sarada / hindkeg un tabin üsüg töbed tur delgerežü / monggol ulus tur burqan u žarlig nom tarni tur čulčaki kelegei jin tulada / mön tere bogda qutug tu dalai blam a ali gali neretü üsüg un josugar / ali gali jin ilgaburi tu / burugu bosučar ügei uridu žarlig un josugar / ene tabun ajimag tarni ji būrin / ajalguš tur orčigülčü orusigulbai / tere bogda qutug tu dalai blam a uqagan u tarni / niguča tarni tede bügüde monggol ulus tur kelegei ažu ene ali gali üsüg i kičijen žokijabusu / monggol ulus tur uqagan u tarni delgerenggüi bui kemen žarlig bolbai / egün u udq a siltagan inu / arban tümen silüg tü dotur a bardan a neretü gažar a esi üžügülčü / saributari

da umar a eteged žarlig bolugsan bui / tere čag tur či bida qojar
nigen sagužu žarlig sonusugsan bolai / či ajul ügei žokij a kemen
žarlig bolugsan ijer bi žokijabai / ene ali gali üsüg ud i včir a čakra /
čag un kürdün / jerü dörben ündüsün töbed un kelen tur / orči-
gulugsad tur bui / uridu uridu kelemürčid öber e öber e keleten
tur žokijagsan bui / tere josugar ajul ügei žokij a kemen žarlig
bolugsan ijar sitüžü žokijaba bi / uridu ügei ji ende žokijagsan busu /
ene üsüg ud enedkeg / töbed üsüg ud abču irežü nadur žagažu ög /
bi tegün tur ülemži bisirel egüsgesügei / edüge ene bujan u küčün
tur burqan u sasin arban žüg tur delgerekü boltugai //

C: Qutug tu Pañcarakṣā kemekü tabun sakijan nere tü jeke kölgen
sudur.

Fasc. I fol. 1 v. — 40 r.

Jeke minggan i masi daruqui neretü sudur.

Col.: Jeke minggan i magad darugči neretü sudur tegüsbe.

Fasc. II fol. 1 v. — 52 r.

Jeke tagus uqagan u tarnis un qatun.

Col.: Jeke tagus uqagan u tarnis un qatun u tarni tegüs be.

Fasc. III fol. 1 v. — 34 r.

Qutug tu öber e öber e dagagči jeke uqagan u tarnis un qatun.

Col.: qutugtu jeke öber e öber e dagagči neretü tarni tegüsbe //
enedkeg un ubadini Jinamitra kiged Dānasīla luga / jekede dukijal
dugulugči kelemürči bandhe Yeśes sde ber arigudgažu / sine ajalgu
ber žasažu nuta tur bagulgabai / žiči basa Kumāraśrī ber nom un
boda Pyang locau a jin enedkeg un bičig lüge nejilegülcü arigudgan
üjledügsen bolai // maṅghalaṃ //

Fasc. IV fol. 1 v. — 18 r.

Jeke serigün oi neretü sudur.

Col.: Jeke serigün oi tegüsbe // bandita Silendrabodhi kiged
Jñānasiddhi luga / Śākyaprabha kiged locau a bande Yeśes de ber
orčigulču arigudgagad sine ajalgu bar žasažu nuta tur bagulgabai /
qojina 'gos žalagu čog tu ber Pyang locau a jin enedkeg un eke
bičig eče arigudgabai // maṅghalaṃ //

Fasc. V fol. 1 v. — 10 v.

Jeke niguča tarni ji dagan barigči sudur.

Col.: Jeke niguča tarnis i dagan barigči sudur tegüsbe.

C: Colophon:

(V fol. 10 v.) masi čagan ülemži jeke asaran nigülesküi sedkil ijer masida (fol. 11 r.) čübügürügsen amitan nugud i uduridqui egürge ji abugsan tur / masi kižaglasi ügei ilagugsad a čagan metü kemen sajisijagsan / masi dededü sakia jin arslan tegün tur bisireküi ber mörgümü / alimad ber čog un mgur eče esrua jin egesig ijer amitan tur alagčılal ügei nigülesküi egüle nigülügsen eče / tusa žirgalang un ugugan i egüsgekü jin tula dededü nom un bal un quran i urugulugsanu doturaki tabun sakijan u kelimili ji keb tur sejlgeü salitur bütügen üjledbei / ngəs dwang bžang po ber / ejin üjledügsen bujan u küčün ijer amugulang žirgalang garqu jin orun jerü kiged ilgabasu nom un qagan bogda beong ka ba jin esi uqagan u šasin u čagan sigür i sanasarun üžügür tur kürtele bajigulqui ber gurban gažar i qočorli ügei tögmel e tögürgekü boltugai / getülgeğči qojatugar ilagugsan u üliđer belgen eče anggičiragsan süsüg tegülder nges dwang bžang po tegün u ölmei jin lingqu a batutugad / urug köbegün selte sajitur delgeren čog uciral irqu (?) aldar badaraqı kiged / jirtinčü tur orusıgsan qamug amitan inagsi čınagsı / qoorala (?) künügekü jin sanaqa barıldulğ a amurlın nomčilan jabugad nasun kiged bujan čog učiral sine jin saran metü delgerežü tegün tegülder un čag taki žirgalang un čog i edlekü boltugai // oᠮ mani padme huᠮ //

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- TT I—V = W. BANG — A. VON GABAIN, *Türkische Turfan-Texte*.

Index of Sanskrit Names

(The emendations are proposed by HELMER SMITH)

- Agni* (the god Agni, also n. of a yakṣa general Old. p. 236, 17) 18, 27
- Analā* (n. of a rākṣasī; cf. *Anala*: god of fire, the third lunar mansion or *Kṛtikā* etc. MW p. 26, and Edg. p. 21), *Anāsā* corr. N. Simonsson 10 v. 23
- Anurādhā*: (name of a nakṣatra. MW p. 37) 18, 20
- Abhijit* (n. of a nakṣatra, n. of the father or the son of Punarvasu, MW 62) 18, 22
- Abhisāra* (n. of a town, written *Avisāra*; cf. Edg. p. 59) 10 v. 24
- Aśallikā* (. of a rākṣasī) 8 v. 14
- Aśokā* (n. of a rākṣasī, cf. *Aśoka* as n. of a yakṣa Lévi v. 68, 1, cf. MW p. 113) 10 v. 16
- Aśodhitā* (n. of a rākṣasī) 8 v. 5
- Aśeṣā* (n. of a lunar mansion MW p. 114) 18, 18
- Aśvinī* (the head of Aries or the first of the 28 nakṣatras MW p. 116) 18, 25
- Asurottama* (n. of a deity) 18, 14
- (*Asor*) *Vihetḥikā* (n. of a rākṣasī, cf. MW p. 1003 and Edg. p. 505) 8 v. 8
- Astyadra* (n. of a place) ? 12 v. 35
- Astyā* (n. of a place) ? 12 v. 35
- Ānanda* (the well-known disciple of Buddha) 8 v. 1
- Ānandā* (n. or epitheton of a rākṣasī, see below *Bhūṣilā*-) 8 v. 12
- Āpurā* (n. of a rākṣasī, cf. the masc. MW p. 143) 8 v. 12
- Ārdrā* (n. of a lunar mansion MW p. 154) 18, 17
- Indra* (the god Indra, Old. p. 236, 25 = Lévi v. 29, 1 also a yakṣa; the Yoga star in the 26th nakṣatra, MW p. 166, Edg. p. 114) 18, 26
- Īśāna* (or *-ā*?; n. of a deity) 18, 28
- Ujjayinī* (the city Oujein; Lévi v. 16, 1) 10 v. 29
- Uttaraphalgunī* (n. of a lunar mansion) 18, 19
- Uttarabhādra* (= *Uttarabhādrapāda*, n. of a lunar mansion, MW p. 178) 18, 24
- Uttarāśādhā* (n. of a lunar mansion, MW p. 178) 18, 22
- Upetā* = *Upetyā* (n. of a rākṣasī) 12 v. 34
- Ekākī* (n. of a rākṣasī) 8 v. 9
- Kakā* (= *Kākā*?, n. of a rākṣasī; *Kākī* as a piśācī Old. p. 238, 20) 8 v. 5
- Kakāminī* (n. of a rākṣasī) 8 v. 5
- Kapilī*, the reading *vārālatadhilā* gives no sense and a defective pada (n. of a rākṣasī, *Kapilā* Old. p. 240, 7 and 243, 8; as n. of a kinnarī in Kāraṇḍavyūha according to Edg. p. 168) 10 v. 17
- Kapiśa* (written *Kavicā*, n. of a country, Lévi v. 83, 2) 10 v. 27, 28

- Kākadantā* (n. of a rākṣasī, cf. *Kākadantī*, *Kākadantiya* in spite of the proverbial »crow's tooth«, MW p. 267) 10 v. 19
- Kāmā* (n. of a rākṣasī, cf. MW p. 274) 10 v. 21
- Kālakarnī* (n. of a goddess; acc. to MW p. 277 n. of Lakṣmī and n. of a yoginī) 18, 6
- Kālarātrī* (n. of a goddess, = Durgā MW p. 278; n. of a rākṣasī Old. p. 243, 25) 18, 5
- Kālī* (the goddess Kālī; n. of a rākṣasī Old. p. 243, 13, cf. further MW p. 277 and Edg. p. 181) 18, 5
- Kāśmīra* (the country Kashmir, Lévi v. 77, 2) 10 v. 23
- Kuñjarā* (n. of a rākṣasī) 10 v. 24
- Kuñja-vanōrvī* (n. of a place) 10 v. 33
- Kuṭītaṭa* (? n. of a place, cf. Edg. p. 184) 12 v. 34
- Kunta-rākṣasī* (? n. of rākṣasī, cf. *Kuntī* as name of a rākṣasī in Saddharmap. acc. to Edg. 186 and MW p. 291) 10 v. 25
- Kuntī* (n. of a country, cf. *Kuntīnagara* Edg. p. 186) 10 v. 22
- Kupeṭā* = *Kupeṭyā* (n. of a rākṣasī) 10 v. 34
- Kubera* = *Kuvera* (one of the four lokapālas, the chief of the yakṣas) 18, 27
- Kumitrā* (n. of a rākṣasī) 10 v. 20
- Kusumā* (n. of a rākṣasī; cf. Edg. p. 189) 8 v. 4
- Kūpakarnā* (n. of a rākṣasī; cf. MW p. 300) 8 v. 13
- Kṛttikā* (rarely sg. acc. to MW p. 304, orig. the 1st, later the 3rd lunar mansion, the Pleiads) 18, 15
- Kṛṣṇavarṇa* (-ā?, n. of a deity, cf. MW p. 307) 18, 14
- Keśī* (n. of a rākṣasī; n. of Durgā MW p. 310) 8 v. 13
- Keśinī* (n. of a rākṣasī, also Old. p. 240, 23 and in the Saddharmap. according to Edg. p. 193, n. of Durgā MW p. 310) 10 v. 19
- Kośārī* (n. of a rākṣasī) 10 v. 20
- Gaṇḍamālā* 12 v. 39
- Gandhāra* (the country G., Lévi v. 32, 2) 10 v. 22
- †*Gaṣurā* (n. of a rākṣasī) 8 v. 12
- Gīrimitrā* (n. of a rākṣasī) 10 v. 18
- †*Gudraha* (n. of a place?) 10 v. 30
- Caturottarā* (n. of a rākṣasī) 8 v. 11
- Candanā* (n. of a rākṣasī; cf. MW p. 386) 8 v. 10
- Cameṇā* (n. of a rākṣasī; cf. MW p. 388) 10 v. 33
- Citrā* (n. of a lunar mansion, MW p. 396) 18, 19
- Jyeṣṭhā* (n. of a lunar mansion sacred to Indra, MWp. 426) 18, 21
- Jyotiketu* (n. of a deity) 18, 15
- Takṣasīlā* (the city of the Gandhāras, Lévi v. 32, 3), loc. -śīle 10 v. 25
- †*Tarhi-Tārupuṭātibhī*? 10 v. 32

- Turivāsini* (n. of a rākṣasī?, cf. MW p. 451) 10 v. 30
- Danti*: see *Puṣpadantī* 10 v. 16
- D(r)anturā* (n. of rākṣasī, also Old. p. 243, 20, cf. MW p. 469) 8 v. 11
- Dravyās* = *Darvās*? (n. of a people) 10 v. 29
- Dvārakā* (n. of the capital of Kṛṣṇa, on the western point of Gūjarāt; Lévi v. 13, 2, MW p. 504) 10 v. 26
- Dhaniṣṭhā* (the more modern name of the 24th lunar mansion or *Śraviṣṭhā*, MW p. 509) 18, 23
- Dhavalā* (n. of a rākṣasī; cf. above *Kapili*) 10 v. 17
- Nandanā* (n. of a rākṣasī; cf. MW p. 526) 8 v. 10
- Nandā* (n. of a rākṣasī, also Old. p. 240, 7 and p. 241, 13; cf. further MWp.526) 8 v. 3, 10 v. 31
- Nāgadantā* (n. of a rākṣasī, cf. MW p. 533) 8 v. 14
- Nairṛtya* (-ā?, *Nairṛta* or -ti, MW p. 570, Edg. p. 312, n. of a demon, n. of a rākṣasa, n. of the lokapāla of the South-West) 18, 27
- Padumā* (n. of a rākṣasī, as to the form cf. Edg. p. 314; cf. *padmā* as a name MW p. 584) 10 v. 22
- Padumāvatī* (n. of a rākṣasī, cf. *padmāvatī* as a name MW p. 585) 10 v. 16
- Pāñcika* MW p. 614, Edg. p. 339, Lévi v. 78, 1; 80, 1, Foucher, L'Art gréco bouddhique du Gandhāra II pp. 43, 56, 60, 103 etc.) 12 v. 43
- Pāṭaliputra* (the capital of Magadha, Lévi 1, 2; 67, 2) 12 v. 48
- Piṅgalā* (n. of a rākṣasī, also Old. p. 241, 13; 243, 16; cf. MW p. 625) 8 v. 11, 29, 35
- Pihitā* (n. of a rākṣasī, cf. MW p. 627) 10 v. 30
- Punarcasū* (n. of the 5th or 7th lunar mansion; MW p. 634) 18, 17
- Puṣpagandhā* (n. of a rākṣasī) 8 v. 7
- Puṣpadantā* (n. of a rākṣasī; cf. Lévi v. 63, 1) 10 v. 15
- [*Puṣpa*] *Danti* (n. of a rākṣasī, according to Edgerton p. 349 also in Saddhar-map.; MW p. 639) 10 v. 28
- Puṣpamālā* (lectio faciliior; n. of a rākṣasī) 8 v. 7
- Puṣpa[ha]lālā* (lectio difficilior; n. of a rākṣasī) 8 v. 7
- Puṣpā* (n. of a rākṣasī; cf. Edg. p. 350) 8 v. 7
- Puṣya* (n. of a lunar mansion, also called Sidhya and Tiṣya, MW p. 640) 18, 17
- Pūtanā* (n. of a rākṣasī, see MW p. 641) 8 v. 3, 15
- Pūrvaphalgunī* (n. of a nakṣatra, MW p. 643) 18, 18
- Pūrvabhādra* (= *Pūrvabhādrapāda*, n. of a nakṣatra, MW p. 644) 18, 24
- Pūrvāśādhā* (n. of a lunar mansion) 18, 21
- Prthivī* (n. of a deity) 18, 29
- Prṣalā* (n. of a rākṣasī) 8 v. 10
- Bahukumaṇḍā* (n. of a rākṣasī) 10 v. 21
- Bimbāsī* (n. of a rākṣasī) 10 v. 27
- Budha* (n. of the Planet Mercury etc. MW p. 734) 18, 13

- Brahman* (the Brahma, the Brahmanical caste) 18, 28
Bhadraruhā (n. of a rākṣasī) 10 v. 18
Bharinī (= *Bharaṇī*, n. of a nakṣatra, MW p. 747) 18, 25
Bhūṣildnandā (n. of a rākṣasī; *Nandā* being named before (3 a) we may think of *Ānandā* linked together with *Bhūṣilā*) 8 v. 12
Bhogāspada Bhogāspada (-ā?, n. of a deity) 18, 13
Makṣakodā pro *Maksikādā?* (n. of a rākṣasī) 8 v. 14
Maghā (n. of a nakṣatra) 18, 18
Mathurā (n. of various towns, see MW p. 777; Lévi v. 37, 1) 10 v. 24
Mapetā (n. of a rākṣasī) 12 v. 33
†*Maśūvā* (n. of a place) 10 v. 30
Mahāgrasā (n. of a rākṣasī) 10 v. 18
Mahādvipā (n. of a rākṣasī) 8 v. 15
Mahānāsā (n. of a rākṣasī, cf. Edg. p. 423) 10 v. 23
†*Mahokṣitīkā*, pro *Mahokṣikā?* (n. of a rākṣasī) 8 v. 14
Mitrā (n. of a rākṣasī, cf. MW p. 816) ? 8 v. 9
Mihilānagara, pro *Mīhilā?* (the capital of Videha, MW p. 817) 10 v. 28
Mudgā (n. of a rākṣasī) 10 v. 20
Mūla (n. of a lunar mansion, MW p. 826) 18, 21
Mrgasīra (n. of a nakṣatra, MW p. 828) 18, 16
Mrtapriyā (n. of a deity) 18, 15
†*Mainikā* (n. of a rākṣasī) 8 v. 5
Yama (the god Yama, also n. of various other deities, cf. MW p. 846 and Edg. p. 444) 18, 26
Yamā pro *Yamī?* (n. of a rākṣasī, cf. MW p. 846) 8 v. 6
Yasodharā (n. of a rākṣasī) 10 v. 17
Raktāṅgakumāra (-ā?, n. of a deity, cf. MW p. 862) 18, 13
Rucakeśinī (n. of a rākṣasī; in general *ruci-*, cf. MW p. 882) 8 v. 9
Rudradattā (n. of a rākṣasī) 10 v. 25
Revatī (n. of a nakṣatra, MW p. 888, cf. Edg. p. 457) 18, 25
[*cātha*]*Rocanā* (n. of a rākṣasī, cf. MW p. 889, Edg. p. 457) 8 v. 15
Rohiṇī (n. of a nakṣatra, see MW p. 890) 18, 16
Raudradattā (n. of a rākṣasī, cf. *Rudradattā* 25b and *Raudrā* Old. p. 241, 31) 8 v. 6
Lalanā [*cai*]va (n. of a rākṣasī, cf. MW p. 897 and Edg. p. 461) 8 v. 9.
Lohināsikā pro *Lohitanāsikā?* (n. of a rākṣasī, cf. MW pp. 908—909) 10 v. 19
Vajrapāśī (n. of a goddess) 18, 8
Vajraveśī (n. of a goddess) 18, 9
Vajrasphoṭī (n. of a goddess) 18, 8
Vajrāṅkuśī (n. of a goddess, see MW p. 914 and Edg. p. 468) 18, 7
Varuṇa (the god Varuṇa, also a yakṣa, Lévi v. 13, 3; see also MW p. 921 and Edg. p. 470) 18, 26

- (*Asor*)-*Vardhikā* (n. of a rākṣasī; cf. Edgerton p. 472) 8 v. 8
- Vardhamāna* (n. of a mountain and district and of a town, now called Bardwān, MW p. 926) 12 v. 33
- Valalā*[*vanā*] (n. of a rākṣasī) 8 v. 10
- Valkala* (n. of a place; cf. MW p. 928 and Edg. p. 473) 10 v. 23
- Vāyu* (the god of the wind, regent of the nakṣatra Svāti, a king of gandharvas, a yakṣa leander, see MW p. 942, Old. p. 236, 17) 18, 28
- Vimalā* (n. of a rākṣasī, also Old. p. 243, 11, see further MW p. 979 and Edg. p. 496) 8 v. 10
- Viviktā* (n. of a rākṣasī, cf. MW p. 987) 10 v. 21
- Viśākhā* (n. of a lunar mansion) 18, 20
- Viśālā* (n. of a rākṣasī, cf. Lévi v. 51, 2; Edg. p. 500, MW p. 990) 8 v. 11, 19, 29
- Viṣṇutā* (n. of a rākṣasī) 8 v. 4
- Vīmā* (n. of a rākṣasī) 10 v. 31
- Vṛṣalā* (n. of a rākṣasī, cf. *vṛṣālī* MW p. 1013) 8 v. 9
- Vṛṣṭiṣilā* (n. of a rākṣasī, cf. *Śilā-vṛṣṭi* MW p. 1073) 8 v. 12
- Vemacitra* (n. of a yakṣa Lévi v. 96, 1, n. of an asura king MW p. 1013, cf. further Edg. p. 509) 18, 29
- †*Vraphnitā* (n. of a rākṣasī) 8 v. 3
- Śamkhamālā* (n. of a rākṣasī) 8 v. 13
- Śatabhiṣaj* (n. of a lunar mansion) 18, 23
- Śalyavṛtti* (n. of a rākṣasī) 8 v. 15
- Śāka* (n. of a country; cf. MW p. 1061) 10 v. 25
- Śākala* (n. of a town of the Madras, n. of a village of the Bāhikas, Lévi v. 25, 4, MW p. 1062) 10 v. 26
- Śivadāsī* (n. of a rākṣasī, cf. *śivā* 12 v. 46) 10 v. 17
- Śītāmsu* (n. of the moon, see MW p. 1078) 18, 12
- Śravaṇa* (n. of a lunar mansion) 18, 23
- Śritī* (n. of a deity) 18, 7
- Sudharmā* (n. of a rākṣasī, cf. MW p. 1225) 8 v. 11
- Sudhā* (= *Sudharmā*?, n. of a rākṣasī, cf. MW p. 1225) 8 v. 11
- Sunandā* (n. of rākṣasī, as n. of a yakṣinī in Sādhanamāla, see Edg. p. 599, MW p. 1226) 8 v. 3, 6
- Subhadṛā* (n. of a rākṣasī, as n. of a yoginī and of a yakṣinī in Sādhanamāla according to Edg. p. 601, cf. MW p. 1229) 10 v. 24
- Suṣimā* (n. of a rākṣasī, also Old. p. 240, 22, cf. MW p. 1237) 10 v. 20
- Sūryakarnā* (n. of a rākṣasī) 10 v. 18, 26
- Svātī* (n. of the star Arcturus forming a lunar asterism, MW p. 1283) 18, 20
- Hasta* (n. of a lunar mansion, MW p. 1294) 18, 19
- Hārītū* (n. of a goddess, bhūtamātā, as a rākṣasī Old. p. 241, 12, Edg. p. 619) 12 v. 43
- Heṣinī* (n. of a rākṣasī, cf. MW p. 1305) 10 v. 26