

A Sāadhanā of Vajravārāhī Found in a Tibetan Manuscript from Khara–Khoto Preserved in Saint Petersburg

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Several years ago, I edited an ancient Tibetan scroll with a number of ritual texts on the cults of Mahākāla, Viṣṇu Narasiṃha, Vajrapāṇi and the eight nāgarājas treated as Buddhist protectors (Zorin 2015). It used to belong to the collection of Dunhuang texts in Tibetan preserved at the Institute of Oriental Manuscripts of the Russian Academy of Sciences (IOM RAS), Saint Petersburg. However, it became clear that such an attribution was not correct and the scroll was suspected to have been brought from Khara-Khoto by Pyotr Kozlov (1863-1935). This suspicion was supported when a few fragments of several Khara-Khoto manuscripts that shared strikingly similar paleographic features with the above-mentioned scroll were identified among the previously unprocessed materials of the IOM RAS Tibetan collection, in 2015–2017. The further investigation showed that Dunhuang and Khara-Khoto collections transferred to the Asiatic Museum in the 1910s were mixed to a certain extent in the early Soviet time (Zorin, Sizova 2019: 13–14). The newly identified fragments contain ritual texts on the cults of such tantric deities as Mahākāla, Cakrasaṃvara and Vajrayoginī (or Vajravārāhī)^①. All of these texts are going to be published in the complete catalogue of the IOM RAS collection of Tibetan texts from Khara-Khoto that has been prepared by A. A. Sizova, A. A. Turanskaya and myself. Before the catalogue is published, it seems reasonable to present to the academia certain items that may be most important for Tibetan and Tangut studies. Texts on the cult of Vajravārāhī apparently belong to such items.

According to K. Solonin this cult belonged to one of “the major stems of Tibetan esoterism in Xixia” (Solonin 2015: 430), about thirty titles of Tangut texts being identified as those “affiliated with the Vajravārāhī system” (Solonin 2016: 21). K. Solonin pointed out that the Tangut texts of instructions and ritual manuals of Vajravārāhī, closely connected with the Six Yogas system, are

① Vajravārāhī, or Vajra Sow, is one of the major forms of Vajrayoginī, a divine consort of Cakrasaṃvara, one of the supreme deities in Buddhist Tantra. Her cult, that originated in India at the beginning of the 2nd Millennium CE, developed into an independent system, and one of the most influential lineages of instructions on her practice goes back to the 11th century Indian yogin Nāropā (he also spread the so-called Six Yogas that he obtained from his own teacher Tilopā). The cult of Vajrayoginī is analyzed in-depth in (English 2002).

mostly anonymous although several texts were ascribed to a tantric master known as Yar lungs pa who could be their author since no Tibetan originals of these texts were found (Solonin 2015b: 856). Even if all the Tangut texts on the cult of Vajravārāhī were original works it was hard to believe that no Tibetan texts of this kind had circulated in Xixia. Therefore, it is rather natural that a collection of them was found in Saint Petersburg. However, it became possible only after 2017, when the manuscript was processed and given an access number XT-177 (Kh. Tib. 177) as an item of the collection of Tibetan texts from Khara-Khoto.

Regretfully, all we have is but a fragment of the manuscript in the *pothi* format of a small size (ca 27×10 cm) that consists of folios 30–38, according to the foliation found to the left of the text on the recto sides, no frame being drawn. Apart from the numbers rendered in short form with use of both words and numerals (*sum bcu, so 1, so 2, so 3, so 4, so lnga, so drug, so bdun, so 8*) the marginal notes include the letter *kha* that is likely to mean the second volume or the second part of a manuscript. Each folio is made of two layers of soft yellowish paper. The text including the marginal notes is written in black ink. The *dbu med* script is used, its elegant style resembling very much that of the scroll mentioned at the very beginning of this paper. However, their comparison showed that the scribe was different from all the three scribes of the scroll. Numerous focal fragments such as mantras, colophons or key words within the text were marked with yellow color which is faded now. The manuscript is in relatively good conditions but there are white and brownish spots on each folio that damaged the text to some extent and certain syllables are hardly legible.

We do not know if the manuscript was entirely dedicated to Vajravārāhī but the extant nine folios seem to belong to her cult although the first text does not mention her directly. Perhaps, she was referred to in the beginning part of the text which is missing. The fragment we have contains the following texts.

1. F. 30a1–30b1: “A completely hidden instruction [delivered] by the *dākinīs*, the way of progression according to the tradition transmitted from mouth to mouth” (*mkha ’gro ma rnam kyis shin du sbas pa’i man ngag| zhal nas zhal du brgyud pa’i rim pa’*).

2. F. 30b2–31a1: “Empowerments according to an instruction of the Sublime Teacher” (*bla ma dam pa’i man ngag gi dbang bskur*). This is the text on the four empowerments to be obtained via the practice in which the teacher is said to be in the union with the Varahī.

3. F. 31a2–33b8: an untitled *sāadhanā* of Vajravārāhī. The colophon states that the text “was translated for me by Netso Lotsa[wa], who had heard [it] from the Guru himself, and recorded by me, a meditation teacher” (*bla ma’i zhal mas legs ’ongs pa’| lo tsa ne tsoṣ bdag la bsgyur| sgr(?) ubṣ ston bdag gis {yi ger} bkod*).

4. F. 34a1–35b3: “The Lamp That Enlightens the Sādhana of Tamasundarī (the Beauty in the Darkness)” [*mun pa'i nang na mdzes mi* (sic) *ngos grub bsgrub pa'i thabs gsal byed sgron ma*].
5. F. 35b4–35b8: “The Instruction on Tamasundarī” (*mun pa'i nang na mdzes pa'i man ngag*).
6. F. 36a1–36b3: a protective ritual of Vajravārāhī.
7. F. 36b4–36b8: a fierce ritual aimed at killing of an enemy.
8. F. 37a1–38b5: a ritual of the tormā offering (*gtor ma'i cho ga*) [to Vajravārāhī].
9. 38b6–[38b8]: An instruction on the protection [that grants] the fearlessness in front of the epidemics (*'go ba'i <nad?> kyis myi 'jigs pa'i| bsrung ba'i man ngag*): only the first three lines are present.

In this paper I will limit myself with presentation of the texts 4 and 5 from this list since they refer to the same object, namely the yoginī named Tamasundarī, the Beauty in the Darkness, and cover two folios exactly, four pages in total, the photo copy of them being published in the appendix. The first of the two texts is a slightly expanded version of the *sādhana* of *yakṣiṇī* Tamasundarī found in the *Root Tantra of Mañjuśrī* (*'Jam dpal rtsa rgyud*) included in the Tibetan Buddhist Canon (Tohoku 1934: No. 543) and available also in the complete English translation under the title *The Root Manual of the Rites of Mañjuśrī* (RMRM). According to this canonical text, Tamasundarī belongs to a group of the eight *yakṣiṇīs* that “can grant every desire” (RMRM: 52.39)^①. However, in the Khara-Khoto manuscript she is apparently associated and, presumably, identified with Vajrayoginī because the *sādhana* is inserted in the group of texts on this deity, starts with the homage to Vajrayoginī and calls Tamasundarī a *yoginī* unlike the canonical text where she is never called like that. Moreover, the yogin is prescribed to stay connected with the pride of the personal deity (*vidam*) to accomplish the practice. It means that a supreme tantric deity is invoked, not just a *yakṣiṇī*. Since the text of the manuscript presents itself as a commentary (*the lamp*) on the root text, the latter being called directly at the beginning, we can assume that such an interpretation was invented by adherents of a certain tradition which seems to have not survived to this day. Perhaps, it was spread among the Tangut Buddhists.

Since the entire English translation of the canonical version of the *sādhana* of Tamasundarī is freely available (RMRM: 52.52–52.56) I will schematically compare its contents with that of XT-177 which basically follows the former one, expanding some points in a commentarial way and admitting some variations and additional nuances like those mentioned above. At the same time, some points remain unique for RMRM.

① An analysis of the functions of these *yakṣiṇīs* including Tamasundarī is provided in (Shaw 2009).

Contents	XT-177 vs RMRM
Homage to Vajrayoginī	Only XT-177 has it.
The mantra	Both versions starts with it, XT-177 renders the mantra in a corrupted form.
Material aspects	Both versions prescribed to wash the body and put on clean clothes, and to make practice in a secluded and completely dark place; XT-177 provides more details about the latter.
Preliminary practice (mantra recitation)	Both versions hold that it should last for one month, from one full moon till the next one.
Main practice	Both versions have remarks about the exact time of the practice (full moon), place (dark and secluded), clean clothes, anointment of hands and feet with mixture of flower buds (details are slightly different) and white mustard oil, recitation of the mantra. XT-177 prescribes that the yogin remains inseparable from the personal deity and the recitation should be made without any words uttered. Both versions prescribe silence for the period when the yakṣiṇī/yoginī starts arriving (after one month of the invocation) and entering the sexual union with the yogin (XT-177 adds a remark that the yogin should take her by the hand when she arrives for the first time). In this way six months shall pass.
Result	XT-177 claims that the yogin should not produce a passion. The next sentence is damaged but it is likely to have had a statement that she herself has to produce a passion, after which she becomes the yogin's consort. According to RMRM, Tamasundarī becomes the yogin's wife if she starts conversing within six months. Both versions agree that at this moment the yogin may start talking to her and asking her about anything.
Granting desires	Both versions promise that all the yogin's desires will be fulfilled. RMRM emphasizes exquisite physical pleasures she starts granting — “soft touch gives divine pleasure” (52.54). Her supernatural abilities are depicted — she can take the yogin anywhere he likes, etc.
Other consorts are banned	According to RMRM, “one must not approach other women but cohabit only with them. If one goes to other women, they will cause death or insanity” (52.55). XT-177 prohibits sexual union with other consorts, otherwise the yogin will be killed (insanity is not mentioned). However, XT-177 explains that, to guard the yogin from this danger, Tamasundarī will visit him every night.
The retinue become servants, too	Both versions state that all the numerous <i>yakṣiṇīs</i> of her retinue start serving the yogin. RMRM promises that “when accomplished as an object of practice by any practitioner, she dispatches, every single day, one yakṣiṇī servant for each of them” (52.56). XT-177 confirms that all the practitioners will obtain the <i>siddhi</i> . But, according to this version, <i>all</i> the <i>yakṣiṇīs</i> will be one's friends and one will stay surrounded by <i>all</i> the <i>yakṣiṇīs</i> .

I believe this comparison shows that the version of XT-177 can be considered a kind of a commentary on the *sādhana* of Tamasundarī found in the RMRM. But it also confirms my suggestion that it was reinterpreted as a practice dealing with a supreme deity rather than a miraculous and powerful lover who can grant the yogin with soft touches of divine pleasure and accomplish all he would desire “except for sexual advances on other women” (52.55).

Not much can be said about the second text to be discussed in this paper. Although it is called “The Instruction on Tamasundarī” in the colophon I cannot see any connection with the Beauty in

the Darkness. A different *yakṣinī* called Khaṇḍarohā is described in this very short *sāadhanā* aimed at defeating an epidemic. The retinue of Vajrayoginī includes the *ḍākinī* with this name but in that context Khaṇḍarohā has red color and four arms while XT-177 depicts her as black and two-armed (and with different attributes in her hands). However, the plausible link with Vajrayoginī may explain the inclusion of this short text in the collection presented in XT-177.

Although the two texts selected for this paper do not deal with common forms of Vajrayoginī they add some new information on her cult and, along with other texts that are to be presented in full in the catalogue of the IOM RAS collection of the Tibetan texts from Khara-Khoto, can support the notion that the Vajrayoginī rituals played a significant role in the practice of Tibetan Buddhism in Xixia.

Below my tentative English translation juxtaposed to the diplomatic transliteration of the two texts is presented. The facsimile edition of the two folios of the manuscript is provided in the appendix and, by comparing it with the transliteration, the reader can easily check some peculiar features of my way to transcribe the ancient Tibetan manuscript.

[4]

Homage to Śrī Vajrayoginī!

The *siddhi* as a result shall be explained. First, the exposition of the mantra: om̐ gu rnu gu hya ke, ghu rnyung ghu rnyung hyang ke, es rgya ham̐ ghu hya ke swāhā!^①

Then, the way to deliver the result: in the *sāadhanā* of the six yogas from “The Root Tantra of Mañjuśrī” it is the *sāadhanā* of Yoginī Tamasundarī (“The Beauty in the Darkness”).

Here, first, the way to deal with the material aspects is to be shown: the body should be washed, the clean clothes should be put on.

Also, as for the time to perform [the rite] it should be performed during a fool moon; as for the place to perform [the rite] it should be performed in a very secluded hermitage, out of contact with [other] people.

In such a place all the entrances should be walled up, leaving one cavity where food can be put in. In the place with no lamp [to lighten] the black darkness, without getting separated from the pride of one’s personal deity, the above-cited mantra should be uttered ten thousand times.

(34a1) @||_*||_ldpal'rdo-e'rnal''byor'ma'la' phyag'tshal'lo_

dngos'grub'gyi''bras'bu'bshad'par'bya'ste'l_
de'la'dang'po'sngags'bstan'pa''ni_lo-'am''gu' rnu'gu'hya'ke_|
(34a2) ghu'rn.yung'ghu' rn.yung'hyang'ke_|_
es'rgya'ham̐'ghu'hya'ke' sbā'ha_|_

de'nas''bras'bu'nges'par''byin'pa'i'thabs''jam'dpal'rtsa'rgyud'n
as'_|_rnal''byor'drug'gi'
bsgrub' (34a3) thabs'yod'pa''la'_|_'di'ni'mun' pa'i'nang'na'mdze
s'ma'ni'_|_rnal''byor'ma'i' bsgrub'thabs'yin'te'_|_

'di'ltar'dang'po'rdzas'ci'ltar'bya'ba'i'thabs'
bstan'pas' (34a4) lus'khrus'bya'o_|_gos'bkrus'
la'bgon'par'bya'o'_|_

de'yang'dus'gang'la'bya'na'zla'ba''nya'ba'la' bya'o_|_gnas'gan
g'du'bya'na'rgon'pa''shin' du'dben'myis'myi'tshor' b(?)i' (34a5)
b(?)ar' bya'o'_|_

gnas'de'ltā'bur'sgo'tham̐-d'rtsig'pas'bcad'nas' za'ma'shong'ba'i
'bug'pa''l'gzhang'la'_|_mun' pa''nag'par'me'mar'myed'pa'i'gnas-
su'_|_rang' gi' (34a6) yid'dam'lha'inga'rgyal'dang'ma' bral'bas'go
ng'gi'sngags'de'khri'tsho'l'bzlas' pa''bya'o'_|_

Namely, starting from the full moon and up to the full moon of the next month, [the deity] is approached in one's heart, thus the approach [recitation] should be performed during one month.

Thus, after completing the approach [recitation], one should start to perform the *sādhanā*. As for the time to do it, during the full moon the offerings should be made and, until the full moon of the next month, recitation [of the mantra] should be performed during one month.

Thus, after the month is over, when it is time to go to bed at night one should take a seat on a comfortable rag, out of contact with anybody, and sitting at that place should recite [the mantra].

Then, having put on clean clothes, one should stay as if in a cave, with the doors walled up, out of contact with or observation by [other] people, inside the black darkness without a lamp, and, having taken roundish (closed? ^②) flower buds colored like polygala ^③, along with white mustard oil, should anoint both hands up to the wrists and both feet up to the soles [with their mixture], then anoint the left arm up to the shoulder.

The above-mentioned mantra should be recited. At that time, one's mind has the pride of the personal deity. The recitation should be made without uttering words.

The recitation should be started during the full moon and be performed till the following full moon. After one month has passed this way, at the midnight the Yoginī is surely to appear in front of one.

When [she] comes, one should hold her by hand and enter into union, without saying a single word, without reciting even the mantra. [She] will appear like that again and again during six months, and one should enter into union [with her] then, without saying a single word, without reciting even the mantra.

After she leaves, one should recite [the mantra] without any interruption. In mind one should keep a thought about the Yoginī coming [back]. While six months would pass this way, for the good of the result of obtaining the siddhi, the practitioner should not have a passion to [have her as] a tantric consort.

de·yang·gong·gi·zla·ba'·nya·gang·ba·nas·bzu·ng·nas·zla·ba·phyi·ma·nyi·la·thug· (34a7) thug·su·bsnyen·pa'·byed·pa·ste__|_de·ltar·zla·ba'·l·bsten·pa'·bya'·o'_|_

de·ltar·bsnyen·pa'·zin·nas·bsgrub·pa'i·thabs·la'·jug·'par·bya·ste'_|_ldus·gang·la·bya·na·zla'_|_ (34a8) ba'·nya·ba·la·mchod·pa'·byas·na·s'_|_phyi·ma'·i·zla·ba·nya'·i·bar·du·zla·ba'·l·bzlas·pa'·bya'·o'_|_

de·ltar·zla·ba'·rdzogs·nas·lyang·nub·mo·nyal'·ba'i·dus' (34b1) <ba'i>su·stan·bzang·po·yi'·steng·du'·dug·la'_|_sus·kyang·ma·tshor·bar·byas·la'_|_gnas·der·rang'·dug·la·bzlas·pa'·bya'·o'_|_

yang·gos·bkrus·la·gon' (34b2) lang·s·pug·lta·bu·sgo·brtsigs·la'_|_myis·myi·tshor·ma'·mthong·bar·mar·mye·myed·pa'i·myug·pa'·gnag·pa'i·nang·du·bsdad·la·me·tog·kha·zlum'·kha·dog·ci'_|_ (34b3) 'sran·dra'·l·blangs·la·yungs·mar·dang·bcas·pa'_|_lag·pa'·2·kyi'·'khrig·ma·tshun·c·had·la'_|_rkang·pa'·gnyis·kyi'·s(?)o'·<rkang>·mthil·tshun·cad·du·gyug·gol (34b4) yang·lag·pa'·g·yas·pa'·i·gpung·pa'·man·cad·byug·go'_|_

gong·gi·sngags·bzlas·pa'·bya'·o'_|_de'·i·dus·su·sems·yi·dam·lha'·i'·nga·rgyal·dang·ldan·ba'·o'_|_ (34b5) gtam·myi·smra·bar·bzlas·pa'·byal'_|_

dang·po·zla·ba'·gang·ba'·i·dus·nas·phyi·ma'·i'·gang·<ba'>·i'·dus·su·bzlas·<par'>·bya·ste'_|_de·ltar·zla·ba'·l·lon·ba'·i'·phyi·i·de·nub·mo'_|_ (34b6) nam·phyed·na·rnal'·byor·ma·rang·gi'·drug·du·nges·par'·ong·nge·so'_|_

'ongs·pa'·dus·su·gtam·cung·zad·kyang·mi·smra'·sngags·kyang·mi·bzla·bar·lag·pa'·nas·bzung'_|_ (34b7) la·sbyor·ba'·bya'·o'_|_de·bzhin·du·zla'·ba'·drug·gi·bar·du·yang·yang'·ong·ste'_|_de'·i·dus·su·gtam·yang·myi·smra'·sngags·kyang'·mi·bzla·bar·sbyor·ba'·bya'·o'_|_

(34b8) yang·song·nas·bzlas·pa'·rgyun·myi'·'chad·'par·bya'·o'_|_sems·kyis·rnal'·byor·ma'·yong·ba'·i·bsam·ba'·dang·ldan·bar·bya'·o'_|_de·ltar·zla·ba·drug·thal·nas' (35a1) @|ldngos'·grub·thob'p·a'·i'·bras·bu·ni·bsgrub·pa'·po·de'·phyag·rgya·ma·de·la·chags·sem·s·myi·bya'·'_|_

[When she herself arrives] with a passion this is how [she] becomes [one's] tantric consort. At this time one [may start] talking to her, and whatever one wants — everything will be done. Whatever is done, whatever is said — everything will turn true. Whatever words are said all the rites will be performed. Whatever substances are needed — everything will be brought, all the elixirs granted. If [she?] comes carrying <?>, if [she?] eats it, the upward movement, eight accomplishments, [and] whatever is desired will be granted.

After that the Yoginī can carry one at night to the abode of deities upon [Mount] Sumeru; can carry [one] at night to whatever place in the Jambudvīpa⁴ [one] wants to get to; can frighten all the hostile demons within up to five hundred *yojanās*⁵. Whatever one says — it will be performed.

Another consort is not allowed. If one enters the union with somebody else he will be killed. Therefore, all this has to be guarded. Guarding it, the Yoginī will come to her companion in the darkness and they will be staying together so that one will not want anybody else. If one enters the union with somebody else he will be killed soon.

Thus, [one will be] surrounded by hundred thousand *yakṣiṇīs*, the retinue of the so-called *Yakṣiṇī* Who Appear in the Darkness, and every day [they] will bring whatever one wants. All *yakṣas* and *yakṣiṇīs* will be given [to one] as servants.

The practice will be realized. All the practitioners [of this *sādhana*] will obtain the *siddhi*. All the *yakṣiṇīs* will come as one's friends. One will stay surrounded by all the *yakṣiṇīs*.

"The Lamp That Enlightens the Sādhana of Tamasundarī" is complete.

Ati.

Guhya.

[5]

om a li ka la ka wa sti swāhā!

In one's own heart, the heart (?) in which the deity is generated, (one should see how) from the heart of [a person] grasped by the epidemic *Khaṇḍarohā* is emitted, with the black body, one face, two arms, holding a lasso in her right hand, grasping an iron hook in her left hand. The *yakṣiṇī* from the northern side of Sumeru, adorned with the five [types of] golden adornments, very beautiful, seizing a bough of an *āsoka*-tree, the Giver of Refuge carries that [sick person?] to one's feet, holding by the neck with the lasso and grasping by the heart with the hook, and removes red filth (?). [This way one should] meditate.

chags<nas(?)>yong(?)>pa>i'rgyu'_|rang'gi' phyag'ma' (35a2) 'gyur'te'_|_de'i'dus'su'de' la'gtam' <sm>ra'_|_rang'ci'_|_dod'pa'_|_bzhi'n'tham-d' byed'do'_|_ci'byas'ci'smras'tham-d'kyang' bden'ba'dang'ldan'no'_|_ci'skad'smras'pa' (35a3) bzhi'du'las'tham-d'kyang'byed'do'_|_rdzas'ci'_|_dod'pa'tham-d'khyer'de'ong'bud' len'tham-d'kyang'<ster>|>_|_<?>|>'chu'khyer' nas'byung'na'de'zos'na'ste ng'du'gro'ba' dang'_|_ (35a4) grub'pa'brgyad'gang'dod'kyang'ster'ro'_|_

de'nas'nal'byor'ma'des'rang'nyid'khu'nas'ri'rabs'steng'lh a'i'gnas'su'yang'mtshan'mo'nas' 'gro'nus'solmtshan' (35a5) <mo'>dzam'bu' gling'tham-d'kyang'yid'la'gang'dod'pa'der'khyer'nas'gro'nus'so'_|_dpag'tshad'lnga' b<rgya?>'tshun' chad x [na]yod'pa'i' 'gregs' tham-d'bskrod'nus'so'_|_ (35a6) rang'gis' smras'pa'tham-d'byed'_|_

cung'ma'gzhan'dang'myi'tbut'ste'_|_ gzhan'dang'sbyor'ba' byas'na'rang'gsod'par' 'gyur'bas'na'de'tham-d'bsrung'dgos'so'_|_ (35a7) de'bsrungs'na'nal'byor'ma'mun'pa'i' nang'gi'zla'grog's u'song'nas'_|_de'dang'lan'1'de'dug'nas'gzhan'myi'dod'do'_|_gzhan' dang'sbyor'ba'byas'na'_|_ (35a8) myur'du'gsod'do'_|_

de'ltar'mun'nag'gi'nang'<'>na'_|_'char'ba'i'gnod'sbyin'm o'zhes'bya'ba'de'i' '<khor>'gnod'sbyin'mo'brgya'stong'gis'bskor'nas'yod' (35b1) pa'rnams'nyi'ma're'zhing' gang'dod'pa'yang'ster'_|_gnod'sbyin'pho'mo' tham-d' bran'bzhi'du'ster' ro'_|_

grub'pa'_|_dang'ldan'no'_|_bsgrub'pa'_|_po'tham-d'kyis'dngos' grub'thob'bo'_|_ (35b2) gnod'sbyin'mo'tham-d'rang'dang'grog'snas' 'ong'_|_rang'yang'gnod'sbyin'mo'tham-d' kyis'bskor'nas'yod'_|_

mun'pa'i'nang'na'mdzes'mi'd-ngos'grub' bsgrub'pa'i'thabs'|| (35b3) gsa'l'byed'sgron' ma'||_|_rdzogs's. ho'_|_||_|_a+ṭi'_|_||_|_ 'ghu'hya'_|_||_|_

(35b4) @#||_|_||o-'am'a'li'ka'la'ka'wa'sti'sbā' ha'_|_||_|_

rang'nyid'snying'po'lha'bskyed'pa'i'< snying ka'na?>'rims'bsn am'spa'i'snying'ka'nas'_|_ du<m>' skyes'ma'sku'mdog'nag'mo' (35b5) zha'l'1'p'hyag'2'ma'l'p'hyag'g. yas'na'zhags'pa'_|_dzin'ma'_|_g.yon'na'lcas'kyu'bzung'ba' spros'la'ri'rabs'kyi'byang'phyogs'nas'_|_gnod'sbyin'mo'gser' (35b6) gi'rgyan'cha'lngas' brgyan'pa'shin'du'mdzes'shi'ng'_|_ a'sho'

ka'i'yal'gala'brjus'pa'_|_skyas'sbyin'mdzad'pas(?)>de'i'ske'la'zhags'pas'bcing'snying'ka' nas'lca (35b7) ° gs'kyus'bzung'nas'_|_ khrid' nas'ongs'pas'de'rang'gir'kang'pa'i' <og?>'dmar'myog'myog'spon g'bar'bsam' mo'_|_

The Instruction on *Tamasundarī* is complete.

mun'pa'i'rang'na'mdzes'pa'i'man'ngag'
rdzogs's.holl (35b8) [blank]

① This is a corrupted form of the mantra, cf. the version found in the Tibetan text *Root Tantra of Mañjuśrī*: om̐ shrī ṅu gu hya ke shrī ṅu gu hya ke e hya hi gu hyai hi gu hya ke swā hā (according to the Derge edition, see f. 300b1 of vol.). It is somewhat different from that of the extant Sanskrit text: *tamasundayāya mantraḥ / or̃ṅ ghuṇu guhyake ghuṇu ghuṇu guhye • ehy ehi guhyake svāhā* which is translated into English as *Or̃ṅ ghuṇu! Ghuṇu, ghuṇu, O secret one! Come, come, O guhyakī! Svāhā* (RMRM: 52.52).

② The manuscript has *kha zlum* but, apparently, *kha zum* was meant; however, both variants may express the same idea in regard of flowers; the canonical version has *me tog legs par kha 'bus pa*, i.e. “closed buds”.

③ To be more precise, *Polygala tenuifolia* Willd., if the word *ci 'sran* in the manuscript may be interpreted as a different (or corrupted) form of *byi'u sran ma*. According to the Sanskrit text of RMRM (52.53) two flowers are used, *karṇikā* and *vānapuṣpa*. The former seems to have no equivalent in the manuscript. As for the latter it is not completely clear what the word “*vānapuṣpa*” means but, perhaps, it is just “a wild (forest) flower”. Since the Tibetan verb *sran pa* means “to endure, to be firm”, perhaps, the expression *ci sran* might be understood as corresponding with the idea of a wild plant. But it is more plausible that some concrete plant is meant because the flower buds are said to have its color (*kha dog ci 'sran 'dra*).

④ In Buddhist cosmology *Jambudvīpa* is one of the four continents, but it can be understood in a broader sense as the region where the human beings live.

⑤ According to K. Mimaki, “a Buddhist *yojana* approximately corresponds to 7.3 km, which is half of an ordinary North Indian *yojana*” [Mimaki 2000: 90].

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