Tibetan Tantric Manuscripts from Dunhuang

A DESCRIPTIVE CATALOGUE
OF THE STEIN COLLECTION AT THE
BRITISH LIBRARY

BY

JACOB DALTON &
SAM VAN SCHAIK

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To our wives,

Alice and Ananda

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INTRODUCTION

The Hidden Cave

At the very beginning of the twentieth century a huge cache of ancient manuscripts was discovered in the Buddhist cave complex near the desert town of Dunhuang in China. Dunhuang had once been a great centre of Buddhism, located at a crossroads on the ancient Silk Route, but by the twentieth century it had become a quiet town in China's western provinces.

Dunhuang was particularly well known for the Buddhist Mogao cave complex, a long cliff face studded with hundreds of beautifully painted caves located just outside the town. At the beginning of the twentieth century, the caves were in the care of a single monk, Wang Yuanlu, who was using what little funds he had to restore some of the caves. In the course of his restorations, Wang discovered a hidden chamber off the side of one cave. Measuring roughly 10' × 10', the chamber was packed from floor to ceiling with manuscripts and paintings. Rumours of the find began to circulate through the area, as Wang sold some of the scrolls or gave them away as presents. The news soon reached the British-Hungarian explorer Aurel Stein, who was in the middle of his second Central Asian expedition. Stein hurried to the caves, realizing that other explorers active in Central Asia would not be far behind.

Over the course of several days, Stein negotiated with Wang, who was initially unwilling to part with any of the manuscripts. Ultimately a combination of monetary payments and Stein's canny comparison of himself to Xuanzang, the famous seventh century monk who carried Buddhist scriptures from India to China, convinced Wang to part with a significant portion of the manuscripts. Other explorers soon followed Stein. Eight months later the Frenchman Paul Pelliot arrived. Pelliot spent several days selecting manuscripts, compiling a haul at least as large as Stein's. In 1909 Pelliot held an exhibition in Beijing showing a selection of his newly acquired manuscripts. The Chinese authorities, spurred into action, issued an order for all of the Chinese manuscripts remaining in the library cave to

be brought to Beijing. This was carried out with only partial success,[1] and later visits to Dunhuang by Japanese and Russian expeditions carried away further small but not insignificant collections of manuscripts.

By the end of these years of frantic acquisition, the Dunhuang manuscript collection was scattered across the globe. The largest collections are now held at the British Library, the Bibliothèque nationale de France and the National Library of China (Beijing). Other major Dunhuang collections are held at the National Museum of India (New Delhi) and the Oriental Institute (St Petersburg). The antiquity of the Tibetan Dunhuang manuscripts has made the London and Paris collections invaluable for historians Tibet, for scholars exploring the origins of Tibetan Buddhism and for linguists studying the early development of the Tibetan language.

What happened to the Tibetan Manuscripts?

Stein's report of what he found on first seeing the "library cave" (as he named it) is the closest we can come to ascertaining its original contents.[2] Stein estimated that there were 230 bundles of Chinese and 80 bundles of Tibetan scrolls, each bundle containing over a dozen scrolls. He also saw eleven large volumes of Tibetan *pothī* pages, each nearly one and a half feet high. Stein also found several bundles of miscellaneous material on top of the other manuscripts and several more at the very bottom of the pile. These bundles (the numbers of which are not given) contained, among other material, more Tibetan *pothī* pages, mostly smaller than those in the eleven large volumes, as well as material in other Central Asian languages.[3]

Stein wrote of his Tibetan acquisitions that he took "over thirty compact bundles [of scrolls], besides many packets of Pothīs found in miscellaneous bundles and generally mixed up in utter confu-

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[1] It was originally thought that a number of Chinese scrolls had been stolen *en route* to Beijing. In fact these scrolls were stolen from the Ministry of Education in Beijing, as explained in Rong Xinjiang 2000. Moreover, the remaining Tibetan manuscripts appear to have been of no interest to the Chinese authorities at this time, and were left in Gansu, where they remain today; see van Schaik 2002.

[2] We cannot know, however, how many manuscripts the Daoist monk Wang Yuanlu had already removed before Stein's arrival.

[3] Stein, *Serindia*, vol. II, pp. 822–823.

sion."[4] He apparently decided not to take any of the large volumes of Tibetan *pothī*. An explanation may be found in his report, where he wrote that he had suspected all of the "large sheets" to contain numerous copies of one or two *sūtras*.[5] Stein's intention was to acquire as varied a selection as possible, and in this he largely succeeded, for the Tibetan manuscripts tied up in the mixed bundles contained a rich variety of Buddhist literature. Although Stein's instincts regarding the large volumes were correct, he did not avoid repetition entirely. The great majority of the scrolls from the 30 bundles which he brought back contained multiple copies of one short *sūtra*, the *Aparimitāyur-nāma sūtra*.

When Paul Pelliot first saw the contents of the library cave a year later in 1908, he was, in contrast with Stein, particularly impressed by the large Tibetan *pothī* volumes. He guessed that they might be an early edition of a *bka' 'gyur*, a Tibetan canonical collection, and that their contents would, unlike the other *pothī* pages, be in perfect order.[6] Unfortunately, he was wrong on both counts. Pelliot's volumes, like the large pages from the miscellaneous bundles acquired by Stein, turned out to contain only numerous copies of *Prajñāpāramitā sūtras*, especially the *Śatasāhasrikā*.

Pelliot also carried away most of the remaining miscellaneous manuscript bundles, many of which contained Tibetan *pothī* pages, and about a third of the remaining bundles of scrolls.[7] Pelliot also discovered more Tibetan manuscripts, which he provisionally dated to

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[4] Stein, *Serindia*, vol. II, pp. 919. It is worth clarifying that the Stein collection also includes many Tibetan manuscripts from other locations in Central Asia (in particular, from the sites of Miran and Mazar-Tagh) which Stein acquired during his excavations. Some of these, especially those which Stein acquired during his second expedition, are of equal antiquity to the Dunhuang library cave collection. These have been recently catalogued by Tsuguhito Takeuchi: *Old Tibetan Manuscripts from East Turkestan in the Stein Collection of the British Library* (3 vols.), The British Library, London, 1997–2000.

[5] Stein 1921, vol. II, pp. 919.

[6] Pelliot 1908, pp. 507–508. A photograph, much reprinted, shows Pelliot at work studying the scrolls by candlelight in the library cave. The photograph appears to show one of the large *pothī* volumes at the bottom of the pile of scrolls in the background.

[7] This information is summarized in Stein 1921, vol. II, p. 823, n. 3. Stein estimated that there were 1130 bundles of all types in the cave in the first place, and 860 remaining after he had left. Pelliot estimated that he had then taken about a third of what remained, which would leave over 500 bundles in the cave after Pelliot's departure (Stein 1921, vol. II, p. 827).

the thirteenth and fourteenth centuries, in two caves at the northern end of the Dunhuang cave complex, both decorated with Tibetan style murals of tantric subject-matter.[8]

Following the Chinese government's visit to the library cave, in 1911 a party of monks sent to Central Asia by Count Otani, a Japanese Central Asia enthusiast, obtained several hundred scrolls from Dunhuang, both Chinese and Tibetan. These are now dispersed among numerous institutions in Japan, as well as Korea and the National Library of China.[9] Then in March 1914 Aurel Stein returned to Dunhuang during his third expedition, where he met with Wang Yuanlu who, having lost most of his cache, was now willing to sell Stein what he insisted were all that remained: 570 Chinese scrolls. Stein wrote of his doubts about whether Wang really was showing him everything that remained at the caves, and it seems that he was not, for there was still a great deal of Tibetan material in the area.[10]

Later the same year in August the Russian archaeologist Sergei Oldenburg arrived at Dunhuang. Although his interest was primarily in the cave murals, he also obtained a number of scrolls in Chinese and Tibetan.[11] All but one of the Tibetan scrolls contained the *Aparimitāyur-nāma sūtra* (the exception was a *Prajñāpāramitā-hṛdāya-sūtra*). These scrolls are now kept at the Institute of Oriental Studies in the Russian Academy of Sciences, St Petersburg.

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[8] Pelliot 1908, p. 529, n. 1. In addition to Tibetan, these manuscripts included works in Chinese, Mongolian, Uighur, and a few in *brāhmā* script. There was also some Tangut printed matter. The northern caves explored by Pelliot were numbered by him 181 and 182. His description of these caves (though not the manuscripts found there) are in *Grottes de Touen-houang carnet de notes de Paul Pelliot*, Centre de recherche sur l'Asie centrale et la Haute Asie – College de France, Paris, 1992, vol. XI.6, pp. 32–39.

[9] In Japan there are sixteen institutions known to hold Dunhuang or other Central Asian manuscripts, mainly from the Otani collection and other private collections. Some of these institutions certainly hold Tibetan items. (Fujieda 1966, part 1, pp. 9–11; Whitfield 1998.)

[10] Stein 1928, pp. 355, 357–358. At this time Stein also bought a number of scrolls from traders in Dunhuang city. The presence of these manuscripts in the hands of these traders was taken by Stein as evidence of the carelessness of those who carried out the order of the Chinese government to transfer the scrolls to Beijing. A number of these third expedition scrolls have recently been identified as forgeries.

[11] He seems not to have taken these from the library cave itself, but they almost certainly originated there. Oldenburg's haul seem to have included 366 Chinese scrolls and an unknown number of Tibetan scrolls containg 212 texts.

Even after Oldenburg's visit to Dunhuang, a large number of Tibetan scrolls and most of the large Tibetan *pothī* volumes remained in the area. In 1919 the provincial government of Gansu, having heard that a traveller to Dunhuang had bought many Buddhist scriptures in Tibetan, sent an inspector to examine the situation. In one of the caves (not the original library cave) the inspector found 94 bundles of scrolls in Tibetan and 11 stacks of sheets between wooden boards. He left 90 bundles and moved three bundles of scrolls and ten stacks of sheets to a school in Dunhuang, taking one bundle and one stack of scriptures to Lanzhou, where they were placed in the provincial library. The manuscripts that went to Lanzhou are now in the Lanzhou Library, while the manuscripts that remained in Dunhuang are held in the Dunhuang Museum and Dunhuang Academy (the great majority in the former). A few other Tibetan manuscripts have found their way to other local museums in Gansu province.

The Stein Collection of Tibetan manuscripts

Aurel Stein made four expeditions to Central Asia and obtained many hundreds of objects on all trips except the last. In addition to manuscripts from the Dunhuang library cave, Stein found Tibetan manuscripts at various sites across Central Asia. The most significant of these sites were Endere, Miran and Mazar Tagh, Etsin-gol and Khara-khoto, the last two sites mostly representing material from the Tanguts and Mongols (11th to 17th centuries). Since this catalogue is concerned only with the Dunhuang Tibetan manuscripts, we will not discuss the manuscripts from these other sites any further here.[12]

The objects that Aurel Stein acquired from Central Asia were initially split between several different institutions. The manuscript material was given to the British Museum, the India Office Library and the British Government of India. By 1982 most of the manuscript material from the British Musem and India Office Library had been

[12] As already mentioned (see n. 4 above), the Tibetan manuscripts from Stein's second expedition, mostly from Miran and Mazar Tagh, have been catalogued in Takeuchi 1998. Takeuchi is currently working on further catalogues of the Tibetan woodslips from Stein's second expedition (again mostly from Miran and Mazar Tagh) and the Tibetan manuscripts from Stein's third expedition (mostly the 11th to 17th century manuscripts from Khara-khoto and Etsin-gol).

transferred to the British Library. The British Museum collection now comprises mainly the illustrated and three-dimensional items brought back by Stein. The Stein material given to the Indian goverment is now housed at the National Museum of India; this is also mostly illustated and three-dimensional material. Stein's textiles are on a long term loan from the National Museum of India at the Victoria and Albert Museum (London).

In short, almost all the Tibetan manuscripts discovered by Stein are now all kept at the British Library. Those which came from the India Office Library are numbered with the prefix IOL Tib, while those from the British Museum's Oriental collections are numbered with the prefix Or. The IOL Tib numbers are further classified as follows:

IOL Tib J	Tibetan manuscripts from the library cave at Dunhuang.
IOL Tib N	Tibetan woodslips from various sites, esp. Miran and Mazar Tagh.
IOL Tib M	Tibetan manuscripts various sites, esp. Etsin-gol and Khara-khoto (Stein's third expedition).

The Or. numbers containing Tibetan material from Stein are:

Or.15000	Tibetan manuscripts from various sites esp. Miran and Mazar Tagh.
Or.8210/S.	Chinese scrolls and fragments from Dunhuang, including a few Tibetan texts.
Or.8211	Manuscripts in Chinese and other languages, not from Dunhuang.
Or.8212	Manuscripts in various languages, some of which are from Dunhuang.

The IOL Tib J and Or.8210/S. sequences are the only ones found to contain Tibetan tantric manuscripts from the library cave at Dunhuang; therefore they are the only sequences that appear in this catalogue.

Previous catalogues of Dunhuang Tibetan material

The first catalogue of Tibetan manuscripts from Dunhuang was Marcelle Lalou's catalogue of the Pelliot collection held at the Bibliothèque nationale de France. This was published in three volumes

appearing between 1939 and 1961.[13] It is a serviceable catalogue with a useful index, though it lacks proper thematic organization. In 1951 F.W. Thomas published the second volume of his *Tibetan literary texts and documents concerning Chinese Turkestan* series, in which he catalogued much of the secular material from the Dunhuang manuscripts in the India Office Library collection.[14] Recently, Tsuguhito Takeuchi has returned to some of this material in his work *Old Tibetan Contracts from Central Asia*.[15]

Then in 1962 a catalogue of the Tibetan Buddhist manuscripts from Dunhuang held in the India Office Library collection was published: *Catalogue of the Tibetan Manuscripts From Tun-Huang in the India Office Library*.[16] The catalogue was the work of Louis de la Vallée Poussin, a Belgian scholar who had taken refuge in London during the First World War. Apart from some editing, the published catalogue (hereafter referred to as LVP) contained de la Vallée Poussin's work as he left it when he returned to the continent after the war. Though many of the Tibetan Buddhist manuscripts were covered, some were left out. Nevertheless it was an impressive effort, with thematic organization, indexes and concordances displaying de la Vallée Poussin's sophisticated understanding of Buddhism.

Most recently, under the guidance of Zuiho Yamaguchi, the Toyo Bunko published a catalogue of the Tibetan Dunhuang manuscripts in the Stein collection (in effect, the old India Office Library collection). The catalogue was published in twelve volumes between 1977 and 1988.[17] The cataloguing team proceeded systematically, recording titles, incipits and explicits for each item, and cataloguing all of the material including those manuscripts which had not been dealt with by de la Vallée Poussin. The cataloguers used microfilms of the manuscripts rather than the original material. They assigned new numbers to those manuscripts not catalogued by de la Vallée Poussin. Unfortunately, these numbers are different from the IOL Tib J numbers assigned by the British Library (see below), and therefore are only relevant within the context of that catalogue. This and

[13] Lalou 1939–1961.
[14] Thomas 1935–1963.
[15] Takeuchi 1995.
[16] de la Vallée Poussin 1962.
[17] Yamaguchi 1977–1988.

the fact that the cataloguers relied on often unclear microfilm copies of the manuscripts rather than the originals has limited the usefulness of the Toyo Bunko catalogue.

Numbering and the Stein collection

The vast majority of Tibetan manuscripts from Dunhuang in the Stein collection fall into the IOL Tib J sequence. This sequence originally comprised all of the numbers from de la Vallée Poussin's catalogue, that is IOL Tib J 1–765. But since de la Vallée Poussin's catalogue was incomplete, many items remained unnumbered. The manuscripts not numbered by de la Vallée Poussin (most of which are fragments) were given the IOL Tib J numbers 766 to 1774 by Sam van Schaik in 2001. Thus the original India Office collection of Stein's Tibetan manuscripts from Dunhuang are now numbered IOL Tib J 1–1774.[18]

Another way of referring to these manuscripts is to use Aurel Stein's *site numbers*. These are the codes assigned by Stein to all of his finds, which indicate the specific site at which the item was found. The numbers are written directly on the items. The items from Dunhuang were all given a code beginning with the letters *Ch.*, which is an abbreviation of *Ch'ien-fo-tung* (*Qianfodong*, "the caves of the thousand buddhas"), another name for the Mogao caves. This code is followed by a combination of numbers, letters and Roman numerals. The manuscripts in the library cave were originally found in bundles, and these codes refer to the bundles. Unfortunately, their significance was never made quite clear by Stein and is still not fully understood.[19]

Still a third way of referring to the Stein Tibetan manuscripts was used by F.W. Thomas and others. This is a reference to the volume and folio number. These volumes were created when the India Office Library originally conserved the manuscripts, binding them

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[18] The numbers from de la Vallée Poussin's catalogue which covered multiple manuscripts have been further distinguished by a number after a decimal point. Thus de la Vallée Poussin's number 310, which covered over 1,200 copies of the *Aparimitāyur-jñāna-nāma-mahāyāna-sūtra* is subdivided into IOL Tib J 310.1 to IOL Tib J 310.1207.

[19] Stein did write a brief note on the site numbers in his expedition report *Serindia*, p. 814, n. 2.

into large Western-style books numbered 1 to 73. Within each volume, every page of the manuscript was stamped with a folio number. Later, the manuscripts were unbound and placed in boxes which retained the old volume numbers, and the volume series was extended to include new boxes so that the volumes now number from 1 to 156.

The current cataloguing project

Although de la Vallée Poussin's catalogue is impressive considering that most of it was written in the years between 1914 and 1918, its treatment of the tantric material betrays the lack of understanding of this material among academic circles at the beginning of the twentieth century. The Toyo Bunko catalogue added little, beyond basic identifications of some of the canonical versions of the Dunhuang tantric texts. Therefore the need for a new catalogue of the Tibetan tantric manuscripts from Dunhuang has been clear for some time.

The International Dunhuang Project (IDP) was established in 1994 with the aim of creating an internet resource which would reunite the scattered manuscripts of the Dunhuang library cave, as well as manuscripts from other Central Asian sites. The project's website (http://idp.bl.uk) now provides digital images of thousands of Central Asian manuscripts from Britain, China, Germany, Japan, Russia and the USA. The current catalogue is the result of a collaboration between IDP and the School of Oriental and African Studies (SOAS), funded by the Arts and Humanities Resource Council (AHRC). The project was overseen by Ulrich Pagel (Head of the Department of the Study of Religions, SOAS), Burkhard Quessel (Curator of Tibetan materials at the British Library) and Susan Whitfield (Director of IDP). The cataloguing work was carried out between August 2002 and August 2005.

This catalogue is presented to the scholarly community with the hope that it will render the Dunhuang collections more accessible. It has been a century since the library cave was discovered, yet many of its treasures have yet to be examined. Until now the Tibetan Dunhuang manuscripts have remained relatively unexplored, due in part to difficulty of access and in (perhaps even larger) part to their disordered state. With the digitization efforts of the International Dunhuang Project, the first problem is fast disappearing. With the

publication of this catalogue, the second problem begins to be addressed.

Results of the Work

This catalogue takes several steps toward organizing the Tibetan Dunhuang manuscripts. Each entry includes the corrected order of the often scrambled folios, a feature that should significantly facilitate their reading. Whenever possible, we have also provided preliminary notes on how the manuscripts compare to their corresponding versions found in the later Tibetan canon. But perhaps most significant are the links made between the Stein and Pelliot collections. An incomplete manuscript in the Stein collection can often be supplemented, if not completed, with additional folios from the same original manuscript now found in the Pelliot collection.

Many such matches are identified by this catalogue, though certainly more remain to be discovered. The primary method used to establish these matches was based on comparisons of the manuscripts' size. Thus early in the project we entered the measurements of the Pelliot manuscripts (as provided in the Lalou catalogue) into a searchable computer file. From that point on, whenever an incomplete manuscript presented itself, a quick search of the Pelliot collection for manuscripts of similar dimensions usually revealed additional folios from the same original. Such matches allowed far more textual identifications, as random folios from unidentified texts became parts of a larger compilations.

We hope that these advances will open the amazing treasure trove (*gter ma*) of the Dunhuang collection for further study. The tantric manuscripts offer us unique windows onto the development of Indian Vajrayāna Buddhism, as well as onto the early Tibetan assimilation of Indian Buddhism.

A further result of this cataloguing project grew out of our own familiarity with the collection. During the second year of our project, we began to recognize specific handwriting styles in many of the manuscripts. This enabled us to group certain manuscripts together as the work of a single scribe, and from this in turn a picture of the Buddhist community around Dunhuang began to emerge. Of particular significance are our initial observations regarding the dating of the Tibetan Dunhuang collections. Over the course of our

work, it became increasingly clear that the Tibetan tantric manuscripts almost all date from a significantly later period than is often believed by many scholars.

Since Aurel Stein's discovery, it has been repeated that the manuscripts probably date from the period of the Tibetan occupation of Dunhuang (c. 786–848 CE). In his recent work, Tsuguhito Takeuchi has begun to compile a list of Tibetan manuscripts that date from the post-Tibetan occupation period of the tenth century, and argues that there are many more of these later manuscripts than has been previously realized. We would take his conclusions even further; in the course of our cataloguing we did not find any manuscript that could be firmly dated to before the mid-tenth century.[20] Since the cave closed only shortly after the turn of the eleventh century, this means that a significant part of the Tibetan collection originates from a fairly short span of time. This has been confirmed by our preliminary palaeographic analyses of the scribal handwritings, which have also suggested that many of the scribes who wrote these manuscripts knew one another. A further volume on this new palaeographic approach to the collection and the related issues raised by this approach is forthcoming.[21]

Which manuscripts are included in this catalogue?

In choosing which of the Dunhuang manuscripts to include in our catalogue, we had to decide which qualified as 'tantric.' The definition of *tantra* has already been the subject of numerous papers and articles,[22] and here is not the place to add to that debate. For the purposes of our catalogue, we chose a simpler route and followed the decisions already made by the redactors of the Tibetan canon; if a text was included in the tantra (*rgyud*) section of the Peking canon (*bka' 'gyur*), we catalogued it.

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[20] Of course the focus of our study has been the tantric manuscripts, so our claim applies primarily to them, rather than the sūtric and secular materials.

[21] An introduction to this paleographic approach can be found in Dalton, Davis, and van Schaik 2006. An example of the insights that can result from looking at the collection in this way may be seen in our recent article, van Schaik and Dalton 2004.

[22] For some recent discussions, see Lopez 1998: 78–104; Davidson 2002: 118–123; Sharf 2002: 263–278.

There were, however, a few exceptions to this rule. Generally speaking, the *dhāraṇī*s presented the greatest difficulties, standing as they do on the border between Mahāyāna and Vajrayāna. Thus, on the one hand, we excluded three texts that are found in the tantra section: the *Ārya-suvarṇaprabhāsottama-sūtrendrarāja-nāma-mahāyāna-sūtra* (Q.175), the *Ārya-bhadracārya-praṇidhānarāja* (Q.716), and the *Ārya-aparimitāyurjñāna-nāma-mahāyāna-sūtra* (Q.361). The surfeit of these three texts in the Dunhuang collections alone was a factor in our decision to exclude them. In addition, we excluded the *Suvarṇaprabhāsa* as it seemed to us to resemble a standard late Mahāyāna sūtra in every way, lacking any reference to *dhāraṇī* spells, tantric terminologies, or complex ritual techniques. A number of studies of this sūtra have been made, and the reader is directed to these for more information.[23] Similarly the *Bhadracārya-praṇidhānarāja*, probably the most popular prayer in early Tibetan Buddhism, is not particularly "tantric" in character. A number of copies of the prayer have been included incidentally in the catalogue, but only because they appear in collections containing other tantric works. Finally, the *Aparimitāyur-nāma* certainly qualifies as a tantric *dhāraṇī*-style sūtra, but it has been excluded here due to the sheer quantity of copies present. This text, along with the *Prajñāparamitā-sūtras*, seems to have been copied professionally *en masse* in order to generate merit for the (Tibetan?) state.[24] There are over 1,200 copies in the Stein collection alone, most gathered under the single shelfmark of IOL Tib J 310, and they deserve to be the subject of their own study.

On the other hand, we included several texts that are found in the non-tantric, sūtra (*mdo sna tshogs*) section of the Tibetan canon. Specifically, the *Mahāsaṃṇipātaratnaketu-dhāraṇī* (Q.806), the *Vajramaṇḍa-dhāraṇī* (Q.807) and the *Avikalpapraveṣa-dhāraṇī* (Q.810) are all *dhāraṇī* by title. The first of these even contains *dhāraṇī* spells which would seem to make it indistinguishable from those *dhāraṇī* found in the tantra section of the canon. Apparently the Tibetans themselves were unclear about how to classify such borderline cases of the Buddha's teachings. In addition to such works, we have also included any Chan manuscripts we encountered. These items have received much attention from scholars. A now somewhat outdated English summary

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[23] For a recent summary of these sources, see Gummer 2000. See also Emmerick 1992.

[24] See Pelliot tibétain 999.

can be found in Ueyama 1983. We have included these works because they often use the term *Mahāyoga* (*rnal 'byor chen po*).[25] Though the sense in which the term was employed remains mostly unclear, a few of these Chan texts do betray some influence from the tantric Mahāyoga traditions.[26]

In the case of texts that are not found in the canon, we had to make still more evaluative judgements. We included all texts that fit the model of a *sādhana* or a ritual manual, all treatises and commentaries on tantric subjects, prayers to tantric deities, and any fragments that contained *dhāraṇī* spells or mantras. In general, our choices of what to catalogue match those of de la Vallée Poussin, who gathered his tantric entries under the shelfmarks IOL Tib J 306–587. We also included twenty-six manuscripts from his *sūtra* section (IOL Tib J 1–305), five from his *śāstra* section (IOL Tib J 588–685), and twenty-three from his "Tibetan Works" section (IOL Tib J 686–765), in addition to forty-three manuscripts that he did not catalogue (bearing shelfmarks above IOL Tib J 765 or from the Or.8210/S. sequence). On the other hand, however, a number of the manuscripts included in de la Vallée Poussin's tantric sections do not appear in our catalogue. IOL Tib J 327, 344, 543, 549, 559 and 563 are now missing from the collection and thus could not be catalogued. IOL Tib J 443–446 and IOL Tib J 449–451 contain only copies of the *Suvarṇaprabhāsa* (discussed above). IOL Tib J 335, 378, 404, 405, 465, 474, 483, 485, 490, 492, 494, 500, 503, 506, 511, 514, 519 and 587 are not in our view actually tantric.

Technical terminologies

In our catalogue entries we have tried to distinguish between the *manuscript*, the *original manuscript*, the *text* and the *item*. The *manuscript* refers to all folios found under one shelfmark. Thus the manuscript should be distinguished from the *original manuscript*, parts of which may now be found scattered across several shelfmarks or even different collections, that is, across several manuscripts. The *text* refers to the

[25] Chan manuscripts from Dunhuang that use the term include: Pelliot tibétain 116, IOL Tib J 710/1, IOL Tib J 709/9, IOL Tib J 704/1, and (if it can be called a Chan work) IOL Tib J 705/Pelliot tibétain 818.

[26] The clearest cases are certainly IOL Tib J 1774 and Pelliot tibétain 689. For a recent study of these manuscripts, see van Schaik and Dalton 2004.

ideal text represented in a given manuscript. Thus variant versions of the same text (e.g. the *Amoghapāśahṛdaya-dhāraṇī*) may be found in the Dunhuang manuscripts, the later Tibetan canon, the Chinese canon and elsewhere. Finally, an *item* refers to a specific text as it appears in a given manuscript. One manuscript commonly contains several items. Thus items are the principle divisions for each manuscript entry.

It does happen that a given original manuscript which we have catalogued may contain one or more item(s) that appear only in those parts of the original manuscript found the Pelliot collection. Such items do not receive their own item entries in this catalogue (which is a catalogue of the Stein collection only), but are discussed as part of the preceding item in the same original manuscript. See for example IOL Tib J 307/2.

Item classes

Once an item had been identified for inclusion in the catalogue, a class had to be assigned. For this purpose a fairly simple classification system was developed. The system reflects two distinct kinds of information, what we have termed the *doxographical category* and the *literary genre*. The former information is reflected in the first term of the class and the latter in the second. Thus a *Mahāyoga sādhana* is of the *Mahāyoga* category and the *sādhana* genre. All manuscripts were assigned a genre and most a doxographical class. The system can be represented in the following two columns:

Doxographical Category	*Literary Genre*
Mahāyāna	tantra
Vajrayāna	sūtra
Kriyā	dhāraṇī
Yoga	prayers
Mahāyoga	sādhana
Atiyoga	ritual manual
Chan	commentary
Medical	treatise
	history
	notes
	letter
	unidentified

Some genres are better represented than others. For example, there are in fact few actual tantras found in the Tibetan Dunhuang manuscripts in the Stein collection. There is one tantra that we have categorized as a Yoga tantra: the *Prajñāpāramitānaya-adhyardhaśatika* (called the *Prajñāpāramitānayaśatapañcāśatikā* in the canonical editions), of which there are nine copies (IOL Tib J 96–103 and IOL Tib J 307; IOL Tib J 134 comes from the same original manuscript as IOL Tib J 103). In addition there are two Mahāyoga tantras: an almost complete copy of the *Guhyasamāja-tantra* (IOL Tib J 438 and IOL Tib J 481) and the *Mañjuśrī-nāma-saṃgīti* (IOL Tib J 112/2, IOL Tib J 381 and IOL Tib J 382).[27] There are no Kriyā tantras, despite numerous references to the category throughout the manuscripts. Far greater is the number of *dhāraṇī*s, which are usually categorized as Kriyā works. The *dhāraṇīs*, along with the various *sādhana*s and ritual manuals, make the bulk of the collection.

There are eight commentaries. IOL Tib J 321 is perhaps the best known, being an extensive commentary attributed to Padmasambhava, concerning the Mahāyoga tantra, the *Upayapāśa*. IOL Tib J 454 is another extensive Mahāyoga commentary on a still unidentified tantra. IOL Tib J 447 is a Yoga tantra commentary on a popular *Sarvatathāgata-tattvaṣaṃgraha sādhana*. IOL Tib J 711 is a commentary on the popular summoning prayer, the *Lha klu chen po rnams spyan drang ba* (otherwise known as the *Rgyud gsum pa*). IOL Tib J 430 is a sub-commentary on Vasubandhu's commentary to the *Ṣaṇmukha-dhāraṇī*; the latter commentary is found in two manuscripts, IOL Tib J 428 and IOL Tib J 429. Finally, IOL Tib J 990 is a fragmentary commentary on a yet unidentified work. We have distinguished "treatises" from "commentaries" as those works that discuss certain themes rather than texts.

Manuscript descriptions

Each manuscript entry is prefaced with a description comprising its location in the British Library, the site number assigned by Aurel Stein, the dimensions of the manuscript and its format. The location

[27] Our decision to categorized the *Nāma-saṃgīti* as a Mahāyoga tantra is certainly open to question given that the tradition has classified it under almost every category possible. For a discussion of this issue, see Davidson 1981: 15.

is typically represented with a volume number followed by folio number(s). These are the volumes and folio sequences into which the manuscripts were placed by the India Office Library, a sequence that has been retained in the British Library. Some manuscripts have several site numbers. In this case, the first site number is given as a reference, and the remaining numbers are explained in parentheses. Where different parts of a manuscript have different site numbers, these parts are identified by their India Office Library volume and folio numbers. The form of the manuscript is one of the following: pothī, scroll, concertina, booklet or fragment. Many manuscripts are fragmentary but retain the recognisable characteristics of their original form, in which case we have classified them according to this original form rather than as fragments.

Titles

Whenever possible the title of the work is provided in both Tibetan and reconstructed Sanskrit. When a shortened Tibetan title appears in the manuscript itself, we provide that along with the regularized Tibetan and Sanskrit titles as they appear in the Peking canon. Titles that do not actually appear as such in the manuscript are placed in brackets.

Incipits and explicits

In order to help the reader identify the correct item under discussion, the first line (*incipit*) and last line (*explicit*) of each item is provided. In order to avoid redundancy, no explicit is given if a colophon is present, as all colophons are also provided.

For manuscripts in which the original folio order has been scrambled, the incipit and the explicit of a given item can be difficult to identify. Two folios from item 1 may be followed by two from item 2, then one from item 1, then two more earlier folios from item 2 again. In such cases we decided to provide the incipit from the item's earliest folio as the manuscript appears in the Stein collection prior to any reordering. Similarly, the explicit would be drawn from the last folio in the Stein collection. Note that still earlier folios from the same item may be found in the Pelliot collection, but they are

not counted in identifying the incipit/explicit. See for example the entry to IOL Tib J 103.

Folio references within the manuscripts

References to specific folios within the manuscripts use the folio number of the actual manuscript, not the original manuscript nor the Tibetan folio numbers. Thus a reference to folio four would mean the fourth folio in that given manuscript as it is found today. It does not refer to the fourth folio of the original manuscript, nor to folio four according to the Tibetan page numbers so often found on the left-hand side of the folios. Nor does it refer to the India Office Library folio numbers that are stamped on every folio marking its position in the original India Office Library volumes.

The reference formats vary according to the type of manuscript as follows:

- Pothī: Folio no. followed by lowercase *r* (recto) or *v* (verso) to mark the side. e.g. 4r refers to the recto side of the fourth folio in the manuscript.
- Scrolls: Side in uppercase (*R* or *V*) followed by item no. e.g. R4 refers to the fourth item on the recto side of the scroll. (Here we follow the convention established by Lionel Giles in his catalogue of the Chinese manuscripts from the Stein Collection.)
- Concertinas: Side in lowercase followed by number of folio sides down. e.g. r4 refers to the fourth folio side on the recto side of the opened concertina. (Here we are not following the system used by Lionel Giles, which is rather more complex: in his catalogue the same folio side would be referred to as Rf.2v.)
- Booklets: Folio number followed by lowercase *r* or *v*. e.g. 4r refers to the front side of the fourth folio (page 7 according to the usual page numbering used in modern books).
- Fragments: Numbered using the conventions of the *pothī* or the scroll, based on an assessment of their original form.

Each of these are then followed by a dot and the line number. These page and line references are used for every incipit, explicit and colophon, as well as transcriptions within the catalogue entries. Page and line numbers within the transcriptions are given in parentheses, line numbers prefaced with the letter *l*.

Item bibliographies

Each item entry ends with a short bibliography of other copies of the same text. Whenever possible, the canonical Tibetan version is provided. This is from either the Peking edition of the *Bka' 'gyur* and *Bstan 'gyur* (abbreviated as Q.) or the mTshams brag edition of the *Rnying ma rgyud 'bum* (abbreviated as Tb.). This is typically followed by a list of all other copies of the text found in the Stein collection and the Pelliot collection. Any translations or transcriptions in modern works are also listed. A bibliography of the sources referenced in the entry notes appears at the end of the catalogue.

Indexes

Appended to this catalogue are the following indexes: (i) titles of texts in the Tibetan language, (ii) titles of texts in the Sanskrit language, (iii) names of deities, persons and places in any language, (iv) technical terms in Tibetan and (v) technical terms in Sanskrit. Finally, an index to all of the Pelliot tibétain manuscripts which appear in the catalogue is also provided.

Transcriptions

In transcribing Tibetan passages, we have followed the Extended Wylie transcription system as developed by the Tibetan and Himalayan Digital Library.[28] The reversed *gi gu* common in the Dunhuang manuscripts is represented by a capital I.

[28] A document detailing the Extended Wylie system can be found on the website of the Tibetan and Himalayan Digital Library: http://iris.lib.virginia.edu/tibet/collections/langling/ewts/ewts.php.

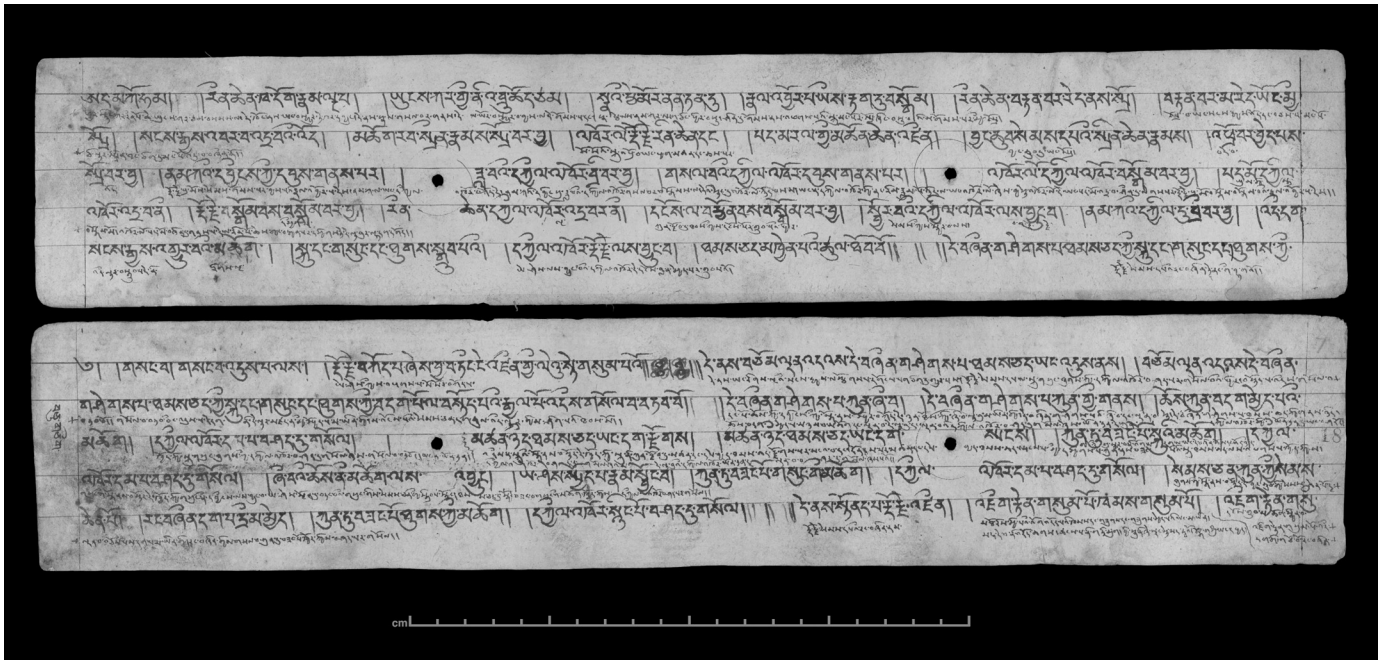

Plate 1. IOL Tib J 438, ff. 6v–7r *Guhyasamāja* tantra in pothī format © The British Library.

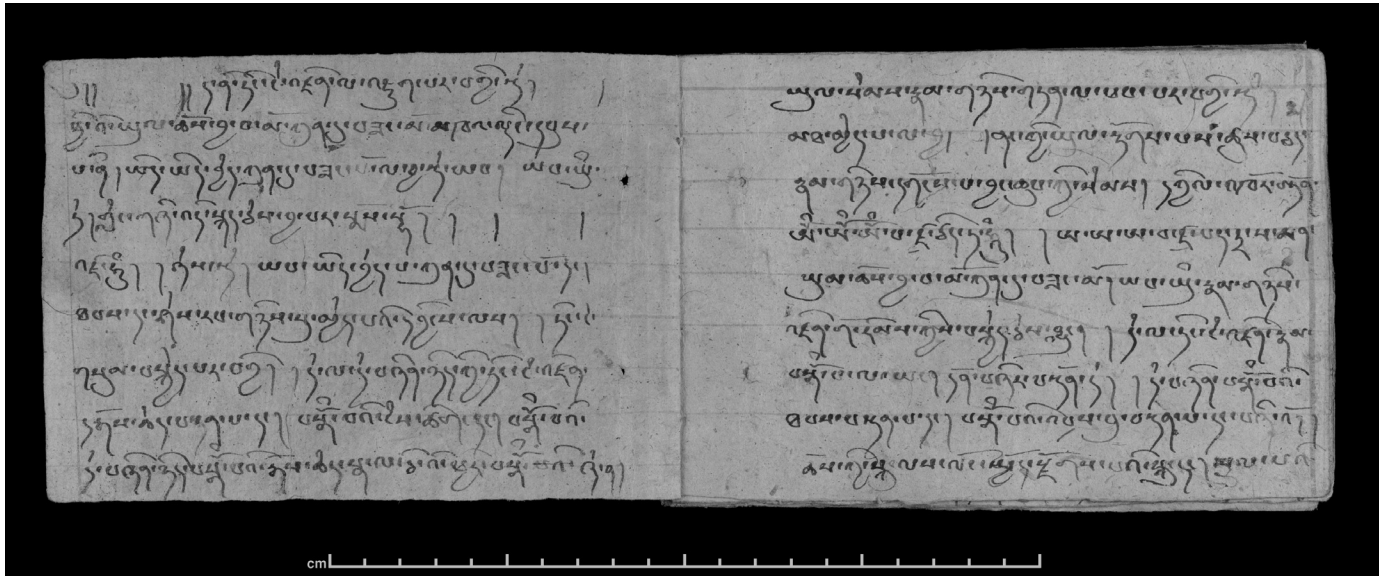

Plate 2. IOL Tib J 437, ff. 1v–2r Mahāyoga tantra sādhana in booklet format © The British Library.

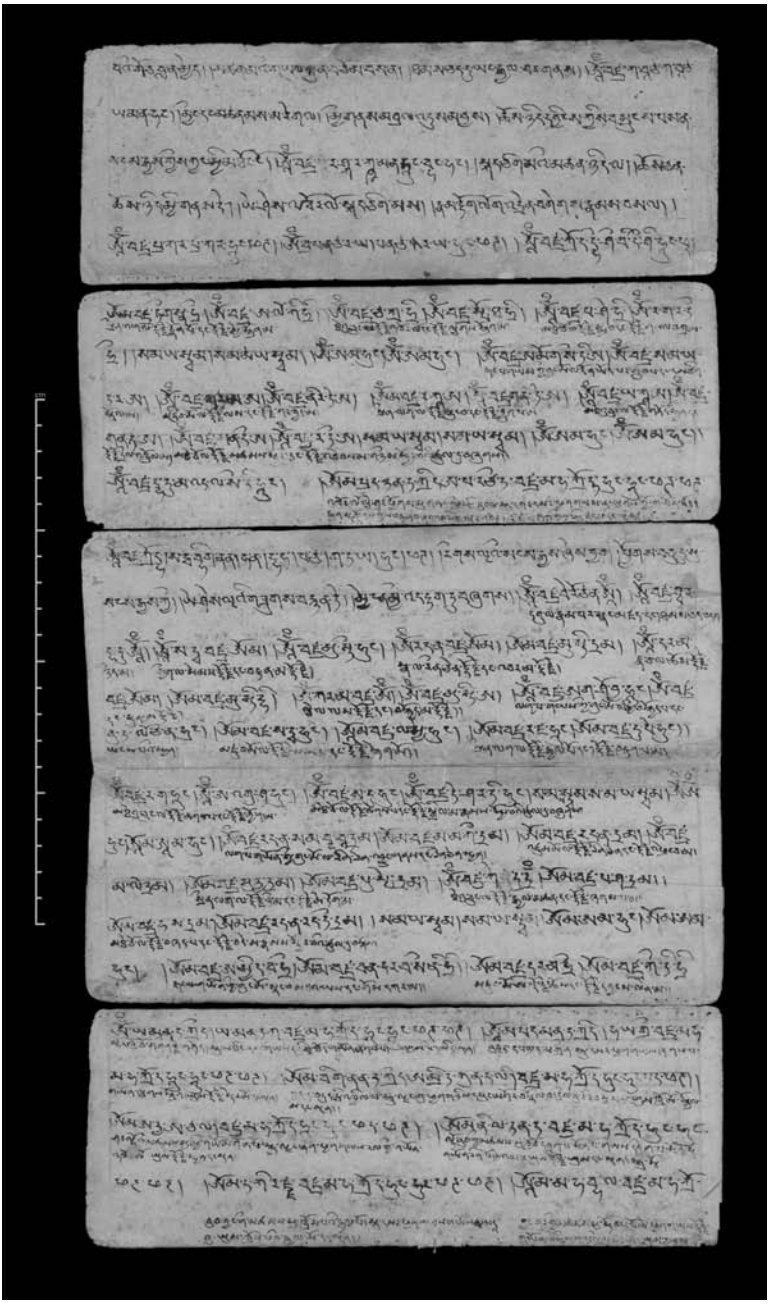

Plate 3. IOL Tib J 576, r1–5 Yoga tantra ritual manual in concertina format
© The British Library.

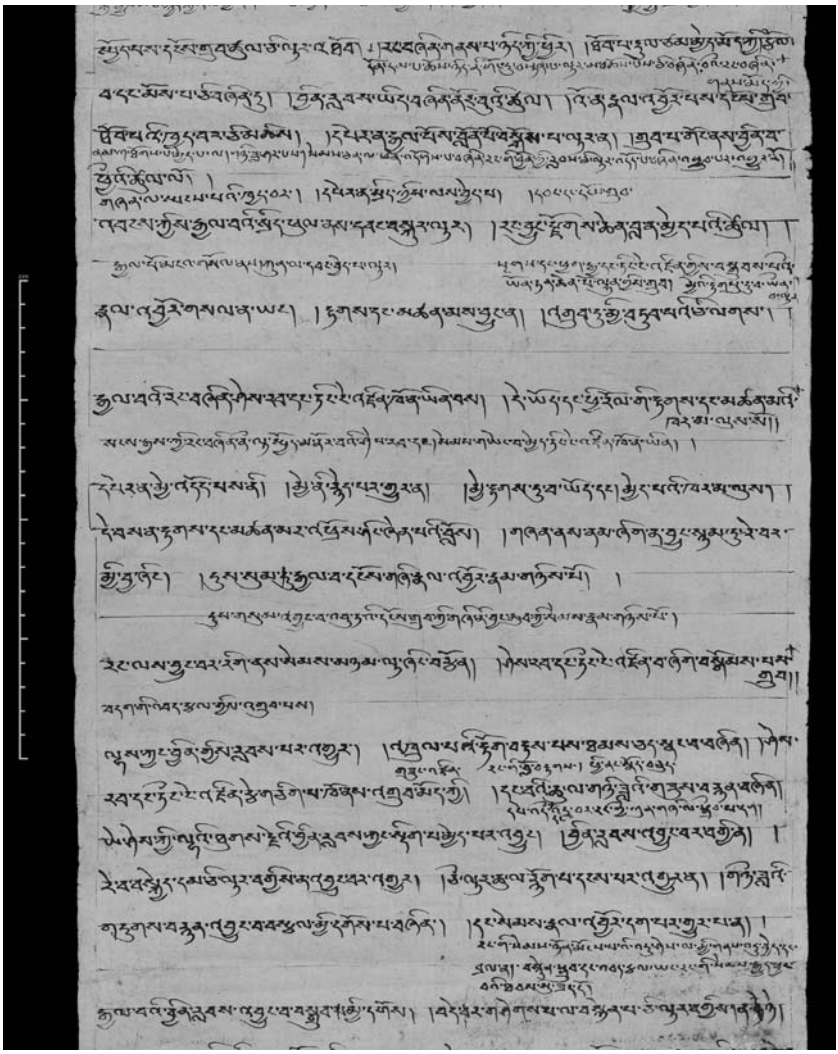

Plate 4. IOL Tib J 470, panel 2 *Rdo rje sems pa'i zhus lan* in vertical scroll format
© The British Library.

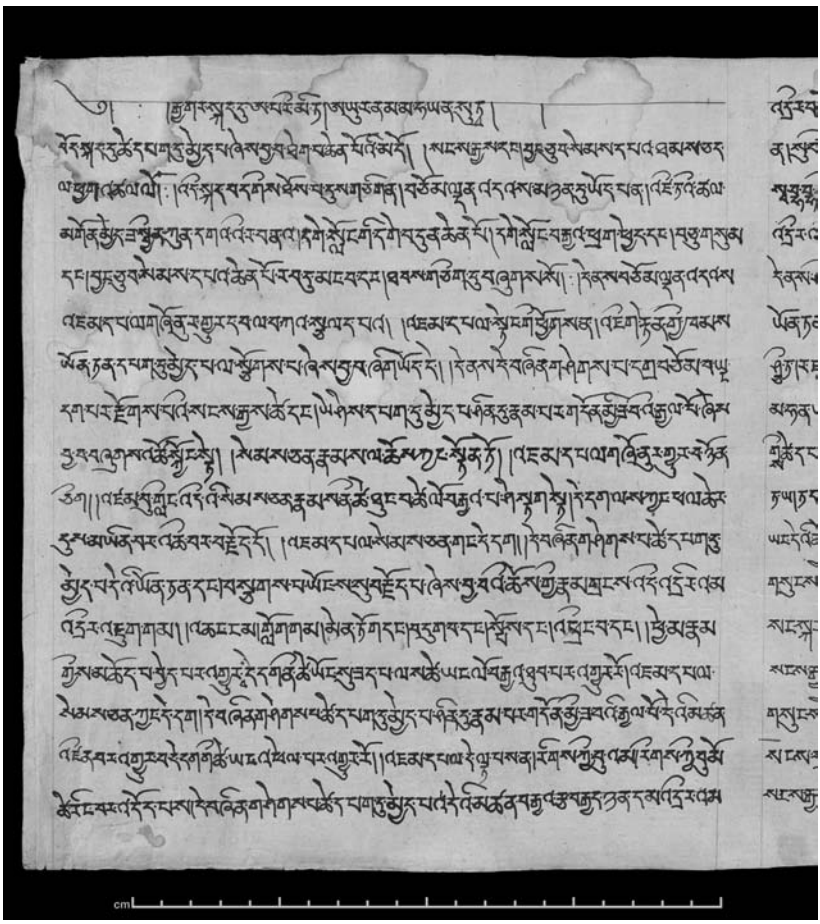

Plate 5. IOL Tib J 310.1209, panel 1 *Aparamitayurnāma-sūtra* in horizontal scroll format © The British Library.

Plate 6. IOL Tib J 1364, Ritual implement featuring Vajrasattva
© The British Library.

CATALOGUE

IOL TIB J 52

BL location: Volume 27, folios 2–5
Stein site number: Ch.73.VII.16 (ff.2–4 = Ch.73.VII.16; f.5 = Fragment.93)
dimensions: 8.6 × 37.7 cm (Pothī)

Dhāraṇī

[Rnam par mi rtog pa'i gzungs]

['Phags pa rnam par mi rtog par 'jug pa zhes bya ba'i gzungs]

[Ārya-avikalpapraveśa-nāma-dhāraṇī]

Incipit (1r.1): //kyis /yungsu gang ba'i rin po che /sna tshogs 'tsher ba'i /'di lta ste /

Incomplete. Four folios from the *dhāraṇī* of Chinese origin (see Ueyama 1983b). The present item is clearly a different translation from that found in the canon (compare Q.810). Folio three is reversed. The four folios present correspond to the canonical version at the following locations: folio 1 = Q.810: 4a.4–4b.6, folio 2 = Q.810: 3a.1–3b.2, folio 3 = Q.810: 3b.2–4a.4, folio 4 = Q.810: 6a.1–6b.2. Thus folios 2, 3 and 1 form a consecutive sequence. Folio 1 contains the passage quoted by Gnubs chen sangs rgyas ye shes in his STMG: 56.1–56.6.

Explicit (4v.6): len pa dang 'dzin pa dang 'dri ba dang glog pa'i bsod

References: Q.810, Pelliot tibétain 21.

JPD

IOL TIB J 76

BL location: Volume 75: booklet
Stein site number: Ch.04 (On back cover, in red ink (Stein's hand?): Ch.xxiii.)
dimensions: 15.3 × 21.9 cm (Booklet)

1: Notes

The cover of the booklet contains the inscription, upside down in the middle of the page: *shes rab kyi pha rol tu phyin*. It also contains an inscription both upside down and in mirror image at the bottom of the page, perhaps caused by another manuscript pressed against this page before the ink was dry. The inscription may be read with the aid of an infrared image as follows:

. . . phu dru(g) . . . med . . nu(s) . . . (l.2) gsags . . . bsog dgu na(s) mtha' mu (sa) nyi shu . . . gi nang par pos . . . dus

2: Mahāyāna sūtra

'Phags pa rgyal bu don grub kyi mdo

[Ārya-jinaputra-arthasiddhi-sūtra]

Incipit (1v.1): @// //'di skad bdag gyis thos pa dus gcig na'/

This version of the sūtra differs very little from the canonical version (Q.1020).

Explicit (44r.3): 'phags pa rgyal bu don grub kyi mdo zhe bya ba'// //bam po gcig rdzogs so// //

References: Q.1020.

3: Prayers

Mar mye smon lam

Incipit (42r.4): //://bla na myed pa'i dkon mchog gsum la phyag mtshal lo/

A prayer associated with the ritual lighting of offering lamps. This text, which is without overtly *Vajrayāna* elements, is found in several other Dunhuang manuscripts. The similarly named sūtra in the *Bka' 'gyur* (Q.1041) is not the same text.

Explicit (45v.1): //mar mye smon lam rdzogs s+ho//

References: Or.8210/S.95/V9, Pelliot tibétain 2/3, Pelliot tibétain 45, Pelliot tibétain 170, Pelliot tibétain 171.

4: Prayers

Byang chub sems dpa' spyan ras gzigs dbang phyug yid bzhin 'khor lo la bstod pa

Incipit (45v.2): @//://byang chub sems dpa' spyan ras gzigs dbang phyug yid bzhin 'khor (l.3) lo la bstod pa/

A prayer to Avalokiteśvara, in the particular form called Avalokiteśvaracintāmāṇicakra (Spyan ras gzigs dbang phyug yid bzhin 'khor lo). The deity is described seated on a moon disc and a jewelled lotus. He has six arms, which are said to liberate the six kinds of sentient beings. Two verses toward the end of the prayer make reference to arguably *Vajrayāna* concepts:

(46v.4) /mtha' yas yon tan kun (l.5) rdzogs pas/ /bdud rtsi'i char ni rab tu 'bebs/ /sems nyid ldan pa'i dkyil 'khor (l.6) te/ /dkyil 'khor mnyam pa de bsgoms na/ /rtog pa'i mtshan ma mye skye'o/ /rtog pa (l.7) nyid ni byang chub te/ /myi gnas pa'i ye shes pas/ (l.8) /dngos grub thams cad rdzogs par 'gyur/

Due to his perfection of limitless good qualities, a shower of nectar pours down. If you meditate on the *maṇḍala* endowed with mind itself, the equality [of all] *maṇḍala*s, conceptual characteristics will not develop. Conceptualization itself is enlightenment. With the non-abiding wisdom all *siddhi*s will be perfected.

This text is found in several other Dunhuang manuscripts. Several *stotra*s in the *Bstan 'gyur* have similar titles, but all are different from this text. In addition, a *dhāraṇī* associated with Avalokiteśvaracintāmāṇicakra is found in the *Bka' 'gyur* (Q.370) and in the *Ldan dkar ma* (Lalou 1939: 343).

Explicit (47r.3): //byang chub sems dpa' spyan ras gzigs dbang phyug yid bzhin 'khor lo la bstod pa rdzogs s+ho//

References: IOL Tib J 311/3, IOL Tib J 369/3, IOL Tib J 414/2, Or.8210/S.95/V10, Pelliot tibétain 7/4.

5: Mahāyāna treatise

'Jig rten gi lo rgyus bshad pa

[Lokaprajñā]

Incipit (47v.1): @// //rgya gar skad du lo ka prad nya'/

Title given in Tibetan and Sanskrit. The Tibetan transcription of the Sanskrit title is *lo ka prad nya'*, but the Sanskrit equivalent for *lo rgyus* given in the *Mahāvyutpatti* is *prakriyā*, not *prajñā* (see Sakaki 1916: 1445). The *Lokaprajñapti* (Q.5587) shares certain characteristics with this text, but does does not appear to be directly related to it.

The text is a treatise, in question-and-answer format, on a number of *Mahāyāna* topics. The closing lines summarize the contents as follows:

> A teaching on the important sūtras of the dharma, on the characteristics of the three jewels, on the good qualities and the path of liberation, on seeing the [two] truths and on actions and the ripening of actions, [written] merely to oppose what is not in concordance with the pure scriptures.

Explicit (62r.3): chos kyi mdo gces par dkon mchog gsum gi mtshan dang/ yon tan dang/ thar pa'i lam dang/ (l.4) bden ba'i dmyigs dang/ las dang las kyi rnam par smyin pa gang gang gsung pa dag dang/ mthun (l.5) par log non tsam du bshad pa rdzogs s+ho/

6: Notes

[Sgra sbyor bam po gnyis pa]

Incipit (62r.6): @// //sngags kyi nang nas 'byung ba'i mying la //tran tra zhes bya/

This fragmentary text has been identified as part of the *Sgra sbyor bam po gnyis pa* by Scherrer-Schaub (2002). The section represented here is the beginning of a glossary on the Sanskrit words which are to be found in *mantra*s. The text contains five entries, the last being incomplete. Each entry begins with the Sanskrit term, then gives an example of a *mantra* in which it appears, then defines the Sanskrit term in Tibetan, and then gives the Tibetan term. The Sanskrit terms treated here are: *tantra*, *mantra*, *vidyā*, *dhāraṇī* and *maṇḍala*. The Tibetan equivalents given for these terms (excepting the fifth, which is the last and incomplete entry) are: *sngags gi rgyud*, *gsang sngags*, *rig sngags* and *gzung sngags*.

Explicit (62v.2): la ni ad na

References: Q.5833, Pelliot tibétain 845.

7: Mahāyāna sūtra

'Phags pa rgyal bu don grub kyi mdo

[Ārya-jinaputra-arthasiddhi-sūtra]

Incipit (63v.1): @// //'di skad bdag gyis thos pa dus gcig na'/

The final page of the booklet, much obscured but easily read from the infrared image, contains the opening lines of the sūtra, identical to item 2.

Explicit (63v.8): /da ltar bzhugs pa'i sangs . . .

References: Q.1020.

SvS

IOL TIB J 96

BL location: Volume 42, folios 43–47
Stein site number: Ch.9.I.45
Dimensions: 8.1 × 42 cm (Pothī)

Yoga tantra

'Phags pa shes rab kyi pha rol tu phyin pa'i tshul brgya lnga bcu pa

[Prajñāpāramitānaya-adhyardhaśatikā]

[Ārya-prajñāpāramitānayaśatapañcāśatikā]

Incipit (1r.1): @// //rgya gar skad du prad nya pa ra myI ta na ya a ru rta sha ti ka //

This is a complete copy of the influential tantra. The Dunhuang collections contain two distinct versions of the tantra, one that closely resembles the canonical and one that inserts a number of additional passages. The present manuscript is an example of the latter (compare for example the *mantra* added at 3r.10 to IOL Tib J 97: 34v.3 and Q.121: 281b.1). For a discussion of the two versions, see entry to IOL Tib J 97.

Explicit (5v.2): //'phags pa shes rab kyI pha rol du phyIn pa tshul brgya' lnga bcu pa rdzogs s+ho // //

References: Q.121, IOL Tib J 97, IOL Tib J 98/1, IOL Tib J 99/2, IOL Tib J 100, IOL Tib J 101, IOL Tib J 102, IOL Tib J 103/3, IOL Tib J 134, IOL Tib J 307, Pelliot tibétain 53, Pelliot tibétain 54, Pelliot tibétain 98, Pelliot tibétain 604, Conze 1965.

JPD

IOL TIB J 97

BL location: Volume 38, folios 1–62
Stein site number: Ch.9.II.1 (ff.1–19 = Ch.9.II.1; ff.20–45, 47–62 = Ch.9.I.29; ff.46 = Ch.XIX.005)
5.4 × 23.1 cm (Pothī)

YOGA TANTRA

'Phags pa shes rab kyi pha rol tu phyin pa'i tshul brgya lnga bcu pa

[Prajñāpāramitānaya-adhyardhaśatikā]

[Ārya-prajñāpāramitānayaśatapañcāśatikā]

Incipit (1r.1): @/:/rgya gar skad du /a rya prad nya pa ra mI dA na ya/

An almost complete copy of the influential Yoga tantra. Two folios are missing from the middle: Tibetan folios 14 (= Q.121: 278b.6–8) and 49 (= Q.121: 282b.2). Furthermore the final one or two folios are missing so that the item ends at Q.121: 284a.8.

Note that the Sanskrit title given for this item, as for many of the Dunhuang manuscripts (*Prajñāpāramitānaya-adhyardhaśatika*) is different from the Sanskrit title given in today's canonical collections, despite the Tibetan remaining the same.

Generally speaking, the Tibetan Dunhuang collections contain two distinct versions of this text. IOL Tib J 98 is an example of the first version, which is largely the same as the canonical (other examples include IOL Tib J 101). The present manuscript is an example of the second, variant version (other examples include IOL Tib J 102). A comparison to the Chinese translations, particularly those by Bodhiruci (T.240), Vajrabodhi (T.241) and Amoghavajra (T.243), may be revealing. For a recent study of the

East Asian tradition surrounding this text, see Astley-Kristensen 1991.

The principal differences between the two consist of phrases or passages inserted into the canonical version. A number of additional mantric syllables are added throughout the text. At 36v.1 (= Tib. fol. no. 37), for example, we read *ba dzra kro dha ha ha*, instead of just *ha* (at Q.121: 281b.4 or IOL Tib J 98/1: r26.3). Then at 42v.2–3 (compare Q.121: 282b.1), a longer *mantra* is inserted. The anomalous nature of this insertion may be reflected in the fact that this *mantra* is marked off by red circles in the manuscript. Still longer, however, is the passage found at 43b.1–47b.3 (compare Q.121: 282b.2), which after a brief homage inserts a *dhāraṇī* (*om bha ga bAn A rA pA ra na /bI sho dha ya swA hA*) and a syllable-by-syllable commentary on that *dhāraṇī*. Perhaps still more significant is the popular verse, variations of which are seen elsewhere in the Dunhuang manuscripts, inserted at Q.121: 283a.8:

(53v.2) thams cad nam mkha'I mtshan nyId de/ /nam mkha' la nI mtshan nyId myed/ /nam mkhar mtshan nyid sbyor bas na/ /kun mchog mnyam (54r) ba nyid rdzogs 'gyur

Everything has the characteristics of the sky and the sky has no characteristics. Through the union of characteristics within the sky, all is perfected as equality.

These four lines are discussed in the entry on IOL Tib J 437/2. Finally, a short homage to the buddhas and bodhisattvas is inserted at 56b.1–2 (compare Q.121: 283b.4).

Explicit (62v.3): mdor na sangs rgyas kyi zhing gang dang gang du

References: Q.121, IOL Tib J 96, IOL Tib J 98/1, IOL Tib J 99/2, IOL Tib J 100, IOL Tib J 101, IOL Tib J 102, IOL Tib J 103/3, IOL Tib J 134, IOL Tib J 307, Pelliot tibétain 53, Pelliot tibétain 54, Pelliot tibétain 98, Pelliot tibétain 604, Conze 1965.

JPD

IOL TIB J 98

BL location: Volume 68, folios 8–13
Stein site number: Ch.73.III.19 [29]
Dimensions: 10 × 29 cm (Concertina)

1: Yoga tantra

'Phags pa shes rab kyi pha rol tu phyin pa'i tshul brgya lnga bcu pa

[Prajñāpāramitānaya-adhyardhaśatikā]

[Ārya-prajñāpāramitānayaśatapañcāśatikā]

Incipit (r1.1): pa thams cad kyI/thams cad mkhyen pa'i ye shes dang ldan ba/

An almost complete copy of the influential *Yoga tantra*. One folio is missing from beginning of the concertina, so that the work begins at the canonical Q.121: 277b.3. The recto of the consertina ends at Q.121: 282a.2, then one folio is missing again at the end of the manuscript so that the first verso folio picks up again at Q.121: 282a.4. The Dunhuang collections contain two distinct versions of the tantra, one that closely resembles the canonical and one that inserts a number of additional passages. The present translation is an example of the former. The most significant differences between this version and the canonical appear in the lists near the beginning, where both Dunhuang versions differ in the same ways from the canonical (compare r1–5 with IOL Tib J 96: 7r–11v and Q.121: 278a.3–278b.3). Otherwise, the present version exhibits only a few minor differences from the canonical (e.g. reading (v1.4–5) *cho ga* for *chos*; compare Q.121: 282a.6). For a discussion of the other version of this text, see the entry to IOL Tib J 97.

Explicit (v17.2): @/:/'phags pa shes rab kyi pha rol tu phyin pa tshul brgya lnga bcu pa rdzogs sO/ /

References: Q.121, IOL Tib J 96, IOL Tib J 97, IOL Tib J 99/2, IOL Tib J 100, IOL Tib J 101, IOL Tib J 102, IOL Tib J 103/3, IOL Tib J 134, IOL Tib J 307, Pelliot tibétain 53, Pelliot tibétain 54, Pelliot tibétain 98, Pelliot tibétain 604, Conze 1965.

2: Mahāyāna treatise

Snang ba'i sgo mdo tsam brtsams

Incipit (v17.3): @/ /snang ba'I sgo mdo tsam brtsams te/ /dbang po rtul po rnans la bslab pa'/

A Brief Introduction to the Gates of Appearances, an incomplete *abhidharma*-style discussion of various topics. Discussions include: imper-

manence, the three jewels, the three realms, cosmology, six kinds of beings, elements, types of birth, three poisons, five *skandha*s, eight consciousnesses, four demons, four truths, ten virtues, compounded and uncompounded phenomena, the three natures, three liberations and three vehicles. The manuscript ends in the midst of this last topic.

Explicit (v28.11): bden ba bzhi la zhugs nas/bdag rang zhI ba dang/bdag mye ngan las 'das pa'I phyin

JPD

IOL TIB J 99

BL location: Volume 14, folios 1–2
Stein site number: Ch.03.45 (f.1 = Ch.03.45; f.2 = Ch.51.I.50)
Dimensions: 7.5 × 27 cm (Concertina)

1: Treatise

[Skye shi 'khor ba'i chos kyi yi ge le'u]

[Skye shi 'khor ba'i chos kyi yi ge le'u bstan pa]

[Skye shi'i lo rgyus]

Incipit (r1.1): drIs/ /de nas lha bu rin cen lag/

On this text, the *History of the Cycle of Life and Death*, see Imaeda 1981.

Explicit (r2.5): de nas grong khyer stong phrag bcu / /

References: IOL Tib J 151, IOL Tib J 345, IOL Tib J 1300, Pelliot tibétain 218, Pelliot tibétain 219, Pelliot tibétain 220, Pelliot tibétain 366, Pelliot tibétain 367, Imaeda 1981.

2: Yoga tantra

['Phags pa shes rab kyi pha rol tu phyin pa'i tshul brgya lnga bcu pa]

[Prajñāpāramitānaya-adhyardhaśatikā]

[Ārya-prajñāpāramitānayaśatapañcāśatikā]

Incipit (v1.1): pa'I tshi de ni 'dI ste byanng cub sems dpa'i tshig go/

Two non-consecutive folios which, though now appearing as pothī-style folios, clearly come from a concertina, so that 2v comes before 1v. The first folio corresponds to the canonical version at Q.121: 278b.2–3 and the second at Q.121: 281b.8–282a.2, though there are significant differences between the present item and the canonical version.

Explicit (v2.5): rlabs shes bya ba'i/tIng nge 'dzIn la snyoms par zhugs na/

References: Q.121, IOL Tib J 96, IOL Tib J 97, IOL Tib J 98, IOL Tib J 100, IOL Tib J 101, IOL Tib J 102, IOL Tib J 103/3, IOL Tib J 134, IOL Tib J 307, Pelliot tibétain 53, Pelliot tibétain 54, Pelliot tibétain 98, Pelliot tibétain 604, Conze 1965.

JPD

IOL TIB J 100

BL location: Volume 21, folio 1
Stein site number: Ch.XL.K
Dimensions: 8.5 × 21 cm (Concertina)

1: Yoga tantra

'Phags pa shes rab kyi pha rol tu phyin pa'i tshul brgya lnga bcu pa

[Prajñāpāramitānaya-adhyardhaśatikā]

[Ārya-prajñāpāramitānayaśatapañcāśatikā]

Incipit (1r.1): dag pa'i tshig de ni 'di sde

One folio from a concertina containing a copy of the influential *Yoga tantra*. The folio directly preceding this one is found at Pelliot tibétain 604: recto. The Dunhuang collections contain two distinct versions of the tantra, one that closely resembles the canonical and one that inserts a number of additional passages. For a discussion of the variant Dunhuang version, see entry to IOL Tib J 97. Because the present item is so short, it is not possible to determine which version it represents. The recto side corresponds roughly to the canonical at Q.121: 278a.3–278b.3; a more precise location is impossible due to the differences between both Dunhuang versions and the canonical at this particular point in the text (on these particular differences, see entry to IOL Tib J 98/1).

Explicit (1r.6): yid bde ba rnam par dag pa'i

References: Q.121, IOL Tib J 96, IOL Tib J 97, IOL Tib J 98/1, IOL Tib J 99/2, IOL Tib J 101, IOL Tib J 102, IOL Tib J 103/3, IOL Tib J 134, IOL Tib J 307, Pelliot tibétain 53, Pelliot tibétain 54, Pelliot tibétain 98, Pelliot tibétain 604, Conze 1965.

2: Dhāraṇī

Incipit (1v.1): myed do/de 'di lta ste dper na rab 'byor skyes bu mun par zhugs pa

One folio side from an unidentified *dhāraṇī*. The folio immediately following it can be found at Pelliot tibétain 604: verso.

Explicit (1v.6): gzhan dag la yang rgyas par rab du ston

References: Pelliot tibétain 604.

JPD

IOL TIB J 101

BL location: Volume 72, folio 44
Stein site number: Ch.75.IV.2 (Recto: '44' printed black ink on mounting paper. Verso: '75.iv.?' in black ink on ms. '75.iv.2/90' handwritten in pencil on mounting paper.)
Dimensions: 25 × 22 cm (Fragment)

Yoga tantra

'Phags pa shes rab kyi pha rol tu phyin pa'i tshul brgya lnga bcu pa

[Prajñāpāramitānaya-adhyardhaśatikā]

[Ārya-prajñāpāramitānayaśatapañcāśatikā]

Incipit (1r.1): . . . s bdu . . . shad rab du 'dul pa' /

Fragmentary end of the tantra, corresponding to the canonical at Q.121: 283a.2ff. The Dunhuang collections contain two distinct versions of the tantra, one that closely resembles the canonical and one that inserts a number of additional passages. The present manuscript is an example of the former (compare 1r.10 to IOL Tib J 97: 53v.2 and Q.121: 283a.8), except that it seems to be a different translation.

Explicit (1r.49): 'phags pa' shes rab gyIs pha rol du phyin pa'I tshul gyI sgo mo brgya' lnga bchu' pa rdzogs so/ /

References: Q.121, IOL Tib J 96, IOL Tib J 97, IOL Tib J 98/1, IOL Tib J 99/2, IOL Tib J 100, IOL Tib J 102, IOL Tib J 103/3, IOL Tib J 134, IOL Tib J 307, Pelliot tibétain 53, Pelliot tibétain 54, Pelliot tibétain 98, Pelliot tibétain 604, Conze 1965.

JPD

IOL TIB J 102

BL location: Volume 63, folios 1–24
Stein site number: Ch.XXVII.B (ff.1–12 = Ch.XXVII.B (site no. not found on item); ff.13–27 = Ch.2.a.1)
Dimensions: 6.8 × 24.8 cm (Concertina)

YOGA TANTRA

'Phags pa shes rab kyi pha rol tu phyin pa'i tshul brgya lnga bcu pa

[Prajñāpāramitānaya-adhyardhaśatikā]

[Ārya-prajñāpāramitānayaśatapañcāśatikā]

Incipit (r1.1): rab du dga' ba rnam par dag pa'I tshig de nI 'di lta ste

An incomplete copy of the variant version of the influential *Yoga tantra*. The beginning of the recto side corresponds to the canonical version at Q.121: 278a.3, from which point the text is complete to the end. The folios are now detached between 6v and 7r, but no folios are missing from between them. On the different versions of this text, see entry to IOL Tib J 97.

Explicit (v3.3): 'phags pa shes rab gyI pha rol du phyin pa'I tshul brgya' lnga bcu pa rdzogs s+ho/ /zhus/

References: Q.121, IOL Tib J 96, IOL Tib J 97, IOL Tib J 98/1, IOL Tib J 99/2, IOL Tib J 100, IOL Tib J 101, IOL Tib J 103/3, IOL Tib J 134, IOL Tib J 307, Pelliot tibétain 53, Pelliot tibétain 54, Pelliot tibétain 98, Pelliot tibétain 604, Conze 1965.

JPD

IOL TIB J 103

BL location: Volume 68, folios 19–26
Stein site number: Ch.73.IV.8 (also Ch.73.IV.fr.3 written on f.23)
Dimensions: 8 × 25.5 cm (Concertina)

1: Notes

Incipit (r1.1): bdag rtag du /de bzhIn gshegs pa'I/yongsu sky-ong . . . pa dang/rtag du ram gro bgyid pa lags pa dang/

A long concertina containing at least five texts. Additional folios from the same concertina are found at IOL Tib J 134 and Pelliot tibétain 53. The original folio order in all three manuscripts has been thoroughly scrambled and folios are missing from all. Apart from the present item, which is short and incomplete, the recto contains two works (the *Ārya-sumukha-nāma-dhāraṇī* followed by the *Ārya-prajñāpāramitānayaśatapañcāśatikā*), while the verso contains three (the **Bodhicaryā-praṇidhāna*, the *Ārya-bhadracaryā-praṇidhānarāja* and the *Snang brgyad gyi mdo*). This first item contains two lines, cut short in the middle, from an unidentified text.

Explicit (r1.2): /byang cub / /

2: Dhāraṇī

'Phags pa sgo bzang po'i zhes bya ba'i gzungs

[Ārya-sumukha-nāma-dhāraṇī]

Incipit (r2.1): sems dpa'I theg pa pa'I rigs kyI bu 'am/

The earliest folio in the present item is actually found in the Pelliot section, though the beginning is missing and there are several additional lacunae. The text should be read in the following order (corresponding lines in the canonical version are provided for lacunae): [folios missing = Q.309: 78a.4–8]—[Pelliot tibétain 53D: v5]—[folios missing = Q.309: 78b.2–5]—[r2–3]—[Pelliot tibétain 53D: r2]—[folios missing = Q.309: 79a.7–79b.8]—[r6–7]—[r4–5]—[folios missing = Q.309: 80b.4–7]—[r8]—[Pelliot tibétain 53D: r7–8]—[r9–6v]—[folios missing = Q.309: 82b.1–4]—[Pelliot tibétain 53D: r1]—[folios missing = Q.309: 82b.7–83a.2]—[Pelliot tibétain 53A: r1].

A relatively standard *dhāraṇī* containing a large number of spells. The sūtra is taught to an assembly of *śravaka*s and bodhisattvas led by Vajrapāṇi, at "the great *caitya* of the *bodhi-maṇḍa*." We are repeatedly told that the spells are particularly effective if recited in the morning upon awakening (80b.6: *nang par langs nas klog*).

Explicit (r28.5): dam pa myur du thob par bya'o

References: Q.309, Pelliot tibétain 53/1.

3: YOGA TANTRA

'Phags pa shes rab kyi pha rol tu phyin pa'i tshul brgya lnga bcu pa

[Prajñāpāramitānaya-adhyardhaśatikā]

[Ārya-prajñāpāramitānayaśatapañcāśatikā]

Incipit (r13.1): pa thams cad gyI phyag rgya /

Incomplete copy, folios of which can also be found at IOL Tib J 134/4 and Pelliot tibétain 53. The Dunhuang collections contain two distinct versions of this tantra, one that closely resembles the canonical and one that inserts a number of additional passages. The first half of the present manuscript is an example of the former, and may be the closest to the canonical of all the copies in the Stein collection. However, a handwriting change occurs between r27 and Pelliot tibétain 53D: v4, after which the text follows the latter, variant version (compare, for example, r28 to IOL Tib J 97: 43v.1–44v.2] and Q.121: 282b.2). For a discussion of the variant version, see the entry to IOL Tib J 97.

The text should be read in the following order: [Pelliot tibétain 53A: r2]—[r13–15]—[Pelliot tibétain 53C: r1–2]—[Pelliot tibétain 53D: r3]—[folios missing = Q.121: 278b.7–279a.2]—[r16–17]—[folios missing = Q.121: 279a.7–279b.2]—[r18–24]—[folios missing = Q.121: 280b.7–281a.6]—[Pelliot tibétain 53B: r1–2]—[r25–27]—[Pelliot tibétain 53D: v6]—[r28]—[folios missing = IOL Tib J 97: 44v.2–46v.1]—[IOL Tib J 134/4: v1–3]—[folios missing = Q.121: 283a.1–5]—[IOL Tib J 134/4: v4–5]—[Pelliot tibétain 53D: r9]—[IOL Tib J 134/4: v6–7]—[Pelliot tibétain 53D: v2]—[folios missing = Q.121: 284a.7–284b.1]—[IOL Tib J 134/4: v8].

Explicit (r28.5): dam pa myur du thob par bya'o

References: Q.121, IOL Tib J 96, IOL Tib J 97, IOL Tib J 98/1, IOL Tib J 99/2, IOL Tib J 100, IOL Tib J 101, IOL Tib J 102, IOL Tib J 134/4, IOL Tib J 307, Pelliot tibétain 53, Pelliot tibétain 54, Pelliot tibétain 98, Pelliot tibétain 604, Conze 1965.

4: Prayers

'Phags pa bzang po spyod pa'i smon lam gI rgyal po

[Ārya-bhadracaryā-praṇidhānarāja]

Incipit (v1.1): blta bar bgyI/ /de ltar ma lus thams cad phyogsu yang/

Before this item begins on the verso side of this concertina, a copy of the **Bodhicaryā-praṇidhāna* originally preceded it. For an entry on that item, see IOL Tib J 103.

The present item is an incomplete copy of the famous prayer. Additional folios from the same original manuscript can also be found at IOL Tib J 134/3 and Pelliot tibétain 53. The title folio appears on a folio that is now held in the Pelliot collection, after which the text should be read in the following order: [Pelliot tibétain 53D: v1]—[IOL Tib J 134/3: r6–7]—[folio missing = Q.716: 268b.4–7]—[IOL Tib J 134/3: r8–5v]—[folio missing = Q.121: 269a.8–269b.4]—[v1]—[Pelliot tibétain 53D: r4]—[folio missing = Q.716: 270a.3–5]—[1v–2v]—[Pelliot tibétain 53B: v1–2]—[folios missing = Q.716: 271a.5–271b.4].

Explicit (v4.5): des nI ngan song thams cad

References: Q.716, IOL Tib J 134/3, IOL Tib J 137, IOL Tib J 138, IOL Tib J 139, IOL Tib J 140/1, IOL Tib J 141/1, IOL Tib J 142, IOL Tib J 143, IOL Tib J 144, IOL Tib J 145/1, IOL Tib J 311/2, IOL Tib J 426/2, Pelliot tibétain 6, Pelliot tibétain 7, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 10, Pelliot tibétain 11, Pelliot tibétain 12, Pelliot tibétain 34, Pelliot tibétain 35, Pelliot tibétain 45, Pelliot tibétain 46, Pelliot tibétain 53, Pelliot tibétain 113, Pelliot tibétain 116, Pelliot tibétain 138, Pelliot tibétain 139, Pelliot tibétain 140, Pelliot tibétain 141, Pelliot tibétain 142, Pelliot tibétain 143, Pelliot tibétain 144, Pelliot tibétain 145, Pelliot tibétain 146, Pelliot tibétain 147, Pelliot tibétain 148, Pelliot tibétain 149.

5: Dhāraṇī

Snang brgyad gyi mdo

[Aṣṭa-darśana-nāma-sūtra]

Incipit (v1.1): blta bar bgyI/ /de ltar ma lus thams cad phyogs su yang/

A copy of the popular Chinese apocryphal sūtra. The text is complete at the beginning and incomplete at the end. The folios should be read in the following order: [v5]—[folios missing]—[6v–7r]—[folios missing]—[Pelliot tibétain 53D: v7]—[Pelliot tibétain 53C: v1–2]—[7v–8v]—[Pelliot tibétain 53A: v1–2]—[folios missing]—[Pelliot tibétain 53D: v9]—[folios missing]—[9r–10v]—[Pelliot tibétain 53D: v2–3]—[11r]—[folios missing]—[12v–13r]—[11v–12r]—[folios missing]—[Pelliot tibétain 53D: v8]—[13v–14r]—[folios missing]—[Pelliot tibétain 53D: r5]—[folios missing]. For a discussion of the content of this sūtra, see entry to IOL Tib J 463/1.

Explicit (v28.6): dbye ba myed pa'I gnam ste/. . .

References: Q.693, IOL Tib J 416/1, IOL Tib J 458, IOL Tib J 459, IOL Tib J 460/1, IOL Tib J 461, IOL Tib J 462/1, IOL Tib J 463/1, Pelliot tibétain 454/2, Pelliot tibétain 744/1.

JPD

IOL TIB J 112

BL location: Volume 17, folios 1–37
Stein site number: Ch.0066 (f.1 = Ch.0066; ff.2–3 = Ch.73.VI.11 [42]; ff.4–10 = Ch.73.VII.fr.13 (LVP gives no. as 'Ch.73.VII.frag.A.13'); ff.11–14 = Ch.XXXIII.004 ('XV' written on ff.13, 14); ff.15–18 = Ch.XXXIII.007; ff.19–21 = Ch.0068; ff.22–28 = Frag.76; ff.29–31 = Ch.XXXIII.0010 ('VI' written on f.30, 'XV' on f.31); f.32 = Ch.0069; f.33 = Ch.0070; ff.34–35 = Ch.XXXIII.006 ('IV' written on f.35); f.36 = Ch.XIX.007; f.37 = Ch.XXXIII.005)
Dimensions: 8 × 41 cm (Pothī)

1: Mahāyāna sūtra

'Phags pa shes rab kyi pha rol tu phyin pa stong phrag brgya pa las sdud pa'i tshigs su bcad pa'i le'u zhes bya ste brgyad cu rtsa bzhi pa

[Ārya-prajñāpāramitā-sañcaya-gāthā]

Incipit (1r.1): @/ /rtul tsam myi rnyed pa'/

This version of the *Sañcaya-gāthā* is incomplete at the beginning.

Explicit (25r.4): @/ /'phags pa shes rab kyi pha rol tu phyin pa stong phrag brgya pa las/ /sdud pa tshigs su bcad pa'i le 'u zhes bya ste//brgyad bcu rtsa bzhi pa//rdzogs so/

References: Q.735, IOL Tib J 110/1, IOL Tib J 111, IOL Tib J 113, IOL Tib J 114, IOL Tib J 115, IOL Tib J 116/1.

2: Mahāyoga tantra

['Phags pa 'jam dpal gyi mtshan yang dag par brjod pa]

[Ārya-mañjuśrī-nāma-saṃgīti]

[Mañjuśrījñānasattvasya-paramārtha-nāma-saṃgītī]

Incipit (26r.1): @/ /rgyas bcom ldan 'das/ /'gro ba'i bla ma ston pa po/

This copy of the *Mañjuśrī-nāma-saṃgīti* is incomplete at the beginning and end and many of the folios are damaged. Since the manuscript is incomplete it is impossible to know whether it originally contained the prose section which follows the main verse section in some versions of the text. The first folio begins at Q.2: 2a.3. The final folio ends at Q.2: 8b.1. Note that this copy of the *Mañjuśrī-nāma-saṃgīti* and Pelliot tibétain 99/2 both appear in a collection of texts beginning with a *Prajñāpāramitā*-related scripture. Judging by the marginal Tibetan numbers, the *Mañjuśrī-nāma-saṃgīti* in IOL Tib J 382 appears to have originally been part of a collection of texts as well. Collections such as these may have been intended for recitation. For a full discussion of the Dunhuang versions of the *Mañjuśrī-nāma-saṃgīti* see IOL Tib J 381.

Explicit (37v.5): /nges par 'byung ba kun ston pa/ /yan lag bc[u] . . .

References: Q.2, Tb.424, IOL Tib J 112/2, IOL Tib J 381, IOL Tib J 382, Pelliot tibétain 99/2, Davidson 1981.

SvS

IOL TIB J 134

BL location: Volume 68, folios 29–30
Stein site number: Ch.73.IV.14 [25]
Dimensions: 8 × 25 cm (Concertina)

1: Notes

Incipit (r1.1): /bog yas/ /khrom chen po'I 'dun tsa/

Incomplete notes containing references to a number of places, including Sha cu (Shazhou) and Kwa cu (Guazhou). A date is also mentioned: the middle summer month of the horse year. The folio is blank on its verso, so it is unclear where it came in the sequence of the wider concertina in which it is found. For a summary of the contents of this concertina, see entry to IOL Tib J 103/1.

Explicit (r1.5): ldem zhes mchi' ba /. . .

2: Prayers

Byang chub tu spyod pa'i smon lam

[Bodhicaryā-praṇidhāna]

Incipit (r2.1): . . . skyabs su mchi / /ngan song . . .

Four folios from a prayer that is the last text on a long concertina. Additional folios from this concertina are found at IOL Tib J 103 and Pelliot tibétain 53. For a more extensive discussion of the concertina as a whole, see entries to IOL Tib J 103. LVP mistakenly assumes that the present item is the same as the *Āryabhadracaryā-praṇidhānarāja* which immediately follows it in the original concertina. However, the present item is an incomplete copy of a different prayer. The folios should be read in the following order: [r2–3]—[perhaps one folio missing]—[Pelliot tibétain 53D: r8]—[r4–5]. Note that several lines from the prayer also appear in Śāntideva's *Bodhicāryāvatāra*.

Explicit (r5): /@/ /byang chub tu spyod pa'i smon lam rdzogs so/

References: Pelliot tibétain 53D

3: Prayers

'Phags pa bzang po spyod pa'i smon lam gI rgyal po

[Ārya-bhadracaryā-praṇidhānarāja]

Incipit (r6.1): {rdul} gcig steng na rdul snyed sangs rgyas rnams/

For a discussion of this item, see entry to IOL Tib J 103/4, where additional folios are found.

Explicit (r10.1): de dag bdag gis nams

References: Q.716, IOL Tib J 103/4, IOL Tib J 137, IOL Tib J 138, IOL Tib J 139, IOL Tib J 141/1, IOL Tib J 142, IOL Tib J 143, IOL Tib J 144, IOL Tib J 145/1, IOL Tib J 311/2, IOL Tib J 426/2, Pelliot tibétain 6, Pelliot tibétain 7, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 10, Pelliot tibétain 11, Pelliot tibétain 12, Pelliot tibétain 34, Pelliot tibétain 35, Pelliot tibétain 45, Pelliot tibétain 46, Pelliot tibétain 53, Pelliot tibétain 113, Pelliot tibétain 116, Pelliot tibétain 138, Pelliot tibétain 139, Pelliot tibétain 140, Pelliot tibétain 141, Pelliot tibétain 142, Pelliot tibétain 143, Pelliot tibétain 144, Pelliot tibétain 145, Pelliot tibétain 146, Pelliot tibétain 147, Pelliot tibétain 148, Pelliot tibétain 149.

4: Yoga tantra

'Phags pa shes rab kyi pha rol tu phyin pa'i tshul brgya lnga bcu pa

[Prajñāpāramitānaya-adhyardhaśatikā]

[Ārya-prajñāpāramitānayaśatapañcāśatikā]

Incipit (v1.1): 'gro pas/rang gI bsod nams skyed pas/

For a discussion of this item, see entry to IOL Tib J 103/3, where additional folios are found.

Explicit (v8.5): tshul brgya lnga bcu pa rdzogs so /

References: Q.121, IOL Tib J 96, IOL Tib J 97, IOL Tib J 98/1, IOL Tib J 99/2, IOL Tib J 100, IOL Tib J 101, IOL Tib J 102, IOL Tib J 103/3, IOL Tib J 307, Pelliot tibétain 53, Pelliot tibétain 54, Pelliot tibétain 98, Pelliot tibétain 604, Conze 1965.

JPD

IOL TIB J 140

BL location: Volume 64, folios 3–14
Stein site number: none
Dimensions: 6.2 × 21.5 cm (Concertina)

1: Prayers

'Phags pa bzang po spyod pa'i smon lam gI rgyal po

[Ārya-bhadracaryā-praṇidhānarāja]

Incipit (r1.1): @/ : /a rya b+had dra tsa rya pra ni d+ha na rA dza/

This concertina manuscript is part of a larger original which includes IOL Tib J 141 and Pelliot tibétain 142. The correct order is [IOL Tib J 140: recto]—[IOL Tib J 141: recto]—[Pelliot tibétain 142: recto]. The texts on the composite manuscript are (i) *Bhadracaryā-praṇidhānarāja* (which begins on the recto and continues on the verso), (ii) *Pūjāmegha-nāma-dhāraṇī* and (iii) *Amoghapāśahṛdaya-dhāraṇī*. The present manuscript contains the beginning of the *Bhadracaryā-praṇidhānarāja* prayer which continues on IOL Tib J 141/1 and Pelliot tibétain 142.

Explicit (r12.3): /cI ltar pad mo chus myI chags pa bzhin/ /

References: Q.716, IOL Tib J 103/4, IOL Tib J 134/3, IOL Tib J 137, IOL Tib J 138, IOL Tib J 139, IOL Tib J 141/1, IOL Tib J 142, IOL Tib J 143, IOL Tib J 144, IOL Tib J 145/1, IOL Tib J 311/2, IOL Tib J 426/2, Pelliot tibétain 6, Pelliot tibétain 7, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 10, Pelliot tibétain 11, Pelliot tibétain 12, Pelliot tibétain 34, Pelliot tibétain 35, Pelliot tibétain 45, Pelliot tibétain 46, Pelliot tibétain 53, Pelliot tibétain 113, Pelliot tibétain 116, Pelliot tibétain 138, Pelliot tibétain 139, Pelliot tibétain 140, Pelliot tibétain 141, Pelliot tibétain 142, Pelliot tibétain 143, Pelliot tibétain 144, Pelliot tibétain 145, Pelliot tibétain 146, Pelliot tibétain 147, Pelliot tibétain 148, Pelliot tibétain 149.

2: Dhāraṇī

Mchod pa'I sprin zhes bya ba'I gzungs

[Pūjāmegha-nāma-dhāraṇī]

Incipit (v1.2): @/ : /mchod pa'I sprin zhes bya ba'I gzungs/

This final line of the *Pūjāmegha dhāraṇī* spell. The rest of the text is found at IOL Tib J 141/2.

Explicit (v1.4): ma ha bo d+hi man to/

References: Q.285, IOL Tib J 141/2, IOL Tib J 366/2, IOL Tib J 369/2, Pelliot tibétain 23/2, Pelliot tibétain 24/2, Pelliot tibétain 27/2, Pelliot tibétain 78, Pelliot tibétain 427.

3: Dhāraṇī

['Phags pa don yod zhags pa'i snying po'i gzungs]

[Ārya-amoghapāśahṛdaya-dhāraṇī]

Incipit (v2.1): @/ : /dus gsum du gshegs shing bzhugs pa'I/

The spell from the *Amoghapāśahṛdaya-dhāraṇī*. It does not contain the preamble found both in the canonical version and in a different translation in Pelliot tibétain 49/4. It does correspond to the spell found in the canonical version, although as in Pelliot tibétain 49/4 the first half of the spell appears in Tibetan translation, rather than Sanskrit transliteration. See IOL Tib J 311/1 for a discussion of the other Dunhuang versions of the *dhāraṇī* sūtra and spell.

Explicit (v12.4): /pa rI pu ra ka/ /ma ha ka ru nI

References: Q.366, IOL Tib J 311/1, IOL Tib J 312/2, IOL Tib J 372/2, Pelliot tibétain 7/7, Pelliot tibétain 49/4, Pelliot tibétain 56/1, Pelliot tibétain 105/4, Pelliot tibétain 264, Meisezahl 1962.

SvS

IOL TIB J 141

BL location: Volume 64, folios 1–2
Stein site number: none
Dimensions: 5.7 × 21.6 cm (Concertina)

1: Prayers

['Phags pa bzang po spyod pa'i smon lam gi rgyal po]

[Ārya-bhadracaryā-praṇidhānarāja]

Incipit (r1.1): gnyi zla nam mkar thogs pa my[e]d pa ltar spy[o]d/

This fragment of a concertina follows from IOL Tib J 140: recto, while Pelliot tibétain 142: recto should be placed after this fragment. The present manuscript is a continuation of the *Bhadracaryā-praṇidhānarāja* prayer which begins on IOL Tib J 140/1. The part of the prayer contained on this manuscript corresponds to Q.716: 269a.5–8 of the canonical version.

Explicit (r2.4): /bdag la phan bar 'dod pa'I rogs po gag/ /

References: Q.716, IOL Tib J 103/4, IOL Tib J 134/3, IOL Tib J 137, IOL Tib J 138, IOL Tib J 139, IOL Tib J 140/1, IOL Tib J 142, IOL Tib J 143/1, IOL Tib J 144, IOL Tib J 145/1, IOL Tib J 311/2, IOL Tib J 426/2, Pelliot tibétain 6, Pelliot tibétain 7, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 10, Pelliot tibétain 11, Pelliot tibétain 12, Pelliot tibétain 34, Pelliot tibétain 35, Pelliot tibétain 45, Pelliot tibétain 46, Pelliot tibétain 53, Pelliot tibétain 113, Pelliot tibétain 116, Pelliot tibétain 138, Pelliot tibétain 139, Pelliot tibétain 140, Pelliot tibétain 141, Pelliot tibétain 142, Pelliot tibétain 143, Pelliot tibétain 144, Pelliot tibétain 145, Pelliot tibétain 146, Pelliot tibétain 147, Pelliot tibétain 148, Pelliot tibétain 149.

2: Dhāraṇī

Mchod pa'I sprin zhes bya ba'I gzungs

[Pūjāmegha-nāma-dhāraṇī]

Incipit (v1.2): @/ : /mchod pa'I sprin zhes bya ba'I gzungs/

The title and the beginning of the *Pūjāmegha dhāraṇī* spell. The final line is found at IOL Tib J 140/2.

Explicit (v1.4): ma ha bo d+hi man to/

References: Q.285, IOL Tib J 140/2, IOL Tib J 366/2, IOL Tib J 369/2, Pelliot tibétain 23/2, Pelliot tibétain 24/2, Pelliot tibétain 27/2, Pelliot tibétain 78, Pelliot tibétain 427.

SvS

IOL TIB J 143

BL location: Volume 13, folios 13–17
Stein site number: Ch.XXVII.D
Dimensions: 8.5 × 30 cm (Pothī)

1: Prayers

'Phags pa bzang po spyod pa'i smon lam gyi rgyal po

[Ārya-bhadracārya-praṇidhānarāja]

Incipit (1r.1): rgyal ba thams dcad yi kyi mngon gsum du / /

Incomplete copy of the popular prayer. Corresponds to the canonical version at Q.716: 268a.2–269a.6.

Explicit (4v.5): 'gro ba thams cad la ni phan par spyod //

References: Q.716, IOL Tib J 103/4, IOL Tib J 134/3, IOL Tib J 137, IOL Tib J 138, IOL Tib J 139, IOL Tib J 140/1, IOL Tib J 141/1, IOL Tib J 142, IOL Tib J 144, IOL Tib J 145/1, IOL Tib J 311/2, IOL Tib J 426/2, Pelliot tibétain 6, Pelliot tibétain 7, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 10, Pelliot tibétain 11, Pelliot tibétain 12, Pelliot tibétain 34, Pelliot tibétain 35, Pelliot tibétain 45, Pelliot tibétain 46, Pelliot tibétain 53, Pelliot tibétain 113, Pelliot tibétain 116, Pelliot tibétain 138, Pelliot tibétain 139, Pelliot tibétain 140, Pelliot tibétain 141, Pelliot tibétain 142, Pelliot tibétain 143, Pelliot tibétain 144, Pelliot tibétain 145, Pelliot tibétain 146, Pelliot tibétain 147, Pelliot tibétain 148, Pelliot tibétain 149.

2: Prayers

Incipit (5r.1): @// //nam mkha'i mthas 'jal 'jig rten rab 'byam na //

First folio of an unidentified prayer, not the *Ārya-bhadracārya-praṇidhānarāja*. For some reason this folio has been attached to the previous item, but it is on different paper and in a different hand.

Explicit (5v.5): mar mye mchog dang pdug pa dam pa dang //yid 'ong myi las

JPD

IOL TIB J 149

BL location: Volume 15, folios 32–44
Stein site number: Ch.2.a.j
Dimensions: 6.9 × 23.4 cm (Pothī)

1: Mahāyāna sūtra

'Phags pa 'jam dpal gnas pa zhes bya ba theg pa ched pa'i mdo

['Phags pa 'jam dpal gnas pa zhes bya ba theg pa chen pa'i mdo]

[Ārya-mañjuśrīvihāra-nāma-mahāyāna-sūtra]

Incipit (1r.1): @/:/'phags pa 'jam dpal bnas pa zhes bya ba theg pa ched po'I mdo/!/

Explicit (13v.1): bam po gcig ste rdzogs so/ /

References: Q.863.

2: Notes

Incipit (13v.2): @/:/phud bcad de gsol ba'I snying po/

On *mantra*s and their purposes.

Explicit (13v.5): smye gtor gyi snying po la/om a 'bri te hum phAd/ /

JPD

IOL TIB J 151

BL location: Volume 68, folios 52–53
Stein site number: Ch.73.XIV.11 (Site no. not found on item.)
Dimensions: 8.4 × 24.2 cm (Concertina)

Treatise

[Skye shi 'khor ba'i chos kyi yi ge le'u]

[Skye shi 'khor ba'i chos kyi yi ge le'u bstan pa]

[Skye shi'i lo rgyus]

Incipit (r1.1): yi dags grol mdzad pa/

On this text, called *The History of the Cycle of Life and Death*, see Imaeda 1981.

Explicit (v10.5): tshig bzang snyan pa du mas gsold/ /

References: IOL Tib J 345, IOL Tib J 1302(A), IOL Tib J 1302(B), Pelliot tibétain 218, Pelliot tibétain 219, Pelliot tibétain 220, Pelliot tibétain 366, Pelliot tibétain 367, Imaeda 1981.

SvS

IOL TIB J 156

BL location: Volume 36, folios 55–85
Stein site number: Ch.9.I.56
Dimensions: 12 × 47 cm (Pothi)

Dhāraṇī

Dkon mchog dbal zhes bya ba'I gzungs theg pa chen po'i mdo

[*'Phags pa 'dus pa chen po rin po che tog gi gzungs zhes bya ba theg pa chen po'i mdo*]

[Ārya-mahāsaṃnipātaratnaketu-nāma-mahāyāna-dhāraṇī-sūtra]

Incipit (1r.1): @/:/rgya gar skad du /rad na ge tu d+ha ra nI na ma ma ha ya na su tra/ /

An incomplete copy of the sūtra, with many non-sequential folios that are unfortunately unnumbered. This version differs significantly from the version found in the canon (Q.806). It also differs from the other Dunhuang versions.

The end of chapter two occurs on 27r.2. The end of chapter four occurs on 23v.6. The end of chapter seven occurs on 7. The text ends abruptly on 31v.3.

Explicit (31v.3): chu'i zla ba bzhin/skye dgu 'khor bzhugs pa

References: Q.806, IOL Tib J 157, IOL Tib J 158, IOL Tib J 159, IOL Tib J 160, Pelliot tibétain 431.

SvS

IOL TIB J 157

BL location: Volume 29, folios 36–50
Stein site number: Ch.85.IX.7
Dimensions: 9.5 × 44 cm (Pothī)

Dhāraṇī

Dkon mchog dbal

['Phags pa 'dus pa chen po rin po che tog gi gzungs zhes bya ba theg pa chen po'i mdo]

[Ārya-mahāsaṃnipātaratnaketu-nāma-mahāyāna-dhāraṇī-sūtra]

Incipit (1r.1): @/ /nI /ngo mtshard to /bcom ldan 'das shInd du ngo mtshard to /

An incomplete copy of the sūtra, with unnumbered folios. The beginning of the manuscript corresponds to the canonical version at Q.806: 291a.6. The following folios are mostly sequential, but the final folios of the manuscript seem to be out of sequence. There are no chapter titles in the manuscript, though folio 14r.1 begins with the line: *dkon mchog dpal bam po brgyad do*, indicating that this is the beginning of the eighth volume of the text. As in IOL Tib J 158: 44v.5 the eighth volume begins with the eleventh chapter, whereas in the canonical version it begins with the tenth chapter (Q.806: 281b.1).

Like IOL Tib J 158 this version of the sūtra differs from the canonical version mainly in matters of terminology. Therefore it may represent an earlier translation that was later revised. The colophon to the canonical version (Q.816: 300b.3) does state that later amendations into the new terminology (*skad gsar*) were made to the original translation by Śilendrabodhi and Ye shes sde.

Explicit (15v.7): /shes pa yang

References: Q.806, IOL Tib J 156, IOL Tib J 158, IOL Tib J 159, IOL Tib J 160, Pelliot tibétain 431.

SvS

IOL TIB J 158

BL location: Volume 59, folios 1–49
Stein site number: Ch.9.I.55
Dimensions: 18 × 66 cm (Pothī)

Dhāraṇī

'Phags pa 'dus pa chen po dkon mchog dbal gyi gzungs shes bya ba theg pa chen po'i mdo

['Phags pa 'dus pa chen po rin po che tog gi gzungs zhes bya ba theg pa chen po'i mdo]

[Ārya-mahāsaṃnipātaratnaketu-nāma-mahāyāna-dhāraṇī-sūtra]

Incipit (1r.1): @/ /rgya gar skad du/ /arya ma hA san nI pad tA rad na ke tu dha ra NI / na ma ma ha ya na su tra /

This manuscript is a substantial copy of the sūtra written on large pothī paper, only missing a few folios at the end of the text. Like IOL Tib J 157 this version of the sūtra differs from the canonical version only in matters of terminology.

The locations of the chapter divisions in this manuscript have been given in LVP.

Explicit (49v.11): nam ka ldIng dang myi 'am

References: Q.806, IOL Tib J 156, IOL Tib J 157, IOL Tib J 159, IOL Tib J 160, Pelliot tibétain 431.

SvS

IOL TIB J 159

BL location: Volume 35, folios 2–22
Stein site number: Ch.85.IV.1
Dimensions: 14.2 × 45 cm (Pothī)

Dhāraṇī

'Phags pa 'dus pa chen po rin po che tog gi gzungs shes bya ba theg pa chen po'i mdo

['Phags pa 'dus pa chen po rin po che tog gi gzungs zhes bya ba theg pa chen po'i mdo]

[Ārya-mahāsaṃnipātaratnaketu-nāma-mahāyāna-dhāraṇī-sūtra]

Incipit (1r.1): @/:/nges pa bgam par bya ba'I phyir/

An incomplete copy of the sūtra, with many non-sequential folios. Five of the missing folios, including the first folio, are found in the Pelliot collection (Pelliot tibétain 431). The Pelliot folios also contain the last extant folio (83), where the text ends (Pelliot tibétain 431: 83v.1) with several punctuation marks suggesting the end of the text, or at least one of the text sections. However, in the canonical version, this is not the end of the text or a section, merely the middle of chapter eight (Q.806: 274a.4).

The locations of the chapter and volume divisions in this manuscript have been given in LVP. The version of the text contained in this manuscript corresponds closely with the canonical one. In this it differs from the other Dunhuang versions, perhaps with the exception of the single folio IOL Tib J 160.

Explicit (21v.9): /sangs rgyas bcom ldan 'das gang su dag

References: Q.806, IOL Tib J 156, IOL Tib J 157, IOL Tib J 158, IOL Tib J 160, Pelliot tibétain 431.

SvS

IOL TIB J 160

BL location: Volume 20, folio 77
Stein site number: Ch.9.I.frg.73
Dimensions: 9.3 × 45.5 cm (Pothī)

Dhāraṇī

RIn po che'i tog gI gzungs

['Phags pa 'dus pa chen po rin po che tog gi gzungs zhes bya ba theg pa chen po'i mdo]

[Ārya-mahāsaṃnipātaratnaketu-nāma-mahāyāna-dhāraṇī-sūtra]

Incipit (1r.1): @/:/par 'dir 'gyurd 'chi 'phos seld pa bka' stsol cIg/

This is a single folio from the sūtra. The title above is taken from the reference to the *dhāraṇī* on 1v.3. The title translation *Rin po che tog* rather than *Dkon mchog dpal* suggests this may be the same version found in IOL Tib J 159.

Explicit (1v.5): /dgra thams cad la thul

References: Q.806, IOL Tib J 156, IOL Tib J 157, IOL Tib J 158, IOL Tib J 159, Pelliot tibétain 431.

SvS

IOL TIB J 214

BL location: Volume 5, folio 5
Stein site number: Ch.IX.fr.28
Dimensions: 8 × 28 cm (Pothī)

Dhāraṇī

'Phags pa byang chub sems dpa' spyan ras gzigs dbang phyug phyag stong spyan stong dang ldan pa thog pa myed pa myi mnga' ba'i thugs rje chen po 'i sems rgya cher yongs su rdzogs pa zhes bya ba'i gzungs bam po dang po

Incipit (1r.1): @// //'phags pa byang chub sems dpa' spyan ras gzigs dbang phyug phyag stong spyan stong dang ldan

This is the first folio of a *dhāraṇī* text devoted to Avalokiteśvara with a thousand eyes and a thousand arms. It is the same translation as that found in the *Bka' 'gyur* (Q.369). According to the colophon of the canonical edition, this is a translation from the Chinese by the translator Chos grub (Ch. Facheng). A different translation of the same text, incomplete at the end, is to be found in Pelliot tibétain 420. Another Avalokiteśvara text which may be related to these is Pelliot tibétain 421.

IOL Tib J 314 is written in the same hand and on folios of the same size. However, there does not appear to be a direct relationship with this manuscript.

Explicit (1v.5): byang chub sems dpa' sman mngon bar 'phags pa dang//

References: Pelliot tibétain 420.

SvS

IOL TIB J 249

BL location: Volume 54, folio 14
Stein site number: none (Recto: '14' stamped on paper used for conserving ms. Verso: '3' in red pencil on paper.)
Dimensions: 24 × 18 cm (Pothī)

Vajrayāna treatise

Incipit (1r.1): chos nyId gyi ye shes . . .

Fragment from a work on purifying one's sins through prayers to all the *tathāgata*s and wrathful *mantra*s and *mudrā*s. Reference is also made to the wrathful deities Rdo rje 'dzin pa and Lag na rdo rje. Chinese *Saddharmapuṇḍarīka-sūtra* on verso (see LVP: C22).

Explicit (1r.16): rnam grangs 'di . . .

JPD

IOL TIB J 276(A)

BL location: Volume 68, folio 78
Stein site number: Ch.76.IV.3
Dimensions: 6 × 7.5 cm (Concertina)

Dhāraṇī

Incipit (r1.1): . . . 'jug pa 'khor du chud pa ste/ de ltar

Unidentified *dhāraṇī*.

Explicit (v9.1): . . . yin/ nyon mongs pa myed par

SvS

IOL TIB J 276(B)

BL location: Volume 68, folio 78
Stein site number: Fragment.97
Dimensions: 4.3 × 7.8 cm (Pothī)

Dhāraṇī

Incipit (1r.1): ma yin tshul khrims su ma yin/

This rectangular fragment is probably originally from the same manuscript as IOL Tib J 276A.

Explicit (1v.1): ting nge 'dzin myed par ma yin/ shes

SvS

IOL TIB J 285

BL location: Volume 13, folio 2
Stein site number: Ch.73.VIII.fr.4
Dimensions: 9 × 28.5 cm (Pothī)

Mahāyāna sūtra

'Phrul gyi byig bshus phyi ma'i mye la bstan pa'i mdo

Incipit (1v.1): /gyis/ /. . . i . . . o . . . mong kun gyIs brjed/

This manuscript, a single panel from a concertina, belongs with IOL Tib J 379.1, IOL Tib J 379.2 and Pelliot tibétain 107. See IOL Tib J 379.1 for a discussion of the order of the original concertina.

This text begins on Pelliot tibétain 107: verso and continues on IOL Tib J 379.2: verso. The recto of the present manuscript (the verso is blank) contains a later section of the text. The text, which appears in several versions in the Pelliot collection, is a sermon on fundamental Buddhist concepts of karma and rebirth. It does not appear in the *Bka' 'gyur*.

Explicit (1v.6): /lha yul sgo mor che chungs mtshungs//

References: IOL Tib J 379.2, Pelliot tibétain 37, Pelliot tibétain 107, Pelliot tibétain 126, Pelliot tibétain 640, Pelliot tibétain 992, Pelliot tibétain 1284.

SvS

IOL TIB J 305

BL location: Volume 16, folio 1
Stein site number: none
Dimensions: 3 × 32 cm (Pothī)

Notes

Incipit (1r.1): lus dang ngag dang yid gyi dus gsum du /

Assorted notes. Folio and hand similar to IOL Tib J 527.

Explicit (1v.1): 'phags byams pa'i smon lam mo sangs rgyas kun la phyag

References: IOL Tib J 527.

JPD

IOL TIB J 306

BL location: Volume 68, folios 58–59
Stein site number: Ch.73.XV.16
Dimensions: 5 × 25.7 cm (Concertina)

Vajrayāna treatise

Incipit (r1.1): pa'i gdos pa' dang mtshan ma cis kyang myi gos pa' lags so//

A general discussion of the tantric system associated with the wrathful deity Dpal chen po. The deity has three heads and six arms, his consort is named Krodhīśvarī, and he is described trampling on the Hindu gods, Mahādeva and Umadeva. His *maṇḍala* is generated from the seed syllable, *hūṃ*, and seems to belong to the buddha family of Amitābha (Snang ba mtha' yas; see r13.1). An unfortunately unidentified root text (*lung*) is cited on how the deity

only seems on the outside to be wrathful. In addition, a text called *Mye'i lung* is quoted in the context of describing the fires surrounding the deity.

Explicit (v38.3): 'bras bu rdzogs pa' dang//za byed mo 'a'i mcoms dang//

SvS

IOL TIB J 307

BL location: Volume 8, folios 2–7
Stein site number: Ch.9.II.15
Dimensions: 6.1 × 25.2 cm (Pothī)

1: Dhāraṇī

'Phags pa ngan 'gro thams cad yongs su sbyong ba gtsug tor rnam par rgyal ba zhes bya ba'i gzungs

[Ārya-sarvadurgatipariśodhani-uṣṇiṣavijaya-nāma-dhāraṇī]

Incipit (1r.1): @/:/bya ste /tshe rabs gzhan na yang de bzhIn du skye bar 'gyur ro/

One folio from a collection of at least three canonical works. The rest of the collection is found at Pelliot tibétain 54. The present item is the first of the three. When added to the Pelliot manuscript, Pelliot tibétain 54A, we have a complete copy of the *dhāraṇī* that is largely identical with the canonical version (compare Q.198). The present folio fits into the Pelliot manuscript between folios 9 and 10 and corresponds to the canonical edition at Q.198: 229b.5–230a.2. The folio order in the Pelliot manuscript is otherwise correct.

Explicit (1v.1): yi dags dang /lha ma yIn gyI ris thams cad du mi skye bar . . .

References: Q.198, Pelliot tibétain 6, Pelliot tibétain 54A, Pelliot tibétain 368.

2: Dhāraṇī

'Phags pa sgo mtha' yas pas bsgrub pa zhes bya ba'i gzung

[Ārya-anantamukhanirhāra-nāma-dhāraṇī]

Incipit (2r.1): @/:/bsod nams brgya'I mtshan bzang su 'dod pa/

One of at least three items contained in a collection of canonical works. In a different hand from item 1 (IOL Tib J 307/1), but the same as Pelliot tibétain 54B. The latter is an incomplete copy of the popular *Yoga tantra*, the *Ārya-prajñāpāramitānayaśatapañcāśatikā* (*'Phags pa shes rab kyi pha rol tu phyin pa'i tshul brgya lnga bcu pa*; Q.121), of which numerous copies are found in the Dunhuang collections. The page order of this Pelliot manuscript is scrambled. Reconstructed, the work should be read in the following order: [Pelliot tibétain 54B: 1–5]—[1 folio missing]—[Pelliot tibétain 54B: 13]—[1 folio missing]—[Pelliot tibétain 54B: 20–21]—[Pelliot tibétain 54B: 16–19]—[2 folios missing]—[Pelliot tibétain 54B: 15]—[Pelliot tibétain 54B: 6–12]—[Pelliot tibétain 54B: 14]—[final folios missing]. For a discussion of this text, see entry to IOL Tib J 97.

That said, despite sharing the same handwriting, all the folios of the present item come from a different text in the same original collection, namely the *Anantamukhanirhāra*. The folios are scrambled, but when reordered they are continuous. Their proper order should be: [3]—[4]—[6]—[7]—[5]. Read in this order, they represent the final five folios of the *dhāraṇī*. The rest of the manuscript that would precede these five folios is missing. The beginning of the part represented here corresponds to the canonical version at Q.539: 251a.1. For a discussion of this *dhāraṇī*, a version of which was translated into Chinese as early as the third century, see Inagaki 1987.

Explicit (6v.4): bdud thams cad rnam par 'jIg par byed

References: Q.539.

JPD

IOL TIB J 311

BL location: Volume 25, folios 38–58
Stein site number: Ch.9.I.32
Dimensions: 6.6 × 47.5 cm (Pothī)

1: Dhāraṇī

'Phags pa don yod pa'i zhags pa'i snying po'i gzungs

[Ārya-amoghapāśahṛdaya-dhāraṇī]

Incipit (1r.1): @// ! //'phags pa don yod pa'i zhags pa'I snyIng po'i gzungs log shig tu phyungs te/

A complete copy of the *Amoghapāśahṛdaya-dhāraṇī*—not the sūtra, but the spell itself extracted from the wider *dhāraṇī* sūtra, as made explicit in the opening line which says the spell has been "extracted for recitation" (1r.1: *log shig tu phyungs*). The spell is translated where possible into Tibetan. In this way the present item resembles IOL Tib J 312/4 and IOL Tib J 372/2, which are also copies of the same *Amoghapāśahṛdaya-dhāraṇī* spell with as much translated as possible. In this regard, see also IOL Tib J 322 and IOL Tib J 348, which are translations of the *Uṣṇīṣavijaya-dhāraṇī* spell. Note that the Dunhuang version of the *Amoghapāśahṛdaya-dhāraṇī* sūtra also translates parts of the spell, but leaves several more passages untranslated in transliteration. The Dunhuang version of the sūtra (for a complete copy, see Pelliot tibétain 49/4) appears to be a different translation than the canonical edition (compare Q.366), though the two translations do seem to be based on similar Sanskrit originals. The principal differences between the two versions concern the spell proper; compare Q.366: 258b.1–260a.2 with either the present item or Pelliot tibétain 49/4: 86–117. Finally, note that the colophon to the Dunhuang version of the text seen in Pelliot tibétain 49/4 specifies that the work includes both the *dhāraṇī* text and the ritual manual (*cho ga*) associated with that *dhāraṇī*. Though not distinguished as such, the same ritual manual is also found in the canonical version (Q.366: 260a.3ff.). Perhaps the ritual manual initially travelled alongside the *dhāraṇī* and only later was subsumed into the *dhāraṇī* sūtra itself?

Explicit (5r.4): Om dza ya hung phad swA hA// ! // //rdzogs s+ho// ! // ! //

References: Q.366, IOL Tib J 140/3, IOL Tib J 312/4, IOL Tib J 372/2, Pelliot tibétain 7/7, Pelliot tibétain 49/4, Pelliot tibétain 56/1, Pelliot tibétain 105/4, Pelliot tibétain 264, Meisezahl 1962.

2: Prayers

'Phags pa bzang po spyod pa'i smon lam gyi rgyal po

[Ārya-bhadracārya-praṇidhānarāja]

Incipit (6r.1): @// ! //rgya gar skad du//a rya pad tra tsa rya pra nI da na ra tsA//

Complete copy of the popular prayer.

Explicit (16r.1): spyod pa'i smon lam rdzogs s+ho// ! // ! // ! // ! //

References: Q.716, IOL Tib J 103/4, IOL Tib J 134/3, IOL Tib J 137, IOL Tib J 138, IOL Tib J 139, IOL Tib J 140/1, IOL Tib J 141/1, IOL Tib J 142, IOL Tib J 143/1, IOL Tib J 144, IOL Tib J 145/1, IOL Tib J 366/4, Pelliot tibétain 6, Pelliot tibétain 7, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 10, Pelliot tibétain 11, Pelliot tibétain 12, Pelliot tibétain 34, Pelliot tibétain 35, Pelliot tibétain 45, Pelliot tibétain 46, Pelliot tibétain 53, Pelliot tibétain 113, Pelliot tibétain 116, Pelliot tibétain 138, Pelliot tibétain 139, Pelliot tibétain 140, Pelliot tibétain 141, Pelliot tibétain 142, Pelliot tibétain 143, Pelliot tibétain 144, Pelliot tibétain 145, Pelliot tibétain 146, Pelliot tibétain 147, Pelliot tibétain 148, Pelliot tibétain 149.

3: Prayers

Byang chub sems dpa' spyan ras gzigs dbang phyug yid bzhin 'khor lo la bstod pa

Incipit (17r.1): @// ! //byang chub sems dpa' spyan ras gzIgs dbang phyug yId bzhIn 'khor lo la bstod pa//

Complete copy of a text that appears in several other manuscripts. See IOL Tib J 76/4 for a discussion.

Explicit (19.3): // ! // ! // ! // ! // ! // ! //

References: IOL Tib J 76/4, IOL Tib J 369/3, IOL Tib J 414/2, Or.8210/S.95/V10, Pelliot tibétain 7/4.

4: Mahāyāna sūtra

'Du shes bcu bstan pa'i mdo

[Daśa-saṃjñā-nirdeśa-sūtra]

Incipit (20.1): @// ! //rgya gar skad du /da sha sang ngId nyA nI ra de sha su tra//

On the occasion of his *parinirvāṇa*, the Buddha gives a brief teaching on the ten consciousnesses that manifest during the dying process. The colophon may be in two hands. The first part explains that the present collection of texts is the daily practice (*yi dam*) of one Kwag dar ma. The second part says it is the pledge of 'Ang btsun shes rab dpal.

Colophon (21r.4): kwag dar ma'i yi dam//lags s+ho//!!!// //'ang btsun shes rab dpal gyI g.yar dam lags so// ! //

References: IOL Tib J 89/1, Pelliot tibétain 45/12.

5: Notes

Incipit (21v.1): @//dus khrims gsum srungs ba la/

Brief notes on doing daily practices and the benefits that will result. Same hand as first part of colophon to last item.

Explicit (21v.5): skal pa rgya' stong kyi sdig pa thams cad dun 'byang bar 'gyur ro//rdzogs so

JPD

IOL TIB J 312

BL location: Volume 29, folios 99–102
Stein site number: Ch.XXVII.N (f.99 = Ch.XXVII.N; f.100 = Ch.0011; V.101–102 = Ch.XXVII.i)
Dimensions: 9.7 × 43 cm (Pothī)

1: Notes

Incipit (1r.1): @//he hon he hon/ge ge la ni khi la ni nya/

First item in a book of spells to be recited for various purposes. The present item, which seems to be incomplete at the beginning,

includes at least eight *mantra*s for stopping bleeding, curing illnesses, tumors and so on. The seventh *mantra*, for illnesses of the teeth, jaws and throat, is followed by a brief ritual manual (1v.1–3).

Explicit (1v.6): sngags 'di rnams kyi las rdzogs so//

2: Notes

Incipit (2r.1): @//://sangs rgyas dang byang cub sems pa thams cad la phyag 'tshal lo/

A brief *mantra* for illnesses of the eyes, to be recited three times a day with mindfulness. Note that LVP counts this as part of item 1.

Explicit (2r.3): nyin re zhing dus gsum du dran bar gyis shig //://

3: Dhāraṇī

Incipit (2r.3): @//://dkon cog gsum la phyag 'tshal lo//

Unidentified *dhāraṇī* that protects from weapons, fire, water and so on. Having written out the spell, wherever one places it will be free of infectious disease. Note that LVP counts this as part of item 1. Note too that the folio is numbered on the verso.

Explicit (2v.2): bya ba'I ting nge 'dzin thob par 'gyur ro // // // //rdzogs so //

4: Dhāraṇī

'Phags pa don yod pa'i zhags pa zhes bya ba'i snying po'i gzungs

[Ārya-amoghapāśahṛdaya-dhāraṇī]

Incipit (2v.1): @//'phags pa don yod pa'i zhags pa zhes bya ba'i snying po'i gzungs//

A complete copy the the *Amoghapāśahṛdaya-dhāraṇī*, spell only. Sections of the *dhāraṇī* are translated into Tibetan. For a more extensive discussion, see entry to IOL Tib J 311/1.

Explicit (4r.4): @//'phags pa don yod pa'i zhags pa'i snying po zhes bya ba'i gzungs rdzogs s+ho//

References: Q.366, IOL Tib J 140/3, IOL Tib J 311/1, IOL Tib J 372/2, Pelliot tibétain 7/7, Pelliot tibétain 49/4, Pelliot tibétain 56/1, Pelliot tibétain 105/4, Pelliot tibétain 264, Meisezahl 1962.

5: Dhāraṇī

Dkon mchog gsum dang a rgya pa lo rjes su dran ba'i gzungs

[Ratna-trayāryāvalokiteśvarānusmṛti-dhāraṇī]

Incipit (4r.4): //@/:/sangs rgyas la phyag 'tshal lo//chos la phyag 'tshalo //

A *dhāraṇī* that grants memory of 8,000 past lives and rebirth in the heavens.

Explicit (4r.8): rjesu dran ba'i gzungs /rdzogso //!!

6: Dhāraṇī

De bzhin gshegs pa spyi'i snying po rjes su dran ba

[Sāmānya-tathāgata-hṛdayānusmṛti]

Incipit (4r.8): //@//phyogs bcu 'i de bzhin gshegs pa dgra bcom ba

As LVP notes under his item 4 of this manuscript, this shares the same title with Q.154b. However further comparison reveals a different spell. The present spell is said to purify all karmic obscurations.

Explicit (4v.2): de bzhin gshegs pa spyi'i snying po rjesu dran ba/rdzogs so//!

7: Dhāraṇī

De gzhin gshegs pa rin cen gtsug phud mtshan rjes su dran ba

[Ratnaśikhi-tathāgata-nāmānusmṛti]

Incipit (4v.2): //@//na mo rad na shi khe ne/

Like item 6, shares a title with Q.155, but a different spell. Remembering this *mantra* at the time of death is said to grant rebirth in the heavens.

Explicit (4v.4): gshegs pa rin cen gtsug phud mtshan rjes su dran ba'i rdzogs s+ho//://

8: Dhāraṇī

'Phags pa nad thams cad rab tu zhi bar byed pa'i gzungs

[Ārya-sarvarogapraśamani-nāma-dhāraṇī]

Incipit (4v.4): @// //dkon cog gsum la phyag 'tshal lo/

Again, while this text shares its title with Q.207, it has different content. A spell with the same name is also found in Pelliot tibétain 50/9, which differs from both the present text and Q.207.

Explicit (4v.7): //'phags pa nad thams cad rab du zhi bar byed pa'i gzungs/ /rdzog (l.8) s s+ho// // // //

SvS

IOL TIB J 313

BL location: Volume 4, folio 25
Stein site number: Ch.83.Misc.A.3
Dimensions: 7 × 49 cm (Pothī)

1: Prayers

Incipit (1r.1): @/:/cI phyir ma 'ongs rgyu nI skyed myI byed:/

This manuscript is a folio from a collection of prayers. This first text is the last two lines of an unidentified prayer.

Explicit (1r.2): byang chub lam gyI rgyu rkyen chad par 'gyur

2: Prayers

Dgon par 'gro bar mos pa la bstod pa

Incipit (1r.3): @/:/dgon par 'gro bar mos pa la bstod pa:/

Another prayer, this one for protection from the sufferings of *saṃsāra*.

Explicit (1v.1): bla myed byang chub myI ldo bsgrub par bgyi: / / / /

3: Prayers

Dgon par gnas par mos pa la bstod pa

Incipit (1v.3): @/:/dgon par gnas par mos pa la bstod pa:/

Prayer to live in a peaceful and beautiful Buddhist land.

Explicit (1v.5): 'du 'dzI dag la chags pa ci ru dgos:/ / / /

SvS

IOL TIB J 314

BL location: Volume 5, folio 9
Stein site number: Ch.IX.fr.41 (LVP gives site no. as 'Ch.9.1.frag.41')
Dimensions: 8 × 28 cm (Pothī)

Prayer

'Phags pa spyan ras gzigs dbang phyug la bstod pa'

Incipit (1r.1): // //'phags pa spyan ras gzigs dbang phyug la bstod pa'

This short prayer (*stotra*) to Avalokiteśvara does not contain any elements which would indicate a classification as *Vajrayāna*. Nevertheless, it is written in the same hand, on the same size paper, as the Avalokiteśvara *dhāraṇī* text in IOL Tib J 214. This prayer is not similar to any of the Avalokiteśvara *stotra* texts in the *Bstan 'gyur*.

Explicit (1v.2): /de bas bsnyen cing phyag 'tshal bstod// // //

SvS

IOL TIB J 315

IOL Tib J 315.1
BL location: Volume 68, folios 14–18
Stein site number: Ch.73.IV.7
Dimensions: 10 × 27 cm (Concertina)

IOL Tib J 315.2
BL location: Volume 68, folios 110–114
Stein site number: Ch.CXLVII.12 (According to LVP this item also includes site no. Ch.CXLVII.29)
Dimensions: 10 × 27 cm (Concertina)

1: Dhāraṇī

'Phags pa spyan ras gzigs gyi dbang phyug gi mtshan brgya rtsa brgyad

[Ārya-avalokiteśvarasya-nāma-aṣṭaśataka]

Rgyal ba rin po che za ma tog

Incipit (r1.1): @/ /rgya gar skad du// //a rgya pA lo kyI te shwa ra sya na ma a sha sha na ka na// /

This concertina is written in two different hands on the recto and verso respectively and is missing several folios. Folios r1, r2 and r3 are each separated by lacunae of several folios. Two further lacunae are found between r6 and r7, and between r11 and r12. The manuscript is also incomplete at the end.

The *Ārya-avalokiteśvara-nāma-aṣṭaśataka* is one of the most popular tantric texts in the Tibetan Dunhuang collections. For a discussion of the text see IOL Tib J 351/3. The text in this manuscript is very similar to the canonical edition. While the beginning and end are present, most of the text is missing, there being significant lacunae between the first, second and third folio sides.

Explicit (r4.5): /rgyal ba thams shad gyi rin po che za ma tog (r5.1) cis bya ba rdzogs so//

References: Q.381, IOL Tib J 316/2, IOL Tib J 351, IOL Tib J 377/2, IOL Tib J 379.1/3, IOL Tib J 385/3, Pelliot tibétain 7/5, Pelliot tibétain 32, Pelliot tibétain 107, Pelliot tibétain 109, Pelliot tibétain 110, Pelliot tibétain 111.

2: Dhāraṇī

'Phags pa gtsug tor gdugs dkar po'i gzungs

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (r5.1): // @ //bod skad du 'phags pa gtsug tor gdugs (l.2) dkar po'i gzungs/

While this text is similar in many respects to Q.204, there also are many divergences, especially in the omission of a number of passages found in the canonical version. For some general notes on the differences, see catalogue entry to IOL Tib J 323/1. The text is interrupted by two lacunae and is incompete at the end.

Explicit (r12.4): tshad myed grangs myed sangs rgyas gtyI/ /bso . . .

References: Q.204, IOL Tib J 316/3, IOL Tib J 323/1, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 20/2, Pelliot tibétain 383.

3: Prayer

Ltung bshags

Incipit (v1.1): sangs rgyas thams cad gsol ba 'debs so/

This is the last lines of a *Mahāyāna* prayer of confession. The same text is found in many other Dunhuang manuscripts, usually with the full title *Byang chub ltung bzhags*.

Explicit (v1.4): //ltung bshags rdzogs so//

References: IOL Tib J 316/2, Or.8210/S.95/V5, Pelliot tibétain 27/3, Pelliot tibétain 32/1, Pelliot tibétain 213, Pelliot tibétain 214, Pelliot tibétain 215.

4: Prayer

Pam kong brgya rtsa brgyad

[*Dpang skong phyag brgya pa*]

Incipit (v1.4): //da ni pam kong brgya rtsa (l.5) brgyad zhIs bgyI 'o/

This is one of several Dunhuang versions of the prayer that appears in the *bka' 'gyur* under the title *Dpang skong phyag brgya pa* (Q.933).

The prayer is notable for the fact that it is often included in the list of Buddhist objects that is said to have fallen from the sky onto the roof of the palace of the early (and probably legendary) Tibetan king Lha tho tho ri. In one of the earliest versions of this story, Bsod nams rtse mo's *Chos la 'jug pa'i sgo zhes bya ba'i bstan bcos*, the name of the prayer appears as *Pang kong phyag rgya pa* (SKB II: 532a.6), which is closer to the Dunhuang versions of the title. This suggests that the later versions of the name reflect an attempt to Tibetanize the first part of the title, which was probably originally a transcription from another language, most likely Chinese. The alteration of the second part of the title from *brgya rtsa brgyad pa* to *phyag (b)rgya pa* is probably a corruption, since *brgya rtsa brgyad pa* ('a hundred and eight') makes perfect sense in that the prayer contains a hundred and eight homages. The name was already undergoing changes at the time of these Dunhuang documents: it appears as *Pām kong brgya pa* in Pelliot tibétain 184 and simply as *Pang kong* in Pelliot tibétain 98.

The prayer begins with the hundred and eight homages, directed toward a variety of buddhas, dharma texts and objects, and the sangha of bodhisattvas and arhats. This is followed by prayers of offering, confession, and aspiration. An extra line of homage appears at the beginning of the canonical version that is not in any of the Dunhuang versions. Otherwise there are only minor differences between the various versions of the prayer found in the Dunhuang manuscript and the *bka' 'gyur*, but they are relatively minor and all the versions appear to derive from the same translation. The present fragmentary version ends at Q.933: 4a.3.

Explicit (v7.5): /byang cub sems pA sa'I snying po la

References: Q.933, IOL Tib J 316/5, Pelliot tibétain 98, Pelliot tibétain 184.

5: Prayer

Incipit (v8.1): rang 'o/ /dkon mchog gsum la mchod pA/

Fragment of a prayer concerned with offerings (*mchod*).

Explicit (v11.5): rang dbang dang mthu yod pa'i tshe dang na can dang gong non bgyis pas phyir

SvS

IOL TIB J 316

BL location: Volume 68, folios 31–40
Stein site number: Ch.73.VIII.8 (Also Ch.73.IV.15; Inventory also lists 'Fr.12' as a site no.)
Dimensions: 7.4 × 26.2 cm (Concertina)

1: Prayers

[Lha klu chen po rnams spyan drang ba]

[Rgyud gsum pa]

Incipit (v1.1): . . . rgyal chen lha dang klu/

The LVP catalogue applied two shelfmarks to this manuscript: 316 and 525. The entry in LVP 525 applies to most, but not all, of the recto (r7–58), while LVP 316 applies to the rest of the manuscript. Today these two parts are found together under the single British Library shelfmark IOL Tib J 316.

This prayer (incomplete at the beginning) invites the mundane protectors of the teachings, beginning with Brahma and continuing with many other non-Buddhist deities. The prayer often appears at the beginning of a collection of prayers, as is the case here. An additional four line verse of exhortation to listen to the recitations that follow is appended in this version. A detailed commentary on the prayer is found at IOL Tib J 711.

Explicit (v4.1): bar bzhed pa 'dir gshegs shig//

References: IOL Tib J 366/1, IOL Tib J 406/2, IOL Tib J 466/4, Pelliot tibétain 22, Pelliot tibétain 23, Pelliot tibétain 24, Pelliot tibétain 25, Pelliot tibétain 26, Pelliot tibétain 27, Pelliot tibétain 28, Pelliot tibétain 29, Pelliot tibétain 208, Pelliot tibétain 209, Pelliot tibétain 210, Pelliot tibétain 211.

2: Dhāraṇī

'Phags pa spyan ras gzigs gyi dbang phyug gI mtshan brgya rtsa brgyad pa'

Ārya-avalokiteśvarasya-nāma-aṣṭaśataka

Incipit (r4.2): @/ /rgya gar skad du/ a rya pa lO gi te shwa ra sya na ma a shTa sha ta ka na/

Complete copy. See IOL Tib J 351/3 for a full description of this text.

Explicit (v17.3): /rgyal ba thams cad kyi rIng brel rIn po che'i za ma tog (v18) ces bya ba 'phags pa spyan ra gzIgs dbang phyug gi mtshan brgya rtsa brgyad pa rdzogs so/ / //

References: Q.381, IOL Tib J 315.1/1, IOL Tib J 351, IOL Tib J 377/2, IOL Tib J 379.1/3, IOL Tib J 385/3, Pelliot tibétain 7/5, Pelliot tibétain 32, Pelliot tibétain 107, Pelliot tibétain 109, Pelliot tibétain 110, Pelliot tibétain 111.

3: Dhāraṇī

Gtsug tor gdugs dkar po zhes bya ba'I gzugs

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (v18.2): @/ /bod skad du gtsug tor gdugs dkar po zhes bya ba'i gzugs/

Complete copy of the *dhāraṇī*. For some brief notes, see IOL Tib J 323/1.

Explicit (v55.2): 'phags pa de bzhIn gshegs pa'I gtsug tor gdugs dkar po'I gzungs rdzogs sO// //

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 323/1, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

4: Prayers

Ltung ba bshags pa

Incipit (v55.3): @/ /ltung ba bshags pa//

A confession prayer. With minor differences, it is the same as the prayer found in several other Dunhuang manuscripts.

Explicit (r6.3): //@/ /ltung bshags pa rdzogs so/

References: IOL Tib J 315.1/3, IOL Tib J 316/4, Or.8212/S.95/5, Pelliot tibétain 27/3, Pelliot tibétain 32/1, Pelliot tibétain 213, Pelliot tibétain 214, Pelliot tibétain 215.

5: Prayers

[Pam kong brgya rtsa brgyad]

[Dpang skong phyag brgya pa]

Incipit (r7.1): @/ /phyogs bcu'I sangs rgyas thams cad la phyag 'tshal lo/

This is one of several Dunhuang versions of the prayer that appears in the *bka' 'gyur* as the *Dpang skong phyag brgya pa* (Q.933). The prayer is notable for the fact that it is often included in the list of Buddhist objects that is said to have fallen from the sky onto the roof of the palace of the early Tibetan king Lha tho tho ri. For a full discussion see IOL Tib J 315/4. The present version is incomplete at the end, ending at Q.933: 5a.7.

Explicit (r42.3): //byang chub mchog gI sems de gzhar

References: Q.933, IOL Tib J 315/4, Pelliot tibétain 98, Pelliot tibétain 184.

6: Prayers

'Khor ba'i tshul bstan pa

Incipit (r43.1): skyes bu lo brgya thub pa yang//

This prayer is also found in Pelliot tibétain 54. The beginning of the prayer is missing due to a lacuna between r42 and r43.

Explicit (r55.1): //khor ba'I tshul bstan pa// //rdzogs sO// // // //

References: Pelliot tibétain 24.

7: Prayers

'Phags pa 'jam dpal la bsngags pa brtsams pa

Incipit (r55.2): '@/ /'phags pa 'jam dpal la bsngags pa brtsams pa//

A few verses of praise to Mañjuśrī.

Explicit (r57.2): //gang zag dma' ba mtha' daag la ma dar par mdzad//

References: IOL Tib J 369/4.

8: Dhāraṇī

'Phags pa 'jam dpal gzhon nur gyur pas zhal nas gsungs pa'i gzungs

Incipit (r57.3): @/ /'phags pa 'jam dpal gzhon nur gyur pas zhal nas gsungs pa'i gzungs//

This text bears some relationship to the similarly titled canonical text (Q.166). A fragmentary text with a similar title is found in Pelliot tibétain 754, but it is not possible to determine whether it is related to this one.

Explicit (r58.3): //gang zad dma' ba mtha' dag lam dar par mdzad/

References: Q.166.

SvS

IOL TIB J 317

BL location: Volume 33, folio 5
Stein site number: Ch.XXVII.O
Dimensions: 9.2 × 44.5 cm (Pothī)

1: Dhāraṇī

'Phags pa dkyil 'khor brgyad pa zhe bya ba theg pa chen po'i mdo

[Ārya-aṣṭamaṇḍalaka-nāma-mahāyāna-sūtra]

Incipit (1r.1): @/ /Om ku ru ban ra ha swa hra/

This folio contains the last lines of the sūtra, giving the *hṛdāya mantra*s of a number of bodhisattvas. The folio contains the mar-

ginal letter *kha*, so there was probably one additional folio (*ka*), now lost. The text is similar to the canonical version.

Explicit (1r.5): /'phags pa dkyIl 'khor brgyad pa zhes bya ba theg pa chen po'I mdo rdzogs so/

References: Q.158, Pelliot tibétain 81, Pelliot tibétain 104.

2: NOTES

Pa rna sha ba ri'i snying po

[Parṇaśavarī-hṛdaya]

Incipit (1r.5): /@/ /dkon mchog gsum la phyag 'tshal lo/

A few lines following the end of item 1 containing a *hṛdāya* of the deity Parṇaśavarī.

Explicit (1v.3): OM hUM phat swA hA/

References: IOL Tib J 373/1.

SvS

IOL TIB J 318

BL location: Volume 28, folios 3–5
Stein site number: Ch.73.III.15 [31]
Dimensions: 9 × 33 cm (Pothī)

RITUAL MANUAL

Incipit (1r.1): /@/pad ma 'kha brgya rtsa brgyad pa la lha bkod pa'I brjed byang /

This item is divided into two sections. The first section is a mnemonic aide for how to arrange the deities on a 108-petalled *maṇḍala*. The second section (beginning on 1v.5) is a mnemonic aide for the *mantra*s and the *mudrā*s of those same deities. According to Kapstein, the *maṇḍala* in question derives from a *Yoga tantra* source, probably the *Sarvadurgatipariśodhana-tantra* (see Kapstein 2001). He also suggests that it may be related to the *Na rag dong sprugs* cycle of the later *Bka' ma* teachings, attested as an icon in the temples of the Zur clan. Also related to this cycle is IOL Tib J

584. Another lotus *maṇḍala* is found in the text contained in Pelliot tibétain 353 and IOL Tib J 507.

Explicit (3v.4): ba'// : // : // rdzogs s+haum// : //

JPD

IOL TIB J 319

BL location: Volume 73, folio 22
Stein site number: Ch.73.I.3
Dimensions: 8.5 × 14.2 cm (Scroll)

Dhāraṇī

Incipit (R1.1): . . . zhes bya'o/ (l.2) de nas de bzhin gshegs pa 'od srung steng gi nam ka la bzhugs te

This fragment of a small scroll contains an unidentified text. It is framed as a dialogue between the buddha Kāśyapa ('Od srung) and Akāśagarbha (Nam mkha'i snying po). In one passage Kāśyapa states that these secret *mantra*s are for benefit all sentient beings, the pacification of all illnesses and the repelling of all evil forces (R1.3: *sems can thams cad la phan pa'i dang /nad thams cad rab tu zhi bar bya ba (l.4) dang //'byung po thams cad bzlog pa'i phyir //gsang sngags gzhi 'di dag*). A brief *mantra* appears in the middle of the fragment.

Explicit (R1.11): /nam mkha'i snying po /khyod gyis

SvS

IOL TIB J 320

BL location: Volume 33, folios 6–11
Stein site number: Ch.9.I.12.a [45]
Dimensions: 8.8 × 45.5 cm (Pothī)

Prayer

Incipit (1r.1): @// : //dang por mchod pa'i yon tan gzhung las 'byung ba' /

A prayer of invitation and offering. It begins with the necessary preliminaries for the patron (*yon bdag*) of the offering. Indra, Brahma and Śiva are invoked as worldy protectors. It is worth noting that the pre-Buddhist Tibetan concept of the *bla ri* (1v.2) appears here. The prayer proceeds to an invitation to the buddhas of the ten directions, which include the five main buddhas of the *Vajradhātu maṇḍala*. Then sixteen bodhisattvas are invited. Following the invitations, the prayer for the actual offerings is given. Here the making of butter lamps (*mar mye*) is associated with receiving prophecies. The sixth and final page of the manuscript, which is without a page number, contains the first part of the prayer again, written in a haphazard way.

Explicit (6v.6): dga' dang gus dang dad pa mchog ni nyer bzhag te //byang chub sems dpa' kun tu 'od la phyag tshal lo //

SvS

IOL TIB J 321

BL location: Volume 23, folios 13–95
Stein site number: Ch.73.III.8 [31]
Dimensions: 8 × 31 cm (Pothī)

Mahāyoga commentary

Author: Padmasambhava

'Phags pa thabs kyi zhags pa zhes bya ba / /pad ma 'phreng gi don bsdus pa'i 'grel pA /

Incipit (1r.1): @/ /'phags pa thabs kyi zhags pa zhes bya ba / / pad ma 'phreng gi don bsdus pa'i 'grel pA /

This is a commentary to the *Mahāyoga* tantra, the *'Phags pa thabs kyi zhags pa pad mo'i phreng ba* (Q.458). Another version of this commentary is found in the Peking edition of the *Bstan 'gyur* (Q.4717), where it is attributed to Vimalamitra. However, a number of references in the interlinear notes (found only in this manuscript version) indicate that the author was in fact Padmasambhava. One note (at 83v.6) reads "This was taught by Padmasambhava without any fabrications of his own" (*pad ma sam ba b+has rang gzod*

byas pa ma yin bar ston). Furthermore, a verse at the end of the next page (84r.5–6) praises Pad ma rgyal po, and the note under this line states that this verse of praise was written by the teacher Shan ting rga ba (Śāntigarbha) after he examined this text and found it to be flawless. On these passages and the identity of Śāntigarbha, see Eastman 1983 and Dalton 2004b.

The text is close to the canonical version, but differs in the arrangement of certain chapters. See Sakai 1964 for a comparative study of the two versions. See also LVP for a list of the chapter titles in the manuscript.

Explicit (84v.1): @/ /'phags pa thabs kyis zhags pa pad ma 'phreng las rtog pa'I rgyal po 'i don bsdus pa'i 'grel pa / (l.2) rdzogs s+ho // : // (l.3) kam cu pa o'u ko gis bris //

References: Q.4717.

SvS

IOL TIB J 322

BL location: Volume 18, folio 9
Stein site number: Ch.73.VII.fr.1 (LVP gives site no. as 'Ch.73.VII,frag.A.1')
Dimensions: 10.5 × 48 cm (Pothī)

Dhāraṇī

[Gtsug tor rnam par rgyal ba'i gzungs]

[Uṣṇīṣavijaya-dhāraṇī]

Incipit (1r.1): @//dkon mchog gsum la phyag 'tshal lo/ /bcom ldan 'das la phyag 'tshal lo/

A Tibetan translation of the *Uṣṇīṣavijaya-dhāraṇī* spell (not the entire sūtra). For a similar Tibetan translation of the same *dhāraṇī* spell, see IOL Tib J 348/3. Transliterations of the Sanskrit (spell only) appear in IOL Tib J 466/2, IOL Tib J 547, IOL Tib J 1134, IOL Tib J 1498, Pelliot tibétain 72 and Pelliot tibétain 73. For the spell as it appears in the canonical sūtras, compare Q.197: 222a.7–222b.7 and Q.198: 228a.6–228b.6. And for Dunhuang

copies of the sūtra, see Pelliot tibétain 6, Pelliot tibétain 54 and Pelliot tibétain 368.

Explicit (1v.4): // gtsug tor rnam par rgyal bi gzungs bod skad du bsgyur ba / rdzogs so //

References: Q.197, Q.198, IOL Tib J 348/3, IOL Tib J 466/2, IOL Tib J 547, IOL Tib J 1134, IOL Tib J 1498, Pelliot tibétain 6, Pelliot tibétain 54, Pelliot tibétain 72, Pelliot tibétain 73, Pelliot tibétain 368.

JPD

IOL TIB J 323

BL location: Volume 12, folios 74–92
Stein site number: Ch.XXVII.E.a (V.74–91 = Ch.XXVII.E.a; f.92 = Ch.XXVII.E.b)
Dimensions: 8.5 × 30 cm (Pothī)

1: Dhāraṇī

Gtsug tor gdugs dkar po zhes bya ba'i gzungs

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (1r.1): @ //:/:// bod skad du / /gtsug tor gdugs dkar po zhes bya ba'i gzungs //

Complete copy of the *dhāraṇī*. The final folio of the present manuscript, found at the end of the second item (19; IOL folio no. 92), should go between folios 5 and 6 (IOL nos. 78 and 79), where it fills a lacuna (compare Q.204: 258b.2–7). The Tibetan page numbers do not reflect this lacuna however, proceding directly from 36 to 37. Like the other Dunhuang copies of this text, the present manuscript generally follows the order of the canonical version (Q.204), but it is a different translation of an earlier version. The major differences are three passages that appear in the canonical version but not in the Dunhuang versions. These are found at Q.204: 259a.1–6 (missing from 6r.4), Q.204: 260a.2–5

(missing from 8r.3) and Q.204: 260b.1–4 (missing from and expanding upon 9r.1–3). The new material seems to reflect an increased interest in the ritual dagger (Skt. *kīla*; Tib. *phur bu*) and demonology. Overall, the text consists of a series of *dhāraṇī*, each preceded by a list of the relevent uses, including types of demons, natural disasters, illnesses, childbirth and so on.

Explicit (11v.1): @ ~~gtsu~~/gtsug tor gdugs dkar po // zhes bya'i // gzungs // rdzogs / s+ho// // (l.2) dge'o / dge'o bzod par gsol lo // // // // // // //

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

2: Dhāraṇī

Incipit (12r.1): @// //spyan ras gzigs dbang thugs rje che la phyag 'tshal lo /

Possibly an unidentified *dhāraṇī sūtra*. A series of prayers interspersed with homages to Avalokiteśvara, followed by a long *dhāraṇī*.

Explicit (15v.6): sid d+hyan dhu man tra pa dha ni s+bA hA // rdzogs+ho //

3: Prayers

Incipit (16r.1): @ // //'das pa'i na bza' dan / /ro mchog brgyad dang ldan pa'i zhal zas kyis /

A short collection of prayers addressed to Avalokiteśvara.

Explicit (18v.3): sangs rgyas go 'phang sku gsung lhun kyis grub par shog / / smon lam rdzogs s+ho // //

JPD

IOL TIB J 324

BL location: Volume 27, folios 17–19
Stein site number: Ch.CXLVII.13 (f.17 = Ch.CXLVII.13; V.18–19 = Ch.73.IV.fr.2 [46])
Dimensions: 9.4 × 35.5 cm (Pothī)

Dhāraṇī

'Phags pa de bzhin gshegs pa'i gtshug tor gdugs dkar po

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (1r.1): dug gIs 'jIgs pa dang/mtshon gyis 'jigs pa dang/

An incomplete copy of the *dhāraṇī*. The three folios (numbered 5, 8 and 2 respectively), correspond to the canonical edition at IOL Tib J 204: 258b.1–8, IOL Tib J 204: 260a.5–260b.6 and IOL Tib J 204: 257a.3–8. While this version generally follows the canonical text Q.204, it does reflect some differences and is clearly an alternative translation. For some general observations on these differences, see the catalogue entry to IOL Tib J 323/1.

Explicit (3v.5): nor bu'i gdang la phyag 'tshal lo//

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 323/1, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 364, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 561, Pelliot tibétain 20/2, Pelliot tibétain 383.

JPD

IOL TIB J 325

BL location: Volume 56, folio 31
Stein site number: Ch.73.XIII.17
Dimensions: 29.5 × 27 cm (Fragment)

Ritual manual

Gtshugs tor gdug dkar po las bzhi pa'i cho ga

[Uṣṇīṣasitātapatre-catur-vidhi]

Incipit (1r.1): @/:/'u shan ka re sa ma ye swA hA/

Fragment of a ritual manual for performing the four activities according to the tradition of Uṣṇīṣasitātapatra. Another fragment, which fits into the upper right hand corner, can be found at IOL Tib J 1236. The rite seems to exhibit the influence of *Yoga tantra* ritual techniques; see for example, the blessing and protection of the five points on one's own body (1r.8 and 1r.28) and the emphasis on "one's own suchness" (1r.12: *bdag gI de kho na*).

Explicit (1r.30): sa rdzogs so//@/. . .

References: IOL Tib J 1236.

JPD

IOL TIB J 326

BL location: Volume 56, folio 14
Stein site number: Fragment.88
Dimensions: 30 × 48 cm (Fragment)

1: Dhāraṇī

'Phags pa gser can zhes bya ba'i gzungs

[Ārya-kanakavatī-nāma-dhāraṇī]

Incipit (R1.1): sman thams chad dang/. . . stam thams chad las shin du 'da' par 'dod pas /

Incomplete at the beginning; end is present. Almost identical to the canonical edition, this item begins at Q.314: 89a.7. The *dhārāṇī* is taught by the Bhagavan as Vajrapāṇi, the leader of the *yakṣa*s, to Indra. It is recommended for kings and their ministers to use in war and other conflicts. Thus, for example, to achieve victory one should write down the spell and attach it to the top of one's banner (see lines 5–6).

Explicit (R1.17): /'phags pa gser can zhes bya ba'I gzungs rdzogs so / / /

References: Q.314, IOL Tib J 327/1, IOL Tib J 328/1, IOL Tib J 386/3, IOL Tib J 460/2.

2: Dhāraṇī

'Phags pa lha mo chen mo dpal lung bstan pa

[Ārya-śrī-mahādevī-vyākaraṇa]

Incipit (R1.18): @/ /rgya gar skad du/ a rya shrI ya ma hA de ba bya /by+'a ka ra Na /

Incomplete at end. Almost identical to the canonical edition, the item ends at Q.398: 84b.6. Though not named as such, this is a *dhārāṇī*-style work. It discusses the benefits gained by reciting the names of Mahādevī.

Explicit (R1.43): /thos nas kyang sgrub par bg . . .

References: Q.398.

SvS

IOL TIB J 328

BL location: Volume 68, folios 117–118
Stein site number: Fragment.64 (Chinese note on verso of f.117)
Dimensions: 30.4 × 68 cm (Scroll)

Dhāraṇī

'Phags pa gser can zhes bya ba'i gzungs

[Ārya-kanakavatī-nāma-dhāraṇī]

Incipit (R1.2): . . . dbang po'I brgya byin la 'di skad ces bka' stsal to/

Incomplete at the beginning; end is present. Almost identical to the canonical edition, this item begins at Q.314: 88a.4. For brief notes on content, see entry to IOL Tib J 326/1.

Explicit (R1.51): /'phags pa gser can zhes bya ba'I gzungs rdzogs so/ /

References: Q.314, IOL Tib J 326/1, IOL Tib J 327/1, IOL Tib J 386/3, IOL Tib J 460/2.

SvS

IOL TIB J 329

BL location: Volume 30, folio 22
Stein site number: Ch.73.XV.fr.5
Dimensions: 7.5 × 41.5 cm (Pothī)

RITUAL MANUAL

Bum pa'i cho ga

Incipit (1r.1): @/ /bum pa'I cho ga dang po 'dag chal la bstsogs pas bkrus nas/

The first folio of a manual for preparing a ritual vase (*bum pa*). *Mantra*s are in red ink. No mention of specific deities, though reference is made to the *mantra*s of the wrathful deities and their consorts (see 1r.1–2).

Explicit (1v.5): dngos po thams cad . . . nas/dang yIn . . .

JPD

IOL TIB J 330

BL location: Volume 28, folio 6
Stein site number: Ch.0026
Dimensions: 8.2 × 33.5 cm (Pothī)

RITUAL MANUAL

Incipit (1r.1): @/ /nub phyogs kyI sgor dpal rta mgrin/

Page from a ritual manual, apparently for preparing a ritual vase (*bum pa*) for use in a tantric ceremony.

Explicit (1v.7): pad ma ko ham nI bdag nyId kyI bdag po nga yIn no//

JPD

IOL TIB J 331

BL location: Volume 28, folios 7–25
Stein site number: Ch.73.III.17 [30] (ff.7–14 = Ch.73.III.17 [30]; ff.15–25 = Ch.73.III.18 [30])
Dimensions: 9 × 30 cm (Pothī)

1: Mahāyoga sādhana

Author: Sing ga la 'a'I slobs dpon 'Jam dpal bshes gnyen [Mañjuśrīmitra]

Sku gsung thugs kyi bsgrub thabs

Incipit (1r.1): @/ /bcom ldan 'das dpal rdo rje sems dpa' la phyag 'tshal lo/

A short *sādhana* for purifying one's body, speech and mind by means of light rays dissolving into the corresponding three points of the head, throat and heart. The work is attributed to Mañjuśrīmitra, a well-known figure in the later *Rnying ma* school who was associated with the *Mañjuśrī-nāma-saṃgīti* and with early *Atiyoga*. At the end are two lines summarizing the *sādhana*, while the last line seems to summarize another unidentified work. The items in this manuscript have been described in brief terms in Eastman 1983: 52–53.

Explicit (2v.3): sku nges pa 'a'I lung bstan pa 'a'o//

2: Mahāyoga sādhana

[Skal bskyed ces bya ba bsgrub pa'i thabs]

Incipit (3r.1): @/ /bcom ldan 'das dpal rdo rje sems dpa' la phyag 'tshal lo//

Compare to IOL Tib J 464/1, which may be an earlier version of the same work. The above title is assumed based on the similarities between these two works. The work is a *sādhana* focusing on a wrathful *maṇḍala* with the *tathāgata* family at its center. The central deity is referred to as Vairocana, or perhaps Vajrasattva (who is the object of the opening homage). As Eastman has suggested, this *sādhana* may be related to the *Guhyasamāja-tantra* (see Eastman 1983: 52).

The ritual is divided into two parts. In the first part of the ritual, the *maṇḍala* is visualized externally, and then one enters and makes offerings to the buddhas within. In the second part (beginning on 6r.4), the *maṇḍala* is generated out of the bliss of sexual union, with oneself as the central deity. These two parts seem to correspond roughly to the generation and perfection stages (*bskyed rim*, *rdzogs rim*) of later tantric terminology. The sexual practice in this rite has been discussed in Dalton 2004.

Explicit (8v.3): mdor na rdo rje sems dpa'I dngos grub nyI kyang thob bo zhes gsungs so//rdzogs s+ho// ka kha ga nga ca cha//

References: IOL Tib J 464/1.

3: Mahāyoga sādhana

Incipit (9r.1): @/ /zhI ba 'a'i mchog 'pho ba 'a'I 'phrIn las bsdus pa 'a'o /

A *sādhana* centering on the wrathful divinity Vajrakīlaya (Rdo rje phur pa). The discussion of the ritual is divided into seven parts: the form, the blessings, the recitations, the activities, the time, the place and oneself. The first section describes how a *kīla* should be made, on which one may compare chapter ten of the *Phur pa bcu gnyis* (Tb.414: 899). The second section describes how it should be blessed (compare Tb.414: 902) by first visualizing the *kīla* as a *maṇḍala* and then performing the consecrations for body, speech and mind. Such descriptions are apparently unique to *Rnying ma* tantras, "and are not found, as far as we know, in any Kanjur texts at all" (Mayer and Cantwell 1994: 55). Mayer makes this comment in observing another similar ritual which can be found in IOL Tib J 754. The section on the activities instructs the reader on the purification and demarcation of the ritual space.

Explicit (19v.5): /ma nyams pa 'dI rnams nI bdag nyId phun sum tshogs pa 'a'o// //rdzogs s+w+ho// //

JPD

IOL TIB J 332

BL location: Volume 28, folios 26–47
Stein site number: Ch.73.III.16 [31]
Dimensions: 9.2 × 31 cm (Pothī)

1: Mahāyoga sādhana

de kho na nyid kyi snang ba dam pa rgyan gi bsgom thabs

Incipit (1r.1): @/ /da ni 'phrin las 'di man chad/khro bo dkyil 'khor bskyed/

A *sādhana* for generating a *maṇḍala* of wrathful deities. In its opening lines, the work associates itself with the *Māyājāla* (*Sgyu 'phrul dra ba*) tantras, recommending that the reader cultivate the deity yoga in accordance with that system. Thus we can safely classify the work as *Mahāyoga*. Furthermore, the central tantra from the *Māyājāla* series, the *Guhyagarbha-tantra* (*Gsang ba'i snying po*), is cited several times as a source for the *maṇḍala* description (compare, for example, 3r.1–2 to Tb.417: 199.1–2 or 4v.6–7 to Tb.417: 199.4–6). These passages are not exactly the same as the corresponding passages in the canonical tantra, nor are they cited in sequential order. Furthermore, there seems to be at least one other text being quoted as a source for the *maṇḍala* descriptions. Unfortunately, at no point is a title provided for any of the quoted passages. It is also somewhat difficult to determine where the quotations finish, as no markers (like the standard *zhes*) are used. Most quotations are marked at their beginnings with the refrain *de la 'di skad ces brjod par bya'o*, though even that is not always provided.

The *maṇḍala* itself has at its center the *heruka* of the *tathāgata* family, with the *vajra* family in the eastern direction. According to Eastman, the *maṇḍala* resembles that found in two fragments of a *maṇḍala* painted on paper from Stein collection in the National Museum in New Delhi (see Eastman 1983: 49). In the same article, Eastman points out that the term used on 1r.6, *no pyi ka*, is common in the Dunhuang literature but rare elsewhere, and it is glossed in Pelliot tibétain 849 as *sgrub thabs*. Given the use of the term in a number of Dunhuang titles to transliterate the Sanskrit *sādhanopāyikā*, we can confirm Eastman's hypothesis on this matter.

Explicit (18v.5): na mo de kho nyid kyi snang ba dam pa rgyan gi bsgom thabs/rdzogs s+ho//

2: Mahāyoga sādhana

Sgyu mar snang ba dmyi g.yor tshul

Incipit (18v.5): //de ltar dkyil 'khor gsal bar bkod nas/

Though there is a break, this item seems to continue in some way from item one. Thus, having been constructed in item 1, the *maṇḍala* is now used in a series of rituals. First the deities are invited into the *maṇḍala*, whereupon offerings and confessions are made. This leads to all one's negativities being purified, and thus the text ends by saying,

(22v.2) sbyor bsgrol bya ba' (l.3) kun byas yang/rdul cha tsam yang byas pa myed/

Even when performing all the sexual and violent practices, one does not perform even the slightest atom.

Explicit (22v.3): /sgyu mar snang ba dmyig g.yor tshul// //rdzogs s+ho// //

3: Notes

Incipit (22v.4): //oM badzra a byi shni tsa hUm/

A series of *mantra*s probably related to the *sādhana* in item 2.

Explicit (22v.8): oM kar ma da ra bya a byi shni tsa a// /

JPD

IOL TIB J 333

BL location: Volume 4, folio 26
Stein site number: Ch.0023
Dimensions: 7 × 44 cm (Pothī)

Vajrayāna treatise

Gsang sngags kyi le'u rIg sngags thams cad kyiI don bsgrub pa bshad par bya

Incipit (1r.1): @// //yang 'dir gsang sngags kyI le'u rIg sngags thams cad kyI don bsgrub pa bshad par bya'o//

As the title indicates, an explanation of various *mantra*s and their purposes.

Explicit (1v.4): Om ma ra ksha nI dzA . . . swA hA/ /bdag bsrung

SvS

IOL TIB J 334

BL location: 122, folio 10
Stein site number: Ch.83.IX.6
Dimensions: 21 × 31.5 cm (Scroll)

Dhāraṇī

Gza' rnams gyi yum zhes bya ba'i gzungs

[Grahamātṛkā-nāma-dhāraṇī]

Incipit (R1.1): @/:/rgya gar skad du/ /kra hrA ma tri ka na /

Complete copy of a *dhāraṇī* for overcoming problems from the planets. Colophon adds that the scribe was named Sag klu brtsan.

Explicit (R1.110): @/ /gza' rnams gyI yum zhes bya ba'I gzungs rdzogs so/ : /

Colophon (R1.111): /sag klu brtsan gyis bris/ /zhus/ /

References: Q.340, Pelliot tibétain 410, Pelliot tibétain 411.

JPD

IOL TIB J 336

BL location: Volume 26, folios 6–10
Stein site number: Ch.73.XV.fr.11 (Site no. not found on item)
Dimensions: 11 × 16.4 cm (Pothī)

1: Prayer

Rgyal po ched po bzhi'i spyan 'dren

Incipit (1r.1): @// //rgyal po ched po bzhi'i spyan 'dren la //

A text paying homage and making offerings to the four great kings of the title. These are described in turn, arranged on the compass points around the central mountain (*ri rgyal lhun po*): in the east Dhṛtarāṣṭra (Yul 'khor srung), in the south Virūḍhaka ('Phags skyes po), in the west Virūpākṣa (Spyan myi bzang), in the north Vaiśravaṇa (Gnam mtho sras). In most of their attributes, these figures agree with later traditions. Additionally, all other gods from the five pure realms of Myi che, Myi gdung, Shin tu gya noms snang, Shin tu mthong and 'Og men, are summoned to make offerings.

The numbering of the pages of this text is difficult to decipher: they are numbered *gcig*, *dva*, *gsum*, *bzhi* and *co nga*. The order appears to be correct except that the folio numbered *bzhi* is out of sequence and seems to be a separate prayer; therefore it appears as item 2 below.

Explicit (5v.4): sras dang btsun mor bdzas pa la phyag 'tshal snyen bgur mcho pa 'bul// // // //

2: Prayer

Incipit (4r.1): //rdo rje 'chang rgyal dbang sa/

In this prayer, various gods and demons are made to pay homage and make offerings, perhaps to Vajradhāra.

Explicit (4v.5): dam tshig srung ba 'khor bcas la phyag 'tshal snyen bgur mchod ba 'bul//

SvS

IOL TIB J 337

BL location: Volume 68, folios 81–82
Stein site number: Ch.80.IV.d
Dimensions: 4.7 × 17.8 cm (Concertina)

1: Dhāraṇī

'Phags pa can dan gyi sku'i yan lag

['Phags pa tsan dan gyi yan lag ces bya ba'i gzungs]

[Ārya-candanāṅga-nāma-dhāraṇī]

Incipit (r1.1): bkur byed cing/

This concertina, which contains several short texts, is incomplete at the beginning and end, and has a lacuna between r2 and r3.

The text corresponds in part with a canonical *dhāraṇī* text (Q.293) dedicated to the deity Tsan dan gyi yan lag (*Candanāṅga). The name of the deity as given in the explicit differs slightly: Can dan gyi sku'i yan lag. This implies a connection with the many accounts of a sandlewood image of Śākyamūni, known in Tibetan sources as the *Tsan dan sku mchog*. This image is sometimes identified with the one brought to Tibet from China by the Chinese wife of Srong btsan sgam po (see Sørenson 1994: 503–7). Other accounts relate that the image passed through Kucha and the land of the Tanguts before being taken to China, where it remained (see Q.5090, which is a translation of the Chinese canonical text T.2036).

The first part of the text in the present manuscript can be identified in the canonical version (Q.293: 59a.4). Here the text asserts that even in the case of a total apocalypse, the blessings arising from this *dhāraṇī* will not be lost. The second part of the text, coming after the lacuna, does not exactly match the canonical version, although like the canonical version it concerns the ritual practice (*cho ga*) for this deity. In both cases the ritual concerns a *maṇḍala* which surrounds either a *stūpa* containing relics or a buddha image. The present manuscript goes into more detail and includes a ritual for healing the sick, using a mixture of cow's urine and clay (r5.2).

Explicit (r7.1): 'phags pa can dan gyi sku'I yan lag rdzogs s+ho/ /

References: Q.293, Pelliot tibétain 57/2.

2: Vajrayāna treatise

Nam ka'i snying po'i snyIng po

Incipit (r7.2): @/ /nam ka'I snying po'I snying po'o/

This short text begins with the *mantra* of Akāśagarbha (Nam mkha'i snying po): *Om swa stI ka ma la k+SHI/ bi pu la sam bha ba/ dhar maH dha tu go tsa ra swA hA/*. The text then lists the benefits arising from recitation of the *mantra*. The *mantra* is the same as the one found in the canonical text Q.322.

Explicit (r9.3): /de las stsogs pa yon tan grangs myed pa dang ldan bar (r10) 'ong ngo//

3: Notes

Incipit (r10.2): @//Om shud dho/

These brief notes consist of four *mantra*s, each followed by a statement of their effect. The first purifies the *dharmatā*, the second purifies mind, the third purifies body and the fourth purifies speech.

Explicit (r11.3): ngag yong su dag pa//

4: Ritual manual

'Phags pa bdud rtsI 'khyIld pa'I cho ga

Incipit (v1.1): . . . pa'i cho ga nI 'di lta ste/

Due to the incompleteness of the manuscript, we only have the last eight lines of this ritual text on the deity Amṛtakuṇḍalī (Bdud rtsi 'khyil pa). This last part of the text concerns the benefit of the practice, specifically an extended lifespan.

Explicit (v3.2): @//'phags pa bdud rtsI 'khyIld pa'I cho ga nI 'di ste rdzogs so/ /

5: Ritual manual

Incipit (v3.3): @//sangs rgyas thams cad dang/ drang srong gI skye bu chen po la phyag 'tshal lo

The text opens with homage to the major bodhisattvas. It then states that after reciting this homage one should recite the heart

mantra (*snying po*) of Avalokiteśvara. The *mantra* is then provided, but is not the same as that which appears in the *'Phags pa spyan ras gzigs kyi snying po* in the *Bka' 'gyur* (Q.372) or the Avalokiteśvara spell given in Pelliot tibétain 75.

After a lacuna, the manuscript continues in the middle of another *mantra*, which is described as the wrathful and terrifying heart *mantra* of the Bhagavan. The practioner is instructed to construct a *maṇḍala* in the presence of the Bhagavan (as in item 1, there is no description of the nature of the *maṇḍala*) and recite the heart *mantra* thirteen times to pacify demons, or for six days to achieve all wishes.

The six lines that follow after another lacuna may or may not be part of the same text. They consist only of homages to buddhas and bodhisattvas.

Explicit (v11.3): /byang chub sems dpa' sems

SvS

IOL TIB J 338

BL location: Volume 28, folios 48–54
Stein site number: Ch.73.III.14 [30]
Dimensions: 9 × 33 cm (Pothī)

Vajrayāna treatise

Mchod rten gi gleng zhi dang phan yon

[Caitya-nidāna-anuśaṃsā]

Incipit (1r.1): //chos kyi dbyings rnam par dag pa la phyag 'tshal lo/

As the title implies, this is a discussion of *stūpa*s and their benefits. Five types of *stūpa*s are distinguished: (i) the unsurpassable *stūpa* (*bla na myed pa'i mchod rten*), (ii) the mental *stūpa* (*yid gi mchod rten*), (iii) the self-nature *stūpa* (*rang bzhin kyi mchod rten*), (iv) the emanation *stūpa* (*sprul pa'i mchod rten*) and (v) the reflection *stūpa* (*gzugs brnyan kyi mchod rten*). The discussion on the unsurpassable *stūpa* (see 1r.4–3v.6) involves a description of the universe, with Mt. Sumeru

and the four continents, all resting on a layered foundation of the five buddha families. At the top of this universe is a Buddhist heaven where the unsurpassable *stūpa* is found. The mental *stūpa* (see 3v.6–9), which is also called the "wish fulfilling *stūpa*" (*yid bzhin gi mchod rten*) on the opening page, is for tantric practitioners (*sngags mkhan*) to use in their meditation rituals. The self-nature *stūpa* (3v.9–5r.5) has eight types, each associated with a specified event from the life of Śākyamuni. The emanation *stūpa* (5r.5–5v.5) is associated with a story in which the two guardian kings of the north and the west, Vaiśravaṇa (Rnam thos sras) and Virūpākṣa (Dmyigs myi bzang), purify their sins by offering stupas to the Buddha Śākyamuni. Finally, the reflection *stūpa* is discussed (5v.5–7v.10) in terms of the well known story of the Indian king Aśoka building *stūpa*s to protect his kingdom. Also mentioned are the benefits gained from the ritual making of *tsha tsha*.

Explicit (7v.10): mchod rten gi gleng (l.11) zhi dang phan yon// //rdzogs s+ho/

JPD

IOL TIB J 339

BL location: Volume 27, folios 20–21
Stein site number: Ch.0020
Dimensions: 9 × 34.2 cm (Pothī)

Prayers

Incipit (1r.1): @/ /dge don legs gyi gzhi /

Seven verses of homage with extensive annotations. LVP classifies this as a tantric work, but there is little to support such a reading. One passage of interest seems to criticise Chinese astrology as an "incorrect science" (2v.2: *yang dag ma yin pa'i gtsug lag*) that has infected Tibet.

Explicit (2v.2): dpe' zla myed pa la gus par phyag 'tshal lo / /

JPD

IOL TIB J 340

BL location: Volume 28, folios 55–60
Stein site number: Ch.73.III.5 [32]
Dimensions: 9 × 33 cm (Pothī)

RITUAL MANUAL

'Chu gtord gyi gzhung

[Chu gtor gyi gzhung]

[Jala-bali-kalpa]

Incipit (1r.1): @// //dkon mchog gsum la phyag 'tshal lo/

Compare IOL Tib J 341/1. Compare also Q.4593, which goes by the title, *Chu gtor gyi cho ga*. This is a short ritual manual for the performance of water offerings. Comments are provided in interlinear notes. These notes divide the text into six sections: (i) homage (1r.1), (ii) the purpose (1r.1–2), (iii) intial preparations (*rgyu btag pa*; 1r.2–5), (iv) the characteristics in terms of six topics (*brtag pa drug gyis mtshan nyid*; 1r.5–1v.5), (v) mental preparations (*bsam rgyud*; 1v.5–2r.2) and (vi) the dedications (2r.2–6v.3). This last topic takes up five of the six folios and is further divided into two parts, the visualized dedications and the dedications for enlightenment. The former seems to cover the main offering ritual, in which the practitioner performs a series of six *mudrā*s which (i) purify the offerings, (ii) increase the offerings, (iii) bless the offerings, (iv) offer up the offerings, (v) expand and offer up one's own body and (vi) overpower one's karmic debtors. The six *mudrā*s employed are found in other sources too.

Explicit (6v.3): //'chu gtord gyi gzhung //rdzogs s+ho//

References: Q.4593, IOL Tib J 341/1.

JPD

IOL TIB J 341

BL location: Volume 7, folios 3–19
Stein site number: Ch.73.III.24 [21]
Dimensions: 7 × 21 cm (Pothī)

1: Ritual manual

[Chu gtor gyi gzhung]

Incipit (1r.1): @// //dkon mchog gsum la phyag 'tshal lo/ /dad pa can gang zhig las su

Compare IOL Tib J 340 and Q.4593. Incomplete ritual manual for performance of a water offering. Title assumed on the basis of the item's similarity to IOL Tib J 340. Folios should be read in the following order: [1]—[11]—[3]—[12]—[2 folios missing]—[16]—[2]—[end missing].

Explicit (2v.4): drug pas ni sri zhu'i mgron dang / lag chag kyi

References: Q.4593, IOL Tib J 340.

2: Ritual manual

Incipit (10r.1): @// //dkon mchog gsum la phyag 'tshal lo/ /dad pa can gang zhig

The remaining folios in this manuscript are difficult to organize. It is unclear whether they represent a single text or more than one. If a single work, it would seem to be another water offering (*chu gtor*) manual. It is possible that the following folios may be consecutive: [5]—[4] and (more certainly) [6]—[15]—[9]—[13]. Folio 10 is clearly the beginning of a text. The wording on that folio is almost identical to the opening lines to item 1, including the interlinear notes, but the two items part ways on line two. LVP's assumption that this is a copy of item 1 is therefore mistaken. The first folio goes on to direct the reader to mix the offering ingredients in a bowl, "in accordance with the instructions in the *Rin po che sna brgyad*" (IOL Tib J 341/2: 10v.2). The latter is the title of another work discovered by Stein in the same bundle (Ch.73.III) at Dunhuang and written in the same hand (see IOL Tib J 407).

Folios 5–4 describe a buddha-field, while folios 6–15–9–13 contain prayers for inviting the deities to the offering and then to accompany the water offering proper. Folios 7, 8 and 17 describe a series of visualizations, of oneself as Vajrasattva at the centre of

a *maṇḍala*, of purification with light-rays, and of oneself as Hayagrīva. Explicit (17v.5): bston pa dam pa chos kyi mgon mdzad pa //

JPD

IOL TIB J 342

BL location: Volume 23, folio 96
Stein site number: Ch.73.III.33
Dimensions: 9.5 × 31.5 cm (Pothī)

Ritual manual

Incipit (1r.1): @/dri'i sman glangs la/

Lists of ingredients for incense, sweets and medicine, which are then to be made into *gtor ma* offerings. As it is in the same hand and on the same paper, this item may related to ITJ340/1 and ITJ341/1, both of which deal with *gtor ma* offerings.

Explicit (1r.4): chu gtor la ni 'di rnams bsre nas gtang/ /

JPD

IOL TIB J 343

BL location: Volume 26, folios 11–15
Stein site number: Ch.73.III.29 [17]
Dimensions: 6.2 × 17.5 cm (Pothī)

Vajrayāna treatise

Chu gtor kyi kleng gzhi dang phan yon

Incipit (1r.1): @// // //chu gtor kyi kleng gzhi dang phan yon la/

This narrative texts sets out the origin and benefits of the practice of making the water *gtor ma* (*chu gtor*). The story's main character is the king 'Khor lo drug pa (*Ṣaccakra). The story begins with his previous life as a *srin po* named Dzwa la kar ba, who became a pious protector of Buddhism after being tamed by the Buddha. Before his conversion, however, the demon had killed

many beings, but as a result of his conversion he was reborn as the king. Because of his misdeeds in his previous life, the king is struck with the illness called *tsi ti dzwa la* (**cittijvāla*, "enflamed mind"?). The king's son Mu khyud 'dzin asks the Bhagavan for help. The Bhagavan instructs him to ask Mañjuśrī, who in turn asks the Bhagavan what he would do. The Bhagavan advises Mañjuśrī to offer a *gtor ma* and to invoke blessings through the six *mantras* and the six *mūdras*. This cures the king. An alternate version of the same story may be found in IOL Tib J 377/1. Unfortunately, another version (see LVP 344) is now missing. The other benefits of the *chu gtor* are said to be the liberation of all sentient beings from sickness and suffering. The practice of offering *chu gtor*, including the six *mantras* and six *mudrās*, is discussed in detail in IOL Tib J 340.

Explicit (5v.4): @//!//dang po chu gtor ni 'di las byung pa lsag // // // // // // // //

References: IOL Tib J 344, IOL Tib J 377/1.

SvS

IOL TIB J 345

BL location: Volume 56, folio 70
Stein site number: Ch.CXLVII.1
Dimensions: 26 × 29.5 cm (Scroll)

Treatise

[Skye shi 'khor ba'i chos kyi yi ge le'u]

[Skye shi 'khor ba'i chos kyi yi ge le'u bstan pa]

[Skye shi'i lo rgyus]

Incipit (R1.1): dang dag pa'I 'tsho . . .

On this text, called the *History of the Cycle of Life and Death*, see Imaeda 1981.

Explicit (R1.21): de'I 'od 'ba . . .

References: IOL Tib J 151, IOL Tib J 1302(A), IOL Tib J 1302(B), Pelliot tibétain 218, Pelliot tibétain 219, Pelliot tibétain 220, Pelliot tibétain 366, Pelliot tibétain 367, Imaeda 1981.

JPD

IOL TIB J 346

BL location: Volume 13, folio 67
Stein site number: Ch.73.III.17 [30]
Dimensions: 9 × 30 cm (Pothī)

1: Mahāyoga sādhana

Ye shes mkha' lding

Incipit (1r.1): @/ /bcom ldan 'das ngag gi dpal la phyag 'tshal lo / /nyungs 'dru gtsug du gnas pa las /

Written in same hand as IOL Tib J 331. A short *Mahāyoga sādhana* that seems to take as its starting point the sexual practice of the perfection stage (*rdzogs rim*), as is suggested by comparing the passage seen at IOL Tib J 331/2: 4r.5–4v.4. From this state one generates a visualized wrathful deity, and from this deity arise countless light rays, filling all of space. As they regather, they grant a "supreme empowerment" (1r.4: *dbang mchog*). The text ends with the exhortation to "always hold to the sky-soaring accomplishment" (1r.5: *mkha' lding bsgrub pa rtag tu 'chang*).

Compare IOL Tib J 401/6 which is a *sādhana* with a similar title, but otherwise little apparent relationship to this text.

Explicit (1r.6): ye shes mkha' lding rdzogs s+ho //

2: Mahāyoga treatise

Incipit (1v.1): @/ /rtsal 'phang mthon po'I dam tshIg phyI nang can /

A brief discussion of the ultimate *samaya* (*dam tshig*) and how one who breaks it will be destroyed and suffer in the hells.

Explicit (1v.4): dmyal ba'I spyod pa shIn tu ya re tshe // //

JPD

IOL TIB J 347

BL location: Volume 56, folio 8
Stein site number: Fragment.40
Dimensions: 34.5 × 46 cm (Scroll)

PRAYERS

'Jam dpal ye shes sems pa'i stod pa

[Jñāna-sattva-mañjuśrī-stotra]

Incipit (R1.1): @/::/dpal gyi 'byung nas 'jam dpal kun gyi dpal/

Complete prayer praising the bodhisattva Mañjuśrī. The title also appears in some handwriting excercises in IOL Tib J 779.

Explicit (R1.26): stod na rdzogs s+ho/!/!/!/!/

References: IOL Tib J 779.

JPD

IOL TIB J 348

BL location: Volume 32, folio 33
Stein site number: Ch.03.38 (Only '038' written on item)
Dimensions: 7.5 × 37.3 cm (Pothī)

1: TANTRA

Incipit (1r.1): @//ji 'dod pa smros shig dang de phan cad bsams pa tsam gyis chog go/

Closing line of a tantra with the title, *Bsam rgyud* (*Āśaya tantra*). Appears to be different from the canonical tantra with a similar name (Q.49).

Explicit (1r.1): /bsam rgyud rdzogs so//

2: VAJRAYĀNA TREATISE

Dam tshig bsrung ba

Incipit (1r.1): //@//dam tshig bsrung ba ni//dam rnam ~~pa~~ gsum dang/

A short work on the importance of keeping one's vows (Tib. *dam tshig*, Skt. *samaya*). Three vows and four prohibitions (*tshogs rnam bzhi*) are listed.

Explicit (1r.4): 'di rnam dus thams cad du/myi nyams par bsrung ngo//

3: Dhāraṇī

[Gtsug tor rnam par rgyal ba'i gzungs]

[Uṣṇīṣavijaya-dhāraṇī]

Incipit (1v.1): @/:/dkon mchog gsum la phyag 'tshal lo/ /bcom ldan 'das/khams gsum las khyad bar du 'phags pa la phyag 'tshal lo/

A Tibetan translation of the *Uṣṇīṣavijaya dhāraṇī* spell (not the entire sūtra). For a similar Tibetan translation of the *dhāraṇī* spell, see IOL Tib J 322. Transliterations of the Sanskrit (spell only) appear in IOL Tib J 466/2, IOL Tib J 547, IOL Tib J 1134, IOL Tib J 1498, Pelliot tibétain 72 and Pelliot tibétain 73. For the spell in the canonical sūtras, compare Q.197: 222a.7–222b.7 and Q.198: 228a.6–228b.6. And for Dunhuang copies of the sūtra, see Pelliot tibétain 6, Pelliot tibétain 54 and Pelliot tibétain 368.

Explicit (1v.7): de bzhin gshegs pa/thams cad kyi snying po byin kyis rlabs kyis byin du brlabs pa'/ /~~bya~~ phyag rgya chen po bzhi btsugs so. // legs par gsungs so //phyag rgya chen po/b+ha swa ha'//

References: Q.197, Q.198, IOL Tib J 322, IOL Tib J 466/2, IOL Tib J 547, IOL Tib J 1134, IOL Tib J 1498, Pelliot tibétain 6, Pelliot tibétain 54, Pelliot tibétain 72, Pelliot tibétain 73, Pelliot tibétain 368.

JPD

IOL TIB J 349

BL location: Volume 6, folio 6–11
Stein site number: Ch.73.III.27 [20]
Dimensions: 5.8 × 20.7 cm (Pothī)

Dhāraṇī

Yi dags kha nas 'bar ba la skyabs mdzad pa'i gzungs

[Pretamukha-agnijvālayaśarakāra-nāma-dhāraṇī]

Incipit (1r.1): / /yI dags kha nas 'bar ba la skyabs mdzad pa'I gzungs so /

Complete except for the closing line and largely the same as canonical edition (compare Q.356: 238a.8–241a.1). The Bhagavan teaches the *dhāraṇī* to his disciple, Nanda (Dga' bo). Opens with a story of Nanda practicing meditation and having a vision of a terrible *preta* (*yi dwags*) who tells Nanda he will soon be reborn in the realm of the *preta*s. The *preta* explains that Nanda's only hope is to make offerings to all the *preta*s, all the *brāhman*s and *ṛṣi*s and the three jewels. Distressed, Nanda runs to the Buddha, who tells him about a *dhāraṇī* the Buddha received in a past life that protects against rebirth in the realm of the *preta*s by accomplishing precisely the kinds of offerings required by Nanda. The Bhagavan then teaches Nanda the *dhāraṇī* and how to perform the associated offerings.

Explicit (7v.5): sems can thams cad kyis mthong zhing thos

References: Q.356.

JPD

IOL TIB J 350

BL location: Volume 25, folio 59
Stein site number: Ch.73.VII.fr.2 (LVP gives no. as 'Ch.73.VII,frag.A.2')
Dimensions: 7 × 37.5 cm (Pothī)

Prayers

De bzhin gshegs pa'I sku la bstod pa

De bzhin gshegs pa'I sku gsum la mngon par bstod pa

[Tathāgata-kāya-trayābhistotra]

Incipit (1r.1): @/:/de bzhin gshegs pa'I sku la bstod pa+' /

Praises to the inexpressible nature of the Buddha. As LVP notes, the full title of this work can be reconstructed on the basis of IOL

Tib J 360/5. The present item is the first folio from a text which continues in Pelliot tibétain 173/1, as confirmed by comparison with the complete version of the same work found at Pelliot tibétain 360/5. Note that the text probably ends on the missing third folio, while the fourth folio (Pelliot tibétain 173/2) begins a different text, a short prayer to Uṣṇīṣasitātapatra titled *Gtsug tor gzugs pa'i smon lam*, that does not seem to appear in the canon nor in any other Dunhuang manuscripts. The short prayer ends on the next folio (5) of the original manuscript, which can be found at IOL Tib J 365/1. The present item includes several lines that do not appear in the version of this text in IOL Tib J 360/5, lines that were almost certainly added later as they do not obey the seven-syllable pattern of the other verses. Compare 1v.4 or Pelliot tibétain 173/1: 1r.1 with IOL Tib J 360/5: 46v.2 and Pelliot tibétain 173/1: 1v.1–2 with IOL Tib J 360/5: 47v.1.

Explicit (1v.4): phyogs bcur 'phro ste mdzes pa yid

References: Pelliot tibétain 173/1, IOL Tib J 360/5, IOL Tib J 365/1.

SvS

IOL TIB J 351

BL location: Volume 50, folios 1–28
Stein site number: Ch.75.IX.2
Dimensions: 15 × 13.5 cm (Booklet)

1: Mahāyāna sūtra

[Saddharmapuṇḍarīka-sūtra]

Incipit (1r.1): @//://de nas byang cub sems dpa' sems dpa' chen po blo gros myi zad (l.2) pa//

This booklet is incomplete, missing six folios between folios 11 and 12 of the present manuscript. Five of these are to be found in the Pelliot collection. Thus, following folio 11 of our manuscript, there is a lacuna of one folio, followed by Pelliot tibétain 572, the folios of which should be rearranged in the following order: 1–5–4–3–2.

This is a translation of the chapter of the *Saddharmapuṇḍarīka-sūtra* on the manifestations of Avalokiteśvara. This is the 24th chapter

of the Tibetan translation (Q.781) and the 25th chapter of the popular Kumārajīva Chinese translation (T.262). This chapter circulated as a separate text in China known as the 'universal gateway' (*punmen*) and there are many Chinese manuscript versions of the text from Dunhuang, most of them, like this manuscript, in booklet form. This version of the Tibetan is close to the canonical version but differs in several features. For example, the name of the deity is rendered Spyan ras gzigs dbang phyug in this manuscript, but Spyan ras gzigs dbang po in the canonical version.

Explicit (12r.8): kun nas sgo ba'i le'u

References: Q.781, IOL Tib J 191, Pelliot tibétain 572.

2: Dhāraṇī

'Phags pa de bzhin gshegs pa'i// gtsug tor nas 'byung ba gdugs dkar po zhes bya ba'i gzungs

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī

Incipit (12v.3): @//://rgya gar skad du//a rya ta tha ga to/us sh+ni sha/ si ta ta (13r) prad tre/ na ma a pa ra tsi ta na ma dha ra ni

A complete copy of the popular *dhāraṇī*. While it generally follows the canonical text Q.204, it is a different version and a different translation. For some brief notes on these differences, see the catalogue entry to IOL Tib J 323/1.

Explicit (23v.1): !//'phags pa de bzhin gshegs pa'i gtsug tor gdugs dkar po zhes bya ba'i gzungs rdzogs s+ho//

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323/1, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 20/2, Pelliot tibétain 383.

3: Dhāraṇī

'Phags pa spyan ras gzigs gyi dbang phyug gi mtshan brgya rtsa brgyad bam po gcig

[Ārya-avalokiteśvarasya-nāma-aṣṭaśataka]

Incipit (23v.3): @// : //'phags pa spyan ras gzigs gyi dbang phyug gi mtsha (24r) n brgya rtsa brgyad bam po gcig go//

This text is one of the most popular tantric texts in the Tibetan Dunhuang collections. It belongs to a genre of texts invoking 108 epithets of a deity. IOL Tib J 426 contains two other examples, addressed to Maitreya and Mañjuśrī. Such texts may have been popularized by the *Sarvatathāgatatattvasaṃgraha-tantra*, which contains invocations of the 108 names of several deities, including Avalokiteśvara (Q.112: 91a.2–91b.7). However, the text under consideration here (the *Ārya-avalokiteśvara-nāma-aṣṭaśataka*) is not the same as, or even close to, the passage in the tantra.

This text is framed as a scriptural utterance, with the opening phrases and a scene-setting passage in which Avalokiteśvara is surrounded by a vast entourage, who then utter the praises of his 108 epithets. There follows an enumeration of the benefits of reciting these 108 praises. This passage couches the text in a *Vajrayāna* context: the benefits of reciting are said to include "entry into all *maṇḍalas* and mastery of all *mantras*" (28r.4: *dkyil 'khor thams cad du zhugs par 'gyur// sngags thams cad kyang grub 'gyur*).

The text in this manuscript is very similar to the canonical edition. In the last line, the scribe is identified as Dge slong rdo rje, in a large, double-lined hand similar to those also found in the manuscripts IOL Tib J 401 and Pelliot tibétain 41.

Explicit (28v.6): 'phags pa spyan ra gzigs gyi dbang phyug mtshan brgya rtsa brgyad (l.7) bston pa rdzogs so// ! // ! // ! //
Colophon (28v.8): //!//dge slong rdo rje bris// ! ! ! //

References: Q.381, IOL Tib J 315.1/1, IOL Tib J 316/1, IOL Tib J 377/2, IOL Tib J 379.1/3, IOL Tib J 385/3, Pelliot tibétain 7/5, Pelliot tibétain 32, Pelliot tibétain 107, Pelliot tibétain 109, Pelliot tibétain 110, Pelliot tibétain 111.

SvS

IOL TIB J 352

BL location: Volume 54, folio 19
Stein site number: Ch.XL.l
Dimensions: 17 × 22 cm (Fragment)

Dhāraṇī

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (1r.1): @/ /rgya gar skad du ta tha ga te mu shni sh sI ta ta prad drI na

Fragment of the popular *dhāraṇī*. Title and opening lines are present.

Explicit (1r.12): rgyal ba'I rdo rje . . .

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

JPD

IOL TIB J 353

BL location: Volume 7, folios 20–22
Stein site number: Ch.9.II.11
Dimensions: 6 × 21.6 cm (Pothī)

1: Unidentified

Incipit (1r.1): gal te bdag snying po 'di dang 'gal bar bgyis na/

Incomplete and unidentified. It is unclear if parts of this item might belong to item 2, but the presence of two items is indicated by the end of one and the beginning of another appearing on the same folio (IOL Tib J 353/1: 3r.1–2).

Explicit (3r.1): ku su me ku su ma ba ra/ /mI lI mi lI/ /dzI ti dzwa la ma sa na yA swa ha/'dI ni yI dam du bsgrub par bya'o//

2: Dhāraṇī

Gtsug tor gdugs dkar po zhes bya ba gzhan gyis myi thub pa'i gzungs

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (3r.2): @/:/bod skad du gtsug tor gdugs dkar po zhes bya ba/ gzhan gyIs myI thub pa'i gzungs/

Incomplete. Texts bearing a similar title appear in a number of other Dunhuang manuscripts (see for example IOL Tib J 323) and in the canonical collections (see Q.204). Despite the similar title, however, the present item seems to be different in content.

Explicit (3v.4): bad ma a kshI phu le/ /pad ma dan dya ha ra ni ye phu swa ha/

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

JPD

IOL TIB J 354

BL location: Volume 69, folios 51–52
Stein site number: Ch.73.XIV.1
Dimensions: 19.5 × 27.7 cm (Scroll)

Dhāraṇī

'Phags pa de bzhin gshegs pa'I gtsug tor gdugs dkar po gzhan gyis myi thub pa'I gzungs

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (R1.1): gdab bo / /dgra bcom bas byas pa'I rigs sngags

Four panels from the popular *dhāraṇī*, corresponding to the canonical at Q.204: 259a.1ff. For some brief notes on this text, see the entry to IOL Tib J 323/1.

Explicit (R1.83): /gzungs rdzogs sO/ /

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

JPD

IOL TIB J 355

BL location: Volume 69, folios 37–38
Stein site number: Ch.0071
Dimensions: 31 × 24.5 cm (Scroll)

DHĀRAṆĪ

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (R1.1): sI tat pad tre/na ma a par . . . i ta dha ra NI/

First three panels from a sideways scroll copy of the popular *dhāraṇī*, corresponding to the canonical version at Q.204: 257a.1–259b.8. For some brief notes on this text, see the entry to IOL Tib J 323/1.

Explicit (R1.63): snabs za ba dang/ngan snab za ba dang/

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

JPD

IOL TIB J 356

BL location: Volume 72, folios 63–65
Stein site number: Fragment.83
Dimensions: 30.5 × 20 cm (Scroll)

DHĀRAṆĪ

'Phags pa de bzhin gshegs pa'i gtshug tor gdugs dkar po

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (R1.1): . . . du 'phags pa de bzhin gshegs pa'i . . .

This copy of the the *dhāraṇī* is almost complete. Only the left half of the first scroll panel is missing. For some brief notes on this text, see the catalogue entry to IOL Tib J 323/1.

Explicit (R1.136): @//'phags pa de bzhin gshegs pa'i gtshug tor (l.137) gdugs dkar po rdzogs so/ /klu'i rgyal po yang (l.138) dus du su char 'beb ste sang rgyas . . . byor du ba'o//

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 383.

SvS

IOL TIB J 357

BL location: Volume 5, folios 10–11
Stein site number: Ch.XL.b
Dimensions: 7.7 × 29.5 cm (Pothī)

Dhāraṇī

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub pa gtsug tor rgyal mo mchog tu grub pa zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitāmahāpratyaṃgiraparamasiddhi-nāma-dhāraṇī]

Incipit (1r.1): @/ /lo / /bcom ldan 'das snang ba mtha' yas de bzhIn gshegs pa dgra bcom ba

Incomplete. Compare Q.203: 251b.7–252a.6. The fragment starts with homage to a number of buddhas, then goes on to describe the many powers of the goddess Uṣṇīṣasitātapatra.

Explicit (2v.4): dus ma yIn bar 'chI ba las bzlog pa / /sems can

References: Q.203.

JPD

IOL TIB J 358

BL location: Volume 7, folios 23–46
Stein site number: Ch.73.III.25 [20]
Dimensions: 5.5 × 20.5 cm (Pothī)

DHĀRAṆĪ

[Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma shes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (1r.1): //dbang po po la la phyag 'tshal lo//legs ldan drag po dka' thub

Incomplete. Compare Q.204. Folios present (using Tibetan numbering system) include ff.3–24 and f.27. These correspond to Q.204: 257a.6–260b.8 and Q.204: 261a.5–7 respectively. For some general notes on the differences between the Dunhuang and the canonical versions of this text, see catalogue entry on IOL Tib J 323/1.

Explicit (24v.4): nad 'go ba dang/gnod pa' dang

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

JPD

IOL TIB J 359

BL location: Volume 72, folios 69–70
Stein site number: Fragment.86
Dimensions: 30 × 35 cm (Scroll)

DHĀRAṆĪ

'Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba gdugs dkar po can gzhan kyIs myi thub ma

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (R1.1): /bod skad du 'phags pa de bzhin gshegs pa'i gtsug tor nas byung ba gdugs dkar po can gzhan kyIs myi thub ma zhes

This is an incomplete copy of the the *dhāraṇī*, fragmentary at end. The first scroll panel ends at Q.204: 259a.3. The second scroll panel, which is much damaged, begins at Q.204: 259b.4 and ends at Q.204: 260a.2. For some general notes on this text, see the catalogue entry to IOL Tib J 323/1.

Explicit (R1.48): drag shul kyI sems dang ldan ba rnams dang/gno . . .

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

SvS

IOL TIB J 360

BL location: Volume 39, folios 1–75
Stein site number: Ch.9.II.2 (ff.1–4, 6–23, 25–37, 45–50, 62–75 = Ch.9.II.2; ff.5, 24 = Ch.73.XV.19; f.38 = Fragment.94; ff.39–44, 51–62 = Ch.73.XV.20)
Dimensions: 5.3 × 22.8 cm (Pothī)

1: Dhāraṇī

'Phags pa de bzhin gshegs pa'i gtsug tor gdugs dkar po zhes bya ba'i gzhan gyis mi thub pa'i gzungs

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (1r.1): @/:/rgya gar skad du/a rya ta tha ga to /u sh+Ni sha sI ta ta phaT tre /na ma a pa ra dzI d+ha ra NI//

This large manuscript is a collection of several *dhāraṇī* sūtras and prayers. It is numbered sequentially, but the first folio is numbered *ka* 66. The numbering runs up to *ka* 99, then from *kha* 1 to *kha* 43. Some folios are missing within this sequence (see entries below for details). Three of the missing folios (*ka* 14, *ka* 29 and *kha* 24) are to be found in Pelliot tibétain 294. Folio *ka* 67 is written in a rough hand which is different from that of the other folios, and seems to have been inserted as a replacement for a lost folio. See the entry on IOL Tib J 323/1 for a brief discussion of the Dunhuang version of this text.

Explicit (23v.4): @/:/de bzhin gshegs pa'I gtsug tor gdugs dkar po'i gzungs rdzogs so/ : /

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

2: DHĀRAṆĪ

'Phags pa rdo rje gzhon nu'I gzungs

Ārya-vajrakumāra-dhāraṇī

Incipit (24r.1): @/:/rgya gar skad du/a rya ba dzra ku ma ra d+ha ra NI/

This short *dhāraṇī* sūtra concerns Mañjuśrī under his epithet Vajrakumāra. The text is not found in the *Bka' 'gyur*, nor is it related to the other short *dhāraṇī* sūtras dedicated to Mañjuśrī in the *Bka' 'gyur*. It also appears to be unique among the Tibetan Dunhuang manuscripts. The text has minimal narrative setting, and contains several *vidyā-mantra*s (*rig sngags*).

Explicit (29r.3): @/:/phags pa rdo rje gzhon nu 'i gzungs rdzogs so/:/

3: Prayers

'Phags pa byang chub sems dpa' 'jam dpal la bstod pa

Incipit (30r.1): @/:/'phags pa byang chub sems dpa' 'jam dpal la bstod pa//

This prayer appears to be unrelated to the *'Jam dpal la bstod pa* in the *Bstan 'gyur* (Q.3531), or the other prayers to Mañjuśrī collected in the same volume. It is also not the same as the only other *'Phags pa 'jam dpal la bstod pa* in the Dunhuang collections (IOL Tib J 383). There is a one folio missing between folios 38 and 39 (*kha* 4 and *kha* 6 in the Tibetan numbering). While drawing upon general *Mahāyāna* terminology, the prayer also contains some references to *Vajrayāna* concepts, including the five *jñāna*s (31r.1) and a *maṇḍala* (31v.2).

Explicit (41r.2): @/:/'phags pa 'jam dpal gzhon nur gyurd pa la bstod pa (l.3) rdzogs so/

4: Prayers

De bzhin gshegs pa shag kya thub pa la bstod pa

Incipit (42r.1): @/:/de bzhin gshegs pa shag kya thub pa la bstod pa// : //

This prayer appears to be unrelated to a similarly named text in the *Bstan 'gyur* (Q.2062). As noted by de la Vallée Poussin (LVP: 383) this prayer shares verses with the Mañjuśrī prayer in IOL Tib J 383.

Explicit (48r.3): /de bas bsnyen cing (l.4) phyag tshal bstod// : //rdzogs so/ /

5: Prayers

De bzhin gshegs pa'I sku gsum la mngon par bstod pa

Incipit (45r.1): @/:/de bzhin gshegs pa'I sku gsum la mngon par bstod pa//

This prayer address the three buddha bodies: (i) the *yang dag gshegs pa chos kyi sku* (45r.2), (ii) the *bsod nams lhun gyis grub pa'i sku* (46r.3) and the (iii) *bde gshegs zhi mchog sprul pa'i sku* (47r.3). Ultimately all

three are said to be indivisible (*dbyer myed*) and spontaneously accomplished (*lhun gyis grub*). The prayer contains some *Vajrayāna* terminology including a reference to the three secrets (46v.3: *gsang ba gsum*).

Explicit (48r.3): de bas bsnyen cing phyag 'tshal bstod// : //rdzogs so/ /

6: Prayers

'Phags pa byang chub sems dpa' chen po brgyad la mngon par bstod pa

Incipit (49r.1): @/:/'phags pa byang chub sems dpa' chen po brgyad la mngon par bstod pa//

The last folio of this text, *kha* 24, is missing here but can be found in the Pelliot collection (Pelliot tibétain 294). The prayer addresses each of the eight bodhisattvas in stanzas of sixteen lines each, in the following order: (i) Akāśagarbha (Nam mkha'i snying po), (ii) Maitreya (Byams pa), (iii) Avalokiteśvara (Spyan ras gzigs dbang phyug), (iv) Kṣitigarbha (Sa'i snying po), (v) Samantabhadra (Kun tu bzang po), (vi) Vajrapāṇi (Phyags na rdo rje), (vii) Mañjūṣrī ('Jam dpal gzhon nu) and (viii) Varaṇaviṣkambhin (Sgrib pa rnam par sel ba).

Explicit (56v.4): /ma nor yang dag mkhyen

References: Pelliot tibétain 294.

7: Prayers

Sangs rgyas lnga 'I bkra shIs

Incipit (57r.1): @/:/sangs rgyas lnga 'I bkra shIs//

This prayer addresses each of the standard set of five buddhas, beginning with Vairocana, in stanzas of four verses, each stanza ending with a request to pacify (*zhi byed*).

Explicit (58v.3): /bkra shIs de nI deng (l.4) 'dIr bdag la zhI byed shog// : //rdzogs so//

8: Prayers

Byang chub sems dpa' smon lam

Incipit (59r.1): @/:/byang chub sems dpa' smon lam//

As the title suggests, this is a prayer of aspiration to follow the bodhisattva path.

Explicit (60r.3): /'jig rten ring (l.4) gnas brtan bar shog// //rdzogs so//

9: Prayers

Rje blon yon bdag dang /sems can thams cad kyI ched du 'dus byas kyI bsod nams bgyis pa rnams rtag par bla na myed pa'i byang chub tu bsngo zhing smon lam du gsol ba

Incipit (61r.1): @/:/rje blon yon bdag dang /

A prayer on behalf of patrons and all sentient beings, as the title indicates. It does not name any specific persons, but does address the divine *btsan po* (61r.4: *mnga' bdag lha btsan po*). The main part of the prayer concerns twelve kings of gift offering (*yon*).

Explicit (64r.3): /bla na myed (l.4) sangs rgyas su grub par smon to// : //rdzogs so//

10: Mahāyāna treatise

Sems can 'du byed myI rtag pa yIn par khong du chud cIng/ dge ba bsgrub du gzhug pa'i ched du bstan pa

Incipit (65r.1): sems can 'du byed myI rtag pa yIn par khong du chud cIng/ dge ba bsgrub du gzhug pa'i ched du bstan pa//

A short verse treatise on the subjects of death and impermanence, the practice and results of virtue. Also briefly mentioned is the "precious birth as a human endowed with leisure" (70v.1: *khom ldan myIr skye dkon ba*). There is a reference to *mo bon* (70r.4) as a kind of omen (*ltas*).

Explicit (70v.3): /zhal nas gsungs pa'i tshigs bcad rtogs/ / (l.4) // /:/rdzogs so/:/

11: Dhāraṇī

'Phags pa nad thams cad rab tu zhI bar byed pa zhes bya ba'i gzungs [Ārya-sarvarogapraśamani-nāma-dhāraṇī]

Incipit (71r.1): @/:/'phags pa nad thams cad rab ti zhI bar byed pa zhes bya ba'i gzungs//

This *dhāraṇī* sūtra is very similar to the version in the *Bka' 'gyur* (Q.207). The spell itself differs in that the syllables *na mo rad na trA yA ya* appear at the beginning in this version (72r.2), and not in the canonical version. The text found in IOL Tib J 312/8 bears the same title, but is a completely different text.

Explicit (74v.1): @//'phags pa nad thams cad rab tu zhI bar byed pa zhes bya ba'i gzungs (l.2) rdzogs so/:/

References: Q.207.

12: Dhāraṇī

Tshe brtan pa'I snying po

Incipit (75r.1): @/:/na mo rad na trA yA ya/OM b+h+rUng ba dzra a yu ~~ra~~ she hum a/ /

A short *vidyā mantra* and its description.

Explicit (75r.2): tshe brtan pa'I snying po/: :/

SvS

IOL TIB J 361

BL location: Volume 60, folios 1–3
Stein site number: Ch.9.II.18
Dimensions: 8 × 29.5 cm (Concertina)

1: Dhāraṇī

De bzhin gshegs pa'I gtsug tor gdugs dkar po

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (r1.1): kha sa me kha sa me/

This manuscript comprises only three folios of a concertina. Six further folios from the same concertina appear in the Pelliot collection (Pelliot tibétain 57). The Pelliot folios come before this one, with a lacuna of several folios between them. The first text on the recto is the present item, which is similar to other versions in the Dunhuang collections (see IOL Tib J 323/1 for a brief discussion of this text). Only the closing lines and the title appear in this manuscript.

Explicit (r1.4): @/ : /de bzhin gshegs pa'I gtsug tor gdugs dkar po rdzogs so/ /

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

2: Prayers

Incipit (r1.5): @/ : /smon lam du gsol ba /

An unidentified *Mahāyāna* aspirational prayer written in prose rather than the more usual verse.

Explicit (r3.6): rgyal khams gyI yul chen po bsrung ba dang / /

3: Dhāraṇī

[Phags pa mdangs phyir 'phrog pa] zhes bya ba'i mdo

[Ārya-ojapratyaṅgiranisūtra]

Incipit (v1.1): zhes bya ba'i mdo /

This *dhāraṇī* sūtra is missing the first part of the title, but can be identified with the canonical version (Q.295), as it is almost iden-

tical to it. It is incomplete at the end, though only a few lines are missing (see Q.295: 62a.1). The text that follows this in the further folios from this concertina found in the Pelliot collection is the *Candanāṇga dhāraṇī* (see IOL Tib J 337/1)

Explicit (v3.6): gal te myi 'phrog cIng / phyir 'phrog par myi byed de / /gnas

References: Q.295.

SvS

IOL TIB J 362

BL location: Volume 64, folios 15–18
Stein site number: Ch.51.I.52 (Site no. is Ch.51.I.57, with '2' written over final digit)
Dimensions: 6.2 × 24.5 cm (Concertina)

1: Dhāraṇī

['Phags pa stobs po che zhes bya ba theg pa chen po'i mdo]

[Ārya-mahābala-nāma-mahāyāna-sūtra]

Incipit (r1.1): nya pra bI sha/lham b+hA ya stam b+ha yA/

This is a fragment of the *Mahābala-sūtra*, corresponding to the canonical version at Q.416: 130a.7–130b.4. For a discussion of the sūtra, see IOL Tib J 390.

Explicit (r4.4): ku ru ku ru/g+hu ru g+hu ru/

References: Q.416, IOL Tib J 389/2, IOL Tib J 390, IOL Tib J 391, IOL Tib J 393, IOL Tib J 526, Pelliot tibétain 434, Pelliot tibétain 436, Pelliot tibétain 437, Pelliot tibétain 438, Pelliot tibétain 439, Pelliot tibétain 440, Pelliot tibétain 441, Bischoff 1956.

2: Dhāraṇī

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (v1.1): par byed pa'/

A fragment of the *dhāraṇī* corresponding to Q.204: 257b.8–258a.7 of the canonical version.

Explicit (v4.5): rdo rje'I gtsug gtor phyIr zlog

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

SvS

IOL TIB J 363

BL location: Volume 56, folio 18
Stein site number: Ch.I.2
Dimensions: 13.5 × 35 cm (Pothī)

Dhāraṇī

Incipit (1r.1): @/:/oM ri shi ga na pra sha sta yA /

All of the *dhāraṇī* spells from the *Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī*, extracted and listed in the same order in which they appear in the sūtra itself. The spells differ in certain ways from those found in the Dunhuang and canonical versions of the sūtra, so they are apparently copied from another source. The final line ordering the protection of oneself and all sentient beings, however, (less the nonsensical *khri ma*) does appear in the Dunhuang versions but not in the canonical (compare IOL Tib J 316/3: v55.1). For notes on the sūtra itself, see entry to IOL Tib J 323.

Explicit (1r.28): khri ma dang sems can thams cad la srung shIg srung shIg//

JPD

IOL TIB J 364

BL location: Volume 68, folios 3–4
Stein site number: Ch.9.II.6
Dimensions: 8.2 × 25.6 cm (Concertina)

Dhāraṇī

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (r1.1): sangs rgyas dang byang cub sems (l.3) pa' thams cad la phyag 'tshal lo//

This incomplete copy of the *dhāraṇī* generally follows the order of the canonical version Q.204, but many minor and a few major differences. For some general notes on the differences between the Dunhuang and the canonical versions of this text, see the catalogue entry to IOL Tib J 323/1. The present concertina-style manuscript lacks its begining and end. Some of the remaining panels have been scrambled and should be read in the following order: [r1]—[r6]—[v1]—[v4]—[missing one folio?]—[r7]—[r10]—[v5]—[v10].

Explicit (v10.4): !//'phags pa de bzhin gshegs pa'i gtsug tor gdugs dkar po zhes bya ba'i gzungs rdzogs s+ho//

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

SvS

IOL TIB J 365

BL location: Volume 34, folio 38
Stein site number: Ch.84.VIII.6
Dimensions: 7 × 37.3 cm (Pothī)

1: Prayers

Gtsug tor gzugs pa'i smon lam

Incipit (1r.1): @/:/srung ba mdzad du gsol/

This is a single folio, with the Tibetan number *ka lnga* (5). The first folio of the same original manuscript appears at IOL Tib J 350. Two of the three intervening folios, numbered *ka gnyis* (2) and *ka bzhi* (4), are found in Pelliot tibétain 173. The original manuscript was thus a collection of short prayers which started with the *De bzhin gshegs pa'i sku la stod pa*, then continued with the present item, and then item 2 below. The present item is the end of a short prayer relating to the deity Uṣṇīṣasitātapatrā (Gtsug tor gdugs dkar po). The prayer begins on Pelliot tibétain 173: 2, and is not found in the Tibetan canon, nor elsewhere in the Dunhuang collections.

Explicit (1v.1): gyis kyang yul rab tu zhi bar mdzad du gsol//

2: Prayers

Mchod pa la mchI ba'I tshe cho ga pas gdon pa

Incipit (1v.1): @/:/mchod pa la mchI ba'I tshe cho ga pas gdon pa/ /

A prayer to be recited on behalf of a dying person by a ritual specialist (*cho ga pa*).

Explicit (1v.4): /chos dbyings rgyu 'thun gsung rabs bcu gnyis dang/ /

JPD

IOL TIB J 366

BL location: Volume 67, folios 1–8
Stein site number: Ch.73.XV.14
Dimensions: 8 × 28 cm (Concertina)

1: Prayers

Rgyud gsum pa

Incipit (r1.1): mo dang/ /gzhon nu'I sku 'tsho rdzu 'phrul dbang gIs 'phags/

This concertina manuscript is incomplete at the beginning and end, but almost all of the original manuscript can be reconstructed when joined with IOL Tib J 426 and Pelliot tibétain 7. Perhaps only the first folio, the cover, is missing. However, the matter is complicated by the fact that the present manuscript actually comprises two parts that have been mistakenly joined together at some point. Moreover, Pelliot tibétain 7 is in three separate pieces, lettered A, B and C. The correct order of the complete manuscript (the recto side) should be as follows: [Pelliot tibétain 7C: recto]—[r1–5]—[Pelliot tibétain 7A: verso]—[v1–3]—[IOL Tib J 426: verso]—[Pelliot tibétain 7B: verso]. The correct order of the texts on the manuscript, all complete save (i) and (viii), is as follows: (i) *Rgyud gsum pa*, (ii) *Mchod pa'i sprin ces bya ba'i gzungs*, (iii) *Rnam par snang mdzad 'khor dang bcas pa la bstod pa*, (iv) *Spyan ras gzigs yid bzhin 'khor lo la bstod pa*, (v) *Spyan ras gzigs dbang phyug mtshan brgya rtsa brgyad*, (vi) *Byams pa'i mtshan brgya rtsa brgyad*, (vii) *'Jam dpal gyi mtshan brgya rtsa brgyad*, (viii) *Don yod pa'i zhags pa'i zhes bya ba'i snying po*, (ix) *Sgo drug pa zhes bya ba'i gzungs*, (x) *Bzang po spyod pa'i smon lam gyi rgyal po*, (xi) extracts from the *Rgya cher rol pa'i mdo*, (xii) [unnamed poem]

The first text here, the *Rgyud gsum pa*, begins on Pelliot tibétain 7C and is the opening prayer of the manuscript. The prayer invites the mundane protectors of the teachings, beginning with Brahma and continuing with many other non-Buddhist deities. The prayer often appears at the beginning of a collection of prayers, as is the case here. A detailed commentary on the prayer is found at IOL Tib J 711.

Explicit (r3.4): /rgyud gsum pa rdzogs so// //

References: IOL Tib J 316/1, IOL Tib J 369/1, IOL Tib J 406/2, IOL Tib J 466/1, Pelliot tibétain 7, Pelliot tibétain 22, Pelliot tibétain 23, Pelliot tibétain 24, Pelliot tibétain 25, Pelliot tibétain 26, Pelliot tibétain 27, Pelliot tibétain 28, Pelliot tibétain 29, Pelliot tibétain 208, Pelliot tibétain 209, Pelliot tibétain 210, Pelliot tibétain 211.

2: Dhāraṇī

Mchod pa'i sprin ces bya ba'i gzungs

[Pūjàmegha-nāma-dhāraṇī]

Incipit (r4.1): @/ /rgya gar skad du/pu dzA me ga//

This text comprises only the *dhāraṇī* spell. Many other versions also include invitation and offering prayers (e.g. IOL Tib J 369/2).

Explicit (r4.4): sar rba kar ma a ba ra na badzre swA hA //

References: Q.285, IOL Tib J 140/2, IOL Tib J 141/2, IOL Tib J 366/2, Pelliot tibétain 23/2, Pelliot tibétain 24/2, Pelliot tibétain 27/2, Pelliot tibétain 78, Pelliot tibétain 427.

3: Prayers

Rnam par snang mdzad 'khor dang bcas pa la bstod pa

Incipit (r5.1): @/ /rnam par snang mdzad 'khor dang bcas pa la bstod pa/

This prayer does does not continue on the following two panels of this manuscript, which are mistakenly attached here, but on Pelliot tibétain 7A: verso. It is not found in the canon, or elsewhere in the Dunhuang manuscripts.

Explicit (r5.4): /thub pa'I dbang pos spyI

4: Prayers

['Phags pa bzang po spyod pa'I smon lam gyi rgyal po]

[Ārya-bhadracārya-praṇidhānarāja]

Incipit (r6.1): ston cIng/

This prayer begins on IOL Tib J 426/2 and ends on Pelliot tibétain 7A: recto.

Explicit (r7.4): thabs dang shes rab tIng/

References: Q.716, IOL Tib J 134/1, IOL Tib J 137, IOL Tib J 138, IOL Tib J 139, IOL Tib J 140/1, IOL Tib J 141/1, IOL Tib J 142, IOL Tib J 143, IOL Tib J 144, IOL Tib J 145/1, IOL Tib J 311/2, Pelliot tibétain 6, Pelliot tibétain 7, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 10, Pelliot tibétain 11, Pelliot tibétain 12, Pelliot tibétain 34, Pelliot tibétain 35, Pelliot tibétain 45, Pelliot tibétain 46, Pelliot tibétain 53, Pelliot tibétain 113, Pelliot tibétain 116, Pelliot tibétain 138, Pelliot tibétain 139, Pelliot tibétain 140, Pelliot tibétain 141, Pelliot tibétain 142, Pelliot tibétain 143, Pelliot tibétain 144, Pelliot tibétain 145, Pelliot tibétain 146, Pelliot tibétain 147, Pelliot tibétain 148, Pelliot tibétain 149.

5: Prayers

['Phags pa byams pa'i mtshan brgya rtsa brgyad pa'i gzungs sngags dang bcas pa]

Incipit (v1.1): par byed pa/

The beginning of this text is on Pelliot tibétain 7A: verso and it continues as IOL Tib J 426/3. It is not found in the canon, nor elsewhere in the Dunhuang manuscripts.

Explicit (v3.4): pad ma mdab stong rtse mo can//

6: Mahāyāna sūtra

'Phags pa rgya cher rol pa'I mdo las /shIs par brjod pa'I tshigs su bcad pa nyi tse log shig du bkol te phyung ba

Incipit (v4.1): @/ /'phags pa rgya cher rol pa'I mdo las /

In this manuscript we have merely the explicit of the text, the body of which is in Pelliot tibétain 7A: recto. The text comprises extracts from the *Lalitavistara-sūtra.*

Explicit (v4.2): rdzogs so/ /

7: Prayers

Incipit (v4.3): @/ /lum bu'I tshal rab mchog tu gang skyes pa/

An untitled *Mahāyāna* aspirational prayer that is complete in this manuscript.

Explicit (v8.4): //rdzogs so//

Colophon (v8.4): //zhus te gtan la phab pa'!! !! !!

SvS

IOL TIB J 367

BL location: Volume 72, folio 43
Stein site number: Ch.75.III.1
Dimensions: 25 × 65 cm (Scroll)

1: Treatise

Dus bcu'i dar ma

Incipit (R1.1): . . . mor btab/. . . m pa'i dmyal ba la mthar/

This text is incomplete at the beginning. What we have are the actions to be performed at four different times of the year, the first of which is incomplete. The text is difficult to interpret but all of the actions seem to involve paying homage to the buddhas of particular directions. The rewards in each case are being freed from different hells, and having the sins of thousands of aeons purified. This may link the text thematically with the following text of praises to Avalokiteśvara.

There is a similarly titled text in the Pelliot collection: *Dus drug gi dar ma* (Pelliot tibétain 120). Unfortunately it is a mere fragment containing only the closing lines.

Explicit (R1.12): @/ /dus bcu 'i dar ma rdzogs so// //

2: Prayers

Pad ma mtshan brgya' rtsa brgyad

Incipit (R2.1): @/:/hung pad ma sems pa' sems pa che/

This text lists 108 names of praise for Avalokiteśvara. It resembles, with some variations, as the list found in the *Sarvatathāgatatattvasaṃgraha* (Q.112: 91a.2–91b.7). It is to be distinguished from the a standalone text of 108 names of praise for Avalokiteśvara which is found in many Dunhuang manuscripts (see for example IOL Tib J 351) and also in the canon (Q.381).

Explicit (R2.29): @/:/pad ma mtshan brgya' rtsa brgyad rdzogs so/ /'phags pa 'i shes rab rdzogso

SvS

IOL TIB J 368

BL location: Volume 2, folio 31
Stein site number: Ch.XXVII.R
Dimensions: 9.5 × 52 cm (Pothī)

Dhāraṇī

Incipit (1r.1): @/:/rO rO rO tsu ru tsu ru du ru ba du ru sha sha shad tsA pa rI sha so zham mI te sa bad swa d+ha na ma dI ta ni to man da ra pa ta nI swa hā/

This is a single folio of an unidentified *dhāraṇī*. There is repeated reference in this fragment of the text to a number of buddhas more numerous than the sands on the shores of the Ganges (*'ga' 'ga'i klung*). In this fragment the *bhūmi*s from six to nine are discussed. The names for the bodhisattvas residing on each *bhūmi* are also given. Note that this text is not the *Daśabhūmi-dhāraṇī* (Q.527).

Explicit (1v.7): tad tya thA sid te mu tsan ne 'bo tsa na ne bI mog ga te a ma ba re a ma 'ba' re bI' bA re 'de 'ba; re mang 'gag re hi lan 'dza gar r+he ha re tan dA 'ga' rw+he sa man ta pad tre sa rwa a tha sa da ne

SvS

IOL TIB J 369

BL location: Volume 5, folio 12–14
Stein site number: Ch.9.I.25 (Earlier site no. has been written over; it and the site no. on folio 14 read: Ch.IX,fr.12)
Dimensions: 8.5 × 28.3 cm (Pothī)

1: Prayers

Lha klu chen po rnams spyan drang ba

[Rgyud gsum pa]

Incipit (1r.1): /bla ma'i bla ma bla myed dkon mchog gsum/

A complete copy of the popular prayer that often opens *dhāraṇī* collections. The prayer invites all sorts of deities, mundane and enlightened, to come forth. A detailed commentary on the prayer is found at IOL Tib J 711. In this manuscript, as in IOL Tib J 366, Pelliot tibétain 23, Pelliot tibétain 24 and Pelliot tibétain 27, the *Pūjāmegha* ritual follows.

Explicit (2r.1): //lha klu spyan ba brdzogs s+ho//

References: IOL Tib J 316/1, IOL Tib J 366/1, IOL Tib J 406/2, IOL Tib J 466/1, Pelliot tibétain 7, Pelliot tibétain 22, Pelliot tibétain 23, Pelliot tibétain 24, Pelliot tibétain 25, Pelliot tibétain 26, Pelliot tibétain 27, Pelliot tibétain 28, Pelliot tibétain 29, Pelliot tibétain 208, Pelliot tibétain 209, Pelliot tibétain 210, Pelliot tibétain 211.

2: Prayers

'Phags pa mchod pa'i sprin ces bya ba'i gzungs

[Pūjāmegha-nāma-dhāraṇī]

Incipit (2r.2): dkon mchog (l.3) gsum la phyag tshal lo// na mo rad na tra ya yā//

This text comprises a *dhāraṇī* followed by a prayer dedicating "clouds of offerings" (*mchod kyi sprin*; Skt. *pūjamegha*) to the buddhas. In many manuscripts, as here, the text is preceded by an invitation (*spyan 'dren*). In some cases, the *dhāraṇī* is not accompanied by the prayer. The *pūjāmegha* texts in Pelliot tibétain 70/2, Pelliot tibétain 310/1 and Pelliot tibétain 311 represent a different ritual. In the *Bka' 'gyur* version (Q.285) of the text the *dhāraṇī* is the same as the one found in the Dunhuang manuscripts, but the prayer that follows it is different.

Explicit (2v.5): // mchod pa'i sprin gyi gzungs rdzogs s+ho/

References: Q.285, IOL Tib J 140/2, IOL Tib J 141/2, IOL Tib J 366/2, Pelliot tibétain 23/2, Pelliot tibétain 24/2, Pelliot tibétain 27/2, Pelliot tibétain 78, Pelliot tibétain 427.

3: Prayers

Byang chub sems dpa' spyan ras gzigs dbang phyug yid bzhin 'khor lo la bstod pa

Incipit (2v.5): /byang chub sems dpa' spyan ras . . .

A prayer to Avalokiteśvara, in the particular form called Avalokiteśvaracintāmāṇicakra (Spyan ras gzigs dbang phyug yid bzhin 'khor lo). Due to a gap in the folio sequence, all but the last three lines and explicit are missing from this version. The other copies in the Stein collection contain full versions.

Explicit (3r.2): //byang chub sems dpa' spyan ras gzigs dbang phyug yid bzhin 'khor lo la bstod pa (l.3) rdzogs so//

References: IOL Tib J 76/4, IOL Tib J 311/3, IOL Tib J 414/2, Or.8210/S.95/V10, Pelliot tibétain 7/4.

4: Prayers

'Phags pa 'jam dpal la bsngags pa brtsams pa

Incipit (3r.3): dpal (l.4) yas pad ma mnga' bdag dkar la zhal mdangs gsal//

Verses in praise (*bsngags*) of Mañjuśrī, apparently complete.

Explicit (3v.5): gang zag dma' ba mtha' dag la mar thar bar (l.6) mdzad//!//

References: IOL Tib J 316/7.

SvS

IOL TIB J 370

BL location: 129: scroll box
Stein site number: Fr.42 (366)
Dimensions: 27 × 366 cm (Scroll)

1: Unidentified

Incipit (V1.1): . . . d pa . . .

This fragment at the end of a text is found on the first, damaged part of the scroll. It is separated from the following text by a

blank space and the title, of which only the final syllable remains. Note that LVP does not distinguish between this and the following item.

Explicit (V1.6): . . . 'o//

2: MAHĀYĀNA TREATISE

Incipit (V2.1): . . . su 'gyur bas/:/ye shes bzhir 'gyur ba la://kun gzhi rnam

This text appears to be a *Yogācāra*-influenced treatise on the consituents of the mind.

Explicit (V2.86): /ji skad gsungs kyang 'gal ba myed do/: :/

3: MAHĀYĀNA SŪTRA

'Phags pa lha mo'i mdo

[Ārya-devatā-sūtra]

Incipit (V3.1): @/:/rgya gar skad du a ra dA ba te su tra/

This *Mahāyāna* sūtra appears to be related to the canonical version and is found in another manuscript in the Pelliot collection.

Explicit (V3.41): /::/'phags pa lha mo'i mdo rdzogs so//

References: Q.995, Pelliot tibétain 103.

4: MAHĀYĀNA SŪTRA

Lhas gsold pa zhes bya ba

De ba su tra

Incipit (V4.1): @/:/rgya gar skad du de ba su tra/

This *Mahāyāna* sūtra does not appear in the canon, but does appear in two other manuscript versions in the Pelliot collection.

Explicit (V4.38): /:/lha gsold pa'i mdo rdzogs so /:/:/

References: Pelliot tibétain 731, Pelliot tibétain 732.

5: Prayers

Incipit (V5.1): @//'jam dpal gzho nur gyurd pa la phyag 'tsal lo //

These verses of praise to Mañjuśrì include a short *mantra* (V5.29: *Om bag kye da na ma sa dA*). It does not appear to be related to other Mañjuśrī texts in the Dunhuang manuscripts.

Explicit (V5.35): 'thob 'gyur 'di la the tsom myed/::/

6: History

Gnam babs kyi dar ma

Incipit (V6.1): @/ /gnam babs kyi dar ma bam po gcig go//

This text is a historical account of Buddhism in Tibet during the imperial period. It has been transcribed, translated and discussed in Richardson 1998: 74–81. The text is incomplete at the end. At V6.17 there is a mention of the *Vajrayāna* (*rdo rje theg*), which is interestingly distinquished from *dharma* (*chos*).

Explicit (V6.18): /dper na chos rnams sa 'on 'dra / /

SvS

IOL TIB J 371

BL location: Volume 26, folio 16
Stein site number: Ch.73.III.40
Dimensions: 7 × 19 cm (Pothī)

Notes

Chos kyi 'dus pa'i sngags

Incipit (1r.1): @/ /ud hu re/

This seems to be a complete text, comprised of one long *mantra* in 37 parts, or perhaps a series of *mantra*s which are followed by the statement:

(1v.4) mto sngags 'di// //gnas gang na gnas nas// /mto 'di zlas// na// bgegs gtong cI srid pas// myI tshugs nas// (l.5) bkur bar 'gyur ro//

Regarding this mantra-sūtra: Wherever one is abiding, if one recites this sùtra, one will not be harmed by any enemies, and one will gain respect.

Explicit (1v.5): bkur bar 'gyur ro// so+ha// //

SvS

IOL TIB J 372

BL location: 122, folios 5–6
Stein site number: Ch.80.IX
Dimensions: 20 × 29.3 cm (Scroll)

1: Dhāraṇī

'phags pa rgyal mtshan gyi rtse mo'i dpung rgyan zhes bya ba'i gzungs

[Ārya-dhvaja-agrakeyūra-nāma-dhāraṇī]

Incipit (R1.1): du /A rya d+hwa ja a gra ke yU rA nA ma . . .

Fragmentary copy of a short *dhāraṇī* sūtra, with beginning and end present. The Buddha teaches Indra the spell for protection from enemies and disturbances. The colophon, in agreement with the canonical colophon, says it was translated by Jinamitra, Dānaśīla and Ye shes sde, and revised according to the new translation standards. The scribe is also named: Mnon mtsho legs.

Colophon (R1.38): mnon mtsho legs gyi bris/

References: Q.306.

2: Dhāraṇī

'Phags pa don yod pa'i zhags pa zhes bya ba'i snying po'i gzungs

[Ārya-amoghapāśahṛdaya-dhāraṇī]

Incipit (R2.1): @/:/sangs rgyas dang byang cub sems dpa' dus gsum du gshegs shing so so na bzhugs

A complete copy the the *Amoghapāśahṛdaya-dhāraṇī*, spell only. Sections of the *dhāraṇī* are translated into Tibetan. For a more extensive discussion, see entry to IOL Tib J 311/1.

Explicit (R2.45): @//'phags pa don yod pa'I zhags pa'I snying po rdzogs /

References: Q.366, IOL Tib J 140/3, IOL Tib J 311/1, IOL Tib J 312/4, Pelliot tibétain 7/7, Pelliot tibétain 49/4, Pelliot tibétain 56/1, Pelliot tibétain 105/4, Pelliot tibétain 264, Meisezahl 1962.

JPD

IOL TIB J 373

BL location: Volume 62, folios 16–17
Stein site number: Ch.73.IV.16.b
Dimensions: 8 × 20 cm (Concertina)

1: Dhāraṇī

'Phags ma par rna sha ba ri ~~gzungs~~ rigs sngags snying po dang bcas pa

Incipit (r1.1): / /tad tya tha' /om+' mri te/o mrI te/

This concertina fragment contains the first half of the spell from the *Parṇaśavari-nāma-dhāraṇī*, with a few interlinear comments. It differs in some respects from the spell in the *Bka' 'gyur* (Pelliot tibétain 186), which is actually two spells separated by some Tibetan text. Here the two are run together as a single spell.

Explicit (v1.1): /'phags ma par rna sha ba ri ~~gzungs~~ rigs sngags snying (l.2) po dang bcas pa rdzogs so/ /zhu dag pa/ /

References: Q.186, IOL Tib J 317/2.

2: Dhāraṇī

'Phags pa sangs rgyas pa sangs rgyas thams cad gyi yan lag dang ldan pa zhes bya ba'I gzungs

Ārya-sarvabuddhāṇgavatī-nāma-dhāraṇī

Incipit (v1.3): @/:/rgya gar skad du A rya /sa rba bu dd+ha/ang ga ba ti/na ma d+ha ra NI/

This fragment comprises only the two lines on this folio. The following folio is not a continuation of this text.

Explicit (r1.4): /sangs rgyas dang byang cub

References: Q.150, IOL Tib J 441, Pelliot tibétain 79.

3: Dhāraṇī

Incipit (r2.1): sa rba sad twa na tsa/

The spell on this folio may belong to item 1 above, although it does not appear in the *Parṇaśavari-nāma-dhāraṇī*. It is in the same hand as item 1, with the same interlinear notes. However, here the notes are Tibetan glosses on the Sanskrit spell.

Explicit (r2.4): d+ha ra NI b+han d+ha na tsa ku {rba}

SvS

IOL TIB J 374

BL location: Volume 34, folios 41–43
Stein site number: Ch.9.I.fragment.60
Dimensions: 7.6 × 40 cm (Pothī)

Prayers

Author: Dge slong Dpal brtsegs

Mchod pa bdsus pa'I le'u

Incipit (1r.1): @/ /dgongs shIg/

This offering prayer requests the conquerors and various worldly deities to come and dispel the obstacles facing the land of Tibet. In every instance of the appearance of the phrase "land of Tibet" (*bod khams*), the text has been defaced, so that the *na ro* character above *bod* and some or all of the syllable *khams* have been scratched out. This would seem to suggest that the Tibetan specificity of the text was considered undesireable at some point. The last line attributes the prayer to a Dge slong dpal brtsegs, perhaps identical with the famous translator and author, Ska ba dpal brtsegs, although there is no similar text attributed to this figure in the *Bstan 'gyur*. The folios are numbered from one to three, yet the text does not seem to be continuous from one folio to the next, and begins abruptly on the first folio. Thus it appears that the numbers are

a later addition, and the text is not actually complete. Some affiliation with the *Vajrayāna* is indicated by a buddha refered to as *bcom ldan 'das bder gshegs rdo rje gsang ba'i bdag* (3r.2).

Explicit (5v.5): /dge slong dpal brtegs gyi mchod pa'I le'u ~~g~~lag s+ho//://:

SvS

IOL TIB J 375

BL location: Volume 15, folio 47
Stein site number: Ch.0008
Dimensions: 6.5 × 27.5 cm (Concertina)

Prayers

Smon lam

Incipit (1r.1): @//'phags pa yum shes rab kyi pa rol tu phyin pa'I don phyin cu ma log par rtogs pa'I blo

Prayers to be recited at someone's death, exhorting them to realize the meaning of the mother Prajñāpāramitā and to generate *bodhicitta.*

Explicit (1v.3): smon lam rdzogs sO / /

JPD

IOL TIB J 376

BL location: Volume 4, folios 27–35
Stein site number: Ch.9.I.11 [46]
Dimensions: 8 × 46 cm (Pothī)

Prayers

Incipit (1r.1): @/ /smon lam gdab pa / /phyung po lngas ni rab rgyas pa/

A series of prayers for inviting in, and making offerings to, various deities including the buddhas, bodhisattvas, worldly gods and

vow-bound protectors, kings of the four directions, and so forth. The title of each prayer is marked off by red strokes. For the titles and their Sanskrit reconstructions, see LVP.

Explicit (9r.5): sngon gyi thugs rje rjes dgongs shing/ /bdag chag gI nI smon grub mdzod/ /

SvS

IOL TIB J 377

BL location: Volume 27, folios 22–24
Stein site number: Ch.73.III.2 [35]
Dimensions: 9.5 × 35.2 cm (Pothī)

1: Vajrayāna treatise

[Chu gtor kyi gleng gzhi dang phan yon]

Incipit (1r.1): @/ /ye shes mkhyen ldan 'jam ba'I thugs mnga' zhing /

After a short introduction, we are told an alternate version of the story seen in IOL Tib J 343, about king 'Khor lo drug pa [Skt. *Ṣaccakra]. Here some additional information is gained, such as the name of the kingdom—Aṅgamahādhana—and the symptoms of the **cittijvāla* disease he contracts—vomiting blood and intermittently crying out, fainting and beating his limbs against the ground. We also learn that the prince, here called Mu khyud ldan, retreats to an isolated place in order to worship Mañjuśrī on his father's behalf (1v.1). After three years of performing the propitiation and accomplishment (*bsnyen bsgrubs*), he still has not seen the face of Mañjuśrī. On his return home, he meets a blind man who claims to be able to see the bodhisattva. This drives the prince to despair and he faints. Upon awakening, he is confronted with Mañjuśrī, who proceeds to tell the prince of his father's past life as a demon. Here the demonic Dzwa la kar ma is depicted doing far greater evils than in IOL Tib J 343, causing trouble for the Buddhist teachings and defeating even Mahādeva and the other gods. The cure for the king's present illness, Mañjuśrī explains, is "to apply the gtor ma of pure sacrifice on the shrine of nonduality" (3r.3–4: *mchod sbyin dag pa'i gtor ma gnyis su myed pa'i bshams*

nas sbyar te). Note that IOL Tib J 343 emphasizes water offerings (*chu gtor*) in particular.

Explicit (3r.7): brtag pa rnam pa bzhI // ! // ! // rdzogs s+ho // : // : //

References: IOL Tib J 343, IOL Tib J 344.

2: Dhāraṇī

'Phags pa spyan ras gzigs gyi dbang phyug gi mtshan brgya rtsa brgyad pa [Ārya-avalokiteśvarasya-nāma-aṣṭaśataka]

Incipit (3v.1): @// //bod skad du / /'phags pa spyan ra gzigs kyi dbang phyug/

Title and first line of this popular text. See IOL Tib J 351/3 for a full description.

Explicit (3v.4): de la sangs rgyas ni skye ba myed/chos ni tshig kyi pha rol du phyin pa'

References: Q.381, IOL Tib J 315/1, IOL Tib J 316/2, IOL Tib J 351, IOL Tib J 379/3, IOL Tib J 385/3, Pelliot tibétain 7/5, Pelliot tibétain 32, Pelliot tibétain 107, Pelliot tibétain 109, Pelliot tibétain 110, Pelliot tibétain 111.

JPD

IOL TIB J 379.1

BL location: Volume 68, folio 27
Stein site number: Ch.73.IV.9 [28]
Dimensions: 9 × 28 cm (Concertina)

1: Prayers

Incipit (v1.1): chub sems dpa' mthu chen thob pa la phyag 'tshal lo/

This manuscript, in concertina form, belongs with IOL Tib J 379.2 and Pelliot tibétain 107, as well as the single folio IOL Tib J 285. Thus reconstructed, the manuscript is still incomplete at the beginning and contains a lacuna in the middle. The order of the manuscripts is as follows:

Recto: [IOL Tib J 285: verso]—[missing]—[IOL Tib J 379.2: verso]—[Pelliot tibétain 107: recto]—[missing]—[IOL Tib J 379.1: verso].

Verso: [IOL Tib J 379.1: recto]—[missing]—[Pelliot tibétain 107: verso]—[IOL Tib J 379.2: recto]—[missing]—[IOL Tib J 285: recto].

The present item begins on IOL Tib J 379.2: verso and runs through Pelliot tibétain 107: recto and IOL Tib J 379.1: verso, where it concludes. It is a confession prayer consisting mainly of homages to a series of buddhas, over 40 in number (rather than the 35 of the standard confession texts known in Tibet). There are also further homages to the *dharma*, and to the *saṃgha*.

Explicit (v6.6): tsam ~~ya~~ bag tsam yang ma lus par sems dag pa nas 'thol lo bshags so//

References: IOL Tib J 379.2, Pelliot tibétain 107.

2: Prayers

Bkra shis tshigs su bcas pa

Incipit (r1.1): 'jig rten dbang phyug pad ma bung ba khyu lding dang /

This is the last part of a prayer to various bodhisattvas and buddhas to perform auspicious deeds.

Explicit (r2.3): / /bkra shis tshigs su bcas pa rdzogs so/ / / /

3: Dhāraṇī

'Phags pa spyan ras gzigs gyi dbang phyug gi mtshan brgya rtsa brgyad

[Ārya-avalokiteśvarasya-nāma-aṣṭaśataka]

Incipit (r3.1): @/ : /'phags pa spyan ras gzigs gyi dbang phyug gi mtshan brgya rtsa brgyad / /

For a discussion of this text see IOL Tib J 351/3. After the end of the text, on Pelliot tibétain 107: verso, the manuscript holds two further texts, (i) *Bsngo Ba'i Gzungs* and (ii) *'Phrul Gyi Byig Bshus phyi ma'i mye la bstan pa'i mdo*. The last folio of the latter is IOL Tib J 397.2/2.

Explicit (r5.6): /thugs rje dang ni 'brel ba'i thugs/ /

References: Q.381, IOL Tib J 315.1/1, IOL Tib J 316/2, IOL Tib J 351/2, IOL Tib J 377/2, IOL Tib J 385/3, Pelliot tibétain 7/5, Pelliot tibétain 32, Pelliot tibétain 109, Pelliot tibétain 110, Pelliot tibétain 111.

SvS

IOL TIB J 379.2

BL location: Volume 70, folio 49
Stein site number: Ch.CXLVII.16
Dimensions: 8.7 × 28.5 cm (Concertina)

1: Prayers

Incipit (1r.1): @/:/phyogs bcu'i sangs rgyas thams cad la phyag 'tshal lo/

This manuscript, a single panel from a concertina, belongs with IOL Tib J 379.1 and Pelliot tibétain 107, as well as the single folio IOL Tib J 285. See IOL Tib J 379.1 for a discussion of the order of the original concertina.

The text contained here begins on IOL Tib J 379.2: verso and runs through Pelliot tibétain 107: recto and IOL Tib J 379.1: verso where it concludes. It is a confession prayer. For a discussion, see entry to IOL Tib J 379.1/1.

Explicit (1r.6): /byang shar 'tshams gyi sangs rgyas ting 'dzIn gyi glang po

References: IOL Tib J 379.1, Pelliot tibétain 107.

2: Mahāyāna sūtra

'Phrul gyi byig bshus phyi ma'i mye la bstan pa'i mdo

Incipit (1v.1): kyang chog myI shes/

This sūtra begins on Pelliot tibétain 107: verso, and a later section appears in IOL Tib J 285: recto. It is incomplete at the end. The sūtra, which appears in several versions in the Pelliot collection, is a sermon on fundamental Buddhist concepts of *karma* and rebirth. It does not appear in the *Bka' 'gyur*.

Explicit (1v.6): gson gshIn lam gnyis so sor

References: IOL Tib J 285, IOL Tib J 1284, Pelliot tibétain 37, Pelliot tibétain 107, Pelliot tibétain 126, Pelliot tibétain 640, Pelliot tibétain 992.

SvS

IOL TIB J 380

BL location: Volume 68, folios 108–109
Stein site number: Ch.87.XIII
Dimensions: 30.5 × 73 cm (Scroll)

VAJRAYĀNA TREATISE

Incipit (R1.1): man dzu shri/tan tra las 'byung ba/

Extracted from the *Mañjuśrī tantra*, this is a story about a king named Tsa. In later *Rnying ma* sources, this is the same name used for the first human to receive the tantras (see Karmay 1981). On the early Tibetan association of King Tsa with the *Mañjuśrīmūlakalpa tantra* (Q.162), see Imaeda 1981, 305–6. Unfortunately, the present item is torn in places and difficult to read. It appears that here too the king is associated with the tantras, but the story does not seem the same as the later ones involving this king.

Colophon (R1.27): man dzu shri/ (l.28) tan tra las/tshigs bcad nyI tse//bya gag lo la/pho brang zung kar du zhu cen kyi lo tsa pa ban de dar ma ta shi las bsgyur pa rdzogs s'o//

JPD

IOL TIB J 381

BL location: Volume 40, folios 3–18
Stein site number: Ch.9.I.35
Dimensions: 8.2 × 43 cm (Pothī)

MAHĀYOGA TANTRA

'Phags pa 'jam dpal gyi mtshan yang dag par brjod pa

[Ārya-mañjuśrī-nāma-saṃgīti]

[Mañjuśrījñānasattvasya-paramārtha-nāma-saṃgīti]

Incipit (1r.1): @// rgya gar skad du// //a r+ya nam 'ju shi ri na ma sang 'ga ti //

A complete copy. All of the four Dunhuang *Mañjuśrī-nāma-saṃgīti* manuscripts contain a similar version of the text. However, some copies contain a prose section following the main verse section (IOL Tib J 382 and Pelliot tibétain 99/2) and some do not (IOL Tib J 381). According to Davidson 1981 the prose section was a later addition to the text, which originally comprised only the initial verse section. In general, the Dunhuang versions are much closer to the *Mañjuśrī-nāma-saṃgīti* of the *Rnying ma rgyud 'bum* than the version in the *Bka' 'gyur* (the latter, which was translated by Rin chen bzang po, also has a slightly different title: *Mañjuśrījñānasattvasya-paramārtha-nāma-saṃgīti*). However, the *Rnying ma rgyud 'bum* version does not contain the prose section.

Therefore it appears that a translation of the *Mañjuśrī-nāma-saṃgīti* pre-dating Rin chen bzang po's translation circulated in Tibet, both with and without the prose section. The version without the prose section was preserved in the *Rnying ma rgyud 'bum*. The only other major difference between the Dunhuang versions and the *Rnying ma rgyud 'bum* version is the lack of any demarcation of chapter divisions in the Dunhuang versions. Therefore the chapter divisions may be later additions to the *Rnying ma rgyud 'bum* version that were not originally present in the early *Mañjuśrī-nāma-saṃgīti* translation.

All Dunhuang versions contain the *mantra* and concluding verses that come at the end of the *Rnying ma rgyud 'bum* and *Bka' 'gyur* versions. Like the *Rnying ma rgyud 'bum* version they do not contain the colophon which appears in the *Bka' 'gyur* version. Among other things, this colophon identifies the *Mañjuśrī-nāma-saṃgīti* as an extract from the *Ārya-mayājālā-tantra* in 1600 lines. There is unfortunately no translators' colophon either.

Explicit (16v.1): //bcom ldan 'das de bzhin gshegs pa shag kya thub pas gsungs rdzogs s+ho//

References: Q.2, Tb.424, IOL Tib J 112/2, IOL Tib J 382, Pelliot tibétain 99/2, Davidson 1981.

SvS

IOL TIB J 382

BL location: Volume 1, folios 56–67
Stein site number: Ch.03.11 (11 is the only part of site no. written on item)
Dimensions: 7 × 56.3 cm (Pothī)

Mahāyoga tantra

['Phags pa 'jam dpal gyi mtshan yang dag par brjod pa]

[Ārya-mañjuśrī-nāma-saṃgīti]

[Mañjuśrījñānasattvasya-paramārtha-nāma-saṃgītī]

Incipit (1r.1): @/:/dang/ /bdag don bdag thugs brtse'I phyir/

This copy of the *Mañjuśrī-nāma-saṃgīti* is incomplete at the beginning and end (although probably only two or three folios are missing in total). Like Pelliot tibétain 99/2 it contains a prose section which follows the main verse section. The first folio begins at Q.2: 2a.2. The final folio ends at Q.2: 15a.2. For a full discussion of the Dunhuang versions of the *Mañjuśrī-nāma-saṃgīti* see IOL Tib J 381.

Explicit (12v.5): sems can tham cad la/bla na myed pa'I chos ston

References: Q.2, Tb.424, IOL Tib J 112/2, IOL Tib J 381, Pelliot tibétain 99/2, Davidson 1981.

SvS

IOL TIB J 383

BL location: Volume 28, folio 61
Stein site number: Ch.73.XV.fr.7
Dimensions: 9 × 32 cm (Pothī)

Prayer

'Phags pa 'jam dpal la bstod pa

Incipit (1r.1): @/ /'phags pa 'jam dpal la bstod pa/

This short prayer is contained on a single folio. It is not found in the *Bstan 'gyur*, although there are several texts with similar

names. The prayer does not contain any overtly tantric terminology. As noted in LVP: 360 it shares some verses with IOL Tib J 360/4.

Explicit (1v.6): //'jam dpal la stod pa// //rdzogs s+ho//

SvS

IOL TIB J 384

BL location: Volume 68, folios 83–86
Stein site number: Ch.80.IV
Dimensions: 9 × 29 cm (Concertina)

1: Ritual manual

Incipit (r1.1): ser bum ba kha rgyan can snams/

This manuscript is a compilation of instructions for the tantric master on the construction of *maṇḍala*s and the performance of initiation rites. It is written in an crude hand, with great variation in orthography.

The manuscript (a concertina) is incomplete at the beginning, so that the *maṇḍala* described in this first item is not identified. We join the text in the middle of detailed instructions on setting out a physical representation of a *maṇḍala* on the ground. This is to be done using a variety of ritual props including streamers and pearls for delineating the circumference of the *maṇḍala*, arrows or *phur bu*s for marking the edges, and knives for marking the gates. Five kinds of precious object (r2.1: *rin po che sna lnga*) and five kinds of grain (r2.1: *'bru sna lnga*) are used as offerings to the five gates. The master is then to teach the history of the *maṇḍala* while holding a splint (r3.4: *chag shing*). There follows a short *gtor ma* ritual in three parts. (On this triad, see entry to IOL Tib J 573/1.) Then a lion throne is set up at the eastern side of the *maṇḍala*. The person being initiated, here referred to repeatedly as the patron (*yon bdag*), is then given permission to remain. Another person involved in the initiation ritual is referred to as the "ritual expert" (*cho ga mkhan*); it is unclear whether this is the tantric master or an assistant.

The main part of the initiation (r5.4) consists of offering various auspicious objects to the extended hand of Śākyamuni. This is perhaps a statue, but it is impossible to tell due to the incompleteness of the manuscript. The following objects are offered: the precious householder, the precious queen, the precious horse, the precious general, the precious wheel, the precious jewel, the mirror of wisdom and the conch shell. The foodstuffs fish and yoghurt are offered. Finally, a crown with silk banners is placed on the head and a garland of flowers around the neck.

The concluding activities (r9.2) include bathing (the statue?), prayers and finally clearing away the *maṇḍala* as a demonstration of the way of impermanence. This *maṇḍala* shares several features with the *maṇḍala*s described in the *Sarvadurgatipariśodhana-tantra* which is mentioned by name in item 4. The physical arrangement of the *maṇḍala* here may serve for the other rituals described below.

Explicit (r9.4): /dgyil 'khor zhal bsil /@@/

2: Ritual manual

Incipit (r9.4): @//'phags pa 'dra byi'i dra'i dkyil 'khor 'di/

This text describes a *maṇḍala* which is referred to by the name of the country from which it is supposed to have originated, variously spelt as *'dra byi'i dra, tra byid tra* and *dra byid tra*. These are probably attempts at transcribing the Indian place name Draviḍa. The first part of the text provides the background to the ritual of the *maṇḍala*. The story describes how Vajrapāṇi sent a bodhisattva (r11.1: *bo de swat twa*) to defeat eighteen great obstructors (r10.5: *bgegs chen po*) who were afflicting the people of Draviḍa. Having completed his task, the bodhisattva displayed the *maṇḍala*. The central figure of the *maṇḍala* is named only as "the vajra sentry" (*rdo rje bya ra*). The cardinal directions are occupied by Vajrapāṇi, Vajraratna, Vajrapadma and Vajrayakṣa. The intermediate directions are occupied by other forms of Vajrapāṇi. The description omits the nortwest direction. The *mantra*s accompanying these deities invoke a different series of deities in wrathful form: 1. Aparājitā; 2. Yamāntaka; 3. Hayagrīva; 4. Amṛtakuṇḍali; 5. Acala; 6. [missing]; 7. Mahābala; 8. Nīlakaṇṭha.

The text then briefly describes the physical actvities for setting up of the *maṇḍala*. These are brief and seem to assume that the *maṇḍala* has already been set up, possibly in accordance with the instructions in item 1. There is no description of an initiation ritual.

Explicit (r14.4): phyogs skyong (l.5) bcu dgod/

3: Ritual manual

Incipit (r14.5.): /@a mo ka bag sha'i dkyil 'khor bzhengs su gsol ba na/

This section of the manuscript offers instructions on displaying the *maṇḍala* of Amoghapāśa. There is a brief description of the physical setting up of the *maṇḍala*, and the text appears to assume that the *maṇḍala* has already been set up as described in item 1. The main difference in this ritual is that a vase is placed at the centre of the *maṇḍala*. Note that in the illustrated *maṇḍala* Ch.00379 (National Museum, New Delhi, reproduced in Klimburg-Salter 1982: p. 147) a healing ritual is depicted in which the centre of the *maṇḍala* is occupied by a vase. The text goes on to list the *mantra*s for the deities at the centre and the eight directions, and in additional, the *mantra*s for the eight bodhisattvas.

Explicit (v3.1): /u s+ni sha byi ta ya/

4: Ritual manual

Incipit (v3.1): /@@/ /ngan tshong rnam par skyong ba'i gzigs brjId kyi phung po 'i dkyil (l.2) 'khor mdzad pa'i dus na/ /

This part of the text concerns the *maṇḍala* of the **Sarvadurgatipariśodhanatejorāśi* (*Ngan song thams cad rnam par sbyong ba gzi brjid kyi phung po*; Q.116). Note that this differs slightly from the usual name of the tantra *Sarvadurgatipariśodhanatejorāja* (*Ngan song thams cad rnam par sbyong ba gzi brjid kyi rgyal po*).

The text begins with instructions to supplicate the deity at the centre (unnamed), the eight *uṣṇīṣa* (*gtsug tor*), the four offering goddesses, the eight bodhisattvas, the ten protectors and the four gate guardians. These can be identified with figures from the *Sarvadurgatipariśodhana-tantra*. Then the text gives the instructions for

supplicating the deities of the Draviḍa *maṇḍala* (see item 2), followed by the instructions for supplicating the Amoghapāśa *maṇḍala* (see item 3).

The text now returns to an exposition of the **Sarvadurgatipariśodhanatejorāśi maṇḍala*. The background to the ritual is provided in two stories. The first is the story of Lha Nor bu dri ma myed pa'i 'od (Deva Maṇivimalaprabha), a god who falls from heaven into the hells. Vajrapāṇi sends Śākyamuni to save the god by reciting a *mantra*. The second story concerns a figure called Dgra myi skye ("unborn enemy," a name possibly related to Ma skyes dgra; Skt. Ajātaśatru) who having killed his father Lus myi bde ("unhappy body") is subjected to rebirth among the six classes of beings. Subsequently remembering his crime, Dgra myi skye asks for help from Śākyamuni, who reveals the **Sarvadurgatipariśodhanatejorāśi maṇḍala*. Compare these stories with the version in the *Sarvadurgatipariśodhana-tantra* and IOL Tib J 712.

The *maṇḍala* itself is very similar to the Śākyamuni *maṇḍala* which appears at the beginning of chapter 2 of the *Sarvadurgatipariśodhana-tantra*. Śākyamuni appears at the centre surrounded by eight deities of the *uṣṇīṣa* (*gtsug tor*) type. Also appearing are four offering goddesses, eight bodhisattvas and four Indian gods. At this point we come to the end of the manuscript, so we do not have the complete description of this *maṇḍala*

Explicit (v16.6): /phyag na thod byug snams . . .

SvS

IOL TIB J 385

BL location: Volume 73, folio 56
Stein site number: Fragment.37
Dimensions: 5.4 × 12 cm (Concertina)

1: Dhāraṇī

Lha mo 'od zer can zhes bya ba'i gzungs

[Ārya-mārīcī-nāma-dhāraṇī]

Incipit (r1.1): na/ /yi rang ste/

A fragment from a concertina. Another large part of the original concertina is found in the Pelliot collection at Pelliot tibétain 428. The beginning of the recto of the present manuscript joins to the end of the verso of Pelliot tibétain 428. The *dhāraṇī* in question begins on the the recto side of Pelliot tibétain 428 and runs to the end of that part of the manuscript, continuing on the verso, and concluding on our manuscript. The version of the *dhāraṇī* found here is very similar to that found in the *Bka' 'gyur*, with a few differences in terminology.

Explicit (r1.3): 'phags pa lha mo 'od zer can (r2) zhes bya ba'i gzungs rdzogs s+ho/ /

References: Q.182, Pelliot tibétain 71, Pelliot tibétain 98, Pelliot tibétain 428, Pelliot tibétain 429.

2: Prayers

Incipit (r3.1): @/ /rnam par snang mdzad bcom ldan (l.2) 'das/

This prayer begins after the *dhāraṇī* but is incomplete at the end. It begins with eight lines of homage to Vairocana, followed by the beginning of a homage to Avalokiteśvara.

Explicit (r5.3): /sku mdog

3: Prayers

'Phags pa spyan ras gzigs dbang phyug gi mtshan brgya rtsa brgyad pā

Ārya-avalokiteśvarasya-nāma-aṣṭaśataka

Incipit (v4.1): @/ /rgya gar skad du a rya ba lo ki te shwa ra phya na ma a sh+Ta sha ta ka/

Apart from a few indecipherable syllables at the beginning of the verso of this concertina, the only writing is the title of this text, given in Tibetan and Sanskrit transcription, followed by the first two syllables of the text. For a discussion of this text see IOL Tib J 351/3. The scribe seems to have abandoned the text, as this is followed by several blank folios. The end of the verso of this concertina joins with the beginning of the recto of Pelliot tibétain 428, which has two more blank folios before the beginning of the *Ārya-mārīcī-nāma-dhāraṇī* (see item 1).

Explicit (v4.3): /thams cad

References: Q.381, IOL Tib J 315.1/1, IOL Tib J 316/1, IOL Tib J 351/2, IOL Tib J 377/2, IOL Tib J 379.1/3, Pelliot tibétain 7/5, Pelliot tibétain 32, Pelliot tibétain 107, Pelliot tibétain 109, Pelliot tibétain 110, Pelliot tibétain 111.

SvS

IOL TIB J 386

BL location: Volume 35, folios 24–26
Stein site number: Ch.CXXII.5
Dimensions: 11.5 × 26.5 cm (Scroll)

1: Prayers

Incipit (24r.1): . . . das shIng mchog gi cho ga' mkhyen

This manuscript is a scroll made up of small panels, each with 7 or 8 lines of Tibetan. The panels have been separated so that folio 24 contains the fragments of the first panels, folio 25 contains the next two panels, and folio 26 contains the last two panels.

The recto side of the first fragmentary panel contains the end of a text. Only the last syllable of the explicit appears, so that title is unidentified. A reference in the first line to a *cho ga* indicates that the text refers to a ritual. There is a reference two lines further on to taking refuge in the medicine buddha (24r.3: *sman pa'i rgyal po*).

Explicit (24r.8): . . . so/ /

2: Prayers

Theg chen smon lam

Incipit (25r.1): @//phyogs bcu dus gsum mtha' yas mu myed pa'i khams thams cad kyi dus gsum dkon mchog ~~la~~

This is a *Mahāyāna* prayer, for which no equivalent has been found in the canon.

Explicit (26r.8): theg chen smon lam rdzogs so//

3: Dhāraṇī

'Phags pa gser can zhes bya ba'i gzungs

[Ārya-kanakavatī-nāma-dhāraṇī]

Incipit (24v.1): /lus la myi dang chu dang dug dang rig sngags dang gsang

This version of the *dhāraṇī* appears to be the same as the canonical version (Q.314). This copy is fragmentary, with the beginning corresponding to Q.314: 89a.3. For brief notes on content, see entry to IOL Tib J 326/1.

Explicit (26v.6): @/ /'phags pa gser can zhes bya ba'i gzungs rdzogso

References: Q.314, IOL Tib J 326/1, IOL Tib J 327/1, IOL Tib J 328/1, IOL Tib J 460/2.

SvS

IOL TIB J 387

BL location: Volume 56, folio 19
Stein site number: Ch.73.III.34
Dimensions: 29 × 48 cm (Scroll)

Prayers

Incipit (R1.1): pa'i mdzod/ nam ka'i rang bzhin . . .

Fragment of a prayer, possibly directed to Avalokiteśvara.

Explicit (R1.18): rkang gnyis mchog gi dbu la gdugs 'gyur cig/ /

JPD

IOL TIB J 388

BL location: Volume 30, folio 23–31
Stein site number: Ch.51.I.21 (F.23 also has the no. 'Ch.51.I.20 [45] and 22' written on it.)
Dimensions: 7.3 × 43.8 cm (Pothī)

Dhāraṇī

Rig sngags kyi rgyal mo so sor 'brang ba chen mo

[Ārya-mahāpratisāravidyārājñī]

Incipit (1r.1): @/ /pa yi/ /lha'i gzugs nI bri bar bya /

This manuscript is the third text in what was once a *Pañcarakṣā* collection of *dhāraṇī* sūtras. For some general comments on this collection, see the entry to IOL Tib J 399. The collection is spread over several shelfmarks (see in order IOL Tib J 399, IOL Tib J 397, Pelliot tibétain 535, IOL Tib J 398, IOL Tib J 388 and IOL Tib J 394). The present item contains scattered folios from a text that closely matches the canonical version (compare Q.179). The item is incomplete at the beginning, so that the first present folio begins at Q.179: 135b.3. Much of the missing opening section of the same original manuscript can be found at IOL Tib J 397: 17–47 (IOL pagination 51–81), with the final folio of that section (IOL Tib J 397/2: 47v; numbered by the scribe as *kha* 99) corresponding to Q.179: 134b.8. Thus between IOL Tib J 397/2 and the present item, two folios are missing, presumably originally numbered *kha* 100 and *ga* 1. The second of these two folios can be found at IOL Tib J 398. In the present item, the following folios are present (using the scribe's Tibetan numbering system): *ga* 2–7, 11, 15, 17.

Regarding the content, this *dhāraṇī* is taught to a large gathering of gods, demons and spirits at the summit of Mt. Meru. Following the opening and some initial claims of the spell's power, an extensive spell appears (IOL Tib J 397/2: 26r.1ff. or Q.179: 123b.8ff.). As in the *Amoghapāśahṛdaya-dhāraṇī*, portions of the spell are translated into Tibetan. Within the Buddhist circles around Dunhuang, however, the main spell appears to have been the much shorter one found on Pelliot tibétain 397/2: 43v.4–44r.2 (=Q.179: 132a.4–6), as this is found copied out in Pelliot tibétain 72 and Pelliot tibétain 73. Note in this regard that the former extensive spell is referred to as a *dhāraṇī*, whereas the latter is referred to as a *hṛdaya*. Following the extensive *dhāraṇī*, much of the work is devoted to a series of stories testifying to the spell's efficacy. Thus the first story proves that attaching the spell as a talisman to one's body can quell great suffering. Other stories follow on attaching

the spell to the top of a banner (also seen in the *Ārya-kanakavati-dhāraṇī*; IOL Tib J 326/1), on success in pregnancy and so forth. Finally, on IOL Tib J 397/2: 47v.1 (= Q.179: 134a.5) the ritual manual (*cho ga*) for the spell begins.

Explicit (9r.4): so sor 'brang ba chen mo rdzogs so // //

References: Q.179, IOL Tib J 397/2, IOL Tib J 398.

JPD

IOL TIB J 389

BL location: Volume 24, folio 75
Stein site number: Ch.0012
Dimensions: 9.2 × 44.7 cm (Pothī)

1: Unidentified

Incipit (1r.1): @/ /'phags dpal dam pa/ /ya rabs dang bcas pa la/

Unidentified praises to the buddha. This does not appear to be part of the *Ārya-mahābala-nāma-mahāyāna-sūtra*, which ends in item 2, so it may be that the recto and verso on this manuscript have been reversed.

Explicit (1r.5): dam ka mtha dag mnyam ba yang / /thams cad pas dam bcas pas/ /bsam

2: Dhāraṇī

['Phags pa stob po che zhes bya ba theg pa chen po'i mdo]

[Ārya-mahābala-nāma-mahāyāna-sūtra]

Incipit (1v.1): @/ /pa de dag thams cad dang /lha dang/klu dang/gnod sbyin dang/

Final lines of the *Ārya-mahābala-nāma-mahāyāna-sūtra*. For more on this text, see the entry to IOL Tib J 390.

Explicit (1v.5): bcom ldan 'das kyis gsungs pa la mngon bar bstod do //

References: Q.416, IOL Tib J 362/1, IOL Tib J 390, IOL Tib J 391, IOL Tib J 393, IOL Tib J 526, Pelliot tibétain 434, Pelliot tibétain 436, Pelliot tibétain 437, Pelliot tibétain 438, Pelliot tibétain 439, Pelliot tibétain 440, Pelliot tibétain 441, Bischoff 1956.

JPD

IOL TIB J 390

BL location: Volume 16, folios 13–44
Stein site number: Ch.XXVII.M (016: 13 = Ch.XXVII.M 016: 14–44 = Ch.9.I.30)
Dimensions: 6 × 31 cm (Pothī)

Dhāraṇī

'Phags pa stobs po che zhes bya ba thegs pa chen po zhes bya'i gzungs

['Phags pa stobs po che zhes bya ba theg pa chen po'i mdo]

[Ārya-mahābala-nāma-mahāyāna-sūtra]

Incipit (1r.1): rgya gar skad du /a rya ma hA ba la na ma ma hA ya na su tra /

Complete from beginning to end except for folio 16, which corresponds to Q.416: 131b.1–6 or IOL Tib J 391: 9v.2–10r.3. Largely similar to the canonical edition. In the colophon the work is labelled a *dhāraṇī*, though elsewhere it is called a sūtra. This discrepancy makes it likely that the title appearing in the *Ldan dkar ma* catalogue of early ninth century Tibetan translations (*stobs po che'i gzungs*) refers to the sūtra. Many copies of the sūtra are found in the Dunhuang collections, but this present item is the most complete. The colophon states that the translation was, "revised in accordance with the new language" (32v.1: *skad gsar cad gyis kyang bcos*), probably a reference to the new rules of orthography instituted in the early ninth century. An edition and French translation of the text can be found in Bischoff 1956.

The principal interlocutor for the sūtra is Vajrapāṇi, though other bodhisattvas step in for certain sections. In many respects the text resembles a typical late *Mahāyāna* sūtra or *dhāraṇī*, with numerous passages urging the propagation of the text itself. However, these

are mixed with numerous tantric elements including *mantra*s and mentions of the *maṇḍala*, the wrathful description of the deity Mahābala (8v.1–3), a simple initiation ceremony (22r.1–3) and a brief reference to the buddhas resting in sexual union (IOL Tib J 391: 3v.2–4r.3). The text seems to refer to itself as both a sūtra (3r.2: *mdo sde*) and a tantra (17r.4: *rgyud*).

Colophon (32r.4): rgya gar gyi mkhan po shi len tra bo de dang/zhu can gyI lo tsa . . . (32v) bsgyur cIng zhus te //skad gsar cad gyIs kyang bcos nas gtan las phab pa//

References: Q.416, IOL Tib J 362/1, IOL Tib J 389/2, IOL Tib J 391, IOL Tib J 393, IOL Tib J 526, Pelliot tibétain 434, Pelliot tibétain 436, Pelliot tibétain 437, Pelliot tibétain 438, Pelliot tibétain 439, Pelliot tibétain 440, Pelliot tibétain 441, Bischoff 1956.

JPD

IOL TIB J 391

BL location: Volume 1, folios 68–78
Stein site number: Ch.XXVII.F
Dimensions: 9 × 55 cm (Pothī)

Dhāraṇī

'Phags pa stobs po che zhes bya ba theg pa chen po'i mdo

[Ārya-mahābala-nāma-mahāyāna-sūtra]

Incipit (1r.1): /myI tshugs par 'gyur ro/ de nas bcom ldan 'das gyIs/

Incomplete manuscript including folios 7–17 according to the Tibetan marginal numbers. The translation differs in places from the canonical version. Compare Q.416: 130a.1–136b.2. An edition and translation of the text can be found in Bischoff 1956. For more on this text, see the entry to IOL Tib J 390.

One further folio from this text has been catalogued under a separate number (IOL Tib J 526). This folio corresponds to Q.416: 128a.6–128b.7, which makes it one of the missing folios 1–6 of the original manuscript.

Explicit (11v.5): /lag na rdo rje legs par rab du bshad pa legs so legs so//lag na . . .

References: Q.416, IOL Tib J 362/1, IOL Tib J 389/2, IOL Tib J 390, IOL Tib J 393, IOL Tib J 526, IOL Tib J 528, Pelliot tibétain 434, Pelliot tibétain 436, Pelliot tibétain 437, Pelliot tibétain 438, Pelliot tibétain 439, Pelliot tibétain 440, Pelliot tibétain 441, Bischoff 1956.

JPD

IOL TIB J 392

BL location: Volume 32, folio 34
Stein site number: Ch.0031
Dimensions: 7.3 × 37.3 cm (Pothī)

1: Vajrayāna treatise

Incipit (1r.1): @/:/slob pa yod dam myed/

Last line of a text that appears to be a collection of important topics on an unidentified subject, possibly the ritual system of Mahābala (Stobs po che) since his *mantra* immediately follows on the same page.

Explicit (1r.1): /gal mdo btus rdzogs so/ /

2: Notes

Incipit (1r.1): @/:/tad ye thA/oM bE sha tse ma hA/

Heart *mantra* for the deity Mahābala (Stobs po che).

Explicit (1r.3): stobs po che'i snying po/ /

JPD

IOL TIB J 393

BL location: Volume 26, folio 17
Stein site number: Ch.9.I.fr.67
Dimensions: 6.3 × 17.7 cm (Pothī)

Dhāraṇī

'Phags pa stobs po che zhes bya ba theg pa chen po'i mdo

Ārya-mahābala-nāma-mahāyāna-sūtra

Incipit (1r.1): /gyI rgyal po stobs po ce'I mdo sde' 'dI nI/

This is a single folio, numbered 35, from the sūtra. The complete text is to be found in several Dunhuang documents, as well as the canonical edition. In the Peking canon, this fragment begins at Q.416: 113a.5. An edition and French translation are to be found in Bischoff 1956.

Explicit (1v.5): /ji ltar gzung bar bgyi

References: Q.416, IOL Tib J 362/1, IOL Tib J 389/2, IOL Tib J 390, IOL Tib J 391, IOL Tib J 526, IOL Tib J 544, Pelliot tibétain 434, Pelliot tibétain 436, Pelliot tibétain 437, Pelliot tibétain 438, Pelliot tibétain 439, Pelliot tibétain 440, Pelliot tibétain 441, Bischoff 1956.

JPD

IOL TIB J 394

BL location: Volume 30, folios 32–34
Stein site number: Ch.51.I.22 [48]
Dimensions: 7.2 × 43.7 cm (Pothī)

Dhāraṇī

[Gsang sngags chen po rjes su 'dzin pa'i mdo]

[Mahāmantra-anudhārī-sūtra]

Incipit (1r.1): @/ /bar rig nas de nyid du myi snang bar gyur to /

Three folios from the *dhāraṇī*. This item belongs to a collection of *dhāraṇī* sūtras known as the *Pañcarakṣā* that is spread over several shelfmarks (see in order IOL Tib J 399, IOL Tib J 397, Pelliot tibétain 535, IOL Tib J 398, IOL Tib J 388 and IOL Tib J 394). For more on this collection as a whole, see entry to IOL Tib J 399. The present text immediately follows IOL Tib J 388,

except that two folios are missing from the beginning. Thus the first present folio corresponds to the canonical at Q.181: 154b.1ff. The second folio is consecutive, while the third corresponds to the canonical at Q.181: 159b.3–160a.2.

Explicit (3v.4): bcom ldan 'das kyis de skad ces bka' stsald nas/ /tshe dang ldan ba kun

References: Q.181.

JPD

IOL TIB J 395

BL location: Volume 4, folios 36–38
Stein site number: Fr.72
Dimensions: 7.6 × 51.2 cm (Pothī)

Dhāraṇī

Rig sngags kyi rgyal mo rma bya chen mo

[Mahāmayūrīvidyārājñī]

Incipit (1r.1): @/ /nyI ma gung gI dge ba dang / /nyIn mtshan kun kyI dge' ba dag /

Three folios out of the long and influential *dhāraṇī*, recensions of which date from at least the fourth century C.E. A number of additional folios from the same manuscript can be found at Pelliot tibétain 359. Note the folios are numbered on the verso. The first folio corresponds to the canonical version at Q.178: 109b.4–110a.8. The third folio corresponds to Q.178: 116a.7–117a.2, and the second folio follows on immediately from this at Q.178: 117a.2–117b.5. The Tibetan canonical version of this text is said to have been translated by Ye shes sde and others in the eighth century, so one would expect the same to be the case for the present manuscript. Indeed the version seen here does follow closely the canonical version, though it differs in its choice of translation for a number or terms. For a summary of the contents, see Levi 1915: 19–29.

Explicit (2v.5): nyIng lag na bas 'gal par bya ba ma yIn ba'o / /

References: Q.178, IOL Tib J 518, Pelliot tibétain 358, Pelliot tibétain 359, Pelliot tibétain 360.

JPD

IOL TIB J 396

BL location: Volume 1, folio 1
Stein site number: none
Dimensions: 8 × 54 cm (Pothī)

Dhāraṇī

[Rgyal ba can zhes bya ba'i gzungs]

[Jayavatī-nāma-dhāraṇī]

Incipit (1r.1): @/:/myi mdza' ba dgag pa dang/

This is a single folio from the *dhāraṇī*, corresponding closely to the canonical edition. It begins at Q.193: 213a.8 and ends at 214a.2.

Explicit (1v.5): yongs su gzung ba dang/yongs su

References: Q.193.

JPD

IOL TIB J 397

BL location: Volume 30, folios 35–83
Stein site number: Ch.51.I.20 [45] (ff. 35–81 = Ch.51.I.20 [45]; ff. 82–83 = 9.II.8.a)
Dimensions: 7.2 × 44 cm (Pothī)

1: Dhāraṇī

Bsil ba'i tshal chen po'i mdo

[Mahāśītavana-sūtra]

Incipit (1r.1): @/ /rgya gar skad du ma hA shI ta ba nI ka su tra//

Part of a *Pañcarakṣā* collection of *dhāraṇī* sūtras that is spread across a number of shelfmarks (see in order IOL Tib J 399, IOL Tib J 397, Pelliot tibétain 535, IOL Tib J 398, IOL Tib J 388 and IOL Tib J 394). For a discussion of this collection as a whole, see entry to IOL Tib J 399. The present item is an incomplete copy of the *Mahāśītavana-sūtra*, which would have been the second text in the collection. The opening folio is present, while the last folio ends at Q.180: 153a.1. Thus the last two folios of the text (originally numbered *kha* 59 and 60) are missing. Two additional folios from this item can be found at Pelliot tibétain 535, and fragments of a further two folios appear in item 3 of the present shelfmark (IOL Tib J 397/3). The *dhāraṇī* is taught by the Buddha to the kings of the four directions. Its primary function is protection from mundane spirits, as might be expected from its title.

Explicit (16v.5): bsrung ba bgyis pa gang cI yang rung ba'I bsrung ba de dag gI nang na 'di mchog dang/

References: Q.180.

2: DHĀRAṆĪ

Rig sngags kyi rgyal mo so sor 'brang ba chen mo

[Ārya-mahāpratisāravidyārājñī]

Incipit (17r.1): @/ /cho 'phrul dang ldan ba /sangs rgyas kyi zhIng du mar /

Scattered folios from a text that closely matches the canonical (compare Q.179). Probably only one folio is missing from the beginning, so that the first present folio corresponds to Q.179: 120a.3. From there, the following folios are present (using the scribe's Tibetan numbering system): *kha* 62–67, 69–84, 86–88, 91–94, 98–99. The item ends at a point equivalent to Q.179: 134b.8, after which two folios are missing, the second of which can be found at IOL Tib J 398. The manuscript then immediately continues with IOL Tib J 388/1. For a discussion of the content, see entry to IOL Tib J 388.

Explicit (47v.4): byams pa dang yang ldan gyur nas/ /rtag du sems can thaMs

References: Q.179, IOL Tib J 388, IOL Tib J 398.

3: Dhāraṇī

Bsil ba'i tshal chen po'i mdo

[Mahāśītavana-sūtra]

Incipit (1r.1): pa dang /phan bar myi 'dod pa dang /bde bar myI 'dod pa dang /

Two fragmentary folios from item 1 of the present manuscript. The first folio corresponds to the canonical at Q.180: 142b.6–143a.1. Thus it fits into item 1 between folios one and two, with a single folio (found at Pelliot tibétain 535: 1) separating it from folio 2 (which starts at Q.180: 143a.8). The second folio of the present item corresponds to Q.180: 148a.2–8 and as such should be numbered *kha* 48, fitting into item 1 between the ninth and tenth folios.

Explicit (2v.4): /thal sbyar 'dug ste smras pa nI

References: Q.180.

JPD

IOL TIB J 398

BL location: Volume 30, folio 84
Stein site number: Ch.9.II.8
Dimensions: 7.3 × 41.8 cm (Booklet)

Dhāraṇī

Rig sngags kyi rgyal mo so sor 'brang ba chen mo

[Ārya-mahāpratisāravidyārājñī]

Incipit (1r.1): @/ /bud med dag la bu 'dod na/

One folio from the ritual manual (*vidhi*) section of the *dhāraṇī*, discussing how to write the spell for different purposes. It fits into the gap between the end of IOL Tib J 397/2 and the beginning of IOL Tib J 388. Corresponds to Q.179: 135a.5–135b.3 in the canonical version. For a discussion of the *Pañcarakṣā* collection of which this item is a part, see entry to IOL Tib J 399.

Explicit (1v.4): sna tshogs rgyan gis brgyan

References: Q.179, IOL Tib J 388, IOL Tib J 397/2.

JPD

IOL TIB J 399

BL location: Volume 30, folios 85–109
Stein site number: Ch.XXVII.P (f.85 = Ch.XXVII.P; f.86 = 03.34; ff.87–109 = Ch.51.I.19 [45])
Dimensions: 7.2 × 43.9 cm (Pothī)

Dhāraṇī

'Phags pa stong chen po rab tu 'jom ba zhes bya ba'i mdo

[Mahāsāhasra-pramardana-sūtra]

Incipit (1r.1): @/ /mar dang yungs kar myer blugs bzhin /

This is the first part of a long manuscript that is a collection of *dhāraṇī* sūtras spread across a number of shelfmarks (see in order IOL Tib J 399, IOL Tib J 397, Pelliot tibétain 535, IOL Tib J 398, IOL Tib J 388 and IOL Tib J 394). The Tibetan pagination for the whole collection runs from 1–100 for each letter (*ka, kha, ga*), so the present item which starts from *ka* 10 (= Q.177: 67b.3) represents the first work in the collection. For a brief summary of the content of this sūtra see Skilling 1992: 141. According to Skilling, the sūtra was composed around an original kernel of a complete **Ratna-sūtra*.

There are four sūtras represented in the scattered folios that remain, and there is one sūtra missing which would have immediately followed the present item and covered *ka* 60 to *kha* 32. This missing sūtra was almost certainly the *Mahāmayūrīvidyārājñī*, as this *dhāraṇī* collection (*gzungs 'dus*) was a popular set known as the *Pañcarakṣā*, listed in the *Ldan dkar ma* catalogue as the *Gzungs chen po lnga* (nos. 329–333). The present order of the five works matches that seen in the also early Tabo *gzungs 'dus* manuscript discussed in Harrison 1996. Note too that these five works appear together, though in a slightly different order, in today's *Bka' 'gyur* (Q.177, Q.178, Q.180, Q.179 and Q.181). We may also note that the

length of the missing sūtra roughly matches the length of the *Mahāmayūrīvidyārājñī*. For more on the *Pañcarakṣā*, see Aalto 1954, Aalto 1961 and Skilling 1992.

Explicit (25v.4): /'phags pa stong chen po rab tu 'jom ba zhes bya ba'I mdo rdzogs sO // //

References: Q.177, IOL Tib J 400, IOL Tib J 1252, Pelliot tibétain 534.

JPD

IOL TIB J 400

BL location: Volume 2, folios 32–62
Stein site number: Ch.73.VII.15.a (f.32 = Ch.73.VII.15.a; ff.33–34 = Ch.73.XV.21 [47]; f.35 = Fragment.75; ff.36–41 = Ch.0067; ff.42–55 = Ch.0065 ('XV' written on some folios); f.2: 56–59 = Ch.XXXIII.009 ('XV' written on some folios); f.60 = Ch.XL.006; f.61 = Ch.XIX.008; f.62 = Ch.XX.009)
Dimensions: 8.5 × 47 cm (Pothī)

Dhāraṇī

Stong chen po [rab tu 'jom ba zhes bya ba'i mdo]

[Mahāsāhasra-pramardana-sūtra]

Incipit (1r.1): . . . by[e]d pa dang /blon po dang /blon po chen po dang /

This is an incomplete copy of the sūtra, with each page burnt and/or torn. For a brief summary of the content of this sūtra see Skilling 1992: 141. See also IOL Tib J 399 for a discussion of the *Pañcarakṣā* collection of which this text usually forms the first part. This may be the case with the present text as some pages, where the left margin is partially present, bear the volume letter *ka*. An additional folio from this manuscript can be found at IOL Tib J 1252.

Explicit (31v.5): gdugs shar ba dang /rig sngags plags par bgyI . . .

References: Q.177, IOL Tib J 399, IOL Tib J 1252, Pelliot tibétain 534.

JPD

IOL TIB J 401

BL location: Volume 76: booklet
Stein site number: Ch.73.I.2
Dimensions: 8 × 19.4 cm (Booklet)

1: Notes

This item contains only one line: *big kru prad nya pra ba'i no pyi ka* ("the *sādhana* of Bhikṣu Prajñāprabhā"). Note that the transcription *no pyi ka* is derived from the Sanskrit *sādhanopāyika*. Its relationship to the texts contained in the booklet is unclear—a similar partial inscription appears at the end of a text on 27v.8: *i ti/ prad nya pra*. Furthermore, the same phrase appears in the middle of another manuscript, Pelliot tibétain 41: v6.2: *byi kru prad nya pra ba'i no pyi ka*. Perhaps also relevant is the same distinctive writing which appears on the folio of another booklet, IOL Tib J 351/3, where it records the name of a scribe, Dge slong rdo rje. We may hypothesize that the present booklet and the *sādhana* collection in Pelliot tibétain 41 belonged to the same monk, Prajñāprabhā.

2: Unidentified

Incipit (1v.1): . . . {thur re 'zhu ba 'u nge gye beg gi'u karha ya 'ji/}

The inner sides of the first and last pages of the booklet appear to contain the same text, although it remains to be verified whether the text is actually continuous from folios 1v.7 to 28r.1. The whole text appears to be Tibetan transcription of Chinese. There may be a relationship with the Chinese medical text T.1059, which is similar to Items 7 and 8 below.

Explicit (28r.6): . . . {'bug lam tho 'zhu lu tse jin ding keg zhe cu}

3: Dhāraṇī

Sangs rgyas phye ba phrag bdun nyan thos kyi dge 'dun dan bcas wur 'bu kye sangs rgyas phye ba phrag gyi yum zhes bya ba'i gzungs

Incipit (2v.1): @//rgya la 'tshir kyu 'ji tsi 'dzin ding keg gyib she 'phun 'sing jung ning/

This item comprises folios 2r and 28v of the booklet. The Tibetan title appears on 28v.3 along with a partial title in Tibetan transcription of Chinese: *tshir kyu 'ji/ wur 'bu kye*. The text on folio 2r, which is written upside-down, contains a homage with much the same wording as the Tibetan title (2r.2), and more Tibetan transcription of Chinese: *tshir kyu 'ji tse 'jin ding keg gyib she 'phun 'sing jung ning*. Finally, on 28v.1, above the titles, there is a transcription of a Sanskrit *mantra*, which includes an invocation of Kīlaya. These pages may be related to the Chinese text in item 2.

The relationship between this text and the Tibetan transcription of Chinese on 1v and 28r of the booklet is unclear.

Explicit (28v.4): sangs rgyas phye ba phrag gyi yum zhes bya ba'i gzungs/

4: Ritual manual

Smyon ba chen po smyo ba la/ cho gar bya ba'i thabs

Incipit (4v.1): @/:/smyon ba chen po smyo ba la/ cho gar bya ba'i thabs la/

This text is written upside-down and runs backwards from folios 4v to 2v. The text contains three rituals (*cho ga*); which seem to be parts of a single practice. The first ritual is a treatment for insanity based around a fire offering which begins with the throwing of various kinds of metal filings on the fire. Five *phur ba*s are used to mark out the five corners of the space. The practitioner visualized himself as Vajrakrodha, and recites the *mantra: oM badzra ya ksha ma ne pad me hUm/ kar ma pad me hUm/ badzra tsag kra phaT* (note the occurence of the element *maṇi padme hūṃ*, also found in the famous six syllable *mantra* of Avalokiteśvara).

The second ritual (beginning on 4r.7) is for "men with obstructed water and women with inverted wombs" (*myi chus bgags sam/ bud myed mang la log pa'i cho ga*). The ritual is enacted by the practitioner on the behalf of the sick person, and involves repeatedly knotting and untying a thread. The thread is wound around a shinbone (*the gu*), then mixed into a *gtor ma*. Both the shinbone and the *gtor ma* are cast away, symbolizing the casting out of the sickness.

The third ritual (beginning on 2v.1) is for men under the influence of *nāga*s, who suffer from aches and swellings or are crippled. The ritual involves moulding a frog from barley flour, making an ointment and visualizing the overpowering of the *nāga*s by the deity Hayagrīva.

Explicit (2v.7): spos dang pog dkar pos mchod do/

5: Ritual manual

Incipit (5r.1): 'bur kur gi sngags sgrub par 'dod na/

This collection of rites can be identified by the occurance of the *mantra* of the deity Bhrukuṭi throughout: *oM 'bur kur ti*. This *mantra* is said to be derived from the *no pyi ka* (5r.3). Scattered references to fire offerings indicate that the rites are performed in the context of a fire offering. The text contains the following rituals:

5v.1: if you want a prophecy.
6r.3: to bring *gnod sbyin* under one's power.
6v.2: to pacify malignant people.
6v.5: to overcome wild animals.
7r.1: to cause a spring to come forth to alleviate thirst.
7r.4: to sharpen your *prajñā*.
7r.5: to accomplish various valuable objects.
7r.7: to find a treasure.
7v.5: to cure an illness.
8r.2: to cure a severe illness up to the point of death.
8r.5: to catch an illness-ghost (*nad pa 'dre*) with a trap.
8v.1: to cut off curses and bad births.
8v.5: to reverse water, making it flow upwards.
9r.1: to make it flow downhill again.
9r.3: to cure madness.
9v.3: not to be bitten by a dog.
9v.5: to bring *sha dru* under one's power.
10r.3: to divide two lovers (*pri ya*).
10r.6: to reconcile two friends.
10r.7: if you are unable to talk to others.
10v.6: if you want to be friendly with another.
11r.6: to bind someone.

The rituals generally include a number of ritual activities, visualizations and recitation of the *mantra*.

Explicit (11v.3): sngags la/ oM badzra 'dhrig hUM phaT ces brjod/

6: Ritual manual

Nam ka lding gi cho ga

Incipit (11v.4): nam ka lding gi cho ga ni/ mtsho'i nang na/ pad ma dkar po'i steng na/

This ritual manual centres on the practice of mirror divination (*pra se na*). The preliminary practices and visualizations (described from 11v.3 to 12v.5) conclude with summoning the deities into the mirror. The divination ritual proper (12v.6 to 14v.8) begins with homage to "the noble bird khyung" (*bya rje khyung*). Then, pouring scented water into the vase is described as "being blessed as the sky-soaring deity" (*nam ka lding gi lhar byin gyi rlabs*); visualizing oneself as the deity is described as "resting in the sky-soaring *samādhi*" (*bdag nyid nam ka lding gi ting nge 'dzin du bzhugs*); and visualizing oneself sitting on a white lotus on a lake is described as "transforming oneself into the sky-soarer" (*bdag nyid rnam ka lding gi bsgyur*). A four-cornered *maṇḍala* is set up (13v.4) for the ritual. The main ritual objects are the mirror (*mye long*), sword (*ral gri*) and fingernail (*sen mo*). Furthermore, an innocent child (*byis pa gtsang ma*) is required to take part in the ritual.

The third and final section of the ritual (14v.9 to 16r.6) is called "teaching the methods for being steady" (*myi g.yo bar bya ba'i thabs bstan pa*). This includes a ritual for bringing down a great rain which begins with settling in the *mahāmudrā* (15v.1) and a ritual for throwing the *gtor ma*, which begins with settling in the *samādhi* of Vajrahūṃkara (16r.1). Note the *sādhana* in IOL Tib J 346, which is also focussed on the sky-soarer but bears little resemblance to this ritual.

Explicit (16r.6): klu 'brug dang 'dre gdon thams cad la brgyab nas bzlog par bsam/

7: Ritual manual

Sman dang sngags su sbyar ba'i cho ga
Incipit (16r.7)): /::/sman dang sngags su sbyar ba'i cho ga la/ byang cub sems dpa' spyan ras gzigs spyan drang bar 'dod na/

This is a collection of rituals based around one deity, similar to item 5 above. Here the deity is Avalokiteśvara. At the beginning of this collection, the deity can be invited with the *mantra* of Avalokiteśvara (Spyan ras gzigs dbang po), the *mantra* of the thousand-armed form (Phyag stong spyan stong) or the *mantra* of the form called Amoghapāśa (Don yod zhags pa). Another *mantra* which appears throughout these rituals, generally to be recited 21 times, is *oM hri ha hum phat svA ha*. Many of the rituals involve the concoction of medicines.

16r.10: when you are under the influence of spirits (*'byung po*), or under the influence of the tiger-headed demoness (*stag srin*).
16v.4: if you are under the influence of a curse.
16v.8: if you are worried about the emnity of future enemies (*dgra phyis*).
16v.10: if you are afraid of the dark at night.
17r.2: if a demon (*gnod*) arises in one's household.
17r.5: if your crops or fruit are eaten by spirits (*srin bu*).
17r.8: if a women has a severe post-childbirth illness.
17r.10: if you have a twitching eye, *sha sman* inside the eye, or cataracts.
17v.3: if your eyeball is damaged, or cut, or veiled with red blood.
18r.1: if you are trapped by a snake, scorpion or other poisonous creature.
18v.1: if you are struck by misfortune and calamity.
18v.3: if you are struck by silkworm sickness.
18v.8: if you are struck by various minor illnesses.
19r.5: if you have been burned by fire and the heat is unbearable.
19r.9: if you have a headache.
19v.2: if you have a earache.
19v.3: if you have a fever.
19v.5: if you have a *'dreg na*.
20r.11: if you want the *prajñā* of a limitless *vidyādhara*.
20v.8: if you want to be freed from a prison.

21r.1: reconciling influential planets (*gza' shug*) which are not reconciled.
21r.3: again, if you are trapped by a snake.

This text and the following should be compared to the Chinese medical text involving Avalokiteśvara T.1059.

Note that in the pencilled roman numbers on the manuscript, folio 18 has been numbered 19, and all of the following folios are therefore numbered wrongly.

Explicit (21r.4): de rnams kyi sngags kyang gong ma bzhin no/

8: Ritual manual

Char pa dbab pa'i cho ga

Incipit (21r.5): /:/char pa dbab pa'i cho ga/ mtshe 'u 'am/ steng ka 'am/ chu myig gtsang ma'i drang du/

This ritual, which may be a continuation of the previous item, begins with instructions on the drawing of a *maṇḍala*. As the title indicates, this is a ritual for making rain. The ritual practice is centred on *nāga*s (*klu*), and various *nāga* invocation *mantra*s are used, especially *huM na ga huM*. The Kīlaya *mantra* is also employed (22r.5). As with Items 5 and 7, a number of rituals for specific purposes are then described.

24v.3: if one wishes for a child from a childless woman.
25v.8: to sharpen your *prajñā*. This involves a visualization of Avalokiteśvara, and a the recitation of a *dhāraṇī* which is similar to the *dhāraṇī* of the thousand-armed Avalokiteśvara.
26r.3: to sharpen your focus (*dmigs*). This involves visualization of syllables, and then of Avalokiteśvara.
26v.7: to protect yourself and cure the illness, when you are with a sick person.

The ritual ends with *mantra*s and *mūdra*s to protect the body and remove illnesses.

Explicit (27r.9): 'di no lus srung ba'o

9: Prayers

Incipit (27v.1): @//mtshan mchog dbyig ldan 'phrul dga' bla na myed/

A prayer to Mañjuśrī, here addressed by the epithet "Youth with a Topknot" (gzho nu zur pud [sic]). The deity is entreated to be compassionate and to carry out the activities of an accomplished one (*grub pa po'i las*).

Explicit (27v.8): chos 'phrul sna tshogs bstan du gsol/ I ti/ prad nya pra

SvS

IOL TIB J 402

BL location: Volume 4, folio 39
Stein site number: Ch.0064
Dimensions: 7.2 × 48 cm (Pothī)

Prayers

'Phags pa byams pa'I smon lam

Incipit (1r.1): @/ /'phags pa byams pa'I smon lam/ /sangs rgyas kun la phyag 'tshal lo/

A prayer to Maitreya. The colophon contains a dedication of merit by the monks from Kwa cu (Guazhou) monastery.

Colophon (1v.6): kwa cu'I dge 'dun byang cub sems dpa rnams/'phags pa byams pa'I 'khor du nye bar bgrod par smon te/dge ba la bstson ba'I skyesu 'bul ba///

References: IOL Tib J 335/4, IOL Tib J 403.

SvS

IOL TIB J 403

BL location: Volume 4, folio 40
Stein site number: none (LVP gives site no. as 'Fragment 13', but nothing on item)
Dimensions: 8 × 60 cm (Pothī)

PRAYERS

'Phags pa byams pa'I smon lam

Incipit (1r.1): @//'phags pa byams pa'I smon lam mo/sangs rgyas kun la phyag 'tshal lo/

Fragment of a prayer to Maitreya. Opening lines match IOL Tib J 402, but then departs.

Explicit (1r.1): bdag kyi kun mkhyen pa ba

References: IOL Tib J 335/4, IOL Tib J 403.

SvS

IOL TIB J 406

BL location: Volume 68, folios 5–7
Stein site number: Ch.XXVII.A
Dimensions: 5.6 × 18 cm (Concertina)

1: RITUAL MANUAL

Spyod lam rnam bzhi dang phyogs bcur gtor ma cho ga rgyas par bgyi pa'i cho ga

Incipit (r1.1): ta la hum phat/

This concertina manuscript is incomplete at the beginning and end and contains several lacunae. Pelliot tibétain 325 contains two more sections of the same manuscript. The following is a tentative reorganization of the manuscript:

RECTO: [missing beginning]—[r10–11]—[missing]—[r1–2]—[Pelliot tibétain 325A: recto]—[r3–8]—[missing]—[r9]—[missing]—[r12–16]—[Pelliot tibétain 325B: recto]

VERSO: [Pelliot tibétain 325B: verso]—[v1–5]—[missing]—[v8]—[missing]—[v9–14]—[Pelliot tibétain 325A: verso]—[v15–16]—[missing]—[v6–7]

As the title states, this extensive ritual concerns the four activities (*spyod lam rnam bzhi*) and the *gtor ma* offered to the ten directions. Three of the standard four activities appear in these fragments (though here the term *spyod lam bzhi* replaces the more common

las rnam bzhi). The missing activity (increasing, *rgyas* in Tibetan) was probably present on one of the missing sections. The text begins with invitation prayers. Our manuscript begins with an invitation to gods and demons, followed by a fire ritual (*sbyin bsregs*) and a *gtor ma* offering. Then there is a short practice for binding a person into servitude (compare IOL Tib J 419/6). This would appear to correspond to the activity of domination (*dbang*). The practice involves the visualization of union with a "vajra messenger" (*rdo rje pho nya*).

Following this there is a (very fragmentary) passage on the visualization of a *maṇḍala* of the five buddhas at the five places of the body, beginning with Vairocana at the crown of the head (r10). After the visualization of the five buddhas there is a self-visualization as Vajrapāni (r15), in order to subdue obstructing forces, using an ivory *phur bu*. The rite involves drawing a four-cornered *maṇḍala* using crematory ashes (*dur khrod kyi thal ba*). This appears to correspond to one of the four activities, namely wrathful (*drag*) activity. The rite continues with a section on protecting oneself from illness (beginning on Pelliot tibétain 325B: recto and concluding on v1). This is stated to be the peaceful (*zhi ba*) practice, one of the standard four activities. The concluding part of the rite contains instructions for protecting oneself and the *samaya* of the practice.

Explicit (v4.3): /spyod lam rnam bzhi dang phyogs bcur gto (l.4) r ma cho ga rgyas par bgyi pa'i cho ga rdzogs so// //dge 'o dge 'o/ /

2: Prayers

Lha klu chen po rnams spyan drang pa

[Rgyud gsum pa]

Incipit (v6.1): @// /bla ma'i bla ma bla myed dkon mchog gsum/ /che ba'i mche mchog dbang mchog dam pa la/

This prayer appears to have been added on the verso of the concertina, after the conclusion of the ritual manual above. The prayer invites the mundane protectors of the teachings, beginning with Brahma and continuing with many Hindu deities. As in IOL Tib J 316/1 the prayer usually appears at the beginning of a collec-

tion of prayers. Here however, the ritual manual above includes its own invitation prayers.

Explicit (v7.4): /khyab 'jug tshogs bdag nan te kar tI ka/ /nag po chen

References: IOL Tib J 316/1, IOL Tib J 466/4, Pelliot tibétain 7, Pelliot tibétain 22, Pelliot tibétain 23, Pelliot tibétain 24, Pelliot tibétain 25, Pelliot tibétain 26, Pelliot tibétain 27, Pelliot tibétain 28, Pelliot tibétain 29, Pelliot tibétain 208, Pelliot tibétain 209, Pelliot tibétain 210, Pelliot tibétain 211.

SvS

IOL TIB J 407

BL location: Volume 28, folios 62–63
Stein site number: Ch.73.III.6 [32]
Dimensions: 9 × 33 cm (Pothī)

Prayers

Rin po che sna brgyad kyi mchod pa

Incipit (1r.1): @// //oM sngar 'das rigs gyi mgon po bder gshegs dang/

This item seems to be a liturgy to be recited in conjunction with offerings. It consists of a series of prayers, each expressing the wish that by offering eight precious substances various beneficial results will occur. A wrathful *maṇḍala* is only cursorily described. Also possibly significant is an apparent reference to sexual practices:

(2r.6) rdo rje (l.7) sems dpa'I mchod pa nI/ chags pa'i pad ma thugs rje las/ phra men rgya mtsho'i dbyings dkyil du/ byang chub sems kyi mu tig phro/

Regarding the offerings of Vajrasattva, from the compassion of the lustful lotus, at the centre of the space of the ocean of piśācīs, a pearl of bodhicitta comes forth.

Explicit (2v.8): //rin po che sna brgyad kyi mchod pa// //rdzogs s+ho'// // //

JPD

IOL TIB J 408

BL location: Volume 16, folio 45
Stein site number: Ch.83.VI.6 (Site no. illegible on item)
Dimensions: 5 × 29 cm (Pothī)

Dhāraṇī

Rdo rje'i mchu zhes bya ba klu'i dam tshig

[Vajratuṇḍa-nāma-nāga-samaya]

Incipit (1r.1): @/rgya gar skad du /badzra tu na Tan ma na ga sa ma' ya /

Opening lines to a text which refers to itself as a *dhāraṇī* (see Q.411: 99a.1). As the title implies, the work seems to be about controlling *nāga* (*klu*), spirits harmful to harvests (*lo tog*), and so forth.

Explicit (1r.1): thams cad mkhyen la phyag 'tshal lo /brgyal tsan thogs

References: Q.411.

JPD

IOL TIB J 409

BL location: Volume 32, folios 35–36
Stein site number: Ch.IX.fr.22 (LVP has 'Ch.9.1.frag.22')
Dimensions: 6.5 × 42.5 cm (Pothī)

Dhāraṇī

Rdo rje'i snying po'i gzung

[Vajramaṇḍa dhāraṇī]

['Phags pa rdo rje'i snying po'i gzungs zhes bya ba theg pa chen po'i mdo]

[Ārya-vajramaṇḍa-nāma-dhāraṇī-mahāyāna-sūtra]

Incipit (1r.1): @//steng gI bar snang gnas la /'jam dpal gzhon nurd gyurd pas chos gos phrag pa phyogs gchig du bgos te /

Compare Q.807: 302a.1–303a.3. A comparison with the canonical version reveals some different choices of terms which may indicate an early translation. In the section represented, the Bhagavan is telling Mañjuśrī how this *dhāraṇī* has no enlightenment, no buddhas, no afflictions and so forth.

Explicit (2v.5): btang snyomsu spyod par myi bya/myi dga' bar myI bya//

References: Q.807.

JPD

IOL TIB J 410

BL location: Volume 24, folio 76
Stein site number: Ch.0013
Dimensions: 9 × 44.5 cm (Pothī)

Dhāraṇī

'Phags pa rdo rje rnam par 'jom ba zhes bya ba

[Ārya-vajravidāraṇa-nāma-dhāraṇī]

[Vajravidāraṇa-nāma-dhāraṇī]

Incipit (1v.1): sdig pa thams cad byang byas

Recto-verso reversed. Incomplete copy of the closing pages of this text. On the relationship between the Dunhuang versions of this text and the canonical edition, see entry on IOL Tib J 416/2.

Explicit (1r.5): //'phags pa rdo rje rnam par 'jom ba zhes bya ba rdzogso/

References: Q.406, IOL Tib J 411, IOL Tib J 412, IOL Tib J 413, IOL Tib J 414/1, IOL Tib J 415, IOL Tib J 416/2, IOL Tib J 462/2.

JPD

IOL TIB J 411

BL location: Volume 13, folio 68
Stein site number: Ch.73.XV.fr.6
Dimensions: 8.5 × 28.5 cm (Concertina)

Dhāraṇī

Rdo rje rnam par 'jom ba zhes bya ba'i gzungs

[Rdo rje rnam par 'joms pa zhes bya ba'i gzungs]

[Vajravidāraṇā-nāma-dhāraṇī]

Incipit (1r.1): @//nyan byed na//mdo sde 'di'i gzi brjod kyis/

Final folio of the *dhāraṇī*, which should be inserted after IOL Tib J 414/1: 4v. On the different versions of this text, see entry to IOL Tib J 416/2.

Explicit (1v.1): rdo rje rnams par 'jom ba zhes bya ba'i (l.2) gzungs rdzogs s+ho/:/!//

References: Q.406, IOL Tib J 410, IOL Tib J 412, IOL Tib J 413, IOL Tib J 414/1, IOL Tib J 415, IOL Tib J 416/2, IOL Tib J 462/2.

JPD

IOL TIB J 412

BL location: Volume 11, folios 81–86
Stein site number: Ch.9.II.3 (ff.81–83, 85–86 = Ch.9.II.3; f.84 = Ch.73.XV.20)
Dimensions: 5.2 × 23.2 cm (Pothī)

Dhāraṇī

Rdo rjes rnam par 'jom ba zhes bya ba'i gzungs

[Rdo rje rnam par 'joms pa zhes bya ba'i gzungs]

[Vajravidāraṇā-nāma-dhāraṇī]

Incipit (1r.1): @/ /rgya gar skad du/badzra bi dha ra na ma da ra Ni//

Complete copy. Folios numbered on verso from 34–39. On the different versions of this text, see entry to IOL Tib J 416/2.

Explicit (6v.3): @//rdo rjes rnams par 'jom ba zhes bya ba'i gzungs rdzogs s+ho//

References: Q.406, IOL Tib J 410, IOL Tib J 411, IOL Tib J 413, IOL Tib J 414/1, IOL Tib J 415, IOL Tib J 416/2, IOL Tib J 462/2.

JPD

IOL TIB J 413

BL location: Volume 12, folios 93–97
Stein site number: Ch.XXVII.C
Dimensions: 8.4 × 30 cm (Pothī)

Dhāraṇī

Rdo rje rnam par 'jom ba zhes bya ba'i gzungs

[Rdo rje rnam par 'joms pa zhes bya ba'i gzungs]

[Vajravidāraṇā-nāma-dhāraṇī]

Incipit (1r.1): @ // //rgya gar skad du / /ba dzra bi da ra na ma dA ra ni /

Complete copy. On the different versions of this text, see entry to IOL Tib J 416/2.

Explicit (5v.1): /rdo rje rnam par 'jom ba (l.2) zhes bya ba'i gzungs rdzogs // //s+ho // //

References: Q.406, IOL Tib J 410, IOL Tib J 411, IOL Tib J 412, IOL Tib J 414/1, IOL Tib J 415, IOL Tib J 416/2, IOL Tib J 462/2.

JPD

IOL TIB J 414

BL location: Volume 13, folios 69–74
Stein site number: Ch.9.I.46
Dimensions: 8.5 × 28.4 cm (Pothī)

1: Dhāraṇī

Rdo rje rnam par 'joms pa zhes bya ba'i gzungs

[Vajravidāraṇā-nāma-dhāraṇī]

Incipit (1r.1): @//rgya gar skad du//badzra bhi dha ra na ma dha ra ni/

With the single folio of IOL Tib J 411 added after the fourth folio of the present item, this is a complete copy of the *dhāraṇī*. The point where one moves to IOL Tib J 411 corresponds to Q.406: 61b.6 in the canonical version. On the relationship between the Dunhuang and the canonical versions of this work, see entry to IOL Tib J 416/2.

Explicit (4v.5): zab mo sangs rgyas spyod yul ba//mdo sde 'di ni

References: Q.406, IOL Tib J 410, IOL Tib J 411, IOL Tib J 412, IOL Tib J 413, IOL Tib J 415, IOL Tib J 416/2, IOL Tib J 462/2.

2: Prayers

Byang chub sems dpa' spyan ras gzigs dbang phyug yid bzhin 'khor lo la bstod pa

Incipit (5r.1): @//byang chub sems dpa' spyan ras gzigs dbang phyug yid bzhin 'khor lo la bstod pa//

A prayer to Avalokiteśvara, in the form called Avalokiteśvaracintāmāṇicakra (Spyan ras gzigs dbang phyug yid bzhin 'khor lo). The text appears in several other manuscripts (see IOL Tib J 76/4 for a full description).

Explicit (6v.5): sgrib pa'i skyon rnams kun byang nas//rnams pa

References: IOL Tib J 76/4, IOL Tib J 311/3, IOL Tib J 369/3, Or.8210/S.95/V10, Pelliot tibétain 7/4.

JPD

IOL TIB J 415

BL location: Volume 68, folios 55–57
Stein site number: Ch.73.XV.3
Dimensions: 8 × 25 cm (Pothī)

1: Dhāraṇī

Rdo rje rnams par 'jom ba

[Rdo rje rnam par 'joms pa zhes bya ba'i gzungs]

[Vajravidāraṇa-nāma-dhāraṇī]

Incipit (r1.1): rgya gar skad du/ badzra bhi dha ra na ma da ra ni/

This copy should be read in the following order: r1–r13, followed immediately by v2, after which the work ends on v6. This means that r14 (=v1) interrupts the text (on this folio, see item 2). In addition, there are several folios or pieces of folios that, according to the English notes of a previous conservator, were stuck down on the main folios. These are either blank or contain syllables from the *dhāraṇī*.

Explicit (v5.4): rdo rje rnams par 'jom (v6) ba zhes bya ba'i zhes bya ba'i gzungs// //rdzogs s+ho//

References: Q.406, IOL Tib J 410, IOL Tib J 411, IOL Tib J 412, IOL Tib J 413, IOL Tib J 414/1, IOL Tib J 416/2, IOL Tib J 462/2.

2: Dhāraṇī

Rdo rje rnams par 'jom ba

[Vajravidāraṇa-nāma-dhāraṇī]

Incipit (r14.1): 'bod la rem la brtson 'grus ma zhan bar bslob cig//

This one folio seems to have been an initial attempt by the scribe to write the text in question, but was abandoned after scribal error. Afterwards, the scribe apparently started at the other end of the concertina, leaving this mistaken page as a back cover page. The first line exhorts the reader, "Persevere with all your might! Train diligently, faithfully and without weakness!" (*'bod la rem la brtson 'grus ma zhan bar bslob cig*). Then there comes the title and opening homage for the *Rdo rje rnam 'joms*.

Explicit (r14.3): sangs rgyas dang byang cub dpa' thams cad la phyag 'tshal (l.4) la//bya

References: Q.406, IOL Tib J 410, IOL Tib J 411, IOL Tib J 412, IOL Tib J 413, IOL Tib J 414, IOL Tib J 416/1, IOL Tib J 462/2.

JPD

IOL TIB J 416

BL location: Volume 68, folios 43–44
Stein site number: Ch.73.XIV.6
Dimensions: 6.5 × 27 cm (Concertina)

1: DHĀRAṆĪ

[Snang brgyad gyi mdo]

[Sangs rgyas kyi chos gsal zhing yangs pa snang brgyad ces bya ba'i mdo]

[Aṣṭa-darśana-nāma-sūtra]

Incipit (r1.1): chad de/ de la shes pa dang ldan ba nI nyung/

These thirteen folio sides, not mentioned in LVP, should be inserted into IOL Tib J 462/1. On the contents and the corrected order of the folios, see the entry to that item. Note that the first verso folio also belongs to this item, being the last line of the text.

Explicit (r13.1): ltses rtag tu zad myI shes pa'I

References: Q.693, IOL Tib J 103/5, IOL Tib J 458, IOL Tib J 459, IOL Tib J 460/1, IOL Tib J 461, IOL Tib J 462/1, IOL Tib J 463/1, Pelliot tibétain 454/2, Pelliot tibétain 744/1.

2: VAJRAYĀNA UNIDENTIFIED

Colophon only.

Colophon (v1.1): rigs sngags kyi mdo bam po gcig rdzogs so//

3: DHĀRAṆĪ

'Phags pa rdo rje rnam par 'jom ba zhes bya ba 'a'i gzungs

[Vajravidāraṇa-nāma-dhāraṇī]

Incipit (v2.1): rgya gar skad du/ a rya ba dzra bi dha ra ni//

LVP observes that this item is "incomplete at the end," but with IOL Tib J 462/2 added to the end, it is complete. This version is almost identical to the translation (attributed to Jinamitra and Dānaśīla) found in the canon. The few minor differences (such as the canonical edition reading *'jig par byed pa* (Q.406: 60b.6) for *'jil bar byed pa* (r4.1), or adding *'byung po thams cad tshar gcod pa* (compare Q.406: 60b.8 to r3.4) and so forth) are worth noting however, for many of the earliest commentaries are missing these (later?) canonical additions. The commentary attributed to Padmasambhava is based on an edition bearing a particularly close resemblance to the present item (see, for the examples mentioned above, Q.3503: 169a.2 and Q.3503: 169a.8–169b.1). The commentary attributed to Buddhaguhya seems to fall somewhere between this and the canonical editions. (Though on these two particular examples, Buddhaguhya follows this Dunhuang version—see Q.3504: 186b.3 and 3504: 186b.8.)

Explicit (r13.4): gtsang ma'i gos gyis dkri zhing dgang/

References: Q.406, IOL Tib J 410, IOL Tib J 411, IOL Tib J 412, IOL Tib J 413, IOL Tib J 414/1, IOL Tib J 415, IOL Tib J 462/2.

JPD

IOL TIB J 417

BL location: Volume 32, folios 37–46
Stein site number: Ch.73.VI.6 [42]
Dimensions: 6 × 42 cm (Booklet)

1: Yoga sādhana

Bsgrub par bsdus pa

[De nyid 'dus pa bsgrub pa'i thabs]

Āryatattvasaṃgraha sādhanopāyika

Incipit (2r.1): @:/:/rgya gar skad du sa du au pai ka:/ /bod skad du bsgrub par bsdus pa'o:/

Incomplete with folio order scrambled. Compare IOL Tib J 448/1, which picks up on 6r.5 of the present item. Also, IOL Tib J 447/1 is an extensive commentary on this *sādhana*. This item's folios

should be read in the following order: [2]—[missing]—[6]—[5]—[4]—[3]—[10] (using the IOL page numbers this is equivalent to [38]—[missing]—[42]—[41]—[40]—[39]—[46]). The missing section is represented in the commentary at IOL Tib J 447/1: r3.5–r8.3. Unfortunately, IOL Tib J 448/1 is missing the same section.

The item is a *sādhana* associated with the famous *Yoga tantra* work, the *Sarvatathāgatatattvasaṃgraha* (Q.112). In the first section (1r.2), it is made explicit that for the purposes of this particular ritual, the *vajra* family occupies the central position in the *maṇḍala*, instead of Vairocana of the *tathāgata* family which is ordinarily central in the *Vajradhātu maṇḍala*. The buddha mentioned in this context is Trailokyavijaya (Khams gsum las rnam par rgyal ba), which is the form Vajrapāṇi takes on after subjugating Maheśvara in the *Sarvatathāgatatattvasaṃgraha*. (On this myth, see Davidson 2002: 148–152.) Note that both in section two of the *Sarvatathāgatatattvasaṃgraha* and in the present manual, Trailokyavijaya is associated with the buddha Hūṃkāra (Rdo rje hung zhes pa). Having professed an emphasis on the vajra family, however, the present ritual remains somewhat general, allowing the reader to alter it as needed for the other deities of the tantra. For this reason, as the title implies, the present ritual can be understood to derive generally from the first section of the *Sarvatathāgatatattvasaṃgraha*, which describes the *Vajradhātu maṇḍala* in its basic form with Vairocana in the middle. As the commentary (IOL Tib J 447/1: r25.9–26.3) explains, this basic *maṇḍala* can then be altered according to which of the four main sections of the root tantra one wishes to practice. The ritual described in the present item closely mirrors that found in item 2 of the present manuscript, and many of the ritual sections in the present item can be understood better by comparison with item 2.

Explicit (10v.5): A rya tad twa sang gra ha sA dha no'u pa yi ka rdzogs stso/ /

References: IOL Tib J 448/1, IOL Tib J 551, Pelliot tibétain 270, Pelliot tibétain 792.

2: Yoga sādhana

Rdo rje dpal hung zhes pa'i bsgrub pa bsdus pa

Incipit (7r.1): @//byas sa re:/ /oM 'ba' li tong:/ /'ba' la ti /

Incomplete. Many of the missing folios are provided by Pelliot tibétain 300. Taken together, the manual should be read in the following order: [First folios missing]—[Pelliot tibétain 300: 5–9]—[Pelliot tibétain 300: 1–4]—[8]—[1]—[folio missing]—[9]. The remaining folio 7r (IOL number 43) remains unidentified; the folio following it is missing, and it may come from the beginning of the manual (see item 1), where a number of folios are clearly missing. Like the *sādhana* in item 1, this manual is based on the *Sarvatathāgatatattvasaṃgraha*, though it seems even more strongly focused on the buddha of the vajra family, as implied by its title. The present work may be understood as focused on the second section of the root tantra, which relates to the deities Trailokyavijaya and Hūṃkāra.

Explicit (9v.3): @/ /rdo rje dpal hung zhes pa'i bsgrub pa /bsdus pa rdzogs so /ho/ /de bzhin du rdzogso

References: Pelliot tibétain 300.

JPD

IOL TIB J 418

BL location: Volume 53, folio 12
Stein site number: Ch.0029
Dimensions: 30.8 × 27.5 cm (Pothī)

Ritual manual

Incipit (1r.1): char pa dbab pa'i dkyil 'khor gi rkyen la

A list of requisites for performing a rain ritual.

Explicit (1r.12): 'tshal cog (l.13) la pa

SvS

IOL TIB J 419

BL location: Volume 63, folios 25–71
Stein site number: Ch.73.XIV.9 [25]
Dimensions: 6.5 × 25 cm (Concertina)

1: Ritual manual

Incipit (v2.1): rten thams cad du dar cing rgyas pa dang bar chad kyI dgra bgegs cI yang mi 'byung bar mdzod cig /

This is the first item in a collection of works on *Mahāyoga*. The collection seems to be based on the tradition of the *Guhyasamājatantra*. The present manuscript kept at the British Library is in fact the middle of three parts, with the parts immediately preceding and following it found in the Pelliot collection. Thus the collection proceeds from Pelliot tibétain 36 to IOL Tib J 419 and then to Pelliot tibétain 42. On the far end (i.e. the end of Pelliot tibétain 42) the collection is complete, so that the final recto of Pelliot tibétain 42: r36 continues without interruption on the first verso (Pelliot tibétain 42: v1). However, the very first and last folios of the collection are missing, so that the recto of Pelliot tibétain 36 begins, and the verso ends, abruptly. It seems only a little is missing however (perhaps only a single folio?), because the recto (Pelliot tibétain 36: r1) comes in at the opening exhortations, while the verso (Pelliot tibétain 36: v4) ends with notes on the *vinaya* in a different hand. Finally, note that the recto and verso in IOL Tib J 419 should be reversed.

This first item describes a ritual for offering *gtor ma* to the gods and goddesses bound by vows to protect the dharma. The four folio sides contained in Pelliot tibétain 36: r1–4 describe how the vow-holders (*dam tshigs can*) are called forth and the offerings are prepared. The present manuscript joins in the midst of a prayer that the vow-holders should clear away any obstacles and, "fulfill the wishes of the patron, whatever they may be" (*yon bdag gI bsam ba yang grub par gyur cig*).

Explicit (v2.4): sngag dang phyag rgyas lus bsrung //

References: Pelliot tibétain 36.

2: Ritual manual

Incipit (v2.4): spyI gtor gtsang ma sna tshogs bshams ste //

Description of another ritual for offering *gtor ma*, this time the "general *gtor ma*," (*spyi gtor*) offered to all sentient beings. Mention is again made of the patron sponsoring the rite (see v4.4).

Explicit (v4.5): thob par gyur cIg ces bsngo /

3: Ritual manual

Incipit (v4.5): glud gtor ni //zhal zas dang dkar ca lastsogs pa sna tshogs

Another *gtor ma* ritual, this time the "ransom *gtor ma*" (*glud gtor*), offered to the obstructive demons. After violently summoning these demons, the offerings are made to appease these demons. The demons are then told that, having accepted the offerings, if they again cause harm, the offering "will become your hell-water. If your vows are transgressed, it will burn. If your vows are observed, the siddhis will be achieved by your eating this vajra ambrosia" (v7.5–8.2).

The item ends with a passage saying that these gtor ma rites are for "all temples" (*ltag 'og kun la*). Placed alongside the use of the first person plural (*bdag cag*) in the offering prayer (see v7.2), this suggests that the present collection is intended for use in a monastic setting.

Explicit (v9.2): zhI bas nyam pag tu *gtor ma* stsald // ! //

4: Mahāyoga ritual manual

Incipit (v9.3): @/:/tshogs kyI dkyil 'khor du mchod pa dbul ba ni /

A more elaborate offering ceremony for worshipping the *maṇḍala* of Śrī Heruka. After generated a visualization of the *maṇḍala*, one makes some initial offerings and prayers, and any broken vows are mended. Then oneself is visualized as the central deity and the *maṇḍala* is again worshipped. The offerings are divided into the "choice portion" (*phud shas*) which is offered to Śrī Heruka and the *piśācī*s (see v18.4), and the "leftover" (*lhag ma*) which is

taken outside and offered to the protectors (v20.2). Then the blessings are bestowed, the visualization is dissolved and one meditates non-conceptually. Finally, any difficulties which may have arisen are undone using *mudrā*s and *mantra*s.

Explicit (v25.1): bsam mo/rdzogs // : ! : // : : //

5: MAHĀYOGA TREATISE

Incipit (v26.1): @/:/sngon nas 'das pa'i dus gyur nas / /rtag pa'i bdag nyid che ba ste /

A version of the myth of the buddha Śrī Heruka's subjugation of the demon Rudra, with annotations (*mchan 'grel*). The narrative is similar to the versions of the subjugation myth found in the *Guhyagarbha-tantra*. Ends with the line, "And the glorious Vajrasattva breathed out."

Explicit (v36.2): sems dpa'I dbugs phyung ba'o // : : // ! //

6: MAHĀYOGA TREATISE

Incipit (v36.3): @//dkon mchog gsum la phyag 'tshal lo//dris pa//

A treatise on Vajrayāna practice in the form of nineteen questions and answers. The manuscript ends in the midst of the answer to the seventh question. The answer continues without interruption on the recto of Pelliot tibétain 42. The first three questions are about the need for, and qualities of, the consort in the performance of the internal yogas. The fourth question is on the preparations for the rite. Question five is on the various meditative experiences which might arise during the rite. Question six is one the possible contradiction between viewing all appearances as the deity and expelling the obstacles. Question seven is on achieving the "servant siddhi" (*mngag bsgrub*), that is, gaining control over spirits. The remaining twelve questions are on a variety of topics relating to tantric practice. The content of this section is similar in tone to the *Rdo rje sems dpa'i zhus lan* (IOL Tib J 470), though no direct relationship is discernable.

The part of this collection that continues in Pelliot tibétain 42 has thirty-six folios and what was presumably the back cover. The recto continues directly onto the verso. Following the questions

and answers text, the contents may be divided into (i) one long treatise on tantric ritual itself containing nine sections (ending on Pelliot tibétain 42: v25.4), (ii) a brief text on the five vows (ending on Pelliot tibétain 42: v27.1) and (iii) a treatise on the rites of union and liberation (*sbyor sgrol*) which continues on the other side of our present manuscript. The nine sections of the first work relate to the following topics: (a) the three *samādhi* (*ting nge 'dzin gsum*), (b) the recitation of the 108-syllable purification *mantra*, (c) the two kinds of *bodhicitta*, (d) the sexual ritual, (e) the four vows, the four victory banners and the three pith instructions of the *vajrācārya*, (f) lists of initiations, (g) the rite for throwing the flower on the *maṇḍala*, (h) *mantra*s for the fire offering (*homa*), (i) a brief rite for receiving the *siddhi*s of body, speech and mind. The discussion of (c) the two kinds of *bodhicitta* includes quotations from chapter two of the *Guhyasamāja-tantra*. The cited passages closely match those found in the Dunhuang manuscript of the *Guhyasamāja*, IOL Tib J 438.

Explicit (v50.4): dam tsig bsags pa'i zas dang yon 'di lta bu zhi kyang sbyin no//khyod kyi mying ni

References: Pelliot tibétain 42.

7: Mahāyoga treatise

Incipit (r2.1): de nas rnam par shes pa . . . ma chad par//

A treatise on the rites of union and liberation (*sbyor sgrol*), that is, ritualized sex and homicide. The beginning of the item is found on the verso of Pelliot tibétain 42, and the entire discussion of the union rite falls within that manuscript (see Pelliot tibétain 42: v27.2–v32.4). The union practice in the present item should be compared with the more detailed description of the same rite appearing in Pelliot tibétain 42: v7.1–v15.1. The present manuscript joins the liberation rite just after the victim has been killed. The practitioner is then instructed to offer the victim up to the deities of the *maṇḍala*. Having dissoved the visualization, the practitioner engages in a brief sexual practice in order to worship further the buddhas. This is an unusually explicit description of the liberation rite, though even more detail is given in the description in item 12 of the present manuscript (IOL Tib J 419/11: r19.3–r38.1).

Explicit (r4.1): khro mo byang cub kyi tshogs su bsgom (l.2) zhing mchod pa bgyi'o/ /

References: Pelliot tibétain 42.

8: Mahāyoga treatise

Incipit (r4.3): @//'ga' ne'i phyag rgya bchu drug la dang por thabs dang /shes rab /

A short treatise on the *maṇḍala* for the ritual feast (Skt. *gaṇacakra*; Tib. *tshogs kyi 'khor lo*). Described are the positions of the eight offering goddesses and the four door protectors.

Explicit (r9.2): phyag rgya chen po bchu drug gis kyang 'di la bya'o/ /

9: Prayers

Incipit (r9.3): @//rdo rje rdo rje 'dzin rgyal po/ /rdo rje rdo rje rdo rje 'dzin/

Verses in praise of Vajrasattva. After the initial homage, the rest of this item is a quotation from chapter five of the *Guhyasamāja-tantra* (compare Tb.409: 778.4–779.1).

Explicit (r11.2): nam ka'i gnas la phyag (l.3) 'tshal lo/ /

10: Mahāyoga sādhana

Incipit (r11.4): @//phyi nang gi chos thams cad ci yang ma yin ba'i ngang du rig par bya ste /

A short meditation rite for worship and offering. Beginning with a non-conceptual meditation, oneself is visualized as the deity and the ritual boundaries are established. Then praises and oblations are offered, followed by confession. Possible evidence of this collection's relationship to the *Guhyasamāja* comes at the point when the deities and the palace come forth and they are said to "secretly gather" (r13.4: *gsang bar 'dus pa*). The rite ends with recitations and prayers, including the *Bzang po spyod pa'i smon lam*.

Explicit (r14.4): phul te ci bder gshegs/ /

11: Mahāyoga notes

Incipit (r15.1): @//oM badzra hung/bang ho/shri he ru ka /

Series of *mantra*s.

Explicit (r16.2): phag phag pa' bu ca/bri la swa hA//

12: Mahāyoga treatise

Incipit (r16.3): @/!/rnal 'byor pa gsang ba'i dbang thob pas/ /spyad cing bsgrub pa ni/

Note that r23 and r24 are unnumbered, so that the India Office numbering is incorrect after 45. Detailed description of the rite of "liberation" (*sgrol ba*), or ritual homicide. After an initial discussion of ultimate compassion for beings, the description of the rite itself starts on r19.3. First the master should "settle into heat" (*drod la bab pa*). If he is unable to do this, he must perform the "ten activities" (*las bcu*). These are described in item 13 below. Next the ritual space is prepared, offerings are made, and the *maṇḍala* is generated. Then the victim is prepared, and Kālarātrī (Srin mo dus 'tshams ma) with black matted hair and riding a white mule is called forth. As the victim is killed, his consciousness emerges and it is offered to the principle deity of the *maṇḍala* and then the retinue. Then the signs are evaluated to judge the rite's success. The deities of the *maṇḍala* are dissolved into one's heart, and if wisdom does not arise at this point, the practitioner is instructed to perform the rite of union. Finally, the closing rites are performed, offerings made, and the deities are dispersed.

Explicit (r38.1): gshegs par bsam//:

13: Mahāyoga notes

Incipit (r38.1): las bcu zhes bya ba ni /

Brief discussion of the ten activities mentioned in the preceding ritual.

Explicit (r39.4): gcig gis bkra shis brjod cing dngos grub gsol ba'i las byed do//

14: Mahāyoga notes

Incipit (r39.4): rnal 'byor gyi dbang (l.5) phyug chen po brgyad la /

Lists of deities: the eight *Mahāyogīśvara*, the eight *Mahāhuṃkāra*, the ten *Mahākrodha*, the four *Mahānātha*, and the twelve *Vajradūtī*.

Explicit (r42.2): rdo rje tshe 'phrog// // //

15: Mahāyoga treatise

Incipit (r42.3): @//sems can thams cad //bla na myed pa'i byang cub du gdon pa'i phyir chos kyi sku bya ba myed pa'i sa las (l.4) dpal rdo rje sems pa /

Discussion of different kinds of *vajra*s, distinguished by the number of their spokes, and their symbolism.

Explicit (r44.5): bstan pa yin no// : : // : : //

16: Mahāyoga treatise

Incipit (r45.1): @//khams gsum gyi sems can thams cad rtog pa'i bag chags mang po sems la rtas ste //

Discussion of the *maṇḍala*s and activities of the wrathful goddesses Cundā Bhagavanī, Ekajāti and Kaśmali.

Explicit (r48.2): pa'i rgyu myed do//: ://

17: Mahāyoga treatise

Incipit (r48.3): dkyil 'khor du 'jug cing /'ga' na'i las ma nor par bya ba ni//

Incomplete at end, but continues without interruption on Pelliot tibétain 36: v1. Discussion of four *mahāmudrā* of the union activity: the *dharmakāya mudrā* (*chos kyi sku'i phyag rgya*), the *karma mahāmudrā* (*las kyi phyag rgya chen po*), the deity *mahāmudrā* (*lha'i phyag rgya chen po*) and the *mahāmudrā* of not returning (*phyir myi ldog pa'i phyag rgya chen po*). Though clearly parallel to the more well known four *mudrā*, these have slightly different names and are interpreted in terms of the ritualized sexual practice.

The end of the collection which appears on the verso of Pelliot tibétain 36 contains two further items. The first contains two *mantra*s, a short one for exhorting and the 108-syllable *mantra*. The second item seems to be in a different hand and is incomplete, probably missing the final folio. It discusses the various rules of the *vinaya*.

Explicit (r70.6): bye mar chu blugs pa dang 'dra bar gyur pa ni //thim bas sim 'gyur zhes

References: Pelliot tibétain 36.

JPD

IOL TIB J 420

BL location: Volume 43, folios 14–26
Stein site number: Ch.73.XIV.13 [14]
Dimensions: 14.5 × 13.5 cm (Pothī)

1: Vajrayāna treatise

Dug gsum 'dul ba

Incipit (1r.1): @/:/dug gsum 'dul ba ni/ /sbyangs dang sbyar zhin (l.2) bya ba/

This text exists in three other Dunhuang manuscript versions, all of which have been compared and discussed in Imaeda 1979. Unfortunately, Imaeda swapped the catalogue numbers of this and the following manuscript based on a mistake in the manuscript volume concordance. Here we have opted to maintain the integrity of the LVP numbers. Therefore Imaeda's *I.O. 420* is equal to IOL Tib J 421 and his *I.O. 421* is equal to IOL Tib J 420

All four copies of the *Dug gsum 'dul ba* differ in some respects. The texts IOL Tib J 420/1 (complete) and Pelliot tibétain 37/1 (incomplete) share many similarities and may represent one version. All versions contain many irregularities in orthography.

The text begins with a discourse on the inevitability of impermanence and death. It then turns to rebirths resulting from good and bad actions, in the god realms and hell realms respectively.

It states that certain rituals for the dead involving sacrifice (probably a reference to pre-Buddhist Tibetan rituals) will lead to bad rebirths, unlike the "white religion" (2r.8: *dkar pa'i chos*). There follows the main topic of overcoming the three poisons. First, desire is overcome with the following *dhāraṇī*: *oM nya na a ba lo ki te/ sa man ta spa ra na/ ra myi ba ba sa ya/ ma ha ma ni/ /du ru du ru he tha ya dza la ni hum/*. Second, anger is overcome with the following *dhāraṇī*: *na ma sa rba dur ga ti/ pa re sho da ra tsa ya/ tad ta 'ga ta ya/ a re ru de sam yag sam bud ya/ a ba re na ya byi sho te swa hwa/*. This is a *dhāraṇī* of the *Sarvadurgatipariśodhana-tantra* (Q.116). Third, ignorance is overcome with the *mantra*: *oM ma ma ni pad me/ hum mye/*. Note that the last *mantra*, a version of the six-syllable *mantra* of Avalokiteśvara, is explicitly associated with the deity here.

Explicit (10v.2): /dug gsum 'dul ba rdzogs so//

References: IOL Tib J 421, IOL Tib J 720, Pelliot tibétain 37/1, Imaeda 1979.

2: Ritual manual

Bgeg gtor gi tshig bshad

Incipit (10v.3): @// //de nas bgegs gtor gi tshig bshad 'di skad du brjod do//

This text is separated from the previous one by a sketch of a double *vajra*. The *mantra* letters *A* and *Ha* are written underneath it.

This is a *gtor ma* ritual "for obstructing forces" (*bgeg*); compare IOL Tib J 570. It begins with a invitation (*drangs*) addressed to various classes of gods and spirits. This begins on the themes of the difficult-to-obtain "leisures and endowments" (*dal 'byor*) of a favourable rebirth and the inevitability of impermanence and death. The invitation goes on to make injunctions to the spirits to come (to the place where the ritual is being performed) while avoiding the three poisons (cf. item 1) and to adopt an attitude of compassion.

After the recitation come the instructions on the actual practice of the ritual (12v.2). First a general offering *gtor ma* (*mchod sbyin gi gtor ma*) is offered. Then a ransom *gtor ma* (*glud gtor chen po*) is offered up for all the debts of past lives of all beings including

"blood debts" (*sha mkhon*). A *mantra* is recited, then all creators of harm and obstruction are conquered. The final part is an aspirational prayer (13v.3) which appears to have been left unfinished.

Explicit (14r.8): so so'i gnas su 'gro bar gyur cig// (l.9) 'jig rten lsag //

3: Notes

Incipit (14r.1): bcom ldan 'das/@/ /zeng legs rtan (l.2) nas chag gcig khyar/

Roughly scribbled notes, which seem to be some kind of account, naming amounts taken from three different people or places with non-Tibetan names.

Explicit (14v.5): khyer por {si} co po dzu

SvS

IOL TIB J 421

BL location: Volume 43, folios 1–13
Stein site number: Ch.73.XIV.14
Dimensions: 13 × 14 cm (Pothī)

Vajrayāna treatise

Dug gsum 'dul ba

Incipit (1r.1): @/:/dug gsum 'dul ba nI sbyangs dang (l.2) sbyar zhIn bya'o/

This text exists in three other Dunhuang manuscript versions, all of which have been compared and discussed in Imaeda 1979. Unfortunately, Imaeda swapped the catalogue numbers of this and the preceding manuscript based on a mistake in the manuscript volume concordance. We have opted to maintain the integrity of the LVP numbers. Therefore Imaeda's *I.O. 420* is equal to IOL Tib J 421 and his *I.O. 421* is equal to IOL Tib J 420

All four copies of the *Dug gsum 'dul ba* differ in some respects. The texts IOL Tib J 420/1 (complete) and Pelliot tibétain 37/1 (incomplete) share many similarities and may represent one version. All

versions contain many irregularities in orthography. For a discussion of the content, see entry to IOL Tib J 420/1.

Explicit (13r.4): /dug sum 'dul ba rtsogs //

References: IOL Tib J 420/1, IOL Tib J 720, Pelliot tibétain 37/1, Imaeda 1979.

SvS

IOL TIB J 422

BL location: Volume 25, folios 60–67
Stein site number: Ch.73.III.4 [34]
Dimensions: 6.4 × 34 cm (Pothī)

Vajrayāna treatise

Zhi ba'i sbyin sreg lag len man ngag 'khol bur phyung ba'

Incipit (1r.1): @//zhi ba'i sbyin sreg lag len man ngag 'khol bur phyung ba'/

Complete set of notes on how to perform a fire offering for pacification. Folios are numbered *ka* to *nya*. Another version of the same work can be found at IOL Tib J 423, though the present item provides slightly more detail in places; compare for example, the iconographic description of Agni at 2r.8–2v.1 and IOL Tib J 423: 2v.1.

The ritual begins with the site ritual (*sa'i cho ga*), which is to be performed, "according to the outer tantras" (*phyi rgyud*). The circular hearth is then worshipped (1v.2). Next the benefits and the narrative setting (*gleng gzhi*) of the rite are to be explained (1v.2), followed by a series of five preparatory rites (compare IOL Tib J 423: 1v.5). During the final fifth rite of generating oneself as the deity (1v.5), "using the branches of a ritual manual," the sacramental being (*dam tshig sems dpa'*) is invited and bound into place with a series of *mudrā*s and *mantra*s. Then the site is blessed (2r.5) and the wisdom being (2v.1: *ye shes sems dpa'*) is invited, worshipped, exhorted and requested to return afterwards.

The next part consists of "the application of sixteen activities of general tasks (3v.2: *spyi rgyugs kyi las bcu drug*), which when listed

seem to number only eleven (note that IOL Tib J 423: 4r.2 has only ten, lacking the first activity): (i) offering the seat (3v.3), (ii) purifying the fire (3v.4), (iii) cleansing the fire (3v.6), (iv) making the requests (3v.8: read *snyan gsan dbab pa*?), (v) invitation (4r.2), (vi) prostrations (4r.3), (vii) offerings (4r.4), (viii) confession (5r.2), (ix) enjoining the activities (5r.6), (x) praises (5v.1) and (xi) prayers to return (5v.2).

Finally there are the offerings to the various gods (5v.4–8r.2), including Prajñāpāramitā, the buddhas of the five families, the eight bodhisattvas, the ten wrathful *Mahākrodha*, the eight great *nāga*s and so on. The text ends with some brief advice on the meditations which are meant to accompany these offerings. This section is longer in IOL Tib J 423: 8v.6ff.

Explicit (8r.5): ba zhung du spyan drangs la/ mchod pa tsher re bgyi'// // // //

References: IOL Tib J 423.

JPD

IOL TIB J 423

BL location: Volume 28, folios 64–72
Stein site number: Ch.73.III.12 [31]
Dimensions: 9 × 33 cm (Pothī)

Vajrayāna treatise

Dkyil 'khor dang cho ga'i go rims/zhi ba'i sbyin bsreg chen po 'di'i lag len/man ngag khol bur phyung ba'

Incipit (1r.1): @// : //dkyil 'khor dang cho ga'i go rims/zhi ba'i srin bsreg chen po 'di 'a'i lag len/man ngag khol bur phyung ba 'a'o/

Note that folios 3 and 4 (66 and 67 in IOL numbering system) are reversed. Complete discussion of a peaceful fire offering (*śānti-homa*). The opening lines describe the work as follows:

(1r.1) dkyil 'khor dang cho ga'i go rims/zhi ba'i srin bsreg chen po 'di 'a'i lag len/man ngag khol bur phyung ba 'a'o/dang po sa gzhi'i cho ga/ (l.2) phyi rgyud gi gzhung gzhag dang mthun bar byas

Assorted instructions on the ritual sequence for the *maṇḍala* and the manual, on the practice tradition specific to this great peaceful fire offering: First, the manual for preparing the ritual space is performed in accordance with the textual presentations in the outer tantras.

The work does not explicitly divide itself into sections, but the following topics can be distinguished: (i) constructing the fire pit (1r.1–1v.5); (ii) preparing oneself (1v.5–2r.8); (iii) preparing the ritual space (2r.8–4r.2); (iv) general tasks (4r.2–6r.8); (v) actual offerings (6r.8–end). Topic (ii) on preparing oneself is divided into five stages: (a) sending forth the offering cakes (*gtor ma*), (b) imagining the field, (c) ornamenting oneself with the *kuśa*, (d) cultivating the hearth and the deity's palace and (e) generating oneself in the deity yoga. The first four of these five stages are not discussed beyond being listed. Topic (iv) on the general tasks (*spyi dgyus*) is also sub-divided into ten stages: (a) purifying the fire, (b) cleansing the fire, (c) making the requests, (d) invitation, (e) prostrations, (f) offerings, (g) confessions, (h) enjoining the activities, (h) praises and (i) prayers to return. Note the mention of four Buddhist vehicles (*rgyal theg bzhi*) on 4v.6.

Explicit (9r.3): chos nyid du bsgom/lus bsrung mchod pa bsdu'// : // : //

References: IOL Tib J 422.

JPD

IOL TIB J 424

BL location: Volume 28, folios 73–84
Stein site number: Ch.73.III.11 [31]
Dimensions: 9 × 33 cm (Pothī)

Vajrayāna treatise

Incipit (1r.1): @// //zhi ba'i sbyin bsreg la/ /don bdun kyis bstan te/ dang po spyan drang ba dang/

A text on the peaceful fire offering (*homa*) ritual. The work begins by explaining that it will use seven topics in teaching about the rite. These are then listed, though it is unclear how they should

be read to make seven: (i) inviting the deity (*spyan drang ba*), (ii) having prepared the throne, requesting for him to be seated (*gdan phul nas brtan bar bzhugs su gsol ba*), (iii) dissolving the burnt substances in his mouth, i.e. throwing the offerings into the fire (*bsreg rdzas zhal du bstim ba*), (iv) oblations, praises and exhortations (*mchod pa dang bstod pa dang bskul ba*), (v) purifying the fire (*me sbyang ba*), (vi) praying that he return (*slar gshegs su gsol*). Unfortunately, it is not immediately obvious where each topic is discussed in the body of the text. The work is written in the same hand as both IOL Tib J 423 and IOL Tib J 425. In content, it strongly resembles IOL Tib J 425 and the terminology it employs is also found in IOL Tib J 423. How these three works on the peaceful fire offering ceremony relate to each other remains unclear.

Explicit (12v.6): /oM a mo ka pa sha ba kri na ba dzra tan tra ba tsi na swa h+hA// //rdzogs s+ho// //

JPD

IOL TIB J 425

BL location: Volume 28, folios 85–92
Stein site number: Ch.73.III.13 [31]
Dimensions: 9 × 33 cm (Pothī)

Vajrayāna treatise

Incipit (1r.1): //zhi ba'i sbyin bsreg la yang/ /don rnam pa bdun gis bstan te/ de yang me spar la/

Another text on the peaceful fire offering (*homa*) ritual in the same hand as IOL Tib J 423 and IOL Tib J 424. Like IOL Tib J 424, this work begins by listing seven topics by means of which the ritual will be discussed.

Explicit (8v.3): yon bdag rnams ni dpal che zhing bkra shis par gyur cig// ! // ! //rdzogs s+ho//

JPD

IOL TIB J 426

BL location: Volume 67, folios 9–23
Stein site number: Ch.73.XV.13 (Site no. nearly illegible.)
Dimensions: 8 × 28 cm (Concertina)

1: Dhāraṇī

'Phags pa sgo drug pa zhes bya ba'I gzungs

[Ārya-ṣaṇmukha-nāma-dhāraṇī]

Incipit (r1.1): @/ /rgya gar skad du/a rya shan mu khI na ma dA ra NI/

This concertina manuscript is incomplete at the beginning and end. Almost all of the original manuscript can be reconstructed when IOL Tib J 366 and Pelliot tibétain 7 are joined to this manuscript. See the entry on IOL Tib J 366 for a reconstruction of the original manuscript.

The first item on this manuscript is a complete copy of the *Ārya-ṣaṇmukha-nāma-dhāraṇī*. It differs little from the canonical version (Pelliot tibétain 312).

Explicit (r6.2): /'phags pa sgo drug pa'I gzungs rdzogs so/ / // //

References: Q.312, IOL Tib J 427, IOL Tib J 432, Pelliot tibétain 77, Pelliot tibétain 414, Pelliot tibétain 415, Pelliot tibétain 416, Pelliot tibétain 417.

2: Prayers

'Phags pa bzang po spyod pa'I smon lam gyi rgyal po

[Ārya-bhadracārya-praṇidhānarāja]

Incipit (r6.3): @/ /rgya gar skad du/a rya bad dra tsa rya pra NI d+ha na rA dzA//

This prayer begins here, continues as IOL Tib J 366/4 and finishes on Pelliot tibétain 7A: recto.

Explicit (r22.4): bzang po spyod pa dag nI rab

References: Q.716, IOL Tib J 103/4, IOL Tib J 134/3, IOL Tib J 137, IOL Tib J 138, IOL Tib J 139, IOL Tib J 140/1, IOL Tib J 141/1,

IOL Tib J 142, IOL Tib J 143/1, IOL Tib J 144, IOL Tib J 145/1, IOL Tib J 311/2, IOL Tib J 426/2, Pelliot tibétain 6, Pelliot tibétain 7, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 10, Pelliot tibétain 11, Pelliot tibétain 12, Pelliot tibétain 34, Pelliot tibétain 35, Pelliot tibétain 45, Pelliot tibétain 46, Pelliot tibétain 53, Pelliot tibétain 113, Pelliot tibétain 116, Pelliot tibétain 138, Pelliot tibétain 139, Pelliot tibétain 140, Pelliot tibétain 141, Pelliot tibétain 142, Pelliot tibétain 143, Pelliot tibétain 144, Pelliot tibétain 145, Pelliot tibétain 146, Pelliot tibétain 147, Pelliot tibétain 148, Pelliot tibétain 149.

3: Prayers

'Phags pa byams pa'i mtshan brgya rtsa brgyad pa'I gzungs sngags dang bcas pa

Incipit (v1.1): rdo rje pad ma legs par skyes/

This text begins on Pelliot tibétain 7A: v1, continues as IOL Tib J 366/5, and concludes here. It is not found in the canon, or elsewhere in the Dunhuang manuscripts.

Explicit (v9.3): 'phags pa byams pa'i mtshan brgya rtsa brgyad pa'I gzungs sngags dang bcas (l.4) pa rdzogs so// // //

4: Dhāraṇī

'Phags pa 'jam dpal gyI mtshan brgya rtsa brgyad gzungs sngags dang bcas pa'

[Ārya-mañjuśrīnāma-aṣṭaśataka]

Incipit (v10.1): @/ /'phags pa 'jam dpal gyI mtshan brgya rtsa brgyad gzungs sngags dang bcas pa'//

This text begins here and concludes on Pelliot tibétain 7B: verso. It is very close to the canonical version (Q.329), and does not, as the title might suggest, include extra material.

Explicit (v15.4): /myI 'dul kha lo sgyur ba'I

References: Q.329.

SvS

IOL TIB J 427

BL location: Volume 17, folio 44
Stein site number: Ch.XXVII.J
Dimensions: 7.7 × 42 cm (Pothī)

Dhāraṇī

'Phags pa sgo drug pa zhes bya ba'I gzungs

[Ārya-ṣaṇmukhī-nāma-dhāraṇī]

Incipit (1r.1): @/:/sa rba kle sha bI sho da nI /

This copy of the *dhāraṇī* is missing the introductory section and most of the actual *dhāraṇī*. It differs in certain details of wording from the canonical version. A commentary exists in the Dunhuang manuscripts (see IOL Tib J 428).

Explicit (1r.4): / /'phags pa sgo drug pa zhes bya ba'I gzungs rdzogs so/ / /

References: Q.312, IOL Tib J 426/1, IOL Tib J 432, Pelliot tibétain 77, Pelliot tibétain 414, Pelliot tibétain 415, Pelliot tibétain 416, Pelliot tibétain 417.

JPD

IOL TIB J 428

BL location: Volume 20, folios 112–113
Stein site number: Ch.73.VII.10 [45]
Dimensions: 9.5 × 45 cm (Pothī)

Dhāraṇī commentary

Author: Vasubandhu

'Phags pa sgo drug pa'i gzungs kyi rnam par bshad pa

[Āryaṣaṇmukhī-dhāraṇī-vyākhyāna]

Incipit (1r.1): @/ /'phags pa sgo drug pa'i gzungs kyi rnam par bshad pa/

Complete copy of a commentary to the *Ārya-ṣaṇmukha-dhāraṇī*. Several copies of the root text and this commentary are found in the Dunhuang collections. The colophon, in agreement with the Peking, attributes the work to Vasubandhu.

Colophon (2v.5): @/ /rgya gar mkhan po dar ma pa la dang/prad nya bar ma dang /zhu cen gyI lo tsa pa ban de ye shes sdes bsgyur cIng zhus te gtan la phab pa'/ /

References: Q.3518, IOL Tib J 428.

JPD

IOL TIB J 429

BL location: Volume 32, folio 47
Stein site number: Ch.77.X.9
Dimensions: 7.5 × 15 cm (Pothī)

Vajrayāna commentary

Author: Vasubandhu

'Phags pa sgo drug pa'i gzungs kyi rnam par b[shad pa]

Āryaṣaṇmukhī-dhāraṇī-vyākhyāna

Incipit (1r.1): @/:/bzhIn no / /dge ba'I rtsa ba 'dI dang ldan ba'I byang chub sems dpa' nI

Fragment from a commentary to the *Ārya-ṣaṇmukha-dhāraṇī* attributed to Vasubandhu. Several copies of the root text and this commentary are found in the Dunhuang collections. The present fragment corresponds to the Peking edition at Q.3518: 3a.6–3b.1.

Explicit (1v.1): @/ /'phags pa sgo drug pa'I gzungs kyI rnam par bsh

References: Q.3518, IOL Tib J 428.

JPD

IOL TIB J 430

BL location: Volume 4, folios 41–54
Stein site number: Ch.73.VII.8.a
Dimensions: 7 × 47 cm (Pothī)

Vajrayāna commentary

'Phags pa sgo drug pa'i gzungs kyi rnam par bshad pa rgya cher 'grel pa

Incipit (1r.1): 'phags pa sgo drug pa'I gzugs kyI rnam par bshad pa rgya cher 'grel pa

Complete copy of a sub-commentary not found in the *Bstan 'gyur*. It is a sub-commentary on a commentary to the *Ārya-ṣaṇmukha-nāma-dhāraṇī*. Several copies of the commentary that is its focus, the *'Phags pa sgo drug pa'i gzungs kyi rnam par bshad pa* (Q.3518) attributed to Vasubandhu, are found in the Dunhuang collections (see IOL Tib J 428 and 429). Several copies of the root *dhāraṇī* itself also are found in the Stein collection (see IOL Tib J 426/1, 427 and 432). The present item is attributed to Ye shes byin (*Jñānadatta). The colophon says it was translated by the Indian *paṇḍita* Dharmapāla and Prajñāvarman and the Tibetan editor/translator monk Ye shes sde. Note that the same names appear in IOL Tib J 428, as the translators of the Vasubandhu commentary that is the focus of the present sub-commentary.

Colophon (14v.1): @/:/rgya gar gyi mkhan po dar ma pa la dang /prad nya bar ma dang /zhu chen kyI lo tsa pa ban 'de ye shes bsgyur chIng zhus gtan pa'/ /

SvS

IOL TIB J 431

BL location: Volume 8, folio 8
Stein site number: Ch.83.Misc.A.2
Dimensions: 5.7 × 24.3 cm (Pothī)

Dhāraṇī

'Phags pa sgo drug pa'i gzhung gi don

Incipit (1r.1): @//'phags pa sgo drug pa'I gzhung gi don // //'di lta ste 'khor ba na /'khor ba'i tshe/

Compare *Ārya-ṣaṇmukha-nāma-dhāraṇī* (*'Phags pa sgo drug pa zhes bya ba'i gzungs*; Q.312). This manuscript lacks the formal beginning and ending of the canonical version. It also lacks the actual *dhāraṇī* spell which comes toward the end of the canonical version. Apart from these differences, however, the present discussion of "the meaning of the scripture" (*gzhung gi don*) is similar to the body of the canonical work, with only some minor differences in wording. Numerous copies of the complete *dhāraṇī* are found in the Dunhuang collections (see for example, IOL Tib J 426/1, IOL Tib J 427, IOL Tib J 432).

Explicit (1v.4): @/ /'phags pa sgo drug pa'I gzhung gI don rdzogs sO / /

JPD

IOL TIB J 432

BL location: Volume 32, folios 48–49
Stein site number: Ch.73.VIII.9.a [42]
Dimensions: 8 × 35 cm (Pothī)

1: Dhāraṇī

'Phags pa sgo drug pa'i gzungs

[Ārya-ṣaṇmukhī-dhāraṇī]

Incipit (1v.1): @/ /bi sho dha nI /ba rba a ra tha /sA dha nI /

First folio reversed. Compare Q.312: 87a.2–5. Last lines of a *dhāraṇī*, recommending that the reader recite the *dhāraṇī* three times each day and three times each night in order to attain buddhahood quickly.

Explicit (1v.5): 'phags pa sgo drug pa zhes bya ba'I gzungs rdzogs so// //

References: Q.312, IOL Tib J 426/1, IOL Tib J 427, Pelliot tibétain 77, Pelliot tibétain 414, Pelliot tibétain 415, Pelliot tibétain 416, Pelliot tibétain 417.

2: Prayers

Bkra shis tshigs su bcad pa

[Maṅgala-gātha]

Incipit (1r.1): @// //rgya gar skad du /mang ga la gA thA /

First folio reversed. Incomplete at end. Compare Q.724: 278b.6–279a.7. Verses praising the Buddha.

Explicit (2v.5): dgyes shIng nam phyed grong khyer mchog nas mngon byung ste / /dka' thub tshal du

References: Q.724.

JPD

IOL TIB J 433

BL location: Volume 8, folios 9–100
Stein site number: Ch.9.II.12 (ff.9–57 = Ch.9.II.12; ff.58–88 = Ch.9.II.13.a; ff.89–93 = Ch.9.II.13.b; ff.94–100 = Ch.9.II.14)
Dimensions: 6.1 × 24.5 cm (Pothī)

1: Ritual manual

De bzhin gshegs pa bdun gyi smon lam

De bzhin gshegs pa bdun gyi sngon smon lam gyi khyad par rgyas pa zhes bya ba mdo sde bklag cing de bzhin gshegs pa bdun mchod de / smon lam gdab pa'i cho ga mdo sde las btus te rim par bklag pa

[Ārya-saptatathāgatapūrvapraṇidhānaviśeṣavistara-nāma-mahāyāna-sūtra]

Incipit (1r.1): @/:/dgra bcom pa yang dag par rdzogs pa'i sangs rgyas chos rgya mtsho mchog gi blos rnam par rol pa /

An incomplete version of the ritual manual found at Q.3955, though it seems to be mixed with sections from the sūtra upon

which the manual is based (found at Q.135). The first folio, numbered Tibetan folio 3, roughly corresponds to Q.3955: 350a.2–5, though already here significant differences are evident, and the last folios (42r.2–48v.4) roughly correspond to Q.3955: 355a.4–357a.3. Between these first and last folios there are so many missing folios and differences between the two versions that a precise list of the correspondences would require further work. Significant passages are found in the present manuscript that are missing from the canonical version and may be sometimes found in the root sūtra itself. See for example the passage in which Vajrapāṇi and the worldly gods are taught a *dhāraṇī* and its benefits (30v.2–37r.2), all of which inserts neatly into the canonical version at Q.3955: 354b.5. Much of the passage (31r.2–35v.4) can be found at Q.135: 252a.2–253a.4. Note too that the folio numbers listed in LVP, which also govern the folio order in which the manuscript appears now, are not reliable. For example, his folio numbers 76 (36) and 78 (38) are misreadings. Matters are made still more confusing by the presence of at least one more item (see item 2 below) in the same manuscript. An additional folio from this manuscript can be found at IOL Tib J 434.

Explicit (49v.1): de bzhin gshegs pa bdun gyi smon lam/

References: Q.135, Q.3955, IOL Tib J 434, Pelliot tibétain 179.

2: Ritual manual

Author: Bodhisattva

Kun nas sgor 'jug pa'i 'od zer gtsug tor dri ma myed par snang ba'i gzungs bzlas klag cing mchod rten brgya rtsa rgyad dam lnga gdab pa'i cho ga mdo sde las bthus pa'

['Phags pa kun nas sgor 'jug pa'i 'od zer tsug tor dri ma med par snang ba'i gzungs bklag cing mchod rten brgya rtsa brgyad dam mchod rten lnga gdab pa'i cho ga mdo sde las btus pa]

Incipit (50r.1): @/:/kun nas sgor 'jug pa'i 'od zer gtsug tor dri ma myed par snang ba'i gzungs bzlas klag

Incomplete copy of a ritual manual for constructing *stūpa/caitya*. The first four folios correspond to the canonical version at Q.3892: 162a.5–163a.2. After that, however, the folios appear disordered,

with sections from the *De bzhin gshegs pa bdun* series mixed in (see entry to item 1). Schopen has discussed the *dhāraṇī* sūtra upon which this manual is based, and has noted (see Schopen 1985: 144) that the *Sarvaprajñāntapāramitasiddhicaitya-nāma-dhāraṇī* (Q.219) contains a ritual manual related to the same *dhāraṇī* spell, making a comparison between that work and the present manual a desideratum.

Explicit (92r.2): skabs 'dir mchod pa dbul//

References: Q.3892, Pelliot tibétain 179.

JPD

IOL TIB J 434

BL location: Volume 8, folio 101
Stein site number: Ch.03.47
Dimensions: 6.2 × 24.6 cm (Pothī)

RITUAL MANUAL

['Phags pa de bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par rgyas pa zhes bya ba theg pa chen po'i mdo]

Incipit (1r.1): @//bskang bar bgyI'o zhes bgyi ba la stsogs pa /

A folio that almost certainly fits after IOL Tib J 433/1: 35v. Compare Q.135: 253a.4, though once again the nature of the correspondence with the canonical version is obscure.

Explicit (1v.4): sad ser ba la stsogs pas lo rtog ma rung bar bgyid pa

References: Q.135, IOL Tib J 433/1.

JPD

IOL TIB J 435

BL location: Volume 8, folios 102–117
Stein site number: Ch.9.II.10
Dimensions: 6.1 × 24.4 cm (Pothī)

Prayers

Mchod rten brtsigs pa dang sa tsa dang ce ti gdab pa'i smon lam du gsol ba'

Incipit (1r.1): @/:/mchod rten brtsigs pa dang/ sa tsa dang ce ti gdab pa'i smon lam du gsol ba'/

Incomplete. Complete at beginning and end, but missing one folio (using the manuscript's own numbering system, it should be f.68) between folios 3 and 4 and one folio (f.81) between folios 15 and 16. The item is a book of prayers to be recited at the construction of a *stūpa*, with relevant teachings at the beginning and end. Note that the title distinguishes between *stūpa* and *caitya* (1r.1: *ce ti*, a term also seen in IOL Tib J 433/2: 4r.3, a work written in the same hand and on paper of a similar size). A connection between the present item and IOL Tib J 433/2 is also indicated by the appearance of the *Vimaloṣṇīṣa dhāraṇī* at 2r.4 (compare Q.3893: 181b.6–182a.6).

The work opens with an analysis of the symbolism of the *stūpa*. The analysis is divided into teachings on the causes and teachings on the results. These two are then subdivided into a variety of Buddhist doctrines, each with a corresponding architectural component (compare Q.3896 and Q.3897). Thus we read, for example (1r.2–3), "the first tier represents the four applications of mindfulness; the second tier represents the four correct things to abandon," and so on. The doctrines listed then provide the structure for the rest of the work, so that a prayer is offered for each doctrine to be accomplished, presumably as the corresponding architectural feature is constructed. Finally, prayers for each of the ornaments are provided (14r.4), followed by some closing words comparing the *stūpa* to the body of the buddha (*dharmakāya*).

Explicit (16v.4): shes bzhin can gyi mchod sprin dgye/ /

JPD

IOL TIB J 436

BL location: Volume 70, folios 34–41
Stein site number: Ch.84.XIV.3
Dimensions: 10.5 × 27 cm (Pothī)

1: Mahāyoga treatise

Ma ha yo ga'i lung du bsdus pa

Incipit (1r.1): bsgom 'di/ /de la ma ha yo ga'i lha rIg la tshul gcig du lta gang zhe na/

This is a short and well-organized treatise on *Mahāyoga*. It bears close resemblance to the sections on *Mahāyoga* in the doxographical text Pelliot tibétain 656. The first part of the present treatise defines the view of *Mahāyoga* as the condensation of the five buddha families (*lha rigs*) in the "single method" (*tshul gcig*) of *Mahāyoga*. The second part of the text is concerned with the *samaya* vows, categorizing the 28 vows into the groups of view (*lta ba*), practice (*spyod pa*) and accomplishment (*bsgrub pa*). The third part of the text is concerned with the concept of union (*sbyor ba*). Four stages of union are described: (i) union (*sbyor ba*), (ii) subsequent union (*rjes su sbyor ba*), (iii) total union (*rab tu sbyor ba*) and (iv) universal union (*kun tu sbyor ba*), apparently an alternative set of four unions to that described in IOL Tib J 754/8. The fourth part of the text enumerates the qualities resulting from practice. These include the conquering of four demons: (i) the demon of the aggregates, (ii) the demon of the afflications, (iii) the demon of the lord of death and (iv) the demon of the gods. The fifth part of the text deals with concept of liberation (*sgrol ba*). This is divided into liberation of oneself and liberation of others. The first is described as approaching the deity and clarifying the tantras. The second is identified with the killing of Maheśvara. The final part of the text briefly enumerates the three *samādhi*s.

Explicit (4r.2): /ma ha yo ga'i lta ba lung du bsdus pa rdzogs so//

2: Mahāyoga prayers

Man ngag gi he ru ka la bstod pa

Incipit (37r.3): @/ /man ngag gi he ru ka la bstod pa

A prayer to the central deity of the *Mahāyoga maṇḍala*, Śrī Heruka. Neither this nor the prayer in item 5 are similar to the Heruka prayer found in Pelliot tibétain 322B.

Explicit (38v.1): /khyod bzhin gzhan {pung} gshed mar bdag gyur cig// : : /

3: Mahāyoga prayers

Byang chub sems {pa} rdo rje la bstod pa

Incipit (38v.1): /byang chub sems {pa} (l.2) rdo rje la bstod pa/

A short prayer to the deity Vajrasattva. This prayer mentions the magical net (*sgyu 'phrul dra ba*, skt. *māyājāla*) emanated by Vairocana.

Explicit (39r.4): /bde ba rdo rje can dbang mnyam par 'gyur//

4: Mahāyoga treatise

Lha rnams la rdo rje gar gis mchod pa

Incipit (39r.5): @//lha rnams la rdo rje gar gis mchod pa nI/

This short treatise on the performance of the vajra dance as an offering to the deities is organised into four sections: (i) the source of the vajra dance; (ii) the enumeration of the dance; (iii) the mental continuum (*bsam brgyud*) of the dance; (iv) the qualities of the dance.

Explicit (39v.6): /'das pa ni gar gi yon tan no//

5: Mahāyoga prayers

Dpal chen po shri he ru ka la bstod pa

Incipit (39v.7): @//dpal ched pa shri he ru ka la bstod pa/

Another short prayer to the deity Śrī Heruka. The last two lines have been crossed out and amended in a different hand.

Explicit (41v.6): 'jigs myed he ru dpal (l.7) la phyag 'tshal lo/

6: Mahāyoga prayers

Dam tshig nyams la bskang ba'i 'thol bshags

Incipit (41r.1): @/ /ka ma la ra ga/

A confession prayer for the infringement of the *samaya* vows. The vows are not mentioned specifically.

Explicit (41v.3): /daM tsigs nyams la bskang ba'i 'thol bshags rdzogso//

SvS

IOL TIB J 437

BL location: Volume 9, folios 1–14
Stein site number: Ch.73.III.19 (Another site no. on last folio is unclear but seems to read 'Ch.73.III.137'; LVP gives two site nos.: 'Ch.73.VIII.19' and 'Ch.73.III.37')
Dimensions: 12.4 × 16 cm (Booklet)

1: Mahāyoga sādhana

Incipit (10r.1): byed 'tshags //khyed rnams {so} sor 'dug 'gyur na/

Additional pages from this booklet can be found at Pelliot tibétain 324. The first page of Pelliot tibétain 324 is the original cover covered in cloth, followed by the second page that is blank on both sides. Pelliot tibétain 324: 3r thus represents the first page of the present item, followed by Pelliot tibétain 324: 3v–4r (read across the two pages). This should be followed by the two facing pages, Pelliot tibétain 324: 4v and 10r of the present manuscript. The item then continues as follows, still reading across the two open pages: 10v–11r–11v–12r–12v–13r–13v–14r–14v–1r, where it ends. The order of the last two pages means that page 15 of the present manuscript has been inserted into the wrong location. Rather, it should be inserted between pages 2v and 3r, and it is therefore part of item 2.

This first item is a *Mahāyoga sādhana*, mostly concerned with the perfection stage (Skt. *saṃpannakrama*; Tib. *rdzogs rim*) and written in abbreviated Tibetan. The text begins with a section on establishing the ritual boundaries and pitching the vajra tent (Pelliot tibétain 324: 3r.1–10v.5), what seems to be a short rite of sexual union (11r.5–12r.5), the bestowal of the drop of sexual fluids (11v.6–14r.2), and a rite for the mixing and ingesting of the five impure substances (13v.3–1r.9). Note the use of the term *rdzogs chen* in describing the drop of sexual fluids (13v.1). The rites described seem to be drawn from a variety of *Mahāyoga* ritual tra-

ditions. The section on the five impure substances may be compared with chapter seventeen of the *Guhyasamāja-tantra*, but near the end of the present item, a popular quotation appears that Gnubs chen sangs rgyas ye shes (STMG: 52.1–2) attributes to the *Bdud rtsi'i rgyud*:

(14v.6–1r.6) rtogs pa'i 'khungs su sdul dris pa'/ myI zhes bya ba sangs rgyas yin/

Whoever is acquainted with the river of realization, though called a man, he is a buddha.

Explicit (1r.9): oM aM huM sa rwa pan tsa a mri da tha tha/ /

References: Pelliot tibétain 324.

2: Mahāyoga sādhana

Incipit (1v.1): @// //da ni ting nge 'dzin la 'jug par bgyi ste/ /

This pages of item should be read in the following order: 1v–2r–2v–15r–15v–3r–3v, after which it can be read straight through to 7r. Two blanks pages (7v–8r) follow, apparently an error made when the booklet was originally sewn together, and then the text picks up again the end on 8v to finish on 9r. The blank page 9v would have originally faced the also blank Pelliot tibétain 324: 5r, after which Pelliot tibétain 324: 6r is the inside of the book's back cover, covered in cloth like the front.

A detailed discussion of the three *samādhi*s (*ting nge 'dzin gsum*), the principal way to approach the development stage (Skt. *utpannakrama*; Tib. *bskyed rim*) of *Mahāyoga* ritual practice. The position of this item after the perfection stage described in item 1 reverses the usual order of these two stages. The discussion of the first, thusness *samādhi* includes two quotations. The first (15v.2–3r.8) is an extensive one drawn from chapter two of the *Guhyagarbha-tantra* (compare Tb.417: 157.6–158.6), while the second (3v.3–3v.4) is the famous verse from chapter two of the *Guhyasamāja-tantra* (Tb.409: 767.1–2). Both quotations are given without references. However the second does specifiy that it is "from the tantra itself" (4r.2: *rgyud nyid las*). This might strengthen the link between the present manuscript and the *Guhyasamāja-tantra*. However, a third quotation that is also attributed to "the tantra itself" has yet to be located in the *Guhyasamāja*:

(5r.8–9) thams chad nam ki kha'i mtshan nyid bste / (l.9) nam ka la yang mtshan nyid myed / nam ka 'dra bu rnal bsbyor pas // /ton kun mnyam pa nyid du gsal /

Everything has the characteristics of the sky, and the sky has no characteristics. Through the yoga which is like the sky, all objects are clarified as equality.

These four lines, with slight variations, were clearly popular in early tantric circles, as they made their way into a number of canonical tantras. The same lines appear in a version of the Dunhuang *Prajñāpāramitānayaśatapañcāśatikā* (see entry to IOL Tib J 97). The lines are also quoted in IOL Tib J 454 and 508, where they are attributed to to the *Dpal mchog dang po* (*Śrī-paramādya*). In the *Śrī-paramādya* itself (Tb.412: 477.7–478.1) the lines are attributed to "the *Prajñāpāramitā*."

Explicit (9r.7): yuM dam 'Itshag bsgrol

JPD

IOL TIB J 438

BL location: Volume 33, folios 12–97
Stein site number: Ch.80.XI
Dimensions: 8.9 × 45.3 cm (Pothī)

Mahāyoga tantra

De bzhin gshegs pa thams cad kyi sku dang gsung dang thugs gsang zhing rab tu gsang ba zhes bya ba'i rtog pa chen po'i rgyal po

[Sarvatathāgatakāyavākcittarahasyo guhyasamāja-nāma-mahā-kalparāja]

[Guhyasamāja-tantra]

Incipit (1r.1): @/ /par snang mdzad rnams / /byang chub kyI sems rdo rje' de bzhin gshegs pa'I thugs la zhugs so/

Incomplete manuscript of one of the most influential tantras in Buddhism, the *Guhyasamāja-tantra* in seventeen chapters. The first two folios are missing, though the second folio is supplied by IOL Tib J 481. Also missing are two folios between 3 and 4 (corresponding to the manuscript's Tibetan folio numbers 6 and 7) and one folio between 71 and 72 (corresponding to Tibetan folio 75).

Copious interlinear notes appear throughout the manuscript. Mention is made of the "subtle vajra" (7v.2: *rdo rje phra mo*), a term that also appears in the *Guhyasamāja*-based collection found at IOL Tib J 419. The interlinear notes on the famous passage in chapter two (4v.4) also closely resemble those accompanying the same passage in Pelliot tibétain 42: v2.2–3, which is part of the same manuscript as IOL Tib J 419. Thus we can conclude that the present manuscript and IOL Tib J 419 came out of the same tantric circles, with the interlinear notes on both possibly even written by the same hand. The occasional differences between the present manuscript and the canonical versions of the tantra, together with the interlinear notes, make this a valuable item for further study. A manuscript containing another, incomplete version the *Guhysamāja-tantra* (not previously noticed) is Pelliot tibétain 5.

Explicit (86r.2): de bzhI gshegs pa thams cad kyI sku dang /gsung dang /thugs gsang zhIng rab du gsang ba zhes bya ba'I rtog pa chen po'I rgyal po rdzogs so:// //

References: Q.81, Tb.409, IOL Tib J 481, Pelliot tibétain 5.

SvS

IOL TIB J 439

BL location: Volume 20, folio 114
Stein site number: Ch.XXVII.G
Dimensions: 10 × 43.7 cm (Pothī)

Yoga ritual manual

Incipit (1r.1): @/ /dkyil 'khor 'di'i mtshan ni/ 'phags pa ngan song thams cad rnam par sbyong ba' gzi brjid kyi rgyal po zhe bgyi ba lags/

First folio of a ritual manual for granting initation into the *maṇḍala* of the *Sarvadurgatipariśodhana-tantra* (*Ngan song thams cad rnam par sbyong ba'i rgyud*; Q.116). On the rest of the text (same original manuscript), see IOL Tib J 712.

Explicit (1v.7): khwa dang/byi la dang/khyi dang/sbrul las bstsogs

References: IOL Tib J 712.

JPD

IOL TIB J 440

BL location: Volume 72, folios 39–40
Stein site number: Ch.73.XIV.3
Dimensions: 25.8 × 64 cm (Pothī)

Yoga ritual manual

Ngan btsong rnam par sbyang ba'i dkyil 'khor bsgo bzhi bstan pa

[Ngan song rnam par sbyong ba'i dkyil 'khor bsgo bzhi bstan pa]

Incipit (R1.1): @// //yon gyi bdag po mying 'di bzhis bgyi ba'i/

This text is a ritual for a deceased person (*tshe 'das pa*): at various points in the text the name of the dead person is to be inserted into a prayer. The ritual describes a four-gated *maṇḍala*. For each gate the Sanskrit name of the direction is given in a rough Tibetan phonetic transcription. Then, for each gate, a prayer (*smon lam*) is given to be recited on behalf of the deceased. Each of the prayers addresses Śākyamuni, the eight great Uṣṇīṣa, "and so on," suggesting the deities of the Śākyamuni *maṇḍala* of the *Sarvadurgatipariśodhana-tantra*. At the end of each prayer the buddha specific to that direction is invoked, along with one of the five wisdoms.

This manuscript is incomplete at the end. A more complete version of the same text is found in Pelliot tibétain 37/2. The present manuscript, which is well-written, may be a fair copy taken from Pelliot tibétain 37/2, which is very roughly written. The present manuscript reproduces several errors from that version, and adds some more errors which seem to be due to misreadings of Pelliot tibétain 37/2.

Colophon (R1.40): //phyI ma la yang pad ma zhIs bya ste// //de bas nI//

SvS

IOL TIB J 441

BL location: Volume 7, folio 47
Stein site number: Ch.80.IV.c
Dimensions: 6.2 × 21 cm (Scroll)

Dhāraṇī

'Phags pa sangs rgyas thams cad kyi yan lag dang ldan ba zhes bya ba'i gzungs

[Āryasarvabuddhāṅgavati-nāma-dhāraṇī]

Incipit (1r.1): @/:/rgya gar skad du a rya sa rba bud dha ang ga ba ti nA ma dha ra nI

First folio of a short *dhāraṇī* taught by the Bhagavan to the guardians of the four directions. Compare Q.150: 19a.3–19b.1.

Explicit (1v.5): de nas bcom ldan 'da's shar phyogsu mngon bar phyogs

References: Q.150, IOL Tib J 373/2, Pelliot tibétain 79.

JPD

IOL TIB J 442

BL location: Volume 18, folios 10–12
Stein site number: Ch.03.21
Dimensions: 10.2 × 46.3 cm (Pothī)

1: Dhāraṇī

'Phags pa thams cad rab du zhi bar byed pa zhes bya ba'i gzungs

[Ārya-sarvarogapraśamani-nāma-dhāraṇī]

Incipit (1r.1): @//yang rgya cher yang dag par ston cig /

Incomplete copy of a *dhāraṇī*, for curing illnesses, apparently focusing on internal illnesses such as digestion or problems with the humours. Compare Q.207: 275b.8ff.

Explicit (1r.7): 'phags pa nad thams cad rab du zhi bar byed pa zhes bya ba'i gzungs / rdzogs so//

References: Q.207, Pelliot tibétain 98/6.

2: DHĀRAṆĪ

Lha mo nam gru ma'i gzungs

Lha mo nam grub ma'i gzungs

[Revatī-devi-dhāraṇī]

Incipit (1v.1): @//de nas dga' ba'i mtshal chen po nyams dga' ba na /

A complete copy of a *dhāraṇī* that does not seem to appear in the Peking canon. LVP notes that a text bearing a similar title (*Lha mo chen mo re ma ti'i gzungs*) does appear in Beckh 1914: 147, a catalogue of the Berlin manuscript edition of the *Bka' 'gyur*, which is an early (1680) version of the Peking edition. However, in the same position in the present-day Peking edition, we find another work (Q.712) with the title *Lha mo nam gru la bstod pa*, and a quick comparison shows that this is not the same as the present work, though the two are clearly related. Both, for example, refer to the goddess' family and characteristics (2v.1 and Q.712: 260b.7: *cho 'brang dang mtshan nyid*). The present item recommends that the goddess' family and characteristics should be drawn on a piece of birch bark or paper and carried as an amulet. The teaching itself takes place between Vajrapāṇi and *Revatī. The latter has been forced to take a vow by the former. The goddess is described on 2v.4, riding a red mule and holding aloft a human head.

Explicit (3v.6): lha mo nam grub ma'i gzungs / rdzogs so //

JPD

IOL TIB J 447

BL location: Volume 68, folios 98–107
Stein site number: Ch.84.XIV.1 (ff.98–105 = Ch.84.XIV.1; f.106 = Ch.84.XIV.7; ff.107 = Ch.84.XIV.6; LVP also gives site no. 'Ch.84.XIV.2' (not found on item))
Dimensions: 9 × 28 cm (Concertina)

1: Yoga commentary

Incipit (r1.1): nyon mongs pa dang /'khor ba dang mya ngan las 'da' ba myi shes pa'o/

Incomplete at beginning. This is a commentary on the tantric *sādhana, De nyid 'dus pa bsgrub pa'i thabs*; see IOL Tib J 448/1, which is written in the same hand and on paper of the same size and appearance. See too the *sādhana* at IOL Tib J 417/1 which is explicitly linked to the *Sarvatathāgatatattvasaṃgraha* (Q.112). Some beginning folios are missing but probably not many, since the text picks up with the homage and generation of *bodhicitta*. There is then a brief discussion on the importance of receiving the five empowerments, of crown, deity, *mantra*s, *mudrā*s and name. This is followed by discussions of such topics as the vows, the recitation methods, the cultivation techniques (namely the four *mudrā*s of *mahāmudrā, samayamudrā, dharmamudrā* and *karmamudrā*), finding an appropriate place, prostrations, generation of the *maṇḍala*, blessings and empowerments, offerings, accomplishing the four *mudrā*s, *mantra* recitations and dispelling obstacles, dissolution, signs of accomplishment and final dedications. Of these topics, IOL Tib J 448/1 covers only the blessings through the *mantra* recitations, with the rest missing. The four *mudrā*s function as four aspects of the practice, with *mahāmudrā* referring to the state of one's bodily union with the deity. The practice focuses on the *Vajradhātu maṇḍala*, which normally favors Vairocana as the primary deity (see r18.2–6), but here it is left open for the practitioner to focus on whichever of the five buddha families s/he chooses. As would be expected given its association with the *Sarvatathāgatatattvasaṃgraha*, the present work consider itself *Yoga tantra* as opposed to *Kriyā tantra* (see r19.2–4).

Colophon (r26.8): /sngags mkhan (l.9) man ngag las 'dzad/ /

2: Vajrayāna notes

Incipit (r27.1): @//ta tha ga ta ku la sad dwa/

Notes on which buddhas belong to which of four buddha families. No mention is made of the *vajra* family.

Explicit (r27.3): /badzra rag ksha/badzra san dhe//://

3: Yoga sādhana

Incipit (r27.4): @//byang cub kyi sems sgom bar bya na/thog mar dbus dang 'dren ba la brtag ste/

This is a short *sādhana*, apparently for purifying one's negativities. It starts with a visualization for developing *bodhicitta*. Then a *mantra* is recited. In this context there is a brief discussion of how to reconcile the systems of three, four and five buddha families. Note that the solution is different from that found in IOL Tib J 448/3: 6v.5–6, a work that is written in the same hand and on the same kind of paper. The term *mahāmudrā* appears as another name for the *vajra* body of the *tathāgata*. Next comes a section on subjugating the local spirits using a *phur bu* (r32.1–33.1), followed by a violent *gtor ma* offering rite (r33.3–8). Finally, Vajrasattva is visualized in a wrathful form and dissolves into all one's orifices to purify one's negative karma.

Explicit (r35.5): phar bkrol ba ni bdag tshe rabs (l.6) gyi myi dge ba las thams cad byang bar bsam sngags rdo drang ngo/rdzogsso//

4: Yoga sādhana

Incipit (r35.7): @//khros pa'i rgyal po la phyag 'tshal lo/

Incomplete at end. As it says in the first line, this work was intended, "for those wishing to perform the recitations for Mahābala" (*stobs po che'i 'dzab bya bar 'dod na*). It is another *sādhana* for wrathful deities, with considerable attention given to the *mudrā*s and *mantra*s attending each step of the ritual. Its format, with a series of *mudrā*s and *mantra*s, matches that of IOL Tib J 447/2.

Explicit (r49.5): sngags la/ lag pa g.yas rdo rje blang ste/sngags

5: Sādhana

Incipit (v1.1): lha ma grin dam chan rnams bod/

Probably the end of a *sādhana*. Unclear if it is part of another item in this collection.

Explicit (v1.4): sngags (v2) dang phyag rgya ni ltag ma/bzhin/:://

6: Notes

Incipit (v5.1): @//gser 'od dam pa'i mdo sde'i sngags log shig tu bkol te phyung ba/ /

A long series of *mantra*s apparently extracted from the *Suvarṇaprabhāsottama-sūtra*.

Explicit (v23.2): gser 'od dam pa'i sngags (l.3) nye tse log shig tu phyung ba rdzogs so//

JPD

IOL TIB J 448

BL location: Volume 70, folios 18–23
Stein site number: Ch.73.XIV.5 [27]
Dimensions: 9 × 27.5 cm (Concertina)

1: Yoga sādhana

[De nyid 'dus pa bsgrub pa'i thabs]

[Āryatattvasaṃgraha sādhanopāyika]

Incipit (6r.1): . . . nal ba ni/ rdo rje thal mor bka' stsal te/

Incomplete *sādhana*, with beginning and end missing. Compare IOL Tib J 417/1, where the *sādhana* is explicitly linked to the *Sarvatathāgatatattvasaṃgraha* (Q.112). Title assumed on the basis of the present manuscript's similarity to IOL Tib J 417/1 and IOL Tib J 551, which both supply the title on their last lines. The present manuscript was apparently once a concertina, but has since been cut into separate pieces. This first item constitutes the recto sides of the entire concertina. The first folio side is blank. The page order has been scrambled. The item should be read in the following order: [6r]—[missing folio]—[5r]—[4r]—[2v]—[3r]. This page order can be reconstructed on the basis of a commentary to the work, written in the same hand on the same kind of paper (see IOL Tib J 447/1). The missing folio is supplied by Pelliot tibétain 270: 1r.

The ritual described may be classified as belonging to the *Yoga tantra*s; the commentary uses the term several times. The practice focuses on the *Vajradhātu maṇḍala* in which Vairocana is the principle deity, although the point is made that any of the five buddhas may be taken as one's focus. The first folio of IOL Tib J 417/1 states that the standard central deity has been replaced by the *vajra* family, but unfortunately in the present manuscript the beginning is missing, so we cannot be sure the same is true of this text. The four *mudrā*s of tantric practice (*mahāmudrā*, *samayamudrā*, *dharmamudrā* and *karmamudrā*) are used to structure the central visualization practice. Here, *mahāmudrā* refers to the state in which oneself is identified with the deity. Note that nowadays the four *mudrā*s are still associated with *Yoga tantra* (see for example Dudjom 1991: 354), where the first *mudrā* is called the "body *mudrā*" (*sku'i phyag rgya*). Otherwise, much attention is given to describing the hand positions for the necessary *mudrā*s.

Explicit (3r.10): de nas dgongs pa ma zin bar phyag rgya lhor

References: IOL Tib J 417/1, IOL Tib J 551, Pelliot tibétain 270, Pelliot tibétain 792.

2: Yoga notes

Incipit (3v.1): chen po bco brgyad gyi mtshan 'byung ste/

Again, the page order is scrambled (see item 1) and should be read in the following order: [3v]—[2r]—[4v]—[5v]—[missing folio]—[6v]. As above in item 1, the missing folio can be supplied by Pelliot tibétain 270: 1v. The item consists of a series of descriptions *mudrā*s with their respective *mantra*s. Each description ends in a kind of refrain that names that particular *mudrā* and *mantra*, e.g. *'khyil lag gi phyag rgya dang sngagsso* (5v.3–4). The form seems to match IOL Tib J 447/4.

Explicit (6v.1): ba'i tshul du bzhugs pa ni lus gyi phyag rgya'o/ oM ba ra pad me hum/

3: Yoga treatise

Incipit (6v.2): //ran la 'ba ya ang g.ya ga dam shag thob cing dbang na ma as pas/

Incomplete. The handwriting in this particular item shifts to *dbu can*. As part of a discussion on the four *mudrā*s, the *mahāmudrā* is described. The following is a transcription and a translation of the description:

(6v.3) /phyag rgya chen po nang du /sku gsum ye shes lnga 'dug ste/sku gsum ni 'dod chags zhes (l.4) sdang gsum de la / 'dod chags ni sprul pa'i sku ste/pad mo'i rigs//zhe sdang nI rdzogs long spyod pa'i sku ste/rdo rje'i (l.5) rIgs //gti mug ni chos kyi sku ste/de bzhin gshegs pa'i rigs /pad mo'i rigsu ni las gyi rigsu bsdu /rdo rje'i rigs (l.6) su rin po che'i rigs sdu /

In the *mahāmudrā*, there are the three bodies and the five wisdoms. The three bodies are desire, anger [and ignorance]. Of these three, desire is the *nirmāṇakāya*, the *padma* family; anger is the *saṃbhogakāya*, the *vajra* family; ignorance is the *dharmakāya*, the tathāgata family. Within the *padma* family is gathered the *karma* family. Within the *vajra* family is gathered the *ratna* family.

Explicit (6v.8): zhe sdang dang sems can gsad cing bsdas pa ni ag sho bya'i dam tshig . . . rgyal ni rin po che

4: Vajrayāna treatise

Incipit (1v.1): //kun gzhi'i rnam par shes . . . rnam par . . .

Incomplete. A discussion of how the eight consciousnesses (*aṣṭa-vijñāna*), when purified, become their respective wisdoms and deities.

Explicit (1v.10): las gi rigso/bcom ldan 'da's de las sems pa zhig byung ba nI/

JPD

IOL TIB J 452

BL location: Volume 60, folios 4–25
Stein site number: Ch.80.IV.a
Dimensions: 9 × 30.5 cm (Concertina)

1: Mahāyāna prayers

Gser 'od dam pa'i skrags pa'i yi ge

[Gser 'od dam pa'i rnga sgra bsgrags pa'i yi ge]

[Suvarṇaprabhā-mṛdaṅga]

Incipit (r1.1): rgya gar skad du/ su ba rna pra myi ta 'ka'

This prayer does not appear in the *Bka' 'gyur* or *Bstan 'gyur*, but is well-represented in the Dunhuang manuscripts. The other manuscript copies (all in the Pelliot collection) sometimes have truncated titles, but all appear to be the same text.

Explicit (r12.5): /gser 'od mchog la phyag tshal stod/ /rtsogs +so

References: Pelliot tibétain 64, Pelliot tibétain 66, Pelliot tibétain 67, Pelliot tibétain 520, Pelliot tibétain 522, Pelliot tibétain 523, Pelliot tibétain 524, Pelliot tibétain 525.

2: Prayers

Dgyod sangs gyi smon lam

Incipit (r13.1): @/ /dgon chog sum la phyag tshal lo/ /gyod sangs gyi smon lam du gsol ba/

This prayer of purification through repentance is the same as the one found in IOL Tib J 208. It is not the same as the *Gser 'od dam pa'i gyod tshangs* (IOL Tib J 450), despite the similarities in the name and idiosyncratic orthography. As well as confession, the prayer is concerned with making offerings, and instructions on making the offerings are interspersed with the prayers.

Explicit (v5.6): /dgyod sangs gyi smon lam rdzogs so!!!!

References: IOL Tib J 208.

3: Prayers

Snang ba mtha yas gyI yon tan 'byor pa stan pa'

Sung snang ba tha yas

Incipit (v6.1): @//snang ba mtha yas gyI yon tan 'byor pa stan pa'//

Prayer to Amitābha and the aspiration to be reborn in his pure land (*zhing mchog*). The prayer states (v15.3–4) that rebirth in the pure land will be attained by renouncing the four wrong views (*phyin ci log bzhi*) and meditating on the path of non-duality (*gnyis*

su myed pa'i lam). The theme of non-duality permeates the prayer, which in this respect is similar to the Dunhuang Amitābha prayers transcribed in Silk 1993. Apart from this, the prayers are different. They are also not related to the Amitābha mindfulness prayer found in the *Bka' 'gyur* (Q.154a).

Explicit (v20.5): !!!/sung snang ba tha yas rdzogs so/!!/

SvS

IOL TIB J 453

BL location: Volume 65, folios 1–15
Stein site number: Ch.73.VI.9 [18]
Dimensions: 8.2 × 17.9 cm (Concertina)

1: Dhāraṇī

Incipit (r1.1): ka ma te/lo ka te/e hi ha re

This concertina manuscript contains three sets of *dhāraṇī* spells. It is incomplete at the beginning. However IOL Tib J 513 is part of the same manuscript, and should be appended to the beginning. The first *dhāraṇī* spell is from the Chinese version of the *dhāraṇī* sūtra of *Avalokiteśvara* with a thousand arms and eyes (*Avalokiteśvarasahasrikabhuja-locananirmāṇavistāraparipūrṇāsaṅgamahākāruṇika-dhāraṇī*) which is found in the *Bka' 'gyur* (Q.369). The beginning of this text is found in IOL Tib J 513: v4.1.

Explicit (r10.1): swA hA/ /

References: Q.369, IOL Tib J 214, IOL Tib J 513.

2: Dhāraṇī

Incipit (r10.1): de nas byang cub sems dpa' gnyi 'od kyi (l.2) gzungs/

This item comprises a sequence of spells. The first two are for the bodhisattvas named Sun Rays (Nyi 'od) and Moon Rays (Zla 'od). These are followed by two *mantra*s taught to Ānanda by Avalokiteśvara, which are in turn followed by a series of spells for a particular purpose, such as subjugating demons, all pronounced

by Avalokiteśvara with a thousand eyes. Finally there is a spell for the bodhisattva called Single Point (Rtse gcig).

Explicit (v12.2): na ka ra ya b+hu ru swA hA/ /

3: Dhāraṇī

Incipit (v12.3): @/ : /OM ri shi ga na pra sha sta ya

This item is the spell from the *Uṣṇīṣasitātapatra dhāraṇī* (Q.204). For a discussion of the Dunhuang versions of the complete text, see IOL Tib J 323. The text continues on IOL Tib J 513: r1.1, but as the end of that manuscript is lost, this remains an incomplete text.

Explicit (v15.4): sa rba rag k+sha se b+hya

References: IOL Tib J 513.

SvS

IOL TIB J 454

BL location: 130: scroll box
Stein site number: Ch.82.II.1
Dimensions: 30.5 × 430 cm (Scroll)

Mahāyoga commentary

Incipit (R1.1): @/ /rang bzhin gyi rnal 'byor nI/ /sems dang sems snang ba'i chos thams cad dam/

This is a substantial, yet incomplete commentary, lacking title or colophon. As discussed in van Schaik 2004, it shares the technical terminology and general approach of the proto-great perfection texts IOL Tib J 594 and 647, and is also comparable with the *Rdo rje sems dpa'i zhus lan* (see IOL Tib J 470). The treatise appears to be treatise based on a commentary on an unidentified tantra. The subject matter is *Mahāyoga*, and several of the tantras included among the eighteen *Mahāyoga* tantras are cited here:

(i) *Sangs rgyas thams cad dang mnyam par sbyor ba'i tan tra* [*Sarvabuddhasamāyoga-tantra*] (Q.8, Q.9, Tb.402, Tb.403, Tb.404)
(ii) *Dbang chen bdus pa'i tan tra* (Tb.595)

(iii) *Dpal mchog dang po'i tan tra* (Tb.412)
(iv) *Gsang ba 'dus pa'i tan tra* [*Guhyasamāja tantra*] (Q.81, Tb.409)
(v) *Ri bo'i tan tra* (probably the *Ri bo brtsegs pa'i rgyud*, Tb.411)
(vi) *Gcig las phrin las tan tra* (possibly the *Gcig las 'phros pa'i rgyud*, cf. Q.2032)
(vii) *U pa ya pa sha* [*Upayapaśa-tantra*] (Q.458, Tb.416)

The commentary opens with a discussion of four *yoga*s: (i) the yoga of the nature (*rang bzhin gyi rnal 'byor*), (ii) the yoga of accomplishment (*bsgrub pa'i rnal 'byor*), (iii) the yoga of remaining in the *samaya* (*dam la gnas pa'i rnal 'byor*) and (iv) the yoga subsequent to accomplishing the *samaya* (*dam tshig rjes su bsgrub pa'i rnal 'byor*). This is followed by another fourfold thematic set: (i) the great result (*'bras bu chen po*), (ii) the great accomplishment (*grub pa chen po*), (iii) the great merit (*bsod nams chen po*) and (iv) the great wisdom (*ye shes chen po*).

Both sets of four are also mentioned in the fifth section of IOL Tib J 508. Comparing the present text with IOL Tib J 508 indicates a close relationship between the two. There is further evidence of a connection in that the fifth section of IOL Tib J 508 is credited to a Ma du san du. One line that is cited (without attribution) in the present treatise (ll.72–3: *chos nyid kyi 'khor lo kha nang du 'dus pa*) is also cited in STMG: 187.5, where it is attributed to a certain Ma du sa du. Thus it appears that the present treatise may be based on a work by this Ma du sa du (Skt. *Madhusādhu).

The commentary covers several other topics, including the three *kāya*s, the *mantra*s and *mūdra*s. In general the actual practical details of ritual and meditation are secondary to doctrinal and philosophical discussion.

Explicit (R1.221): /rig pa'i byang cub sems pa/ /

SvS

IOL TIB J 455

BL location: Volume 15, folio 48
Stein site number: Ch.75.XII.5
Dimensions: 7.1 × 19 cm (Pothī)

1: Yoga prayers

Ma bdun gyi khro bo chen po brgyad dpal he ru ka la bstod pa

Incipit (1r.1): @/:/yo ga tan tra'i gzhung las /ma bdun gyi khro bo chen po brgyad /

First folio from a concertina. Two additional folios can be added from Pelliot tibétain 285: r1–2, though a gap of probably one folio separates the present item from those two consecutive folios. The title of the text tells us it is a collection of prayers praising the wrathful *maṇḍala* with Śrī Heruka in the center surrounded by the *seven mothers* (Skt. *saptamātṛkā*; Tib. *ma bdun*) and the eight *Mahakrodha*. The prayers are said to derive from the scriptural system of the *Yoga tantra*s. The *maṇḍala* is described in the folios contained in Pelliot tibétain 285.

Explicit (1r.6): ma rung rgyu 'bras de bzlog phyir//

References: Pelliot tibétain 285.

2: Prayers

Incipit (1v.1): skongs shIg bskongs shig bdag gi dam tshig

Unclear if this is a different work from that in item 1. Again, two folios that come before the present folio can be found at Pelliot tibétain 285: v1–2, though there appears to be a gap of perhaps one folio between those and this. The text is a series of prayers exhorting the buddhas to teach.

Explicit (1v.7): thams cad bdag la rnam par

References: Pelliot tibétain 285.

JPD

IOL TIB J 456

BL location: Volume 20, folio 115
Stein site number: Ch.73.VII.fr.11 (LVP gives no. as 'Ch.73.VII,frag.A.11')
Dimensions: 9.7 × 44.5 cm (Pothī)

Dhāraṇī

Incipit (1r.1): @/ /rten skyong gI 'khord rnams kyIs/

One folio from an unidentified work, probably a *dhāraṇī*, discussing mundane gods.

Explicit (1v.5): kun tu chad pa' sa/

JPD

IOL TIB J 457

BL location: 131: scroll box
Stein site number: Ch.73.III.31
Dimensions: 4.4 × 149 cm (Scroll)

1: Mahāyāna prayers

Sbyin ba phangs myed

Incipit (R1.1): . . . gtong na// (l.2) yi dags 'dre bken lus su skyes sa re

Exhortatory verses on the theme of unstinting generosity, incomplete at the beginning. A complete version of the verses, differing in certain details, is to be found in IOL Khot 140 (along with an unrelated Khotanese document).

The verses set out the sufferings of death and rebirth in *saṃsāra*, and the way to avoid these. The correct path entails developing the mind of enlightenment, finding a spiritual guide, keeping the *samaya* vows (*dam tshig*) and applying oneself to the middle way (*dbu ma'i lam*). Note the tantric overtones of *samaya* vows in this otherwise straightforwardly *Mahāyāna* text. The deity Maitreya is mentioned once (R1.18).

The text contains a reference to a sickness (*nad*) called *dzi ti dzwa la* (R1.38), which seems to be a transliteration of a Sanskrit term (appearing in slightly different forms in IOL Tib J 343 and 377) which may be **cittijvāla*, "enflamed mind".

Explicit (R1.121): sbyin ba (l.122) phangs myed/ // (l.123) rdzogs s+ho//

2: Mahāyāna prayers

Incipit (R2.1): @/ //lus dang (l.2) ngag dang yid gi dus (l.3) gsum du//

Verses in a different hand from item 1, incomplete at the end. A prayer to Avalokiteśvara (Bspyan ra gzigs dbang thugs brje chen po lha), asking not to be born in any of *saṃsāra*'s six realms. As with item 1, although this appears to be a general *Mahāyāna* text, there are perhaps certain tantric overtones in the reference to a *bla ma* (R2.22).

Explicit (R2.138): chos gi (l.139) ngo bo nyid . . .

SvS

IOL TIB J 458

BL location: Volume 14, folios 13–27c
Stein site number: Ch.CXLVII.4 (ff.13–17, 19, 26, 27b = Ch.CXLVII.4 (no. from LVP, does not appear anywhere on item); ff.16, 21, 24–25 = Ch.73.IV.11 [27]; ff.18, 22–23 = Ch.73.VIII.10; f.20 = Ch.73.XIV.16 ('92 [27]' written after site no.))
Dimensions: 7.7 × 27 cm (Pothī)

Dhāraṇī

Snang bgyad ces bya ba 'a'i rig sngags kyi mdo

Snang brgyad gyi mdo

[Sangs rgyas kyi chos gsal zhing yangs pa snang brgyad ces bya ba'i mdo]

[Aṣṭa-darśana-nāma-sūtra]

Incipit (1v.1): /bod skad du snang bgyad ces bya ba 'a'i rig sngags kyi mdo bam po gcig go/

This is one of six incomplete copies of the *Snang brgyad* found in the Stein collection. It is the only copy with a complete first page. For a discussion of the content, see entry to IOL Tib J 463/1.

Three folios in this manuscript item are missing their left halves, so that their page numbers are lost. By comparing them to other manuscripts, we can determine that these folios were originally

numbered (according to the Tibetan pagination) 8, 13 and 14. Folios 4 and 9 are missing, and the manuscript ends incomplete at folio 19.

Explicit (19v.5): gzhan yang rnam par shes pa brgyad

References: Q.693, IOL Tib J 103/5, IOL Tib J 416/1, IOL Tib J 459, IOL Tib J 460/1, IOL Tib J 461, IOL Tib J 462/1, IOL Tib J 463/1, Pelliot tibétain 454/2, Pelliot tibétain 744/1.

JPD

IOL TIB J 459

BL location: Volume 56, folio 80
Stein site number: Ch.0018
Dimensions: 7 × 12.4 cm (Concertina)

Dhāraṇī

Snang brgyad gyi mdo

[Sangs rgyas kyi chos gsal zhing yangs pa snang brgyad ces bya ba'i mdo]

[Aṣṭa-darśana-nāma-sūtra]

Incipit (r1.1): lha 'phrul dang ldan ba thams cad kyis/ mdo sde

Incomplete at the beginning and the end. There is also a gap (probably of only one folio) between r12 and r13 (= v3 and v4). To fill this gap, one may consult IOL Tib J 463/1: v14.3–15.5 (and IOL Tib J 463/1: v21.1–v22.1).

This is one of six incomplete copies of the *Snang brgyad* found in the Stein collection. For a discussion of the content, see entry to IOL Tib J 463/1.

Explicit (v15.8): rnal 'byor spyod pa'i mdo sde dag 'byung

References: Q.693, IOL Tib J 103/5, IOL Tib J 416/1, IOL Tib J 458, IOL Tib J 460/1, IOL Tib J 461, IOL Tib J 462/1, IOL Tib J 463/1, Pelliot tibétain 454/2, Pelliot tibétain 744/1.

JPD

IOL TIB J 460

BL location: Volume 68, folios 93–95
Stein site number: Ch.80.IV.f (According to LVP also includes site no. Ch.CXLVII.8, not found on item)
Dimensions: 8.5 × 25.5 cm (Scroll)

1: DHĀRAṆĪ

Snang brgyad ces bya ba'i mdo

Snang brgyad gyi mdo

[Sangs rgyas kyi chos gsal zhing yangs pa snang brgyad ces bya ba'i mdo]

[Aṣṭa-darśana-nāma-sūtra]

Incipit (r1.1): yang dag pa la phyogs pas//sangs rgyas gyi chos gyi skal ba thob ste/

This is one of six incomplete copies of the *Snang brgyad* found in the Stein collection. For a discussion of the content, see entry to IOL Tib J 463/1.

Explicit (v5.3): //snang brgyad zhes bya ba'I mdo rdzogs so//

References: Q.693, IOL Tib J 103/5, IOL Tib J 416/1, IOL Tib J 458, IOL Tib J 459, IOL Tib J 461, IOL Tib J 462/1, IOL Tib J 463/1, Pelliot tibétain 454/2, Pelliot tibétain 744/1.

2: DHĀRAṆĪ

'Phags pa gser can zhes bya ba'i gzungs

[Ārya-kanakavatī-nāma-dhāraṇī]

Incipit (v5.4): rgya gar skad du arya kan tsa na ba ti na mA dA ra NI/

Titles and beginning of text present; incomplete at end. Almost identical to the canonical edition, this item ends at Q.314: 88b.8. For brief notes on content, see entry to IOL Tib J 326/1.

Explicit (v13.5): bhan dza ya/bhan dza yA/dzam bha ya/dzam bha yA/stam bha ya/stam

References: Q.314, IOL Tib J 326/1, IOL Tib J 327/1, IOL Tib J 328/1, IOL Tib J 386/3.

JPD

IOL TIB J 461

BL location: Volume 65, folios 16–18
Stein site number: Ch.73.VI.10 [16]
Dimensions: 7.5 × 16 cm (Concertina)

Dhāraṇī

Snang brgyad shes bya ba'I mdo

Snang brgyad gyi mdo

[Sangs rgyas kyi chos gsal zhing yangs pa snang brgyad ces bya ba'i mdo]

[Aṣṭa-darśana-nāma-sūtra]

Incipit (r1.1): 'dzin tam klog gam 'don nam/ gzhan dag la ston na/

The smallest of the six incomplete copies of the *Snang brgyad* in the Stein collection. For a discussion of the content, see entry to IOL Tib J 463/1. The present item covers, on its recto and verso, two short sections separated by a number of missing pages. The recto (compare IOL Tib J 463/1: v6.1–8.1) describes a number of benefits derived from reciting the text itself. This include: protection from fire and water, wild animals, assistance from the gods, and help for dying parents. This section is immediately preceded by the four additional folio sides found at Pelliot tibétain 454/2. The recto side of that Pelliot manuscript contains a copy of the *Prajñāpāramitā-hṛdaya*. The verso of the present manuscript provides the closing lines of the *Snang brgyad gyi mdo*.

Explicit (v3.4): snang brgyad zhes bya ba'I mdo rdzogs so/ /zhus/

References: Q.693, IOL Tib J 103/5, IOL Tib J 416/1, IOL Tib J 458, IOL Tib J 459, IOL Tib J 460/1, IOL Tib J 462/1, IOL Tib J 463/1, Pelliot tibétain 454/2, Pelliot tibétain 744/1.

JPD

IOL TIB J 462

BL location: Volume 68, folios 45–46
Stein site number: Ch.73.XIV.7
Dimensions: 7 × 27.2 cm (Concertina)

1: Dhāraṇī

Snang brgyad kyi mdo

[Snang brgyad gyi mdo]

[Sangs rgyas kyi chos gsal zhing yangs pa snang brgyad ces bya ba'i mdo]

[Aṣṭa-darśana-nāma-sūtra]

Incipit (r1.1): dpa' thogs pa myed pa zhes bya ba yang/ 'khor der 'dus te 'dug go /

One of six incomplete copies of the *Snang brgyad* found in the Stein collection. If combined with IOL Tib J 416 and Pelliot tibétain 744, this is the most complete copy we have, missing only one folio from what was the end of the original manuscript. This lacuna corresponds to IOL Tib J 463/1, v18.4–v19.5. The final folio of this item appears on IOL Tib J 416: v1, after which comes item 2. Reconstructed, the proper reading order for the entire manuscript is as follows: [Pelliot tibétain 744: r1]—[IOL Tib J 462: r1]—[IOL Tib J 416: r1–7]—[IOL Tib J 416: r8–13]—[Pelliot tibétain 744: r2–19]—[IOL Tib J 462: r2–11]—[Pelliot tibétain 744: r20–21]—[one folio missing]—[Pelliot tibétain 744: v1–2]—[IOL Tib J 462: v1–10]—[Pelliot tibétain 744: v3–20]—[IOL Tib J 416: v1–6]—[IOL Tib J 416: v7–13]—[IOL Tib J 462: v11]—[Pelliot tibétain 744: v21]. This final folio side (Pelliot tibétain 744: v21) is the cover of the original manuscript, on which is noted what seems to be the date when the manuscript was copied: *le'u . . . brgya bcu bzhI/ spre'u lo la bris/ sum cu rtsa dgu.* For a discussion of the content of this sūtra, see entry to IOL Tib J 463/1.

Explicit (v10.3): snang brgyad kyI mdo sde bshad par bya'o// brgyad ces bya ba nI rnam

References: Q.693, IOL Tib J 103/5, IOL Tib J 416/1, IOL Tib J 458, IOL Tib J 459, IOL Tib J 460/1, IOL Tib J 461, IOL Tib J 463/1, Pelliot tibétain 454/2, Pelliot tibétain 744/1.

2: Dhāraṇī

'Phags pa rdo rje rnam par 'jom ba zhes bya ba 'a'i gzungs

[Ārya-vajravidāraṇa-nāma-dhāraṇī]

[Vajravidāraṇa-nāma-dhāraṇī]

Incipit (v11.1): lan grangs nyi shu rtsa gcig gam/

If this is added to IOL Tib J 416/2 as the last page, it makes a complete copy. This closing line claims that 21 or 108 recitations of the *dhāraṇī* will keep the king always cleansed:

(11.2) lan grangs nyi shu rtsa gcig gam/ yang na lan grangs brgya rtsa brgyad/ rdo rje rnam 'joms (l.2) bzlas nas su/ rgyal po rtag tu khrus gyis shig// //rdzogs s+ho//

Explicit (v11.2): //rdzogs s+ho//

References: Q.406, IOL Tib J 410, IOL Tib J 411, IOL Tib J 412, IOL Tib J 413, IOL Tib J 414/1, IOL Tib J 415, IOL Tib J 416/2.

JPD

IOL TIB J 463

BL location: Volume 68, folios 87–92
Stein site number: Ch.80.IV.b
Dimensions: 9 × 28.5 cm (Concertina)

1: Dhāraṇī

'Phags pa snang brgyad zhes bya ba'I theg pa chen po

Snang brgyad gyi mdo

[Aṣṭa-darśana-nāma-sūtra]

Incipit (v3.1): ba yod pa yin 'a'o/ rIgs kyi bu 'am rigs gyis bu mo gang la zhig/

Recto-verso reversed. Incomplete at beginning. To fill in the missing sections, one may look to another copy of the work found at IOL Tib J 458: 1r.1–6r.2 (=Tibetan folios 1r.1–7r.2). Also note that the folio preceding our first is probably the final folio of the entire manuscript and seems to have been attached wrongly. The

manuscript as a whole contains two items, the other being a copy of the *Aparimitāyur-nāma-mahāyāna-sūtra*. Both items have colophons indicating that they were both copied by the same monk, named 'Dru hu rin 'chen. In the *Aparimitāyur-nāma-mahāyāna-sūtra* colophon (see v2.2–5), the merit accrued from copying the two sūtras is dedicated to the monk's dead parents.

This is one of the longer of the eight incomplete copies of the *Snang brgyad* found in the Stein collection. There is also a version found in the canon (Q.693). The tantric classification of this work in the Tibetan canon seems to be due solely to the presence of a *mantra* the Buddha teaches which causes a troublemaker's head to split into seven pieces (see v25.3–5 or Q.693: 242b.3–5). The Dunhuang versions are all closely related, and they all vary in generally similar ways from the canonical version. Of these six versions, however, the present manuscript and IOL Tib J 459 may be closer to the canonical edition on at least one point: all three place the passages on the senses being empty (v8.3–11.1) and on the necessity of believing in karma (v11.1–3) occur later in the text. Compare IOL Tib J 459: r2.2–r7.5 and Q.693: 241a.6–8, where the passages come later, with IOL Tib J 458: 5r.1–6v.3 and IOL Tib J 462/1: v11.3–13.3, where the passages come earlier. Still more complex are the relationships between these Tibetan manuscripts and the various Chinese versions of the same text from Dunhuang. For the most part the Tibetan and Chinese versions share the same content, but large sections are often found arranged into different orders.

Much of the canonical edition is devoted to self-promotion, describing the many benefits that derive from listening to, reading, copying and otherwise propogating the text. The Dunhuang versions include these passages, and in addition contain a number of passages missing from the canonical version. Two such passages criticize the *Bon po* for being overly concerned with worldly benefits and divinations. They read as follows:

(v16.2) gzhan yang bon po la gsod pa dang/ gnan pa dag (l.3) dang dgar bar bya 'a'o zhes tha snyad btags ste/ lha dang gdon la gsol ba 'debs pa dang cho ga byed pa ni/ bdag la gnod zhing gzhan (l.4) la yang gnod pa byed pa dang/ nyon mongs pa'i kha lo byed par zad de/ de lta bu dag ni gnam gyi dus tshod dang sa'i gzhung lugs la 'gal (l.5) zhing/ gnyis zla 'od la rgyab kyis phyogs pa yin te

(v16.2) Furthermore, those Bon po who label something "murder," "oppression," or "imprisonment," then pray to the gods and spirits and perform their rituals—they are only harming themselves and others too; they are nothing but leaders for the afflicted. Those who are like this violate the hour in the sky and the laws of nature. They turn their backs to the light of the sun and the moon.

(v22.2) rigs kyi bu gang glen ba shesr myed pani/ mo bon la yid ches te/ bkra shis su re bas/ mo bon byed pas dge (l.3) ba ni myi byed ste/ sdig pa sna tshogs 'byes pa'i rgyen kyIs ni/ shi nas phyir yang myI lus thob pa ni/ sen mo'i steng na sa yod ba dang (l.4) 'dra 'a'o/ sems can dmyal bar ltung ba dang/ yid dags dang byol 'tshongs su skye zhIn 'khor ba nI sa chen po dang 'dra 'a'o

(v22.2) Son of good lineage, any idiot with no wisdom who believes in Bon divinations and makes Bon divinations in the hope of good luck does not practice virtue. Practising such sins makes one's [chance for] obtaining another human rebirth upon dying like a mere speck of dust on a fingernail; [the chance] that such beings will fall into the hells or be born and revolve as a ghost or an animal is like a vast field full with dirt.

Here the Tibetan term *Bon* is used to translate the Chinese *ya shi* ("heretical teacher").

In another passage of possible interest that is missing from the canonical version, the Buddha mentions a number of sūtras that emanated from his *ālaya-vijñāna* (*kun gzhi rnam shes*) and his *kliṣṭa-manas* (*nyon yid*):

(r4.4) kun gzhi'I rnam par shes pA'I gnas las nI/ phyIr myi ldog pa'I mdo dang//mi ngan las (l.5) 'das pa chen po'I mdo ste/ 'byung ngo/ nyen mongs pa can kyI yid kyI rnam par shes pa'I gnas las nI/ shes rab kyI pha rol du phyin (r5) yin te/

(r4.4) From the place of the basic consciousness will arise the *Phyir mi ldog pa'i mdo* and the *Mahā-parinirvāṇa-sūtra*. From the afflicted mind consciousness will arise the *Prajñā-pāramitā*.

The *Phyir mi ldog pa'i mdo* is probably the same as the *'Phags pa phyir mi ldog pa'i 'khor lo zhes bya ba theg pa chen po'i mdo* (Q.906). Note that this same passage as it appears in the other Dunhuang manuscripts has a different list of sūtras, sometimes emanating from the *ālaya-vijñāna* and the *mano-vijñāna* (*yid kyi rnam shes*). Compare IOL Tib J 460/1: r12.3–5 and IOL Tib J 463: r4.4–r5.1.

Colophon (r11.2): 'rge slong 'dru hu rIn 'chen rdzags 'gyIs skyur nas 'rtan la 'phap ste//yi dam du 'gyIs/'phyag dar ste bris//

References: Q.693, IOL Tib J 103/5, IOL Tib J 416/1, IOL Tib J 458, IOL Tib J 459, IOL Tib J 460/1, IOL Tib J 461, IOL Tib J 462/1, Pelliot tibétain 454/2, Pelliot tibétain 744/1.

2: Sūtra

'Tshe 'pag du myed pa zhes pya ba thag pa 'chen po'i mo

['Phags pa tshe dang ye shes dpag tu med pa zhes bya ba theg pa chen po'i mdo]

[Aparimitāyur-nāma-mahāyāna-sūtra]

Incipit (r11.3): rgya kar skad du a pa ri myi ta/

On the colophon to this item, see entry to item 1.

Colophon (v2.2): rke slong tru 'hu rIn cen gyis/ myi 'phed pa'i 'par pa'i pa'og rtson krus gyas . . . (l.3) phags pa snang rgyad dang/ tshe dpag myed pzhengs sol/ pa'I sod nams gyis stops gyis . . . (l.4) ~~pha~~ pha dang/ ma snga raps das pa yang mto rIs gyi gnas su skye par smon rIn cen 'khrong yang tshe rang bal (l.) phel psam pa gyyas gur grup par smon dus ti nas snying po byang cub la mchis gyi par . . . sde gsum nas

References: Q.361, IOL Tib J 790/1.

JPD

IOL TIB J 464

BL location: Volume 5, folios 15–19
Stein site number: Ch.73.III.23 [27]
Dimensions: 8.5 × 27 cm (Pothī)

1: Mahāyoga sādhana

Skal bskyed ces bya ba bsgrub pa'i thabs

Incipit (1r.1): @/:/bcom ldan 'das dpal rdo rje sems dpa' la phyag 'tsal lo /

A *Mahāyoga sādhana* possibly relating to the *Guhyasamāja-tantra*. Compare IOL Tib J 331/2, which may be a later version as it includes a number of additional explanatory passages, and because

several passages, when compared to the same lines in the present item, have been corrupted. The present item skips the entire first part of the ritual described in IOL Tib J 331/2, cutting straight to the sexual yoga. This section has been discussed in Dalton 2004. Note that folio 1v is blank, while folio 2v contains a distinct item (see IOL Tib J 464/2).

Explicit (5v.2): @/ /skal bskyed ces bya ba bsgrub pa'i thabs rdzogs so //

References: IOL Tib J 331/2.

2: Notes

Incipit (2v.1): phyag 'tshal ba dang/slob ma'i dad pa brtag pa dang/ slob dpon gI yon tan brtag pa dang /

Brief notes on the structure of a a tantric ritual. "Performing the worship by means of the four suchnesses" (*de kho na nyId bzhi'i tshul gyIs mchod pa bya ba*) may be a reference to the four stages of propitiation and accomplishment (*bsnyen bsgrub bzhi*) which are often applied to the sexual practice in *Mahāyoga* ritual texts.

Explicit (2v.4): myI 'dI ba phyid ma tshIg bstan pa dang/~~deg~~/dge ba'I rtsa ba song ba'o//

JPD

IOL TIB J 466

BL location: 122, folios 2–3
Stein site number: Ch.79.XIII.4
Dimensions: 23 × 31.2 cm (Scroll)

1: Prayers

Incipit (R1.1): da / /'jig rten skyabsu gsol gshegsu gsol /

Fragment of an unidentified prayer. There may be two items here, if we read a break at 1r.19.

Explicit (R1.30): byang chub bgrod phyir kun kyang dad mos skyes par shog //

2: Dhāraṇī

[Gtsug tor rnam par rgyal ba'i gzungs]

[Uṣṇīṣavijaya-dhāraṇī]

Incipit (R2.1): @/:/na mo rad na tra ya ya/

The *Uṣṇīṣavijaya-dhāraṇī* spell, extracted from the wider *Uṣṇīṣavijaya-dhāraṇī* sūtra. Additional copies of the transcribed spell only appear at IOL Tib J 547, IOL Tib J 1134, IOL Tib J 1498, IOL Tib J 1771/1, Pelliot tibétain 72 and Pelliot tibétain 73. These differ in some respects from the spell found in the canonical version of the text (Q.197: 222a.7–222b.7 and Q.198: 228a.6–228b.6), which suggests a comparison with the Tibetan translations of the *dhāraṇī* spell seen at IOL Tib J 322 and IOL Tib J 348/3. For Dunhuang copies of the actual sūtra, see Pelliot tibétain 6, Pelliot tibétain 54 and Pelliot tibétain 368.

Explicit (R1.10): ma hA mu tre swA hA//

References: Q.197, Q.198, IOL Tib J 322, IOL Tib J 348/3, IOL Tib J 466/2, IOL Tib J 541, IOL Tib J 547, IOL Tib J 1134, IOL Tib J 1498, IOL Tib J 1771/1, Pelliot tibétain 6, Pelliot tibétain 54, Pelliot tibétain 72, Pelliot tibétain 73, Pelliot tibétain 368.

3: Prayers

Incipit (R3.1): @/:/rgyud chags dang po ste/

This is a long prayer in three parts, each with its own subtitle: The *Rgyud chags dang po* (2r.1–19), the *Rgyud chags bar ma* (2r.19–6r.15) and the *Rgyud chags tha ma* (6r.15–6r.21). Thus the middle part comprises the bulk of the item. Each part begins with an instruction on how it should be recited; the first and last parts should be recited without a melody and the middle part should be accompanied by a melody (2r.20: *dbyangs dang sbyar ba*). Ornamental punctuation is used throughout the item to mark verse and section breaks.

The first part contains a series of praises to each of the three jewels, followed by a poetic prayer to the three jewels as a whole, and finally a "*dhāraṇī* for the clouds of offerings arising in all the buddha fields of the ten directions" (2r.16: *phyogs bcu'I sangs rgyas kyI zhIng thams cad du/ /mchod pa'I* (l.17) *sprIn byung ba'I gzungs*).

The second part is a long series of praises which end with the refrain, "I pay homage, venerate and make offerings" (*phyag 'tshal bsnyen bkur mchod pa 'bul*). In addition to many deities and Buddhist masters of the past (see 5r.31), praises are offered to temple patrons (5r.9), "the teachers of our own Tibet" (6r.1: *bdag cag bod khams kyI dge ba'I bshes nyen*), who include the Tibetan king Khri srong lde brtsan, and "the gods of Tibet" (6r.5: *bod yul gyI lha rnams*). Thus this section, and possibly the entire prayer, is probably of Tibetan origin. The final part is the shortest, and is essentially a closing dedication of the merits accrued through the preceding "praises, exhortations and offerings."

Explicit (R3.173): /:/rgyud chags rdzogs s+ho//

4: Prayers

Rgyud gsum pa

[Lha klu chen po rnams spyan drang ba]

Incipit (R4.1): @//rgyud gsum pa/ /bla ma bla ma'I bla myed dkon mchog gsum /

A complete copy of the popular prayer that often opens *dhāraṇī* collections. This present item may be unusual for appearing in the midst of a collection of other prayers rather than its usual place at the beginning of such collections. The prayer invites all sorts of deities, mundane and enlightened, to come forth. A detailed commentary on the prayer is found at IOL Tib J 711.

Explicit (R4.20): rgyud gsum du bsngo ba rdzogso//

References: IOL Tib J 316/1, IOL Tib J 366/1, IOL Tib J 406/2, Pelliot tibétain 7, Pelliot tibétain 22, Pelliot tibétain 23, Pelliot tibétain 24, Pelliot tibétain 25, Pelliot tibétain 26, Pelliot tibétain 27, Pelliot tibétain 28, Pelliot tibétain 29, Pelliot tibétain 208, Pelliot tibétain 209, Pelliot tibétain 210, Pelliot tibétain 211.

5: Prayers

Incipit (R5.1): @/:/bsngo ba/ /lha'I rgyal po dbang chen mchog sbyin gtso/

This is an extensive prayer in two parts. The first part is far shorter and consists of several dedication prayers. The second part,

which spans the rest of the item (7r.7), repeats the refrain "Please come to the aid of the afflicted" (*nyon mongs ra mdar gshegs su gsol*), invoking the *dharmakāya*, the *puṇyakāya* and the *nirmāṇakāya*, the bodhisattvas, the *śrāvaka*s, and tantric deities including Hūṃkāra and Mahābala. Note that LVP mistook this item for part of the *Rgyud chags*, which appears in item 2 of this same manuscript.

Explicit (8r.80): mdar gshegs su gsol// @/:/rdzogs s+ho//

References: IOL Tib J 467.

6: Dhāraṇī

Incipit (8r.1): @//dkon mchog gsuM la phyag 'tshalo/

Beginning of an unidentified *dhāraṇī* dedicated to the deity Avalokiteśvara. After the spell itself, various uses for the spell are discussed including blessing waters and threads. Unfortunately the page ends just as the ritual (*cho ga*; Skt. *vidhi*) section is beginning.

Explicit (8r.21): skud pa la bsngagsla lag pa la gdags so/ cho ga ni zhag bdun du bya//

JPD

IOL TIB J 467

BL location: Volume 33, folio 98–101
Stein site number: Ch.73.IV.5.b [47] (ff.98–99 = Ch.73.IV.5.b [47]; f.100 = Ch.73.VIII.7.b; f.101 = Ch.CXLVII.19)
Dimensions: 9 × 47 cm (Pothī)

Prayers

Incipit (1r.1): . . . nyis yong dag pa//nyon mongs ra mdar gshegs su gsol/

The pages of this manuscript are in the wrong order. The order should be [2r]—[1v]—[4r]—[1 folio missing]—[3r]—[. . .]. This correct order can be ascertained by referring to the complete copy of the same prayer found at IOL Tib J 466/4. The present item corresponds to that copy at IOL Tib J 466/4: 6r.45–8r.14, with the one missing folio corresponding to IOL Tib J 466/4: 7r.37–7r.48.

The manuscript contains one prayer in two parts, the first part covering 2r.1 to 2v.1, and the second covering the remainder of the manuscript. The prayer is incomplete at the end. For a brief discussion of the contents, see entry to IOL Tib J 466/5.

Explicit (4v.4): /zhI ba'i tIng 'dzin tshe gchig gIs//nyon mongs

References: IOL Tib J 466/5.

SvS

IOL TIB J 468

BL location: Volume 14, folios 28–29
Stein site number: Ch.XXVII.H
Dimensions: 8.7 × 26 cm (Pothī)

Chan treatise

Author: Mkhan po ma ha yan

Mkhan po ma ha yan gI bsam gtan cig car 'jug pa'I sgo

These are the first two pages of a text that continues in IOL Tib J 709/1. These first pages contain instructions on "gazing at the mind" (*rang gi sems la bltas*, Ch. *kanxin*).

Explicit (2v.5): myI sems pa de la yang ma chags pa ni de bzhin gshegs

References: IOL Tib J 709/1.

JPD

IOL TIB J 469

BL location: Volume 21, folio 8
Stein site number: Ch.9.I.68
Dimensions: 7.7 × 21.4 cm (Pothī)

Ritual manual

Ce ti brgya rtsa brgyad btab pa'i cho ga

Incipit (1r.1): @/:/ce ti brgya . . . btab pa'I cho ga/

First folio of an incomplete ritual manual for building 108 *caitya*. The second, fourth and fifth folios can be found at Pelliot tibétain 308, and the sixth and final folio can found at IOL Tib J 522. Note that a second text, beginning on the missing folio numbered *nya*, seems to belong to the same manuscript. Both texts appear to focus on the deity Hūṃkāra (Hung zhes pa). The present text on *caitya* cites as its sources the tantras of *Yoga*, *Ubhayā* and *Kriyā* (see Pelliot tibétain 308: 2r.1). Reference is also made to the four tantric activities (*las bzhi*), in the context of preparing the clay for the building (see Pelliot tibétain 308: 2v.6–3r.1).

Explicit (1v.7): dar dkar gyI bla res man dal khebs par bre/ce ti dang

References: IOL Tib J 522, Pelliot tibétain 308.

JPD

IOL TIB J 470

BL location: 133: scroll box
Stein site number: Ch.82.XII.4.a
Dimensions: 30.5 × 399 cm (Scroll)

Mahāyoga treatise

Author: Dpal byams

Rdo rje sems dpa'i zhus lan

[Vajrasattvapraśnottara]

Incipit (R1.1): @/ /rnal 'byor chen po mchog gi lugs/

A complete treatise written by the early ninth century Tibetan scholar, Gnyan Dpal dbyangs. At least two additional copies of the work are found in the Dunhuang collections: (i) IOL Tib J 578 and Pelliot tibétain 819 and (ii) Pelliot tibétain 837. The present copy is almost certainly copied from Pelliot tibétain 837, the

only other complete copy. Additionally, a canonical redaction may be found at Q.5082. Note that LVP counts 179 lines, but if the interlinear notes are not counted there are actually 152 lines.

The text is comprised of fifty-one (despite the colophon's claim of fifty-three) questions and answers, all about "the system of the supreme Mahāyoga" (R1.1: *rnal 'byor chen po mchog gi lugs*). The question-and-answer genre was a popular one among early Tibetan authors (see too, for example, IOL Tib J 419/6 and IOL Tib J 705/Pelliot tibétain 818). Presumably the dialogical format facilitated the Tibetans' assimilation of Buddhism to their own concerns. Thus the present text raises such issues as the potential conflict between *Mahāyoga*'s rhetoric of effortlessness and its use of complex ritual (questions 13–14; R1.38–45; and 22; R1.67–70), the relationship between *Mahāyoga* practice and exoteric Buddhist philosophy (questions 24–26; R1.72–77) and the acceptability of worshipping local Tibetan spirits (question 36; R1.102–105).

The present version (as with Pelliot tibétain 837) includes many interlinear notes. The notes seem to reflect a slightly later state of development, particularly with regards to doxographical categories. Thus, for example, the notes refer to *Atiyoga* twice (in reference to questions 13 and 31), while the actual text refers only once to *rdzogs chen* in question 9. Similarly, the notes to question 35 restricts the text's general reference to "*Yoga*" to "*Mahāyoga*."

Appended is a colophon that explains the purpose behind Dpal dbyangs composing the work. The name of the scribe is also added:

(R1.147) This was composed by the master Dpal byams. As is implied by the meaning of the title, the compilations and the tantras belonging to the class of Mahāyoga vary from one scriptural system to another, and this was taught in order to clarify the obscure or doubtful points in the tantras. Regarding the purpose, it was taught for the Sna nam and Ldong clans, and for the minds of future generations of yogins, with the aim of clarifying any unclear, doubtful, or difficult points. This aim, which is there from beginning to end, is formulated as fifty-three questions in verse. Moreover, each of those are gathered into two parts—a question and an answer. This was penned by Phu shi men hwe'i 'gyog.

Colophon (R1.147): @/ /slob dpon dpal byams kyis mdzad/ /mtshan don las btags/ /phyogs ma ha yog gar bsdu zhing rgyud nI/ (l.148) gcig gzhung gcig nas bsdus pa ma mches ste/ /rgyud kyi nad myi gsal zhing the tsom du gyur bsal ba'i phyir (l.149)

gsungs/ /dgos ched ni sna nam ldong khyu'i don du 'am/ /phyi rabs kyi rnal 'byor pa blos la myi gsal zhing the tsom (l.150) dang sdug par gyur pa'i gnas bsal ba'i don gsungs/ /mgo mjug tu bsdus pa'i don zhus pa'i tshig lnga bcu rtsa gsum (l.151) lan btab pa la/bcu sba gsum/ de yang de yang zhus pa dang lan btab pa gnyis su 'dus so/ / (l.152) @//phu shi meng hwe'i 'gyog kyis bris/ /

References: Q.5082, IOL Tib J 470, Pelliot tibétain 819, Pelliot tibétain 837.

JPD

IOL TIB J 471

BL location: Volume 56, folio 15
Stein site number: Fragment.89
Dimensions: 30.7 × 43 cm (Pothī)

Dhāraṇī

Yum zhes bya ba'i gzungs

Incipit (1r.1): @/ /na ma sa rba ta tha ga ta ya/na ma rat na tra yA yA/

A complete copy of an unidentified *dhāraṇī* spell. A number of *dhāraṇī* sūtras from the canon share this title, but none contain the spell.

Explicit (1r.19): yum zhes bya ba'i gzungs rdzogs so/

JPD

IOL TIB J 472

BL location: Volume 15, folio 49
Stein site number: Ch.03.30
Dimensions: 7 × 24 cm (Scroll)

Unidentified

Incipit (1r.1): @/:/yang dag par gshegs pa'I chos kyI yi ge'i mdzod nI/

Single folio from an unidentified text. LVP calls it a "fragment of a tantra," but the reason for his claim is not apparent. The text does specify that it cannot be understood by *śrāvakas*, and it describes the benefits that result from reading and reciting "these letters" (1r.3: *yi ge 'di*), but it remains unclear whether this is a tantra, a *dhāraṇī*, or simply a *Mahāyāna* sūtra.

Explicit (1v.4): sangs rgyas kyIs bshad pa thos te/ /chos kyi

JPD

IOL TIB J 473

BL location: Volume 36, folio 141
Stein site number: Ch.82.II.5
Dimensions: 8.5 × 45.5 cm (Pothī)

Sādhana

Incipit (1r.1): @//thog mar chos thams cad/

A complete *sādhana* short enough to occupy only one folio. The *sādhana* begins with a meditation on emptiness. This is followed by the generation of a *maṇḍala* from seed syllables. The *maṇḍala* comprises the standard five buddhas of the *vajradhātu maṇḍala*, with Akṣobhya of the *vajra* family at the centre. Then the *maṇḍala* is dissolved and the practitioner visualizes him or herself as Vajrasattva. There follows a brief instruction to perform a general (*spyi*) and offering (*mchod*) *gtor ma*. Then four *maṇḍala*s for the four elements are visualized. At the end of the visualization all sentient beings are completely satiated by a shower of nectar (*bdud rtsi*). There follows a *mantra* for blessings, and another for transforming the body, speech and mind into the *samaya*. Finally, there is a warning of the dire consequences of violating the *samaya* and a wrathful *mantra*.

The last lines of the text (see explicit below) state that the manuscript has been checked and no omissions or additions have been found. This seems to be written in the same hand as the rest of the text.

Explicit (1v.6): /rdzogs so//zhus lag/ chad lhag ma mchis so/

SvS

IOL TIB J 475

BL location: Volume 17, folios 49–51
Stein site number: Ch.2.a.E
Dimensions: 8 × 41.5 cm (Pothī)

Prayers

Incipit (1r.1): @//yongs su rdzogs par gyur cig /

This manuscript, incomplete at the beginning and end, contains a *Mahāyāna* prayer of aspiration and offering. Despite a lack of *Vajrayāna* terminology, the text does contain a "secret *mantra*" (4v.7: *gsang sngags*): *oM sam b+ha ra bsam b+ha ra / bi ma na pa ra ma ha 'dzA b+ha hung //*. The *mantra* is said to accomplish all of one's desires.

Explicit (4v.8): rigs kyi bu mo gang la la zhig gis de /

JPD

IOL TIB J 476

BL location: Volume 8, folios 118–119
Stein site number: Ch.03.27
Dimensions: 6 × 24.3 cm (Pothī)

Dhāraṇī

Incipit (1r.1): @/:/sgra dbyangs rgyal po'i sangs rgyas gyi zhing der

Incomplete unidentified *dhāraṇī*. As noted by LVP the advantages of reciting the *dhāraṇī*, including good rebirth and no illness, are taught to Mañjuśrī.

Explicit (2v.4): /skye ba dran bar 'gyur/ /

JPD

IOL TIB J 477(A)

BL location: Volume 56, folio 52
Stein site number: Ch.79.XIV
Dimensions: 13 × 19 cm (Concertina)

Dhāraṇī

Incipit (1r.1): rigs kyi bu 'am/ r . . .

Fragment from an unidentified *dhāraṇī*. Part of the "Mañjuśrī *mantra*" is seen, followed by exhortations to copy the book. Mention is also made of the buddha Amitāyus.

Explicit (1r.12): so/ /na mo vA ga ba te . . .

JPD

IOL TIB J 477(B)

BL location: Volume 56, folio 52
Stein site number: Ch.79.XIV
Dimensions: 12 × 10 cm (Pothī)

Unidentified

Incipit (1r.1): a ga ru /

Unidentified fragment.

Explicit (1r.9): byang cub thabs kyis log sred . . .

JPD

IOL TIB J 478

BL location: Volume 15, folio 2
Stein site number: Ch.XV
Dimensions: 6 × 23 cm (Pothī)

UNIDENTIFIED

Incipit (1r.1): . . . 'mo bha ga ba . . ./a pa ra myi ta'/. . . gnya' na'/

Written in red ink. Perhaps a folio from the *Aparimitāyur-nāma-mahāyāna-sūtra* (Q.361).

Explicit (1v.4): ma . . . pa'i bsod nam . . .

JPD

IOL TIB J 479

BL location: Volume 20, folio 116
Stein site number: Ch.85.IX.8
Dimensions: 10.2 × 39.3 cm (Pothī)

MAHĀYĀNA SŪTRA

Incipit (1r.1): @/ /byas na kha do la gna's mal myed de/

Despite the claim in LVP that this is a tantric text, it is not. Rather, it is a folio from the *Rdo rje'i ting nge 'dzin gyi chos kyi yi ge* (Q.803). A number of additional folios from the same original manuscript can be found at Pelliot tibétain 623.

Explicit (1v.7): mya ngan las 'da's pas bcings pa yIn no //

References: Q.803, Pelliot tibétain 623.

JPD

IOL TIB J 480

BL location: Volume 12, folio 98
Stein site number: Ch.51.I.59
Dimensions: 8.5 × 30.5 cm (Pothī)

1: Medical treatise

Incipit (1r.1): . . . thabs/ /nyal dang sna sa

Incomplete. A single folio discussing medical techniques involving various veins and arteries and the mixing of a concoction of herbs.

Explicit (1r.6): phag sha chung zad la khams gsum gi . . .

2: Unidentified

Incipit (1v.1):

Unidentified prayer

Explicit (1v.6): sems chan de ni mdzad phyir ni/ /bka' stsal smon//

JPD

IOL TIB J 481

BL location: Volume 33, folio 102
Stein site number: Fragment.36
Dimensions: 8.6 × 38 cm (Pothī)

Mahāyoga tantra

De bzhin gshegs pa thams cad kyi sku dang gsung dang thugs gsang zhing rab tu gsang ba zhes bya ba'i rtog pa chen po'i rgyal po

[Guhyasamāja-tantra]

[Sarvatathāgatakāyavākcittarahasyo guhyasamāja-nāma-mahā-kalparāja]

Incipit (1r.1): @/ /de bzhin gshegs pa rje gso[. . .]

This single *pothī* folio is missing both edges and therefore contains no page numbers. However, it is clear from the text and certain fragments of paper which previously adhered to IOL Tib J 438: 1r that this is the second folio of that *Guhyasamāja-tantra* manuscript.

Explicit (1v.5): de bzhin gshegs pa grub pa gdon myi[. . .]

References: Q.81, IOL Tib J 438.

SvS

IOL TIB J 482

BL location: Volume 15, folio 1
Stein site number: Ch.87.IV.2
Dimensions: 6.7 × 27.7 cm (Pothī)

UNIDENTIFIED

Incipit (1r.1): mdo sde 'di plags shing byas na /

Unidentified *dhāraṇī*.

Explicit (1v.3): gnyen bgyid do /gnyen bgyis nas /phyug cing

JPD

IOL TIB J 484

BL location: Volume 15, folios 50–51
Stein site number: Ch.73.XV.18 ([28] written after site no.)
Dimensions: 6.4 × 28 cm (Pothī)

UNIDENTIFIED

Incipit (1r.1): . . . mdzad ching/ /skar ma mang po'i tshogs ram nas/

Two non-consecutive folios from an unidentified tantra or *sādhana* describing deities from a *maṇḍala* that seems similar to the one described on IOL Tib J 576/1: r4.5–r6.1. The text is in verse.

Explicit (2v.5): log 'dran rdog pas gnon

JPD

IOL TIB J 486

BL location: Volume 15, folio 52
Stein site number: Ch.77.XV.7
Dimensions: 6.2 × 27.8 cm (Pothī)

Prayers

Incipit (1r.1): @//byang phyogs rnam dag zhIng khams nas /bde ba gshegs las kyI rIgs kyI gtso

Incomplete. Prayers to the deities of an unidentified *maṇḍala*.

Explicit (1v.4): chos dbyings nam ka'I dkyIl yangs nas yId ba'I tIng 'dzIn

JPD

IOL TIB J 487

BL location: Volume 5, folio 20
Stein site number: Ch.77.XV.2
Dimensions: 7.5 × 29 cm (Pothī)

Vajrayāna treatise

Incipit (1r.1): @/:/drag shul las la 'jug par bya'/

Incomplete but appears to be part of Pelliot tibétain 273, which adds several folios. A brief discussion of the tantric activities, which normally number four (pacification, expansion, domination and violence), but here are discussed as only three, with the activity of domination excluded. That said, the interlinear note to Pelliot tibétain 273: 3r.2 does refer to the standard four activities (*las bzhi*). The present folio probably continues from the end of Pelliot tibétain 273: 3v, as both discuss the clothing required for performing the different ritual activities. The verso of the present item goes on to discuss the preparation of the hearth for the fire offering (*sbyin sreg*; Skt. *homa*).

Explicit (1v.5): gnas gtsang ris kyi lha rnams dang

References: Pelliot tibétain 273.

JPD

IOL TIB J 488

BL location: Volume 54, folio 29
Stein site number: Ch.73.XIV.16.2 [30]
Dimensions: 15 × 30 cm (Pothī)

Ritual manual

Incipit (1r.1): @/ /myi brtag 'khor ba'i phung po 'di /sbyin ba chen po sa'i khams /

Fragment, possibly from a ritual manual, describing offering of the earth element to Vajrasattva, fire to Ratnasambhava and water to Amitābha.

Explicit (1r.7): a gcang 'o mye phags

JPD

IOL TIB J 489

BL location: Volume 70, folio 50
Stein site number: Ch.CXLVII.24
Dimensions: 7.4 × 26 cm (Concertina)

1: Mahāyāna treatise

Incipit (1r.1): rtsa ba bsngos ba ni/

This single panel probably came from a concertina, as the texts on the recto and verso are different. This is a fragment of a text on the benefits of making offerings (to whom is not specified). Offerings of flowers, incense, lamps and music are mentioned in this fragment.

Explicit (1r.4): rol mo sil snyan gsol bas ni yan lag dam pa

2: Treatise

Incipit (1v.1): pas/ /lam kha bzhI po 'di thog rtag tu myi gum ba des mchIs nus pa yang myI 'dra/

Apparently from a non-Buddhist religious context, this fragment mentions the teachings (*bka'*) of the *Bon po* and the deity (*gsas*). The language is obscure but the text appears to be discussing death and funeral rites, a common subject in early Bon ritual texts.

Explicit (1v.4): deng sang du/ phyogs su/

SvS

IOL TIB J 491

BL location: Volume 71, folios 24–27
Stein site number: Ch.73.IV.13.a (f.24 = Ch.73.IV.13.a; ff.25–27 = Ch.73.IV.13 [22])
Dimensions: 7 × 21.5 cm (Concertina)

1: Dhāraṇī

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (1r.1): gdung la phyag 'tshal lo/

The four folios that comprise this manuscript were originally part of a concertina. Most of the pages are not contiguous, although 4 may follow 3. The first folio is a concertina page from the *Uṣṇīṣasitātapatra-dhāraṇī*. The recto corresponds to Q.204: 257a.7–257b.1 and the verso to Q.204: 258b.8–259a.1.

Explicit (1v.4): sred med kyi

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

2: Unidentified

Incipit (2r.1): ba der/ /pad mo dam pa shin tu mdzes las skyes/

The remaining folios from this manuscript, which was originally a concertina, have not been identified. They may be parts of another *dhāraṇī* text (or texts). Folios 3v and 4v both contain verses of homage and may be the opening of a text.

Explicit (4v.4): rdzogs pa'i sangs rgyas rIn po che 'i

SvS

IOL TIB J 493

BL location: Volume 56, folio 25
Stein site number: Ch.73.VIII.3
Dimensions: 30 × 42.5 cm (Fragment)

Ritual manual

Incipit (1r.1): gcags pa'i mye ngan bsags ba'i phyir

Fragment of instructions for a funerary rite. Unfortunately the beginning is incomplete. We join the text as the corpse is being prepared by placing a *bindu* of whey (1r.4: *da ra*) on his/her forehead and purification with incense. Then one recites a series of prayers for saving the deceased from difficulties in his/her rebirth. The prayers proceed through each possible rebirth, from the hells to the jealous gods. The name of the deceased is probably meant to be inserted wherever the prayer reads, "this dead person . . ." (1r.6: *gshin myi 'di zhes bya ba*).

Explicit (1r.22): /o/ /!!/ / /hung/ /

JPD

IOL TIB J 495

BL location: Volume 70, folio 28
Stein site number: Ch.80.II
Dimensions: 10 × 20 cm (Pothī)

Sādhana

Incipit (1r.1): dkar mo/ /'dzub mo la rdo rje chos dang/

One folio of a *sādhana*. While the orientation of the text on the two sides of the folio suggest that it may have come from a concertina, (as suggested by LVP), the text seems to be continuous across the two sides, suggesting that the folio came from a pothī. The fragment begins with a section assigning a pair of male and female deities (all from the *vajra* family, their names beginning with *rdo rje*), to the different toes of the feet. The scheme agrees with that found in the interlinear notes to IOL Tib J 576/1: r3.5–r4.4.

The text goes on to explain the symbolic significance of certain mantric syllables including *e* and *bam*. They are generally explained in terms of non-substantiality (*dngos myed*).

Explicit (1v.7): rdo rje mye {sgron} mo/ /as kun . . .

SvS

IOL TIB J 496

BL location: Volume 71, folio 22
Stein site number: none
Dimensions: 6 × 19 cm (Pothī)

Mahāyāna prayers

Incipit (1r.1): rnams ma lus par/

This single folio appears to have come from a concertina, as the hand on the recto differs from that on the verso. Although catalogued by LVP among the tantric manuscripts, these appear to be straightforward *Mahāyāna* prayers.

Explicit (1v.1): /mchog tu thabs la mkhas pa'I

SvS

IOL TIB J 497

BL location: Volume 26, folio 18
Stein site number: Ch.IX.fr.42
Dimensions: 6 × 14 cm (Fragment)

Ritual manual

Incipit (1r.1): zhag bzhi pa la/

This fragment appears to have originally been part of a scroll. The ritual seems to be medical in nature. It specifies reciting a *mantra* 1008 times over a garland of nutmeg blossoms (1r.1: *sna ma'i men tog*), and then binding the garland to the head of the afflicted one. Reciting it to the afflicted person will cure mental confusion (*brjed byed*).

Explicit (1r.5): /sangs rgyas la phul ba'i men tog gis/bdugo/

SvS

IOL TIB J 499

BL location: Volume 26, folio 19
Stein site number: Ch.0019
Dimensions: 5.7 × 17.5 cm (Pothī)

Dhāraṇī

De bzhin gshegs pa gtsug gtor gdugs dkar po zhes bya ba'i gzungs

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (1r.1): @:gzhog rtsed na ba dang/

A fragment which substantially, but not entirely, agrees with one of the canonical versions of the text (Q.204: 260a.7). For some general notes on the differences between the Dunhuang and the canonical versions of this text, see the catalogue entry to IOL Tib J 323/1. A further four pages from the same original manuscript are to be found in the Pelliot collection (Pelliot tibétain 383).

Explicit (1v.4): /'jigs pa dang/ dus

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

SvS

IOL TIB J 501

BL location: Volume 23, folio 97
Stein site number: Ch.73.III.32
Dimensions: 9.5 × 30.5 cm (Pothī)

Ritual manual

Incipit (1r.1): @// //ne s+ga ma hi li/

This short text provides a *mantra* for making a women give birth as easily as the birth of a foal (*rte'u*). The same *mantra* can be used if one does not want a woman to give birth. The ritual entails the application of dirt or animal dung. The second part of the text appears to be incomplete but perhaps describes the visualization of certain objects (a vase, conch shell and nail) in the middle of the sky: first a winter sky, then a summer sky.

Explicit (1r.5): ston sla tha cung gnam stong kyi bar du dung phur// //

SvS

IOL TIB J 502

BL location: Volume 71, folio 21
Stein site number: Ch.XL.h
Dimensions: 5 × 16.5 cm (Pothī)

PRAYERS

Incipit (1r.1): /de ring/ /ci 'dod sgrub pa 'khor gyi g.yang/

This single folio is a blockprint, much like those produced in China and Mongolia. It is clearly not one of the manuscripts from the Dunhuang library cave, and appears similar to the manuscripts found by Aurel Stein in Etsingol and Kharakhoto, catalogued under the shelfmark IOL Tib M. In this regard see also IOL Tib J 765.

Explicit (1v.4): //srid zhi'i dpal 'byor ma lus

SvS

IOL TIB J 504

BL location: Volume 69, folio 36
Stein site number: Ch.03.17 (Site no. not found on item)
Dimensions: 7 × 26.3 cm (Concertina)

1: TREATISE

Incipit (r1.1): gnyen 'khor slad ma rnams la yang

Three folio sides from a treatise on funerary rites that combines Buddhist and *Bon po* elements. A longer version is found at Pelliot tibétain 239. Both works are compared, translated and analysed in Stein 1970.

Explicit (r3.4): rna gson rna ni thab thab / /ru /

References: Pelliot tibétain 239, Stein 1970.

2: TREATISE

Incipit (v1.1): sna ched po la gtogs pa dang /

As observed by Stein 1970: 157, this is a Buddhist teaching on old age, sickness and death, addressed to a king.

Explicit (v3.4): kyI hund kyi hud ces mya

JPD

IOL TIB J 505

BL location: Volume 64, folio 35
Stein site number: Ch.73.VII.fr.B.13
Dimensions: 5.7 × 20 cm (Concertina)

1: Prayers

Incipit (r1.1): . . . dngos grub dam pa shis bya'i phyir/

This fragmentary manuscript comprises two panels from a concertina, both missing the left side. This text appears to be a prayer. There is an homage to Vajrasattva on the second line. The phrase *bkra shis mchog* occurs repeatedly. There is also a reference to "the joyful king whirling vajra" (r2.1: *dgyes pa'i rgyal po rdo rje gsir pa*) and to a "joyful lotus" (r2.4: *dgyes rab pad mo*).

Explicit (r2.5): /de bzhin gshegs . . . cha nas . . .

2: Sādhana

Incipit (v1.1): . . . bzhi 'khor dang bchas pas/

This text appears to be part of a *sādhana*, containing meditation instructions interspersed with *mantra*s. The lines of the first panel appear to pertain to visualization of oneself as the deity.

Explicit (v2.4): ba dzri ra ni hung pang s[wA] hA/ /

SvS

IOL TIB J 507

BL location: Volume 26, folios 20–28
Stein site number: Ch.010
Dimensions: 6.5 × 19 cm (Pothī)

Sādhana

Thabs dang shes rab tu ldan pa'I rang bzhIn gyI dkyIl 'khor mtshan nyId

Incipit (1r.1): @//ye shes sems dpa'I sku de yang dmyigs sy myed de/

According to the Tibetan numbers in the left margin, this manuscript consists of folios 3–11 of the text. Folios 1–2 are found in the Pelliot collection under the shelfmark Pelliot tibétain 353. The combined 11 folios are the complete text. Note that in this entry the folios of IOL Tib J 507 are referred to as 1 through 9, although according to the Tibetan numbering of the complete manuscript, they are folios 3 through 11.

The title on the first folio of Pelliot tibétain 353 introduces the text as an explication of the "natural *maṇḍala*" (*rang bzhin gyi dkyil 'khor*), which is a member of the set of three *maṇḍala*s also discussed in the *Mahāyoga* treatise, Pelliot tibétain 337: 2–3. In fact the text seems to describe two *maṇḍala*s. The introduction goes on to state that the teaching on the *maṇḍala* is taken from "the tantras of the secret *mantra* and the sūtras of the great perfection" (*gsang ba'i sngags tan tra rdzogs pa chen po'I mdo*).

The *sādhana* opens with a section on the way in which the *dharmakāya* pervades all beings (and here one may detect some affinity with early great perfection literature), followed by a section on compassion, which is followed by a self-visualization as a wisdom being (*ye shes sems dpa'*). This seems to be following the three *samādhi* structure found in many *Mahāyoga sādhana*s.

The description of the first *maṇḍala* begins on the third folio of the text, which is the first folio of the present IOL Tib J 507. At each of the five directions, a *vajra* is visualized: a mile-long hundred spoked *vajra* in the centre, a nine-spoked *vajra* in the east, a five-spoked *vajra* in the south, a one-spoked *vajra* in the west and a three-spoked *vajra* in the north. The other four deities of the five families appear next to the *vajra*s. Then the consort, described as a female wisdom being (*ye shes sems ma*), appears and summons further goddesses, including Ekajāti. The latter extols the virtues of herself and the female wisdom being. This leads into the section on the visualization of the second *maṇḍala* (6r.8). The *maṇḍala* is a concentric series of lotuses and a wheel of 32 spokes, with the female wisdom being at the centre. The *maṇḍala* is populated by over a hundred female deities; the exact number is difficult to determine, though it may be 108. Ekajāti is said to pervade the entire *maṇḍala*. The text closes with a speech from the lord of the *maṇḍala*, who refers to this *maṇḍala* as "the great lotus *maṇḍala*"

(9r.4: *pad mo'i dkyil 'khor ched po*). He also calls the *maṇḍala* set out earlier in the text "the joyful expanse *maṇḍala*" (9v.1: *dga' byed dbyings rab kyI dkyil 'khor*).

Another lotus *maṇḍala* appears in IOL Tib J 318.

Explicit (10v.3): /'phags pa rIgs sngags kyI rgyal po thams cad dang/ (l.4) khro bo thams cad dkyIl 'khor du gshegs pa'I phyir sngar smos pa yin no//

References: Pelliot tibétain 353.

SvS

IOL TIB J 508

BL location: Volume 72, folio 55
Stein site number: Ch.CXLVII.5
Dimensions: 25.5 × 71 cm (Scroll)

Mahāyoga treatise

Incipit (R1.2): . . . las stsogs/:/gzhan yang ci . . .

This fragment of a scroll contains a work, or a sequence of works on *Mahāyoga*. At least one, and possibly all of the texts deal with the *Guhyasamāja-tantra* (*Gsang ba 'dus pa'i rgyud*: Q.81, IOL Tib J 438). The first section is badly damaged, and only the end of the discussion is legible. It deals with the topic of making offerings in the context of the secret *mantra* (*gsang sngags*).

The second section (l.8) sets out the significance of the syllables *e*, *bam*, *ma* and *ya* (*evam mayā*: the standard scriptural opening syllables which begin the *Guhyasamāja-tantra*).

The third section (l.11) is a discussion of the title of the tantra, in terms of the first part *guhya* (*gsang ba*) and then the second part *samāja* (*'dus pa*). This section mentions the translators of this tantra or of tantras in general, using the terms *bsgyur ba'i mkhan po* and *lo tsa ba*, implying a Tibetan authorship for the present treatise.

The fourth section (l.27) briefly divides the tantra into five sections, as follows: (i) entering the *maṇḍala*, (ii) the blessings, (iii) giving the *samaya*, (iv) the initiation and (v) teaching the rules. Another

form of the five section division follows this one: (i) the setting, (ii) the conversation, (iii) . . . full understanding, (iv) how to understand and (v) teaching the substances (*dngos po*) of the tantra.

The fifth section (l.32) is fragmentary and would have continued on to the next, missing scroll panel. At the beginning it mentions a master (*slob dpon*) called Ma du san du, probably a transcription of a Sanskrit name (*Madhusādhu?). The role of this figure is not clear; he may be meant to be the author of a commentary that is summarized here. The text mentions four *yoga*s and four *samādhi*s and enumerates four great accumulations (*tshogs chen po*). There is much similarity with IOL Tib J 454, which also discusses these sets of four, in much more detail, and is also connected with *Madhusādhu. A further passage (l.41) asserts that these sets of four were not fabricated by the master (referring to *Madhusādhu?) but were taken from oral sources (*zhal nas gsung*). The text moves on to discuss which buddha spoke the words of the tantra. The question is deflected with the assertion that there is no buddha other than one's own mind. Two *Mahāyoga* tantras are quoted to this effect: the *Dbang chen bsdus pa* (Tb.595) and the *Dpal mchog dang po* (Tb.412). The fragment ends in the middle of the second quotation.

Explicit (R1.52): /nam ka la yang mtshan nyid myed/ /de nyid 'jig . . .

SvS

IOL TIB J 509

BL location: Volume 70, folio 11
Stein site number: Fragment.30
Dimensions: 9.4 × 8.1 cm (Pothī)

Yoga sādhana

Incipit (R1.1): rin po che pad ma'i

This manuscript is a sheet (probably originally a scroll) which has been folded down its length. The original recto of the scroll, containing Chinese text, has been folded inside, and the outer part has been used to write the Tibetan document. The other part of

this manuscript is in the Pelliot collection. Pelliot tibétain 320A: recto should be placed before this manuscript, and Pelliot tibétain 320B: verso should be placed after it. The text on Pelliot tibétain 320B: recto is not directly related to this one. There is probably a lacuna between the end of Pelliot tibétain 320A: recto and this manuscript.

This is a *sādhana* of Avalokiteśvara which would probably fall into the category of the *Yoga tantra*s, though it lacks any description of the *maṇḍala* and consort. The extant text starts on Pelliot tibétain 320A: recto, although the original beginning of the manuscript seems to be lost. By comparison with other *sādhana*s, we can see that this manuscript comes in at the point where the three syllables are visualized: an *oṃ* at the crown of the head, an *aṃ* at the throat and a *hūṃ* at the heart. This visualization establishes the emptiness of self and phenomena. Then the celestial palace is established on a sun disc from the syllable *phrung*. Then on a moon disc from the syllable *hri* the meditator appears as Avalokiteśvara, with a white body. The deity's accoutrements are described here in more detail than in the other versions of the *sādhana*: he wears a "lion robe" (*seng gos*) with gold tracery and a *ba hi* skirt. He wears a crown (*dbu rgyan*), armlets (*dpung rgyan*), a necklace (*se mo do*) and earrings (*snyan ca*). This is the end of Pelliot tibétain 320A: recto.

The following section of the text appears in this manuscript. Avalokiteśvara is sitting cross-legged on the lotus, with the three syllables mentioned earlier at his three places. Binding the *samayamūdra*, one recites the root *mantra* (not given here, but see IOL Tib J 583/2) and the *jñānasattva* appears, making the meditator one with space and identical with Avalokiteśvara's *vajra* body, speech and mind. At this point, this manuscript comes to an end, and the rest of the text appears on Pelliot tibétain 320B: recto.

The meditator develops great pride in the identity with the deity. At his heart is a moon disc upon which is the *mantra* garland. The is to be recited 1008 times or more, along with "the three suchnesses" (*de kho na nyid gsum*). The final part of the practice is introduced with the phrase "If you wish to dismiss . . ." (*gtong bar 'dod na*). The same phrase appears in IOL Tib J 583: r10.3–4. The following practice is also described in general terms similar to that

other text, although here we see a further conclusion to the meditation. The meditator is very briefly instructed to invite the deities, perform the *mūdra*s, venerate them with the songs and dances and make the confessional and aspirational prayers. Then the deity and celestial palace dissolve into light and into the meditator's body, and he meditates without conceptualization. Finally, the meditator is enjoined to develop the deity by remembering the syllables, and to protect the body with the *mantra* and *mūdra*s. The text ends with a *mantra: OM ba dzra yag sha kro dha khA dha khA dha hUng phat.*

Explicit (R1.16): bdag kho na yin no

SvS

IOL TIB J 510

BL location: Volume 77: booklet
Stein site number: Ch.73.III.17
Dimensions: 5.8 × 13.8 cm (Pothī)

Notes

Incipit (1v.1): @//sI na hri hO kyam ko chod hyan 'hwad myan 'dze 'dzu ngu shIg ko hyan//

A long series of *mantra*s, most not specific to a deity, though the names of deities occasionally appear, for example Jambhala on 4r.1. The *mantra*s on 7v–8r mention the five buddha families in turn. An image on 5v–6r contains, among other elements, a wheel of weapons under a trident, surrounded by flames. Around the wheel of weapons, the four cardinal points are marked with *om*, while the four ordinal points are marked with *ka, wa, ya* and *ri.*

The hand in which the text is written is highly ornamental, and there are a number of ornamental designs such as conch shells (4r.3) and ornamented syllables (4v.1). The same hand is found in IOL Tib J 530, Pelliot tibétain 70/1, and Pelliot tibétain 311, all of which are collections of *mantra*s or *dhāraṇī*s

Explicit (11r.2): si pad ka Om byi hra ba byi hra ba sa rba a pa ra na nI hum phaT//

SvS

IOL TIB J 512

BL location: Volume 13, folio 75
Stein site number: Ch.73.VII.fr.9 (LVP gives site no. as 'Ch.VII.fr.B.9')
Dimensions: 7.6 × 26 cm (Pothī)

Unidentified

Incipit (1r.1): /:/byang shar tshams kyi sangs rgyas ting nge 'dzin kyi rgyal po la /

Scattered notes referring to a description of an unidentified *maṇḍala*.

Explicit (1v.1): de dag thams cad la . . .

JPD

IOL TIB J 513

BL location: Volume 65, folios 19–23
Stein site number: Ch.73.VII.20 [20]
Dimensions: 8.2 × 17.9 cm (Concertina)

1: Dhāraṇī

Incipit (r1.1): ba/sa ba na/sa mud drA sang nyid nya/

This concertina is incomplete at the beginning and end, but IOL Tib J 453 should be attached to the end. The first text, incomplete at the beginning, is a list of *mantra*s for each of the kings of the four directions.

Explicit (r2.3): d+har ma k+sha ya mu dre swA hA/

References: IOL Tib J 453.

2: Dhāraṇī

Incipit (r3.1): @/ : /na mo rad na tra ya ya/na mo a rya ba lo ki te shwa ra ya/

This is the beginning of the spell from the *Avalokiteśvarasahasrikabhuja-locananirmāṇavistāraparipūrṇāsaṅgamahākāruṇika-dhāraṇī* (Q.369). It continues in IOL Tib J 453.

Explicit (v5.5): OM sa rwa ta tha ga to u sh+NI sha si ta ta pad tre

References: Q.369, IOL Tib J 214, IOL Tib J 453.

SvS

IOL TIB J 515

BL location: Volume 22, folios 70–71
Stein site number: Ch.CXLVII.11
Dimensions: 11 × 27 cm (Concertina)

Dhāraṇī

De bzhin gshegs pa gtsug gtor gdugs dkar po zhes bya ba'i gzungs

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (1v.1): ra ma su kar/ /sa rba rta sa da ke bya phad/

Two folios cut from a concertina. Two additional folios, still attached to each other as a concertina, can be found at Pelliot tibétain 20. At least one folio is missing between the present item and the Pelliot. The two verso sides of the present item correspond to the canonical edition of the *dhāraṇī* at Q.204: 259a.7–259b.5. The recto sides (and the recto sides of Pelliot tibétain 20) contain homage prayers (*phyag 'tshal*) to a series of buddhas. The usual *dhāraṇī* opens with a similar series of homage prayers. Strangely, however, the buddhas in the present item do not match those seen in the *dhāraṇī* in its canonical and Dunhuang versions. Thus it is unclear whether the recto sides of the present item represent an alternative opening to same *dhāraṇī* that is seen on the verso sides, or are part of a completely different (as yet unidentified) text.

Explicit (2v.5): sa rba dId ya rad nI ye bya phad/ /dza ya ka

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

JPD

IOL TIB J 516

BL location: Volume 5, folio 21
Stein site number: Ch.XL.j
Dimensions: 7.7 × 17 cm (Pothī)

Unidentified

Incipit (1r.1): sta dbyung ngo//oM dha rma ra te swa' ha'/

Fragment of an unidentified *Vajrayāna* treatise.

Explicit (1v.7): de lta bu'I mchod pa rnams gyis mchod

JPD

IOL TIB J 517

BL location: Volume 73, folio 48
Stein site number: Ch.CXLVII.9
Dimensions: 8.2 × 9 cm (Concertina)

Dhāraṇī

Incipit (r1.1): ka dzwa la yA swa hA//

This fragmentary concertina contains *dhāraṇī* spells on both sides. It is probably the same text (not yet identified) running across both sides. On the recto, the *dhāraṇī* spell is followed by a statement

that the spell will purify all sins and remove all suffering. This is followed by a list of the unfortunate ones who will receive benefit from this "root of all tantras" (r4.1: *rgyud do cog rtsa ba ste*). The verso introduces the *dhāraṇī* spell with the assertion that the great power of the secret *mantra* was expressed by Vajrapāṇi.

Explicit (v5.4): g+hri nu ku la lu/mi li tshu

SvS

IOL TIB J 518

BL location: Volume 18, folios 13–14
Stein site number: Ch.85.IX.11 (f.13 = Ch.85.IX.11; f.14 = Ch.77.XXI)
Dimensions: 11 × 23.5 cm (Pothī)

Dhāraṇī

Rig sngags kyi rgyal mo rma bya chen mo

[Mahāmayūrīvidyārājñī]

Incipit (1r.1): klu'I bdag po myI bzang la swA hA /

Two torn folios from the *Mahāmayūrīvidyārājñī*. Recto and verso have been reversed on both folios. The first folio corresponds to the canonical version at Q.178: 105b.6–106b.3, and the second folio at Q.178: 103a.6–104a.3.

Explicit (2v.6): lha dang lha ma yin gyI g.yul dag kyang myang

References: Q.178, IOL Tib J 395, Pelliot tibétain 358, Pelliot tibétain 359, Pelliot tibétain 360.

JPD

IOL TIB J 520

BL location: Volume 73, folio 23
Stein site number: Ch.73.III.30 [14]
Dimensions: 14 × 28 cm (Concertina)

1: Prayers

Incipit (1r.1): sgra 'i bye brag ni sa chu mye rlung nam ka 'i dbyings thams cad//

This fragment comprises two joined folios of a booklet which have become detached from the rest of the manuscript. The two folios are not contiguous. This first item is just over three lines at the end of a text. It seems to bear some relation to the text which follows in that it comments on the effects of reciting certain syllables.

Explicit (1r.4): 'gyur ro// //

2: Mahāyoga treatise

Incipit (1r.5): / /he ru ka 'i sgra nges par sbyar na/

This is a brief treatise, apparently complete, on the significance of the three syllables in the name Heruka. In the first interpretation, the three syllables are applied to a consecration ritual. In the second interpretation, *he* is joy (*dgyes pa*), *ru* is desire (*chags pa*) and *ka* is enlightened actvity (*'phrin las*). This latter interpretation bears comparison with the more detailed symbolic etymology of Heruka found in Pelliot tibétain 841: 4r.1–5 and discussed in Dalton 2004: 22–23.

Explicit (1v.10): 'khor ba 'i skyon bstan nas nI de las bzlog// // //

3: Prayers

Incipit (2r.1): gcig pa 'I/ /sku gsung thugs kyi gdung tshob mched

This is the end of a prayer (perhaps to Heruka) asking the deity to teach errant beings the truth and, if they confess with remorse, to confer empowerment and *siddhi*.

Explicit (2r.6): grang bstsal du stsold/ / /

4: Notes

Incipit (2r.7): @/ /OM shri ri ba dzra ra sa ya na/

This may be two *mantra*s, the first ending at the end of 2r, the second comprising all the text on 2v (which is extremely unclear).

Explicit (2v.9): {po ta ra 'i sku /}

SvS

IOL TIB J 521

BL location: Volume 56, folio 32
Stein site number: Ch.73.XIV.16.3
Dimensions: 28 × 50 cm (Pothī)

1: Sādhana

Incipit (1r.1): @/:/dpal rdo rje sems pa'I//thugs kyI sbrul pa dang /

An unfinished *Yoga* or *Mahāyoga sādhana* for the accomplishment of the wrathful deity Hūṃkāra. The text ends in the midst of describing the deity's appearance.

Explicit (1.10): sprul dang thos rlon gyis brgyan pa /stag dpags

2: Ritual manual

Incipit (1v.1): @/:/mye mchod pa lha rnams bzhi ste/

A short text discussing a fire offering for activity of pacification.

Explicit (1v.10): skul ba'I phyir mchod cing sdod de phyag 'tshal lo//

JPD

IOL TIB J 522

BL location: Volume 21, folio 9
Stein site number: Ch.73.XV.17 (Site no. not visible on item.)
Dimensions: 7.8 × 21.5 cm (Pothī)

Ritual manual

Ce ti brgya rtsa brgyad btab pa'i cho ga

Incipit (1r.1): @/ /dang nI ma bgags dang /

Final sixth folio of an incomplete ritual manual for building 108 *caitya*. The first folio can be found at IOL Tib J 469, and the second, fourth and fifth folios can be found at Pelliot tibétain 308. For more information on this item, see entry on IOL Tib J 469.

Explicit (1v.7): hung zhes pa nI bslas par bya'// //rdzogs so//

References: IOL Tib J 469, Pelliot tibétain 308.

JPD

IOL TIB J 523

BL location: Volume 54, folio 25
Stein site number: Ch.73.XIII.5 [30]
Dimensions: 30.5 × 19 cm (Pothī)

NOTES

Incipit (1r.1): @/ /oM yud rhu re/ rhu rhu re/

Unidentified *mantra*s.

Explicit (1r.7): sin hyan du me/man tra ba tA swa ha / : //

JPD

IOL TIB J 524

BL location: Volume 70, folio 1
Stein site number: none
Dimensions: 8 × 28 cm (Concertina)

NOTES

Incipit (r1.1): brtag par nyon la shin du yId la zung zhig dang

A discussion of the good qualities of enlightenment, possibly emphasizing the peaceful form of Mañjuśrī.

Explicit (v1.4): 'khor de dag thams cad

JPD

IOL TIB J 526

BL location: Volume 14, folio 30
Stein site number: Ch.77.X.8
Dimensions: 7.3 × 15 cm (Pothī)

Dhāraṇī

['Phags pa stobs po che zhes bya ba theg pa chen po'i mdo]

[Ārya-mahābala-nāma-mahāyāna-sūtra]

Incipit (1r.1): @/ /la swA hA/drang srong chen po thams cad la swA ha/

Fragment from the sūtra corresponding to the canonical version at Q.416: 128a.1–6.

Explicit (1v.1): yang dag par zhugs pa rnams la phyag 'tshal lo/ /

References: Q.416, IOL Tib J 362/1, IOL Tib J 389/2, IOL Tib J 390, IOL Tib J 391, IOL Tib J 393, Pelliot tibétain 434, Pelliot tibétain 436, Pelliot tibétain 437, Pelliot tibétain 438, Pelliot tibétain 439, Pelliot tibétain 440, Pelliot tibétain 441, Bischoff 1956.

JPD

IOL TIB J 527

BL location: Volume 16, folios 46–47
Stein site number: Ch.73.XIII.8 (Site no. not visible on item apart from '8')
Dimensions: 6.5 × 33.5 cm (Pothī)

Notes

Incipit (1r.1): / /byang chub sems dpa' ta ho zag pa zad pa hwa//byang chub sems dpa' len na ker zag pa zad pa hwa/

This item is a list of the names of eight bodhisattvas. The names appear to be Tibetan transliterations of the Chinese, and the same list appears in the Dunhuang manuscripts of the *Snang brgyad gyi mdo* (compare, for example, IOL Tib J 458: 13r.1 (= Tibetan folio 18r). The list also resembles that found in the *Pratyutpanna-samādhi-sūtra* (Q.801). The names are listed in the present item as follows:

(1r.1) byang chub sems dpa' pa ta ho zag pa zad pa hwa/ byang chub sems dpa' len na ker zag pa zad pa hwa/ byang chub sems dpa' ke 'u 'gog te 'u zag pa zad pa hwa/ byang chub sems dpa' su byin zhim zag pa zad pa hwa/ byang chub sems dpa' na la yan zag pa zad pa hwa/ byang chub sems dpa' in te dar zag pa zad pa hwa/ byang chub sems dpa' hwa len de 'u zag pa zad pa hwa/ byang chub sems dpa' dmyigs pa rtog pa zag pa zad pa hwa/

Blank on verso. The second folio appears damaged (compare IOL Tib J 305) and contains further scattered notes in the same hand.

Explicit (2v.1): 'phags pa byams dpa'i smon lam mo / @// //dge pa'i bshes gnyen

References: IOL Tib J 305.

JPD

IOL TIB J 528

BL location: Volume 1, folio 79
Stein site number: Ch.0063
Dimensions: 8.9 × 49 cm (Pothī)

Dhāraṇī

'Phags pa stobs po che zhes bya ba theg pa chen po'i mdo

[Ārya-mahābala-nāma-mahāyāna-sūtra]

Incipit (1r.1): /myI tshugs par 'gyur ro/ de nas bcom ldan 'das gyIs/

This folio corresponds to Q.416: 128a.6–128b.7 of the canonical version. It is probably from the same original manuscript as IOL Tib J 391, which comprises folios 7–17 (according to the Tibetan numbering system). The left side of this folio has been torn off, so the folio number is lost, but it must be one of the missing folios 1–6 of the original manuscript.

Explicit (11v.5): /lag na rdo rje legs par rab du bshad pa legs so legs so//lag na . . .

References: Q.416, IOL Tib J 389/2, IOL Tib J 390, IOL Tib J 393, IOL Tib J 528, Pelliot tibétain 434, Pelliot tibétain 436, Pelliot tibétain 437, Pelliot tibétain 438, Pelliot tibétain 439, Pelliot tibétain 440, Pelliot tibétain 441, Bischoff 1956.

JPD

IOL TIB J 529

BL location: Volume 22, folio 1
Stein site number: Ch.87.XI.2
Dimensions: 10.7 × 21 cm (Pothī)

RITUAL MANUAL

Incipit (1r.1): na sa ma hung /de nas gtsang zhin gtsang mar bshams ba'i/

One folio out of a ritual manual, instructing the reader to arrange food offerings and then to recite a series of *mantra*s and offering prayers. Verso is blank apart from some faded writing that is difficult to read.

Explicit (1r.8): dpal /par 'bang ba de dag

JPD

IOL TIB J 530

BL location: Volume 79: booklet
Stein site number: Ch.84.VI.1
Dimensions: 15.8 × 11.5 cm (Pothì)

NOTES

Incipit (13v.1): //hang nam phwo rdzre gam lu bu sad

This item comprises the final three folios of a 15-folio booklet; the earlier folios are all in Chinese (see LVP: C94). The Tibetan text here is a mixture of Sanskrit *mantra* transcription and transcriptions of another language, perhaps Chinese. Many of the lines on 14v–15r begin with the syllable *de*, followed by one, two or three horizontal lines. These lines are followed by further syllables or, in two cases, with a sketch of a trident.

Compare IOL Tib J 510, Pelliot tibétain 710/1 and Pelliot tibétain 530, which also contain *mantra*s written in a similar hand.

Explicit (15r.6): si rnam kag// bad dzra te//

SvS

IOL TIB J 531

BL location: Volume 5, folios 1–2
Stein site number: Ch.9.1.fragment.62
Dimensions: 7.7 × 28 cm (Pothī)

Notes

Incipit (1r.1): @://oM sat byI hOm//oM sat byI pat /

Incomplete notes on an unidentified *maṇḍala*. First folio is a list of *mantra*s. Second folio lists the seed syllable for each of the four directions and then describes the deities for each direction.

Explicit (2v.1): rgyad gsum

JPD

IOL TIB J 532

BL location: Volume 56, folio 10
Stein site number: Fragment.50
Dimensions: 27.5 × 44 cm (Scroll)

Notes

Incipit (R1.2): a rye pa du so ba nI ye swa ha//:/

A series of unidentified *dhāraṇī* spells, each followed by a description of its benefits. The final spell seems to repeat a line from the relevent *dhāraṇī* sūtra that reads, "At that time the son of the merchant made this dharma discourse for those who had been born as animals." (1r.32: *de'I tshe de'I dus nI/ tshong dpon (l.33) gyi bus byol song gyI skye gnas su song ba de dag la chos kyi gtam byed do*).

Explicit (R1.33): gyi bus byol song gyI skye gnas su song ba de dag la chos kyi gtam byed do//zhus ste bris//

JPD

IOL TIB J 533

BL location: Volume 55, folio 51
Stein site number: Ch.87.IV.A.1
Dimensions: 24 × 49.5 cm (Scroll)

RITUAL MANUAL

Incipit (R1.1): ..ba'i rtsa ba skyed pa'i se . . . can de dag gi . . .

This fragment of a scroll contains part of a ritual text, perhaps from a *dhāraṇī*. The central section (ll.17–32) contains instructions for a ritual: in a clean house, and wearing clean clothes, the ritual master is to place the relics (*ring bsrel*) in a statue (*sku gzugs*) or a *stūpa* (*mchod rten*). Three *mantra*s are given in this section.

Explicit (R1.46): ..grong khyer . . .

SvS

IOL TIB J 534

BL location: Volume 13, folio 3
Stein site number: Ch.XXVII.T.2
Dimensions: 8.5 × 29 cm (Pothī)

UNIDENTIFIED

Incipit (1r.1): @//pe rngor song la/myI de'I gos dang myI gzugs gnyIs ka sbrel la/

Fragment of an unidentified tantric text describing a series of *mudrā*s and *mantra*s.

Explicit (1r.6): bdud rtsI rgya mtso 'khyIl par shog //

JPD

IOL TIB J 535

BL location: Volume 56, folio 67
Stein site number: Ch.CXXII.2
Dimensions: 29.5 × 32 cm (Scroll)

NOTES

Incipit (R1.1): @/'dza /hUng /

A series of unidentified *mantra*s.

Explicit (R1.15): badza a 'gu sha a gad dza a gad dza haM dza //

JPD

IOL TIB J 536

BL location: Volume 35, folio 1
Stein site number: Ch73.VIII.12
Dimensions: 13 × 29.5 cm (Scroll)

DHĀRAṆĪ

Incipit (1r.1): @//na ma sid ti li ya de bi gya nam ta tha kyad da nam/

Five lines of Sanskrit transcription that may comprise two separate *dhāraṇī*s. They have not been identified.

Explicit (1r.5): sa man ta bu dzi du ru du ru sA hA/

SvS

IOL TIB J 537

BL location: Volume 56, folio 26
Stein site number: Ch.73.VIII.13
Dimensions: 25.7 × 35 cm (Scroll)

NOTES

Incipit (R1.1): @/ /oM dri su ra ya swa hA /

A series of fifteen *mantra*s concerning fifteen *deva*s. The interspersed Chinese provide the equivalent sounds (for more on the Chinese, see LVP: C136).

Explicit (R1.7): oM de ba sur ya ye swa hA /

JPD

IOL TIB J 538

BL location: Volume 53, folio 16
Stein site number: Ch.73.VIII.14
Dimensions: 30 × 21.7 cm (Fragment)

NOTES

Incipit (1r.1): @::// oM pu kro pa na myId ta pu tse pu kI

A series of unidentified *mantra*s.

Explicit (1r.7): @oM nI ba ri badzra na huM huM phat phat swa ha

SvS

IOL TIB J 539

BL location: Volume 53, folio 17
Stein site number: Ch.73.VIII.15
Dimensions: 29.8 × 26 cm (Scroll)

NOTES

Incipit (R1.1): @/ /na mo bha ga ba te swa rba bud da nan //

A series of unidentified *mantra*s.

Explicit (R1.11): sa tsa ra tsa de sA hA //

SvS

IOL TIB J 540

BL location: Volume 73, folios 24–26
Stein site number: Ch.73.VII.fr.8 (LVP inserts 'B' before final '8' in site no. but it is not on item)
Dimensions: 13 × 67 cm (Scroll)

NOTES

Incipit (R1.1): @/ /'bruM byi sh+wa byi shud te

This small, complete scroll contains the *mantra* for the peaceful *maṇḍala* of the *Guhyagarbha-tantra* (Tb.417). Under each part of the *mantra*, the name of the appropriate deity is written. The *mantra* in the manuscript corresponds to the one in Tb.417: 172–3 and the names of the deities in the manuscript match the forty-two deities found in the peaceful *maṇḍala* of the *Guhyagarbha*.

Explicit (R1.28): /'di yan cad zhi ba'i snying po rdzogs ga s+ho/ /

SvS

IOL TIB J 541

BL location: Volume 73, folio 30
Stein site number: Ch.75.II
Dimensions: 15 × 10 cm (Pothī)

DHĀRAṆĪ

[Gtsug tor rnam par rgyal ba'i gzungs]

[Uṣṇīṣavijaya-dhāraṇī]

Incipit (1r.1): . . . na sa man tA

This is a fragment of the *Uṣṇīṣavijaya dhāraṇī* spell, extracted from the wider *Uṣṇīṣavijaya-dhāraṇī* sūtra. Additional copies of the transcribed spell appear at IOL Tib J 547, IOL Tib J 1134, IOL Tib J 1498, Pelliot tibétain 72 and Pelliot tibétain 73. These differ in some respects from the spell found in the canonical version of the text (Q.197: 222a.7–222b.7 and Q.198: 228a.6–228b.6). This suggests a comparison with the Tibetan translations of the *dhāraṇī* spell seen at IOL Tib J 322 and IOL Tib J 348/3. And for Dunhuang copies of the sūtra, see Pelliot tibétain 6, Pelliot tibétain 54 and Pelliot tibétain 368.

Explicit (1r.5): sa rwa tang . . .

References: Q.197, Q.198, IOL Tib J 322, IOL Tib J 348/3, IOL Tib J 547, IOL Tib J 1134, IOL Tib J 1498, Pelliot tibétain 6, Pelliot tibétain 54, Pelliot tibétain 72, Pelliot tibétain 73, Pelliot tibétain 368.

SvS

IOL TIB J 542

BL location: Volume 72, folio 45
Stein site number: Ch.77.X.3
Dimensions: 27 × 70 cm (Scroll)

Dhāraṇī

Incipit (R1.1): tad tya thA/dan d+he ke/pad d+he ke/

A collection of *dhāraṇī* arranged into groups (*bam po*). Groups 5, 6 and 7 are the only ones that appear in this incomplete scroll panel.

Explicit (R1.37): pra kham ma po le ba ra kham ma ne/pra kha ma ba ga rbi/pus pa sing stI

SvS

IOL TIB J 544

BL location: Volume 71, folios 1–20
Stein site number: Fragment.70
Dimensions: 7 × 22.5 cm (Pothī)

1: Dhāraṇī

'Phags pa rIg sngags kyI rgyal po chan po stobs po che theg pa chen po 'I mdo ste las sngags nyI tse btus ste bgyis pa

[Ārya-mahābala-nāma-mahāyāna-sūtra]

Incipit (2r.1): spyI gtsug la swa ha / 'phral ba la swa hA /

This manuscript, which is not complete, is a set of folio pages (not a concertina, as mistakenly asserted by LVP) out of their original order. Most of the folios have been placed the wrong side

up, so that the modern page numbers are stamped on the verso instead of the recto.

The first text, which is fragmentary at the beginning, is part of the *Ārya-mahābala-nāma-mahāyāna-sūtra.* There are many copies of the complete sūtra in the Dunhuang collections; see IOL Tib J 390 for a discussion. As the explicit indicates, this text mainly comprises the *mantra.* It begins with 2r.1, which corresponds to Q.416: 127a.8. After a lacuna, the text continues on 14v–19v–18v–13v–12v–7v–6v. At 6v.1 the text departs from the canonical version (Q.416: 128b.7) and skips several passages, picking up on 11v.1, which corresponds to Q.416: 130a.5. The order of the manuscript continues as follows: 20v–17v–16v–15v–9v.

The hand of a revisor is evident in this manuscript; occasional syllables or whole lines have been erased, while others are highlighted with red pigment.

Explicit (9v.2): /'phags pa rIg sngags kyI rgyal po chan po stobs po che theg pa chen po 'I mdo ste las sngags nyI tse btus ste bgyis pa rdzogs s+ho //

References: Q.416, IOL Tib J 362/1, IOL Tib J 389, IOL Tib J 390, IOL Tib J 391, IOL Tib J 393, IOL Tib J 526, Pelliot tibétain 434, Pelliot tibétain 436, Pelliot tibétain 437, Pelliot tibétain 438, Pelliot tibétain 439, Pelliot tibétain 440, Pelliot tibétain 441, Bischoff 1956.

2: Prayers

Incipit (9v.3): @/{dby . . . u . . . se . . . bskyid pa}/ /byang chub mchog gI sems nI bskyed par

The incipit and explicit of this prayer have been erased. The prayer is, as the title suggests, on the development of the enlightened mind of compassion. This brief prayer runs from 9v to 8v.

Explicit (8v.2): {byang . . . +ru . . . sems bskyed pa rdzogs s+ho}//

3: Dhāraṇī

Incipit (8r.1): @::/ /na mo rad na tra yA ya /

The remainder of the manuscript should be ordered as follows: 5v–4v–3v–1v. These folios contain a series of *dhāraṇī* spells. The

first is from the *Vajravidāraṇā-nāma-dhāraṇī* (Q.406: 61a.2–61b.2). At 3v.2 this is followed by a series of the spells from drawn from the *Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī*. The first of these can be found at Q.204: 260b.4. The second is similar to the spell that appears in Q.203: 255b.7. The third appears at Q.203: 254a.6.

Explicit (1r.4): hu'um hu'um phat /swA hA /

SvS

IOL TIB J 545

BL location: Volume 21, folio 3
Stein site number: Fragment.77
Dimensions: 8 × 18 cm (Scroll)

UNIDENTIFIED

Incipit (1r.1): @/:/tshangs pa chen po'i sngags la/

One folio containing two *mantra*s, one for Mahābrahma and one for Virūḍhaka ('Phags skyes po), the guardian of the southern direction.

Explicit (1v.4): hUM mam mam hUM ni swA hA/ /

JPD

IOL TIB J 546

BL location: Volume 42, folio 63
Stein site number: Fragment.91
Dimensions: 8 × 21.8 cm (Concertina)

1: DHĀRAṆĪ

Incipit (1r.1): mu ru mu ru mu ru / /grI na grI na grI na/

This is a single folio, evidently originally from a concertina manuscript. It is not clear whether the two sides contain one text or two. The recto side begins with a *dhāraṇī* spell, which is described as "the words which do not contradict the actions of Vajrapāṇi"

(1r.2: *lag na rdo rje'i las dang 'gal bar ma byed tshig*). This is followed by a discussion of the faults inherent in contradicting the *samaya* (*dam tshig*).

Explicit (1r.4): /gsang sngags kyI tshigs nI

2: Dhāraṇī

Incipit (1v.1): na ma skrI ta ye phaT/be'I sh+na be'i ye phaT/

This verso side begins with a *dhāraṇī* spell invoking several wrathful gods and goddesses including Agni, Kālī and Kālarātrī. This is followed by an incomplete sentence which mentions having a violent and wrathful attitude.

Explicit (1v.4): drag shul du sems pa dang/

SvS

IOL TIB J 547

BL location: Volume 20, folio 76
Stein site number: Fragment.96
Dimensions: 10 × 31 cm (Pothī)

Dhāraṇī

[Gtsug tor rnam par rgyal ba'i gzungs]

[Uṣṇīṣavijaya-dhāraṇī]

Incipit (1r.1):

Fragment of one folio containing a transcription of the Sanskrit *Uṣṇīṣavijaya-dhāraṇī*. Additional copies of the transcribed spell appear at IOL Tib J 466/2, IOL Tib J 1134, IOL Tib J 1498, IOL Tib J 1771/1, Pelliot tibétain 72 and Pelliot tibétain 73. Note that there are a few differences between this version and the ones seen in the canon at Q.197: 222a.7–222b.7 and Q.198: 228a.6–228b.6. This suggests a comparison with the Tibetan translations of the *ddhāraṇī* spell seen at IOL Tib J 322 and IOL Tib J 348/3. For Dunhuang copies of the sūtra, see Pelliot tibétain 6, Pelliot tibétain 54 and Pelliot tibétain 368.

Explicit (1v.1): sa man ta pa ri shud de/sa rwa ta . . .

References: Q.197, Q.198, IOL Tib J 322, IOL Tib J 348/3, IOL Tib J 466/2, IOL Tib J 1134, IOL Tib J 1498, IOL Tib J 1771/1, Pelliot tibétain 6, Pelliot tibétain 54, Pelliot tibétain 72, Pelliot tibétain 73, Pelliot tibétain 368.

JPD

IOL TIB J 548

BL location: Volume 33, folio 4
Stein site number: Ch.CXLVII.23 (Site no. written on item as '147 23')
Dimensions: 9 × 31.5 cm (Pothī)

1: Dhāraṇī

Gtsug tor gdugs kar po'i dar ma

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (1r.1): /d+ha b+han d+ha/ ra k+sha ra k+sha/

This fragment contains the end of the *dhāraṇī* of Uṣniṣasitātapātra, in the same version as IOL Tib J 323/1. The colophon of the text is in a more cursive hand, and states that this is the handwriting (*sug bris*) of Meng hwa'i kyim.

Colophon (1v.2): klu'i rgyal po yang dus dus su char . . . / /meng hwe'i kyim gyi sug bris/

Explicit (1v.3): /gtsug tor gdugs kar po'i dar ma rdzogs s+ho/

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

2: Dhāraṇī

Incipit (1v.4): nams 'di [. . .] kun/

Two lines, faded and cut away at the bottom of the folio, containing an unidentified *dhāraṇī*.

Explicit (1v.5): ma ha na ya pa ri pa ri swA hA/ /

SvS

IOL TIB J 550

BL location: Volume 28, folio 93
Stein site number: Ch.0033
Dimensions: 8 × 30.2 cm (Pothī)

Unidentified

Incipit (1r.1): @//bstan to//de 'a'i tshe na srin po 'a'i bdag po/nga gang na bar 'ongs te/

Fragment referring to a teaching apparently on the tantric consort, the "*mudrā* of the *dhāraṇī* consort" (*gzungs kyi yum gi phyag rgya*).

Explicit (1r.2): gshibs te 'greng la/snying kar thal mo sbyar te/

JPD

IOL TIB J 551

BL location: Volume 30, folio 110
Stein site number: Ch.51.I.57
Dimensions: 7.2 × 43.3 cm (Pothī)

Yoga sādhana

De nyi 'dus pa bsgrub pa'i thabs

[Tattvasaṃgraha sādhanopāyika]

[Āryatattvasaṃgraha sādhanopāyika]

Incipit (1r.1): @//bcug ste bcing ste /dbang du byas te /bsgrub bo/

One folio from the *Yoga tantra sādhana* of which there are at least two other copies in the Dunhuang collection (IOL Tib J 417/1 and IOL Tib J 448/1; see also the commentary at IOL Tib J 447). Three additional folios from the present manuscript can be found at Pelliot tibétain 792. The present folio fits between the second and the third folios of the Pelliot manuscript. With these additional folios, the text is complete. Note, however, that it does not include the opening passages on the vows and so forth which are found in the other versions. It does provide some additional passages from the prostrations section that is missing from the other versions. Thus Pelliot tibétain 792: 1r.5 corresponds to IOL Tib J 417/1: 6r.1. Pelliot tibétain 792: 1v.2 is our first point of overlap with IOL Tib J 448: 6r.1.

A colophon (Pelliot tibétain 792: 3r.3–4) reads as follows: "This was written for the scholar monk Byang cub dbyangs. I pray that in this lifetime he be quickly purified of any illness, live a long time and act for the benefit of sentient beings. And in future times, may he melt away and cleanse all his sins, then spontaneously accomplish the three bodies. May it be so for a spiritual friend. I request this one time."

Explicit (1v.7): de nas ba dzra' rad na'I phyag rgya snyin ka nas langs pa dbang bskur ba'I gnas na 'dug pas

References: IOL Tib J 417/1, IOL Tib J 448, Pelliot tibétain 270, Pelliot tibétain 792.

JPD

IOL TIB J 552

BL location: Volume 23, folios 98–103
Stein site number: Ch.73.III.9 [31]
Dimensions: 9.2 × 31.5 cm (Pothī)

Mahāyoga sādhana

Incipit (1r.1): @/ /bsgom pa mtha dag gi lugs kyis/

This is one of a group of three manuscripts containing similar versions of a *sādhana* for the deity Vajrasattva: IOL Tib J 552,

IOL Tib J 553 and IOL Tib J 554. The three are all written in similar hands on paper of the same consistency and size. While the three *sādhana*s are very similar in structure and terminology, they differ in many details. IOL Tib J 554 stands alone in its detailed description of a *maṇḍala*. All three *sādhana*s are similar in structure to the more extensive *sādhana* found in IOL Tib J 716/1. The descriptions the three *samādhi*s in IOL Tib J 552 and IOL Tib J 553, which are based on quoted verses from the *Guhyasamājatantra*, should be compared with IOL Tib J 437, which quotes the same verses.

The present manuscript begins with the statement that there are five *samādhi*s in the tradition of the *Bsgom pa mtha dag* and three *samādhi*s in the tradition of the *Bdud rtsi mchog kyi lung*. The first part of this statement, which appears in similar forms at the beginning of IOL Tib J 553 and IOL Tib J 554 is probably erroneous in that there follows no discussion of five *samādhi*s, rather a discussion of five points of physical posture. Two alternative sets of five points are discussed; the first is referred to as five *mahāmudrā*s, and the second is called five "means of settling" (1r.4: *zhag pa'i thabs*). This second set can also be found in the manuscripts Or.8210/S.95: V7 and Pelliot tibétain 699.

The text proceeds to set out the visualization in terms of the three *samādhi*s, with the recitation of *mantra*s and visualization of seed syllables. This culminates in the appearance of Vajrasattva and his consort Samantabhadrī in sexual union. A tiny wisdom being (*ye shes sems dpa'*) is visualized at the heart of Vajrasattva. Through the play (*rol*) of the two deities, light emanates and bestows blessings. The *sādhana* ends with the dissolution of the visualization into the seed syllable *hūṃ*, and the injunction to hold the *samaya* of the practice. This is explained in terms of revering and offering everything to one's spiritual preceptor, though the passage is somewhat garbled.

Explicit (5v.7): //shin tu gsang ba 'o// i ti // //

References: IOL Tib J 553, IOL Tib J 554.

SvS

IOL TIB J 553

BL location: Volume 23, folios 104–109
Stein site number: Ch.73.III.10 [31] (LVP and inventory give site no. as Ch.73.III.10.a; this no. is written in pencil on f.1, but the number without the final 'a' is written in ink on the next folio. Then the number with the final 'a' is written on the first folio of IOL Tib J 554.)
Dimensions: 9.2 × 31 cm (Pothī)

Yoga sādhana

Incipit (1r.1): @/ /no pyi ka mtha dag kyi sgom pa'i lugs kyis/

This is one of a group of three manuscripts containing similar versions of a *sādhana* for the deity Vajrasattva: IOL Tib J 552, IOL Tib J 553 and IOL Tib J 554. On the connections between these three manuscripts, see entry to IOL Tib J 552.

This manuscript begins with the statement that there are "five remedies for the body" (*lus gi bcos thabs rnam pa lnga*) in the tradition of the *No pyi ka mtha dag kyi sgom*. These are the same as the so-called five *mahāmūdrā*s described in the opening passage of IOL Tib J 552. There follows the main description of the practice, in accordance with the three *samādhi* system. There are only minor variations from IOL Tib J 552. One difference is that the consort appears to the left of Vajrasattva, rather than in union with him, an arrangement also seen in IOL Tib J 716/1. There is no "play" (*rol*); instead the light of *bodhicitta* emerges from the secret places and dissolves into the secret place of the other. At one point the practice is described as being "in accordance with the texts of yoga" (4r.4: *rnal byord gi gzhung dang/ mthun bar*). It is not clear whether this is a reference to the textual category of *Yoga tantra*, which may be suggested by the lack of sexual union in the visualization of the male and female deities.

Explicit (4v.5): chos kyi dbyings las myi g.yeng par byo 'o// //i ti//

References: IOL Tib J 552, IOL Tib J 554.

SvS

IOL TIB J 554

BL location: Volume 23:108–110
Stein site number: Ch.73.III.10.a [31] (LVP gives site no. as Ch.73.III.10.b. However, the final letter is 'a' on the item. See IOL Tib J 553.)
Dimensions: 9.5 × 31.3 cm (Pothī)

Mahāyoga sādhana

Incipit (1r.1): @/ /de la no pyi kA mtha' dag bsgom pa'i lugs kyis/

This is one of a group of three manuscripts containing similar versions of a *sādhana* for the deity Vajrasattva: IOL Tib J 552, IOL Tib J 553 and IOL Tib J 554. On the connections between these three manuscripts, see entry to IOL Tib J 552.

In a similar fashion to IOL Tib J 552, this manuscript begins with the statement that there are five *samādhi*s in the tradition of the *No pyi ka mtha dag* and three *samādhi*s in the tradition of the *Bsang ba mnyam 'dus* (note the difference in the names of the traditions). The present version of the *sādhana* differs in many respects from the versions in IOL Tib J 552 and IOL Tib J 553, the main divergence being the description of a *maṇḍala* comprising the usual set of five buddhas with Vajrasattva at the centre. All buddhas are in union with their consorts, and the *maṇḍala* is surrounded by the eight offering goddesses, and the four gate guardians. Empowerment is granted by the buddhas of the ten directions. There are visualizations of cycling seed syllables (2r.3 and 2r.7), which should be compared to the *sādhana*s in Pelliot tibétain 626 and Pelliot tibétain 634. Then there is a brief symbolic allusion to sexual yoga, followed by the dissolution of the visualization, along the same lines as in IOL Tib J 552 and IOL Tib J 553. To conclude the practice, there is a self-visualization as Vajrasattva, with five syllables protecting the body's five places. Then, as in IOL Tib J 552, the benefits of the practice are enumerated, as well as the risks of abandoning it.

Explicit (3v.6): /de bas ting nge 'dzin myi g.yel bar bsgom par bya 'o// // (l.7) // // I ti //

References: IOL Tib J 552, IOL Tib J 553.

SvS

IOL TIB J 555

BL location: Volume 73, folio 20
Stein site number: Ch.XL.i
Dimensions: 5.8 × 16 cm (Concertina)

1: Prayers

Incipit (r1.1): par rdzogs pa'i sangs rgyas dang /

This concertina manuscript is incomplete, so it is not possible to tell whether the recto and verso contain separate texts or parts of a continuous text. Here they are dealt with separately. The text on the recto is a confession prayer addressed to the buddhas and bodhisattvas, without any tantric terminology.

Explicit (r4.4): sangs rgyas dang byang chub sems dpa' dang sangs rgyas dang/'phags

2: Vajrayāna treatise

Incipit (v1.1): 'o/ /de bzhin gshegs pa thms cad kyi thugs kyi phyag rgya yongs

This text describes the effects of a series of *mūdra*s. The first four are the *mūdra*s of the body, speech, mind and vajra of the Bhagavans. This is followed by "the vajra fist, the vajra of the great samaya" (v4.2: *rdo rje khu tshur dam tshig chen po 'i rdo rje*), "the smile" (v4.3: *rab tu 'dzum*) and "the solid vajra" (v4.4: *rdo rje sra ba*).

Explicit (v4.4): /de bzhin rab tu 'dzum zhing rdo rje sra ba 'I phyag rgya dngos grub tham+s

SvS

IOL TIB J 556

BL location: Volume 73, folio 49
Stein site number: Ch.CXLVII.14
Dimensions: 5.7 × 13 cm (Concertina)

Sādhana

Incipit (r1.1): gsal bar dmyigs //

This fragmentary concertina contains a *sādhana* text on both sides, though the text is not continuous between recto and verso. The recto begins with a visualization of light rays emanating from the syllable *hūṃ*. Following this is an instruction to visualize a throne and a golden *vajra*. The verso begins with an injunction to recite the *mantra* over 1008 times and then details the activities for dismissing (*gtong ba*). This involves adopting a *mūdrā* and reciting a *mantra*.

Explicit (v2.4): rdo rje go chas lus bsrengs ste//gdon

SvS

IOL TIB J 557

BL location: Volume 56, folio 13
Stein site number: Fragment.69
Dimensions: 30.5 × 40 cm (Scroll)

1: Sādhana

Incipit (R1.1): @/:/thog mar/ phyogs bcu'i sang rgyas tang /byang cub sems pa dang /

For the purpose of visualization, a description of the wrathful deity, Hūṃkāra.

Explicit (R1.19): rdo rje ko ca bgos par bsam / /@/:/

2: Sādhana

Incipit (R2.1): @/:/badzra la se hum/ sku mdog dkar/

Description of Vajra Lase.

Explicit (R2.15): /rdo rje a'i go cha bgos par bsam/ /

3: Sādhana

Incipit (V1.1): @/ /rigs lnga a'i thugs dam dang/kha dogs 'dzin du mdo tsam zhig glengs pa'/

Ritual instructions for reciting the *mantra* of the wrathful deity, Vajrakīlaya. Recommended is a dagger (*phur ba*) made from teak, eight fingers long.

Explicit (V1.14): /ka tha ya hung pad ces brjod/do/ /

4: Sādhana

Incipit (V2.1): @/:/ji la yang gdab du rung ba'/

Another *mantra*, apparently for Vajrakīlaya, with no instructions. Followed by a line in Chinese, followed in turn by the closing Tibetan syllables *thugs dam lagso*.

Explicit (V2.118): @/:/thugs dam lagso/ /

SvS

IOL TIB J 558

BL location: Volume 73, folio 40
Stein site number: Ch.83.V.3
Dimensions: 6.5 × 15 cm (Concertina)

1: Dhāraṇī

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (r1.1): 'gyur ro/ /tad tya thA/

This manuscript comprises two folios from a concertina. On the recto side we have a fragment of this *dhāraṇī*. The beginning of the corresponds to Q.204: 261a.7 in the canonical version, and the end with Q.204: 261b.1. The presence of the syllables *'gyur ro* at the beginning of the fragment indicates that this was originally a copy of the complete *dhāraṇī*, rather than a transcription of the spell alone. For a discussion of the *ddhāraṇī* see IOL Tib J 323/1.

Explicit (r2.4): sa rba ta tha ga to SH+Ni sha sid ta pad tre hu'um/

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 561, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

2: Mahāyāna prayer

Incipit (v1.1): zlog pa /sems can bcIngs pa thams cad 'greld pa/ /

This is a fragment of a prayer for protection from various fears and dangers. The object of the prayer is alluded to as "the great fierce woman, the great powerful woman, the blazing woman, the greatly beautiful, the white lady . . ." (v2.3: *gtum ba chen mo stobs (l.4) chen mo/ /'bar ba chen mo gzI brjid che/ /dkar mo*).

Explicit (v2.4): 'bar ba chen mo gzI brjid che/ /dkar mo

SvS

IOL TIB J 560

BL location: Volume 5, folio 22
Stein site number: Ch.77.XV.9
Dimensions: 7.6 × 18 cm (Pothī)

Unidentified

Incipit (1r.1): @/:/pa'I phyag la mchod do/dge ba'I lha dang klu rnams kyI bsrungs par 'dod na/

Fragment of an unidentified work. The work seems to be recommending different forms of worship for different benefits. Thus the first sentence begins with, "If you wish for protection from the virtuous gods and the *nāgas* . . ."

Explicit (1v.5): men thog dang 'bras bu skye bar 'gyur na/rnam par shes pas zI . . .

SvS

IOL TIB J 561

BL location: Volume 20:117
Stein site number: Ch.CXLVII.21 (Site no. not visible on item, only: 'VIII')
Dimensions: 9.2 × 16.5 cm (Pothī)

Dhāraṇī

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (1r.1): g re bhya phat/ba dzra shang ka la ya prad tyang gI ra/

Fragment with *mantra*s that include names of non-Buddhist Indian gods. Compare Q.204: 259b.3–260a.5. For a brief discussion of the *dhāraṇī*, see entry to IOL Tib J 323/1.

Explicit (1v.5): nyIn gcig pa'I rims dang/gnyIs pa'i rims dang/

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 1241, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

JPD

IOL TIB J 562

BL location: Volume 70, folio 10
Stein site number: Fragment.8
Dimensions: 7.5 × 23 cm (Pothī)

1: Unidentified

Incipit (1r.1): rabs ste//brtag myI bzod//dmar dang/slo de tsam du 'dre'I sna 'dren par gyur te/shi dgyi tshe bum . . .

Unidentified fragment.

2: Unidentified

Incipit (1v.1): . . . dang/spos chab las stsogs pa'i//mtshod pa dam pa'i//lha rdzas sam//myI'i long spyod kyI mchog

Unidentified fragment.

JPD

IOL TIB J 564

BL location: Volume 13, folio 76
Stein site number: Ch.XXVII.T.1
Dimensions: 17.6 × 19 cm (Pothī)

Medical ritual manual

Incipit (1r.1): @//dang sres la /myI gzugs brIs la/chu dmyIg du gdab'o/

Recto and verso probably reversed. One folio from what may be some sort of healing ritual. The text discusses how to determine the success of a rite based on which direction the person in question is facing, and then what to do to remedy a negative result. The remedy involves calling out to the person, mixing together herbs and applying them.

Explicit (1v.5): chu dmyIg byang shar 'tsham su ldas

JPD

IOL TIB J 565

BL location: Volume 8, folios 121–127
Stein site number: Ch.73.XIV.12 [23]
Dimensions: 6 × 23 cm (Pothī)

1: Mahāyoga sādhana

Incipit (1r.1): @/:/bcom ldan 'das dpal rdo rje ye shes sems dpa' 'khor phun sum tshogs pa rgya mtsho dang bcas pa

Incomplete, though when joined with the additional folios found in Pelliot tibétain 284, this first item may be complete. The folios for the entire manuscript should probably be read in the following order: [7]—[Pelliot tibétain 284: 1–4]—[1–3]—[6]—[five folios missing]—[Pelliot tibétain 284: 5]—[one folio missing]—[Pelliot tibétain 284: 6]—[missing]—[5]—[4]—[Pelliot tibétain 284: 7]. The manuscript as a whole is a *sādhana* consisting of at least three separate parts. The second part is not represented in the Stein collection (only in the Pelliot), so here the manuscript is described in two items, with a brief discussion of the second part appended to the present item.

The *sādhana* is apparently based on the *Guhyasamāja-tantra*, as in line two the reader is instructed to request the initiation "from a qualified master who has been initiated by *Guhyasamāja*." The reader is then told to find "an isolated and peaceful place" to perform the ritual, implying it is intended for individual practice. The bulk of this first ritual is taken up with a detailed description of the deities in the *maṇḍala*. This is followed by a brief rite for receiving blessings from those deities.

The second part is incomplete, with only two non-consecutive folios found in the Pelliot manuscript (see Pelliot tibétain 284: 5–6). The first folio discusses the mundane assembly at the edges of the *maṇḍala*, and a *gtor ma* offering for those deities. Included in this assembly are the *the'u rang*, possibly an example of how pre-Buddhist Tibetan local spirits were being absorbed into the *Guhyasamāja maṇḍala*. The second folio contains descriptions of further deities.

Explicit (6r.1): de nas om ba dzra a mri te /i dan a mri tan ku ru hum phad ces brjod //

References: Pelliot tibétain 284.

2: Mahāyoga sādhana

Incipit (5r.1): @/:/my . . . mchod pa la/ /las rnam bzhI ste/zhi rgyas dang dbang dang mngon spyod do/

Apparently complete when added to the final folio in Pelliot tibétain 284: 7. A discussion of the four tantric activities (*las rnam bzhi*), focusing on fire offerings (*homa*) for each. The first rite for pacification is described in some detail, then on the second folio the other three are discussed more briefly together.

Explicit (4v.7): a la la la nI nga'i klu//pad ma 'dra bar sbyor ba ni/

References: Pelliot tibétain 284.

JPD

IOL TIB J 566

BL location: Volume 30, folios 111–113
Stein site number: Ch.51.I.18.b
Dimensions: 7 × 44.5 cm (Scroll)

KRIYĀ RITUAL MANUAL

Incipit (1r.1): @/ /sa pa sems can phra mo yod pa'i gnas su ma bab par bgyi /

An incomplete and poorly written work providing advice on various ritualized activities, including prostrations, offering foods, sleeping and so forth. The rites discussed appear to be based on the lower tantras, as much is made of washing one's hands and wearing clean vestments.

Explicit (3v.4): ji nus su gyis shig/

JPD

IOL TIB J 567

BL location: Volume 7, folios 48–49
Stein site number: Ch.73.III.38
Dimensions: 7 × 21 cm (Pothī)

VAJRAYĀNA TREATISE

Incipit (1r.1): @// ! /de la gtsang gtor chag gsum bdzad pa'i /slobs dpon ni/

Incomplete. First two folios of a treatise on "sprinkled offerings of purity" (*gtsang gtor chag*). The claim is made that these offerings were first taught by Śākyamuni, Avalokiteśvara and Vajrapāṇi on the banks of the Nairañjana river. Same handwriting as IOL Tib J 341, IOL Tib J 342, IOL Tib J 343, IOL Tib J 344, all of which are about water offerings (*chu gtor*) and are in a similar style with many subdivisions. Here the discussion is organized into three introductory topics and fourteen purposes.

Explicit (2v.5): chos gyi dbying nyid . . . lhag

JPD

IOL TIB J 568

BL location: 135: scroll box
Stein site number: Ch.07
Dimensions: 35 × 139 cm (Scroll)

DHĀRAṆĪ

Incipit (R1.1): //. . . gtor gyi sgom . . . yi ge yang {dud kha} las/ /ya ra na phat ces brjod pas/

An extensive *gtor ma* offering. The ritual concerns water offerings (*chu gtor*). It is not clear whether the beginning of the text is missing. The first part of the ritual establishes the *maṇḍala* through the visualization of seed syllables and the projection and reabsorption of light rays. The practitioner visualizes himself as Vajrasattva. The deity Hayagriva also features in the visualization (though due to manuscript damage his role is not clear).

The visualization is followed (R1.18ff) by instructions for mixing the water offering, a liquid with added precious substances. Then there is a list of the guests, which is divided into three types: "revered guests" (*sri zhu*), which include the buddhas and bodhisattvas, "guests of quality" (*yon tan*), which include Brahma, Indra

and the protector deities and "guests of compassion" (*snying rje*), which include sentient beings and local deities.

The next section (R1.24ff) is a series of *mantra*s and mudras, with associated visualizations. The visualizations involve the blessings of the offerings and their acceptance by the guests. The visualizations are fairly complex and as before involve seed syllables and the projection and reabsorption of light rays. For example, the first visualization places a tiny white letter *a* on the tip of each of the practitioner's fingers.

The conclusion of the ritual (R1.64ff) involves the taking of refuge and the recitation of prayers of aspiration (*smon lam*) and dedication (*sngo ba*). The people saying these prayers are referred to as "today's sponsoring patron and his entourage" (R1.65: *dIng gi yon bdag rgyu sbyor 'khor dang bcas pa*), indicating that the ritual was designed to be practised on the behalf of a patron.

Explicit (V1.30): /zhes tshIgs bshad de brjod la gtang ngo// //rdzogs s+ho//

SvS

IOL TIB J 569

BL location: Volume 1, folio 80
Stein site number: Ch.0022
Dimensions: 6.2 × 53.5 cm (Pothī)

Ritual manual

Incipit (1r.1): @//gtor ma 'dI dkon mchog gsum gI byin kyI rlabs dang/

This ritual is incomplete at the end, but appears to be almost complete. It is a short *gtor ma* ritual for taming harmful (*gnod*) and obstructing (*bgegs*) spirits. The ritual contains long sections to be recited to the offending spirits. The first part concerns the ransoming (*glud*) and repayment (*skyin ba*) of the various debts of the person for whom the ritual is performed. Therefore this may be identified as a 'ransom gtor ma' (*glud gtor*) ritual. The second part

of the text is concerned with impressing upon the spirits the importance of the *samaya* (*dam tshig*) vows which they have been laid upon them, and the dire consequences of transgressing the vows.

Explicit (1v.5): shIn tu mos pas bsrung bar gyis/

JPD

IOL TIB J 570

BL location: Volume 13, folio 77–81
Stein site number: Ch.0030 (f.77 = Ch.0025; ff.78–81 = Ch.0030)
Dimensions: 9.1 × 29.9 cm (Pothī)

RITUAL MANUAL

Incipit (1r.1): @ / /dge bsnyen skyabs gsum chos la dad pa dang /

Incomplete at end, with one folio missing in middle, but complete at beginning, as is clear when the present text is compared to IOL Tib J 420/2, which is another version of the same work. Three sections may be distinguished, with the first ending at 2r.1, and the second at 4v.5. The first section consists of a series exhortations and invitations for the gods, *nāgas*, demons and spirits. The second section contains a series of prayers to accompany the general offering of *gtor ma* (Skt. *bali*) cakes. After the initial prayers, the practitioner is instructed to recite a *mantra* seven times, after which come the dedicatory prayers. Repeated references are made to the sponsor of the rite (*yon bdag*), and an unnamed scripture (*gzhung*) is cited on 6v.2–3. The third section, which is incomplete, is the ransom offering (*glud gtor*) for karmic creditors (*lan chags*). In this way, the offering rite described here is another example of the standard three-part *gtor ma* offering seen in a number of Dunhuang manuscripts (see for example IOL Tib J 573 and IOL Tib J 419). Today these three *gtor ma* offerings are key to the structure of the modern *tshogs* (Skt. *gaṇacakra*) ceremony.

Explicit (5v.6): yon bdag dad pa can gis sbyar ba'i zhal zas chud gnas par gyur na ni //

References: IOL Tib J 420/2.

JPD

IOL TIB J 571

BL location: Volume 7, folio 50
Stein site number: Fragment.79
Dimensions: 6.5 × 21.5 cm (Fragment)

RITUAL MANUAL

Incipit (1r.1): myI gtsang ba za dang/ zas su gcin 'thung ba dang/

Fragment on offerings.

Explicit (1v.1): yang dag par rdzogs pa'i sangs rgyas sman kyI bla be du rya 'o kyi rgyal po la

JPD

IOL TIB J 572

BL location: Volume 56, folio 33
Stein site number: Ch.73.XIV.16 (Site no. not found on item)
Dimensions: 25.5 × 50 cm (Concertina)

RITUAL MANUAL

Incipit (1r.1): @/ /yon bdag bsam . . . dag pa mos pa'i stobs

A brief manual for the performance of a *glud gtor* rite. Written in large letters.

Explicit (1r.17): bzla zhing glud gtor la gtugs te /

JPD

IOL TIB J 573

BL location: Volume 4, folio 55
Stein site number: Ch.03.52 (52 is only part of site no. on item)
Dimensions: 8.4 × 49.6 cm (Pothī)

1: Ritual manual

Incipit (1r.1): @//phyogs bcu'i sangs rgyas thams cad la //

Prayers to accompany the preliminary arrangements of the shrine and offerings at the beginning of a teaching or ritual. The three short items in this manuscript comprise a standard three-part ritual sequence. See, for example IOL Tib J 419, the opening sections of which describe some *Mahāyoga* ritual practices that would accompany prayers such as the ones seen in the present manuscript. There is nothing in the present manuscript however that indicates it was associated with *Mahāyoga*. Rather IOL Tib J 419 seems to represent a transformation of the same ritual structures into a *Mahāyoga* context, and in this regard the two manuscripts offer illuminating comparisons.

Explicit (1r.9): bsrung zhing bskyab par gyur cIg //

2: Ritual manual

Incipit (1r.9): //spyo gtor bsngo ba /

Prayers to accompany the performance of the "general offering *gtor ma* cake" (*spyi gtor*).

Explicit (1v.3): byams pa dang snying rje dga' ba dang btang snyoms tshad myed pa'I sems kyIs phan 'dogs par gyur cIg //

3: Ritual manual

Incipit (1v.3): //lan chags gtor ma bsngo ba /

Prayers to accompany the performance of the "karmic creditor offering cake."

Explicit (1v.8): bde skyid phun (l.9) sum tshogs par gyur cIg // //

JPD

IOL TIB J 574

BL location: Volume 26, folio 29
Stein site number: Ch.CXLVII.27 (Site no. not found on item.)
Dimensions: 5.3 × 13.7 cm (Concertina)

Sādhana

Incipit (1r.1): su hung dmyigs te//

This small folio appears originally to be from a concertina manuscript. Therefore the texts on the recto and verso are not consecutive. The recto contains instructions on visualizing a vajra with the syllable *oṃ* at its tip. The verso contains further visualization of syllables in order to achieve *siddhi*s.

Explicit (1v.3): byin kyis brlabs te re re bsam//byang cub

SvS

IOL TIB J 575

BL location: Volume 53, folio 11
Stein site number: Ch.CXLVII.31 (Thomas 1951 gives site no. as Ch.73.VII.5)
Dimensions: 27.5 × 31 cm (Scroll)

Notes

Incipit (R1.1): dbang mchog rnal 'byor gtsug lag khang gyi yon bdag

Does not appear to be a *homa* ritual, as was suggested by LVP. Rather, this seems to be a list of patrons associated with various temples. The temples have Tibetan names, while the patrons have Chinese names.

Explicit (R1.15): bsam g.yung drung gtsug

SvS

IOL TIB J 576

BL location: Volume 68, folios 47–51
Stein site number: Ch.73.XIV.5 [25] (LVP gives site no. as Ch.73.XIV.8)
Dimensions: 9.2 × 24.6 cm (Concertina)

1: Yoga ritual manual

Incipit (r1.1): pa'i go ca bla na myed//mtshan ma'I g.yul kun bcom bas na/

Incomplete at the beginning, this is a collection of rites apparently related to the *Sarvatathāgatatattvasaṃgraha* (Q.112). Additional folios probably from the same original manuscript are found at Pelliot tibétain 292, but it remains unclear how these fit with the present Stein folios.

In the present item, a description of a *maṇḍala* which is mapped onto different parts of the body. The mapping is accomplished by means of reciting a series of *mantra*s while imagining a corresponding buddha at each of the body's extremities—eyes, nose, each finger and so forth. The *mantra*s are written in the main text while the buddhas and their bodily locations are provided in the interlinear notes. A similar passage, with the information in the interlinear notes moved to the main text, is found in IOL Tib J 495.

Explicit (r8.3): oM yo ga ta na ye swa dza hung bang ho/ /oM na ga gI ni ye swa dza hung bang ho//

References: Pelliot tibétain 292.

2: Yoga ritual manual

Incipit (r9.1): @/:/kye ma'o sangs rgyas thams cad kyI//byang cub sems nI rab byung ba/

Another ritual text, probably continuing from item 1. It begins with a series of praises to the buddhas. This is followed by the bestowal of *samaya* (*dam tsig*) by means of "waters of mundane pleasures" (*srid pa bde ba chu*). Then a ritual (*yid la 'dod pa'i cho ga*) for worshipping the buddhas by means of the "supreme blisses of union" (*sbyor ba'i bde ba mchog rnams*). It is unclear what this means, which makes it also unclear how to classify this and the previous item, which are probably connected. Assuming these two items are part of the same ritual system as Items 3 and 4, however, the the whole manuscript is probably one long *Yoga tantra* initiation ritual manual.

Explicit (r14.4): 'sbyor ba'I (l.5) bde ba mchog rnams ni//sangs rgyas rnams la phul na nI//rdo rje las dang 'dra bar 'gyur//!!!//

3: Yoga ritual manual

Incipit (r15.1): @//oM sa twa badzra//kye ma'o sangs rgyas thams cad kyI//sems pa rdo rje brtan ba'I bdag/

This item provides the lama with instructions on generating a *maṇḍala*. On r20.4 the *maṇḍala* in question is referred to as the *Vajradhātu maṇḍala* (*rdo rje dbyings kyi dkyil 'khor*). The item is cut off by the end of the recto. It would probably continue on the verso, but that is missing. The last folio is a cover page for the entire manuscript, made from silk mounted on cardboard.

Explicit (r24.5): bdag gIs sdom ba ma lus gzung//srog la dman bar gyur kyan nI

4: Yoga ritual manual

Incipit (v1.1): pas/phyag rgya las lha mo oM las gdon myi za bar grub par gyur te rnal 'byor du bzhugs/

Because this item is incomplete at the beginning, it is unclear if it should be considered a continuation of item 3 or a new item. It is the longest of the five items in the manuscript, containing directions for granting an empowerment. As the beginning is missing, we cannot be sure how many empowerments are granted in all. We join the ritual in the midst of the "wealth empowerment" (*dbyig gi dbang*) After this, nine more empowerments follow, for a total of ten: (i) wealth, (ii) secret *mantra*, (iii) learning, (iv) *mudrā*, (v) rosary, (vi) crown, (vii) *cakrāvartin*, (viii) conferral of the wisdom being, (ix) name and (x) karma. The *cakrāvartin* empowerment is further subdivided into twenty-eight empowerments (see v6.3–v23.5). There is no mention of the further empowerments that usually indicate a *Mahāyoga* system. Thus, according to these criteria at least, this would be considered a *Yoga tantra* empowerment by later Tibetan exegetes. This would seem to strengthen the possible link between this empowerment manual and the *Vajradhātu maṇḍala* described in item 3.

Explicit (v16.5): rmad du 'byung ba'I dbang thams cad thob par bsam//

5: Yoga prayers

Incipit (v17.1): @//kye ma'o dbag nI rang byung ba/kun tu bzang po sems pa brtan/

This is series of verses which agree in part with the *Sarvatathāgatatattvasaṃgraha* (Q.112: 13a.5–20a.1), the section of the tantra in which the sixteen bodhisattvas are summoned by Vairocana, each one being invoked by his *mantra*. This text is incomplete at the end, as there is a lacuna in the manuscript between the last page of this item and the first page of item 6.

Explicit (v20.6): *ōṃ* badzra da rma// kye ma'o rang bzhin gdod nas dag//

6: Yoga treatise

Incipit (v21.1): . . . byin brlabs bsdu/ rdo rje gya gram gyI phyag thugs kar bcis nas/

This item is incomplete at the beginning. It is a discussion on maintaining the vows. It may be the closing advice intended for disciple(s) who have just received the empowerments granted in item 4. The same passage, also incomplete, is found at IOL Tib J 282/2.

Explicit (v24.3): de bas na (l.4) dam tsig 'di dag nI myIg gi 'bras bu 'am lus gyI prog 'dra bar bsrung ngo//

References: IOL Tib J 282/2.

JPD

IOL TIB J 577

BL location: Volume 73, folio 28
Stein site number: Ch.73.XIV.10 [25]
Dimensions: 8 × 24.6 cm (Concertina)

1: Prayers

Incipit (r1.1): //kye ma chos dbyings yi ge myed/

The two folios comprising this manuscript seem to be originally from a concertina, as the two sides contain two different, incom-

plete *Vajrayāna* texts. This text begins with general homages to *Vajrayāna* deities, which seem to address a specific deity, although the manuscript is too damaged to determine whom.

Explicit (r2.4): gye ma ge sar sdong ldan zhing dbyings kyi pho brang bde ba'i mchog

2: Vajrayāna treatise

Incipit (v1.1): {blo mnan la} [?] . . .

This side of the concertina seems to be a treatise on *Vajrayāna* vows. The first folio contains injunctions to avoid the standard five nonvirtuous actions, followed by injuctions to commit them. The second folio contains injunctions to maintain the *samaya* vows and begins to enumerate them. They are: not to abandon the three jewels, one's faith and one's vows; not to have contempt for the master, or for the *mantra*s and *mudrā*s. Here the text breaks off.

Explicit (v2.5): {dngos sgrub 'dod pas}

SvS

IOL TIB J 578

BL location: Volume 34, folio 47
Stein site number: Ch.9.II.9
Dimensions: 8.2 × 41.7 cm (Pothī)

Mahāyoga treatise

Author: Gnyan dpal dbyangs

Rdo rje sems dpa' zhus lan

Incipit (1r.1): @//byed par myi dmyigs kyang /

This single folio, numbered 3, is from the same original manuscript as Pelliot tibétain 819, which comprises folios 2 and 4–8. The text, the *Rdo rje sems dpa' zhus lan* also appears in full (though differing in many respects from the present version) in Pelliot tibétain 837. For more information on the text see the entry on IOL Tib J 470, which is a direct copy of Pelliot tibétain 837.

Explicit (1v.5): /dus sum rgyal bas ma cos te //rang

References: Q.5082, IOL Tib J 470, Pelliot tibétain 819, Pelliot tibétain 837.

JPD

IOL TIB J 579

BL location: Volume 15, folios 54–71
Stein site number: Ch.2.a.C
Dimensions: 6.7 × 30 cm (Pothī)

Yoga ritual manual

Incipit (1r.1): @/ /de'i rjes la myi rtog pa bdag myed par bsgom/

A complete manual for an intitiation ritual (*dbang chog*) associated with the *Sarvadurgatipariśodhana-tantra* (Q.116). The manual seems to be divided into three general sections. First the visualized *maṇḍala* is described (1r.1–3v.5), second a seven-day propitiation rite (*bsnyen pa*) is performed (3v.5–7r.3) and third the initiation ceremony is described (7r.3–18r.7).

Drawing mostly upon the second chapter of the tantra, the first section describes a forty-three deity *maṇḍala* which consists of Śākyamuni at the centre, surrounded by the four principal deities of the other buddha families. The latter four are in turn each surrounded by four bodhisattvas together comprising the "sixteen bodhisattvas of the good age" (*bskal pa bzang po byang chub sems dpa' bcu drug*). There are also four additional deities in the intermediate directions. To these twenty-five deities are then added the four offering goddesses, the four guardians of the gates and the gods of the ten directions. This may be a significant description, as its forty-two deities may explain the layout of the top storey of the Bsam yas temple, which is said to have held a Sarvavid Vairocana (associated with the *Sarvadurgatipariśodhana-tantra*) surrounded by forty-two deities (on this issue, see Kapstein 2000: 61).

The first section is also interesting for how it combines all three of the most popular early methods for organizing the generation of a *maṇḍala*, namely (i) the *three samādhi*s normally associated with *Mahāyoga* rituals, (ii) the five complete enlightenments (Skt. *pañcāb-*

hisaṃbodhi; Tib. *mngon par byang chub pa lnga*) and (iii) the four *mudrā*s. The work opens with the first of these, the three *samādhi*s, by which the visualization of the *maṇḍala* palace is generated out of emptiness. The five complete enlightenments are then employed to populate the *maṇḍala* with the principal deities (1r.7–1v.4). The role of the four *mudrā*s is less clear, but the *karmamudrā* and the *samayamudrā* seem to be used respectively to bring in the wisdom beings (*ye shes sems dpa'*, Skt. *jñānasattva*; see 2r.3–2v.6) and to activate the deities (see 2v.6–3v.5).

Section two, on the propitiation, consists of choosing the site (3v.5ff.), preparing the site (4r.3ff.), making the *maṇḍala* platform (4r.9ff.), performing the offerings, cleansings, recitations and eliminating the obstructions (4v.9ff.), and laying the lines and drawing the *maṇḍala*. The section ends with prayers, generation of *bodhicitta* and prostrations to the *maṇḍala* (6r.3–7r.3).

The third and final section on the initiation rite draws upon the previous two ritual sections. The first part proceeds according to six subdivisions which are enumerated at the beginning of the section: (i) invitations (7r.6), (ii) *karmamudrā*s (10r.1), (iii) *samayamudrā*s (10r.3), (iv) prostrations (10r.6), (v) offering goddess dances (*lha mo gar mchod*; 10v.8) and (vi) praises (11r.7–13v.7). The *karmamudrā*s and the *samayamudrā*s are not described in detail, but can be seen in the tantra's first chapter (for an English translation, see Skorupski 1983: 22–24). Following these six subdivisions, the offerings are described (13v.7–14r.5). Then the stages of the main ritual sequence are enumerated (14r.5–7), and the student throws the flower (14r.7ff.), receives the *samaya* (14v.5), and is introduced to the *maṇḍala* (15r.4). Finally, the ten initiations are granted. These match those found in the tantra, except that the final eleventh initation of the union of wisdom and means (*prajñopāyasamayoga*; see Skorupski 1983: 338) is missing from our manual. Considering how closely the present manuscript follows the root tantra's ritual passages, this difference may be significant, with bearings on the literary development of the *Sarvadurgatipariśodhana-tantra* as well as tantric ritual technique more generally.

Explicit (18r.7): om kar ma 'gu yA a bi shin tsa A // // // //

JPD

IOL TIB J 580

BL location: Volume 16, folio 48
Stein site number: Ch.77.XV.5
Dimensions: 5.5 × 27 cm (Pothī)

RITUAL MANUAL

Incipit (1r.1): @/:/ba byas nas bsgrub pa bya/ /lag pa g.yas pa'Is nI thogs nas su/

Instructions on making the sword for a statue of Mañjuśrī. The two folios directly preceding this item can be found at Pelliot tibétain 82: 5–6, though there the order of the two relevent folios have been reversed. Thus the Tibetan page numbers on the left margin should run: *'a–za–ya*. The discussion of the statue ends on the verso of the present item, so that the next folio (Pelliot tibétain 82: 7r; Tibetan number *la*) begins a new text on types of illness and their cures. The statue being described in the present item appears to be intended for "installation in a cave" (Pelliot tibétain 82: 6r.3: *ri'i phug na sku bzhugs pa*), perhaps a reference to the cave temples near Dunhuang.

Explicit (1v.5): yon tan ldan ba gzhung gzhan kyang de bzhin no//

References: Pelliot tibétain 82.

JPD

IOL TIB J 581

BL location: Volume 26, folios 30–32
Stein site number: Ch.73.III.28 [17]
Dimensions: 6 × 17.5 cm (Pothī)

PRAYERS

Incipit (1r.1): @// //dung tog sgeg mo rdo rje'i spyan/ /sems dpa' sngon po ye shes 'bebs/

Although these three folios are numbered *ka, kha* and *ga*, the beginning of the text appears to be missing. The verses indicate a series of offerings made by a series of goddesses to the five wisdoms and

the four immeasurables. The first of the five wisdoms is not mentioned, but may be assumed to have appeared on the missing previous folio. Two deities are mentioned by name: Avalokiteśvara and Mañjuśrī Kumāra. The last verse concerns the whole assembly of goddesses, bound by the chain of *samaya*, who make the secret offering of non-duality. The final page (3v) contains the hundred syllable *mantra*, written in another hand.

Explicit (3v.5): sa ma yA sat twa// oM // aH // //

SvS

IOL TIB J 582

BL location: Volume 18, folio 15
Stein site number: Ch.73.IV.4 [44]
Dimensions: 10.5 × 44.5 cm (Pothī)

Unidentified

Incipit (1r.1): @//khrag gis rab du bkang ba'i/

One folio from an unidentified tantric work. Describes a wrathful deity who, as LVP notes, may be Mahābala (see 1r.6). However, the folio does not match with any part of the *Ārya-mahābala-nāma-mahāyāna-sūtra*.

Explicit (1v.6): gnod sbyin rnams ni myi 'is mthong/ /

JPD

IOL TIB J 583

BL location: Volume 73, folios 9–12
Stein site number: Ch.73.IV.18
Dimensions: 6 × 13 cm (Concertina)

1: Notes

Incipit (r1.1): {mya bstan pa'i phyir} las gi rigs/ so/

This concertina appears to be incomplete at the beginning and end, and to have a lacuna in the middle which is partially filled by another part of the same manuscript in the Pelliot collection:

Pelliot tibétain 288 (discussed in entry to item 2). The first page of the concertina is the only one to contain seven lines of text; the other pages all contain only four or five lines.

The text on this first page may be connected with the following *sādhana* of Avalokiteśvara (in item 2). It is not complete. The empowerments of the mind and the body are mentioned in general terms. The last sentence on the page states that the nature of speech is the absorption and emanation of Avalokiteśvara.

Explicit (r1.6): ngag gi rang bzhin smra na spyan (l.7) ras gzigs dbang po 'du ba dang phro bar

2: YOGA SĀDHANA

Incipit (r2.1): @/:/dkon mchog gsuṃ la phyag tshal (l.2) lo/

There is a lacuna in this section of the manuscript between folios r7 and r8 which is partially filled by Pelliot tibétain 288: verso. However, there are still lacunae between r7 and the beginning of the Pelliot tibétain 288: verso, and between the end of Pelliot tibétain 288: verso and r8. In both cases the remaining lacuna is probably no more than two panels of text.

This is a *sādhana* of Avalokiteśvara which would probably fall into the *Yoga tantra* category. It agrees in many details with the *sādhana* in Pelliot tibétain 331 and is also similar to the *sādhana* found in a manuscript split between the Stein and Pelliot collections: IOL Tib J 509 and Pelliot tibétain 320.

After the homage, the *sādhana* is introduced with the phrase: "With the desire for the *siddhi* of noble Avalokiteśvara in this very life . . ." (r2.2–4: *de la 'phags pa spyan ras gzigs gyi dbang phyug/ tshe 'di nyid la dngos su grub par 'dod pas/*). Following the initial generation of the celestial palace there is the lacuna of one or two pages, after which the text continues on the first page of Pelliot tibétain 288: verso. We pick up in the middle of the description of Avalokiteśvara, after which the meditator is to develop the *vajra* pride in himself as *Bhagavan Śrī Dharmasattva, which seems to be another name for this form of Avalokiteśvara. (Note that in the *Sarvatathāgatatattvasaṃgraha* Avalokiteśvara belongs to the *dharma* family, which is identical with the *padma* family.) Next the other deities of the

maṇḍala are described: in the eight directions are the eight offering goddess typical of the Yoga tantras. At the four gates are the four guardians. At this point Pelliot tibétain 288: verso comes to an end.

The text continues after a brief lacuna, on r7 of the present manuscript. The meditator is enjoined to recite the *snying po* 108 times, followed by a visualization and recitiation of "the root *mantra* of the heart[-*mantra*] of approach" (r8.1–3: *nye ba'i snying po rtsa ba'i sngags*). This *mantra*, found at r8.4: *OM bA dzra dar mA rhri*, contains the root syllables of Avalokiteśvara (as *Vajradharma*) according to the *Vajradhātu maṇḍala* of the *Sarvatathagātaatattvasaṃgraha* (Q.112: 13a.5).

The last part of the text is said to be taken from "the ritual of the faultless mind" (r10.2: *skyon med sems gyi cho ga*) and contains the closing rites.

Explicit (r12.2): sngags dang phyag (l.3) rgya ni man ngag gyis shes par bya'/!/!/!/

3: Prayers

Incipit (r13.1): @/:/myi bskod pa ni ye shes chen/

This text consists of six verses addressed to the five buddhas. In the final verse the prayer is referred to as "these peaceful verses of praise" (r17.1: *bstod tshogs zhi ba 'di rnams*). There is some doubt regarding the last two verses, which appear separately in LVP as the first text in this manuscript. These occur on r16–r17. The text on the verso of the concertina (item 5) appears to be interrupted at this point, so there are probably also some pages missing from this text, and thus some verses missing in between the fourth and five verse.

Explicit (r17.3): de yang sangs rgyas 'dra bar 'gyur//!!!/

4: Vajrayāna treatise

Incipit (r17.1): @/:/skyes bu dam pa nges pa'i don la blo {lhun} (l.2) gyis 'jug cing kun tu bzang po'i sa thob (l.3) par 'dod pas// rnam kyis mying gyis ma (l.3) mchis su myi rung ba bskol mdo rnam drug ste/

This text, which continues from the recto side of the concertina to the verso, is incomplete because the concertina is missing several pages at the end.

The first lines of the text identify it as a treatise on six "boiled-down essentials" (*bskol mdo*): (i) view, (ii) *samaya*, (iii) recitation practice, (iv) purification through burning, (v) aspirational prayer and (vi) *no pyi ka*: the method for accomplishment. Due to the incompleteness of the manuscript, we only have the beginning of the explanation of the first essential, and the end of the explanation of the sixth. A text on the same subject also appears in Pelliot tibétain 240/2, although that manuscript (also a concertina) is also incomplete at the end, and only three of the six essentials are completely covered there.

The lines that remain on the first essential state that the view is to be presented according to the texts of Chan, sūtra and *mantra*. The view is non-fixation and the naturelessness of appearances. On the verso, the end of the discussion of the sixth essential point is clearly the final part of a discussion of *sādhana* practice.

Explicit (v2.3): bsam pa rlabs (l.4) po che bskyed do/ /!/ !!

5: Prayers

Incipit (v3.1): @/:/rdo rje sems dpa'i dam tshigs (l.2) rjes su bsrung/

This prayer to Vajrasattva is incomplete at the end, evidently due to some missing pages in the manuscript. It is a short propitiation, asking for blessing and *siddhi*s.

Explicit (v5.1): bdag gi sems ni dag 'gyur cig/

6: Mahāyoga notes

Incipit (v5.2): @/:/rnal 'byor chen po'i lta ba la/

A few lines on "the view of *Mahāyoga*:" Phenomena are neither pure nor impure, the path of liberation is one's own mind, and there is no need to strive for anything else.

Explicit (v6.3): gzhal las btsal bar myi 'byung (l.4) 'o//!!

7: Prayers

Incipit (v6.4): /:/rdo rje sems pa sems (l.5) pa che/

These three verses address bodhisattvas of three of the five buddha families: (i) Vajrasattva Mahāsattva, (ii) Ratnasattva Mahāsattva, (iii) Dharmasattva Mahāsattva. The verses are an invitation to each of the deities. Although only three of the five families are addressed, this text appears to be complete.

Explicit (v9.2): bdag cag dngos grub gstsal du (l.3) gsol//!!

8: Prayers

Incipit (v9.3): //rigs lnga tshul (l.4) gcig rang bzhin dbyer myed yang//

These verses, like the previous ones, are an invitation. They describe the five families as inseparable in nature, but nevertheless teaching individually. Vajrasattva is invited to come with all of his emanations.

Explicit (v11.1): rdo rje sem pa gshegs (l.2) su gsol//!!!//

9: Vajrayāna treatise

Incipit (v11.2): @/:/rnal 'byor ~~da~~ pas slob ma dag la/ man (l.3) du khyin pa ni mdo/

This is a fairly lengthy treatise directed at "the students of *yoga*." It is unfortunately incomplete at the end, and has a lacuna between v12 and v13 which is only partially filled by Pelliot tibétain 288: recto. The text is a commentary on seven injunctions (v11.4–12.3): (i) to cut off ordinary phenomena (*chos gyi la gcad*); (ii) to examine the three realms (*khams gsum brtag*); (iii) to attain the five principals (*gtso bo lnga brnyes*); (iv) to maintain the five *samaya*s (*dam tshig lnga bsrung*); (v) to accept the five nectars (*bdud rtsi lnga dang du blang*); (vi) to practice the ten nonvirtues (*myi dge ba bcu spyad*); (vii) to uphold the eight laws (*khrims brgyad bca' 'o*). This list is given at the beginning of the text, where the sixth injunction is listed as "to practice the ten virtues," but in the commentary on this line later in the text (v15.3) it is "nonvirtues", and this is certainly the correct reading, as the commentary makes clear.

The commentary on the first injunction is partially lost in the lacuna, though the end is picked up at the beginning of Pelliot tibétain 288: recto. Some of the section on the third is also lost in the lacuna, before the text is picked up again in the present manuscript at v13. There is no commentary on the fifth injunction, and the commentary on the seventh and last injunction is incomplete, with only a partial line of commentary remaining.

Explicit (v19): gsangs rgyas man chad gsod pa . . .

SvS

IOL TIB J 584

BL location: Volume 55, folio 57
Stein site number: Ch.73.III.7 [31]
Dimensions: 31.3 × 23.5 cm (Scroll)

Prayers

Incipit (R1.1): @// : //kun bzangs ye nas bdal pa la/

This is a short confessional prayer which has been linked by Kapstein to the tantra entitled *Dam tshig thams cad kyi nyams chag skong ba'i lung lnga/ bshags pa thams cad kyi rgyud dri ma med pa'i rgyal po* (see Kapstein 2001). The tantra is found in Tb.415 as well as the *Rnying ma bka' ma rgyas pa*: vol.*pa*, 5–126. Most of the the lines of this prayer are found in the tantra (mostly in chapters 4, 5 and 6), separated by many interpolated lines. The tantra forms a part of the *Na rak dong sprugs* cycle of the *Bka' ma*. Kapstein has also linked IOL Tib J 318 to this cycle.

Explicit (R1.23): zhing bshams// ! //I+h ti// : //

References: Tb.415.

SvS

IOL TIB J 585

BL location: Volume 13, folio 82
Stein site number: Ch.XVII.I (Site no. barely visible on item.)
Dimensions: 9 × 25.4 cm (Pothī)

Notes

Phyag rgya yang rdzogs par bya

Incipit (1r.1): @//phyag rgya yang rdzogs par bya/

Discussion of the iconography and the symbolism of the various goddesses and animal-headed deities that surround the central *maṇḍala*.

Explicit (1v.9): /phrin las sna tshogs ci ltar 'dul ba zhin

JPD

IOL TIB J 586

BL location: Volume 26, folio 33
Stein site number: Ch.73.III.36
Dimensions: 6 × 17.4 cm (Pothī)

Vajrayāna prayers

Incipit (1r.1): @//://dad pa dang ni dam tshig gis/

This single folio contains the final part of an invitation prayer directed to Vajrasattva. The folio is numbered *ka* 44 and was obviously once part of a larger collection.

Explicit (1v.4): rdzogs s+hO// //

SvS

IOL TIB J 594

BL location: Volume 5, folios 24–25
Stein site number: Ch.73.III.21 [30]
Dimensions: 8 × 30 cm (Pothī)

Atiyoga treatise

Author: Sangs rgyas sbas pa

Sbas pa'i rgum chung

Incipit (1r.1): @/ /byang chub kyi sems 'di slob dpon ni mkhyen rab kyi mchog sangs rgyas sbas pas mdzad do/

One of the few works found in Dunhuang that is explicitly classified as *Atiyoga*, this item has been translated, transcribed and discussed in Karmay 1988: 59–76. Parts of the work were incorporated into the writings of Gnyan dpal dbyangs (see Q.5082, Q.5920 and Q.5922). The first folio of the manuscript contains a brief introduction to the main text. According to this introduction, the text's author is one Sangs rgyas sbas pa (Skt. Buddhaguhya/Buddhagupta). In his discussion of this figure, Karmay suggests that he should not be identified with the Buddhaguhya who wrote commentaries on the *Yoga tantra*s. Karmay prefers to identify this Sangs rgyas sbas pa with the person of the same name mentioned in the *Mahāyoga* section of the *Bsam gtan mig sgron*.

Explicit (3v.2): man ngag bla na myed pa sbas pa'i rgum cung rdzogs s+ho

References: Karmay 1988.

SvS

IOL TIB J 644

BL location: Volume 28, folios 94–96
Stein site number: Ch.73.XIII.10
Dimensions: 7.7 × 32.5 cm (Pothī)

Vajrayāna treatise

Incipit (1r.1): @/ / de la nyan thos kyi lha rgyud ni shag gya thub pa gci bu sangs rgyas su lta/

A short tantric treatise containing two discussions, first a doxography of the Buddhist vehicles (*theg pa*, Skt. *yāna*), and second a presentation of the different levels of *vidyādhara* that can be attained. The entire manuscript has been translated and discussed in Dalton 2005. The first of the two discussions presents a system of nine vehicles (*theg pa dgu*) that is almost identical to the well known system adopted by the *Rnying ma* school. After the *Dgongs pa 'dus pa'i mdo* (Tb.373), this may be one of our earliest discussions of this system, though alternative nine vehicles systems are found in other works from the same period (see for example Pelliot tibétain 849).

Each vehicle is described using the following set of criteria: the deity lineage which is focused upon (*lha rgyud*), the central difference (*khyad bar*), and the measure of accomplishment (*grub tshad*).

The second discussion organizes the various kinds of *vidyādhara*s according to the tantric vehicle with which they correspond. In the context of the second of three kinds of *vidyādhara* associated with *Kriyā tantra*, namely the *vidyādhara* of dwelling on the levels (*sa la gnas pa'i rigs 'dzin*), a story is told about an unnamed figure going to an Asura Cave to meditate:

(2r.6) de nas phyag na rdo rje gshegs nas/dngos grub sbyin ba dang/a su ra'i brag phug du phyin (l.7) pa dang/de na phyag na rdo rje'i sprul pa gcig bzhugs pa'i zhal mthong nas brag la rkang pa gcig brgyab pa dang/zan la brgyab bzhin snang ngo/ (l.8) rjes de nas dam babs nas/nang de na chu myig yan lag brgyad dang ldan ba brgyad yod pa la/gcig ni ri rab kyi lho ngos su rdol te (2v) chu myig rta rna zhes bya'o/bdun a su ra'i nang na 'bab pa la khrus byed cing bsgrub pa de/sa la gnas pai rigs dzin ces bya'o/

(2r.6) Then Vajrapāṇi arrived and granted the *siddhi*s. Then he went to the Asura Cave, and then, upon beholding the visage of an emanation of Vajrapāṇi present there, he struck the rock with his foot. It seemed as if he had stuck it into dough. From that footprint descended the samaya, whereupon there came from within a spring with eight branches. One flowed to the south face of Mt. Sumeru, so the spring was called the Aśvakarṇa (*rta rna*). Seven of them fell inside of the Asura Cave. In them he cleansed himself and became accomplished. Thus he was called a *vidyādhara* who dwells on the levels.

This passage and its possible similarities to the Padmasambhava legend described in Pelliot Tibétain 44 is discussed in Dalton 2004b.

At the bottom of folios 2v, 3r and 3v is found some faded writing which does not seem to be part of the main text. The last folio side attributes the translation of two well known tantras as follows:

(3v.1) gu hya ti la ka dnya na mi tra dang brang ti a tsa rya dzA ya go tsas bsgyur/ sa rba bu ta sa ma yo ga bum ste las/a tsa rya nya na ga rba dang bye ma la mi tras bsgyur cing bstrags so//

(3v.1) The *Guhyatilaka* was translated by Jñānamitra and Brangti Acārya Jāyagoca. The *Sarvabuddhasamayoga* [extracted] from the hundred thousand verses was translated by Ācārya Jñānagarbha and Vimalamitra.

Neither of these attributions agree with those found in the canons.

Explicit (3v.5): {. . . dge ba bcu g . . .}

References: Dalton 2005.

JPD

IOL TIB J 647

BL location: Volume 13, folios 83–87
Stein site number: Ch.73.III.20 [29]
Dimensions: 9.1 × 28.5 cm (Pothī)

1: Atiyoga treatise

Rig pa'i khu byug

Rig byed snang ba'i rgyan

Rdo rje tshig drug

Incipit (1r.1): @/ /swa sti dpal gyi dpal/ /bcom ldan 'das/

A well known work of the early great perfection (*rdzogs chen*), containing a short root text of six verses (1r.1–3) followed by a commentary (1r.4–5r.7). This manuscript has been discussed, translated and transliterated in Karmay 1988: 41–59. The root text was later incorporated as chapter thirty–one of the famous *Kun byed rgyal po* (Tb.1: 113.2–5), where it appears under the title *Rdo rje tshig drug*. The root text also appears on its own as the first of the 18 *sems sde* tantras (Tb.116). The provenance of both the root text and commentary remains unknown. Note that folio 1v is not part of this item, nor are the faded notes on 5v. On both of these, see items 2 and 3 below.

Explicit (5r.6): kun tu bzang po gsung/ / (l.7) i Ti /rdzogs s+ho // //

References: Tb.1, Tb.174, Karmay 1988.

2: Mahāyāna notes

Incipit (1v.1): sby . . . gnyis/ /shes rab gi par/

Scattered notes on *Prajñāpāramitā*, bearing no relationship to the *rdzogs chen* text surrounding this folio side.

Explicit (1v.6): de'i 'og tu spyin (l.7) 'ba yogs

3: Notes

Incipit (5v.1): @// //ma bya ga 'di ni lung rig pa'I khu byug la . . .

Karmay observes that these lines are "almost illegible and bear no relation to the texts" (Karmay 1988: 42). However the first line clearly refers to the great perfection text's title, the *Lung rig pa'i khu byug*. Unfortunately, much of the rest of the line is too faded to read. It seems to exhort the reader to care for (*blags*) and strive at (*brtson pa*) the text night and day (*nang nub*). The remaining lines provide the hundred syllable *mantra*.

Explicit (5v.6): yI ge brgya pa rdzogs s+ho/

JPD

IOL TIB J 667

BL location: Volume 14, folio 41
Stein site number: Ch.0017
Dimensions: 8.2 × 26 cm (Pothī)

1: Chan treatise

Incipit (1r.1): nyan thos dang rang sangs rgyas kyI 'gog pa'I tIng nge 'dzIn gyIs/

This folio follows directly on from IOL Tib J 709/9: 45v. Another version of lines 1–4 also appear in IOL Tib J 710/1: 5v.

Explicit (1r.5): dpyod pa'I bsam ba can du myI bya 'o//

References: IOL Tib J 709/9, IOL Tib J 710/1.

2: Chan treatise

Incipit (1v.1): rgya skad du khi si ma 'dwa'i je'i/

Scribbled fragments of titles in Tibetan and Tibetan transliterations of Chinese and Sanskrit. The name Mkhan po Ma ha yan appears.

Explicit (1v.3): mkhan po ma ha yan rgyud dang bhyI shNi shid

JPD

IOL TIB J 685

BL location: Volume 56, folio 79
Stein site number: Fragment.60
Dimensions: 31.2 × 37.7 cm (Scroll)

Treatise

Incipit (R1.1): rtag par bstan cing bcos dgos/na /

Fragment from a treatise on meditation which makes one brief mention of the tutelary deity (*yi dam*), but appears to be otherwise non-tantric in its concerns. The fragment seems to be commenting on one or more scriptures, and the second half seems to include a series of questions and answers concerning meditation techniques.

Explicit (R1.38): dran ba myi g.yo ba de ni sems 'dug pa yin no / /sems

JPD

IOL TIB J 688

BL location: Volume 16, folios 52–53
Stein site number: Ch.73.III.22 [30]
Dimensions: 5 × 30 cm (Pothī)

1: Treatise

'Phreng ba'i lung

Incipit (1r.1): !/'phreng ba'i lung/don rnam pa bdun gis bstan de/

A short treatise on the different kinds of rosaries (Skt. *māla*; Tib. *'phreng ba*) appropriate for practitioners of the different buddha families. A French translation can be found in Stein 1987. At the outset the author divides his discussion into seven topics, though he ends up addressing only four of them and appends an additional one. The seven topics listed initially include: (i) the teacher who made it, (ii) the tantra from which it is gathered, (iii) the origin from which it arose, (iv) the class to which it belongs, (v) the method for counting, taught correctly for each buddha-family, (vi) the correct meditation, (vii) requesting the signs from the meaning.

These topics are difficult to translate but can be understood better by resorting to IOL Khot 55. The latter is a Khotanese text, discovered in the same Cave of the Thousand Buddhas, of which the present item appears to be an abridged version. A transcription and translation of the Khotanese can be found in Skjaervo 2002: 292–296. The topics listed above roughly correspond to those found at IOL Khot 55: 1r.4–1v.1. Moreover, the additional topics and the dropped topics appear in the Khotanese and in a similar order. This is all made more interesting by the fact that a number of other Tibetan manuscripts in the Stein collection use the same style of dividing the discussion into topics and are in the same handwriting, and many of these other manuscripts have Khotanese page numbering. See, for example, IOL Tib J 338, IOL Tib J 340, IOL Tib J 423, IOL Tib J 424 and IOL Tib J 425. (Also note that all of these manuscripts come from the same bundle, namely Ch.73.III.) The Khotanese numbering on these manuscripts suggests that the scribe may have been Khotanese, which may in turn explain the similarity between the present item and the Khotanese rosary text.

In comparing the two items, several differences emerge. The present Tibetan text ascribes the teaching on rosaries to the well known Indian scholar Vimalamitra, whereas the Khotanese text ascribes it to one Baśrīmajsu whom Stein suggests may be identical with Rba (or Dba', Sba) Mañju. The Tibetan text also classifies the teaching as *Mahāyoga* and says it was gathered from a tantra bearing the title, *Thub pa a ba da ra*. This title remains unidentified, but it also appears in Pelliot tibétain 849: 20 (see too Hackin 1924: 7). Finally, Stein claims that, "the Khotanese text is without

doubt based on a Tibetan model" (Stein 1987: 269), though he unfortunately gives no reasons for this conclusion.

Explicit (2r.2): //phreng ba'i lung//://rdzogs s+ho// : //

References: IOL Khot 55, Stein 1987.

2: NOTES

Incipit (2v.1): @// //cung seng kyi snying po la/ /byin kyis brlab pa dang po'i sngags la/

Mantra, apparently for blessing the squeezed dough offering (*chang bu*).

Explicit (2v.2): hwa hA hA swa hA// // //rdzogs s haum// //

JPD

IOL TIB J 689

BL location: Volume 31, folios 115–116
Stein site number: Ch.0021
Dimensions: 9 × 34.3 cm (Pothī)

1: CHAN TREATISE

[Lung chung]

Incipit (1r.1): mtha' yas pa'i sems can thams can /

Short Chan treatise on the method of gazing at the mind (*rang gi sems la bltas*). Extracts from this text are quoted in STMG: 144.4, 160.1 and 172.2 under the title *Short Scripture* (*Lung chung*). This is substantially the same text as IOL Tib J 1774, though it adds a further six lines to the end of that text, which begin with:

(2r.2) 'od srungs che la chos (l.3) gtad pa/ /dar ma ta la 'di ltar sgom/

This dharma was entrusted to Mahā-Kāśyapa. Darmatala meditated like this.

As first noted in Okimoto 1979, a version of this text is also the root text for the commentary found in Pelliot tibétain 699, which adds a further line claiming that the work is one of "Ati[-yoga]"

(*a ti yin no*—see Pelliot tibétain 699: 5a.2). The commentary on this line compares the qualities of the teachers of sūtra, tantra and *Atiyoga*, making it a significant example of the possible interactions between Chan and early *Atiyoga*. This issue is discussed in Meinert 2002 and van Schaik and Dalton 2004. Thus, including the commentary, there are three extant versions of the root text among the Tibetan Dunhuang collections.

Explicit (2r.4): 'di zhes gdags su myed p'o/ rdzogs s+ho/

References: IOL Tib J 1774/1, Pelliot tibétain 699.

2: Notes

Incipit (2v.1): yum shes rab kyi pha rol du phyin ba la/

An enumeration of the verses, chapters, volumes and so on for various *Prajñāpāramitā* sūtras.

Explicit (2v.3): bam po nyi shu rtsa bzhi mchis so/

3: Notes

Incipit (2v.3): bod yul du byung ba dge ba'i bshes nyen gi rgyud kyi rnams grangs la/

Succession lists of the abbots of the following monasteries: Bsam yas, 'Phrul snang, Mdo gams, Kam bcu, Gog cu. This passage has been discussed in the following: Thomas 1951: 85–87, Karmay 1988: 76–80 and Uebach 1990.

Explicit (2v.7): phung dge rgyas las btsogs shi gong bu nas (l.8) brgyud pa lags sho// rdzogs so/

References: Thomas 1951.

JPD

IOL TIB J 703

BL location: Volume 73, folio 21
Stein site number: Ch.51.I.53
Dimensions: 7.5 × 27.5 cm (Concertina)

1: Chan treatise

Incipit (r1.1): gsung pas/ /yId la byed pa myed pa nI chos nyid gyi sangs rgyas dran ba' yin bar mngon la/

A fragment corresponding, with minor variations, to Pelliot tibétain 116/5: 134.2–136.4. See Ueyama 1983: 331.

Explicit (r2.5): sems tsam du rnam bzhag pa'/ lta ba ngan pas de myi 'dod zhes 'byung/

References: Pelliot tibétain 116/5.

2: SŪTRA

Incipit (v1.1): pa . . . rnams/ /sangs rgyas sras po nga la nyon/

Seems to be an unidentified sūtra. A discourse on various wrong approaches to meditation.

Explicit (v2.4): chos la ma bsgoms de bzhin no/ /jI ltar lam gyI bzhi m . . .

JPD

IOL TIB J 704

BL location: Volume 62, folios 19–31
Stein site number: Ch.80.II.4
Dimensions: 9 × 21 cm (Concertina)

1: CHAN TREATISE

Incipit (r1.1): yod pa dang 'dra'o//de ltar rnam par rtog pa de dag yongs su bzlog ste rnam par myI rtog par sbyang bar bya'o//

Folios may be missing. In general, this appears to be a Chan-style treatise promoting immediate, non-conceptual meditation. It uses the term "great yoga" twice (*rnal 'byor chen po*: r2.4 and r3.4), but in neither case is it clear that this refers to the tantric classification of *Mahāyoga*. Note that these two references to *Mahāyoga* appear in a quoted passage written here in red ink. This entire passage can be found in IOL Tib J 710/1: 9v.1–10r.3.

Explicit (r13.5): chos thams cad la dngos por mthong ba yod kyi bar du/chos 'dI dag yod myed kyi mtha' las 'das so zhes

2: Mahāyāna treatise

Incipit (v1.1): jI lta bu {dgos} par bgyI//bcom ldan 'das kyIs bka' stsal pa//rIgs kyI bu ngo bo med pa ni/

A *Mahāyāna* treatise. It seems that something has changed since de la Vallée Poussin made his entry on this work. In particular, his folio 13 seems to be missing, as there is no discussion of the *kalyāṇamitra*. Also, his folio 1 discussing the *ālaya-vijñāna* is now our folio v13. It is not clear why he recommends comparing this work to IOL Tib J 706; no relationship is immediately obvious. Finally, "vanity" in his translation should be corrected to "emptiness."

Explicit (v13.5): 'phags pa dkon mchog brtsegs pa las 'byung ba/ bya ka la bIng ka'I

JPD

IOL TIB J 705

BL location: Volume 2, folios 26–30
Stein site number: Ch.87.VIII.1 (f.26 = Ch.87.VIII.1; ff.27,30 = Ch.83.IX.8–9; ff.28–29 = Ch.VIII.2)
Dimensions: 8.7 × 52 cm (Pothī)

Chan treatise

Author: Spug ye shes dbyangs

Mdo sde brgyad bcu khungs

Rnal 'byor chen por sgom pa'i don

Incipit (13r.1): myI gnas pa nI/ skad gcIg pa zhes ngas bshad do/

Five non-consecutive folios numbered 13, 15, 22, 33 and 36. Another seven are found in Pelliot tibétain 818 numbered 5, 9, 19, 25 and 27 and two unidentifiable folios. Imaeda has identified this work as the *Mdo sde brgyad bcu khungs* (see Imaeda 1975). This title is mentioned as a work of Spug ye shes dbyangs in Pelliot tibétain 996, which is in part a biography of the author (see Lalou 1939). This attribution differs from that of Bu ston who who attributes it to Heshang Moheyan in his *Bu ston chos 'byung* (TBRC:

W1923). Broughton identifies the title as *Rnal 'byor chen por sgom pa'i don*, based on his reading of line 3 of the last page of Pelliot tibétain 818 (see Broughton 1999: 154). New copies of this text have been discovered recently in northwest India, and a study of these manuscripts is forthcoming from Helmut Tauscher.

This is a treatise in question and answer format, largely consisting of citations from sūtras, including several Chinese apocryphal sūtras. In its discussion of the composition of this work, Pelliot tibétain 996 implies that the work was written to reconcile different interpretations of Buddhism by bringing together the teachings of masters from India, China and Tibet. Like many of the Tibetan Chan texts from Dunhuang, this work refers to the "great yoga" (*rnal 'byor chen po*; Skt. *Mahāyoga*). However, it remains unclear whether this refers to the tantric class of the same name.

Explicit (36v.5): bdog pa thams cad phrogs pa

References: Pelliot tibétain 818, Otokawa 1999.

JPD

IOL TIB J 706

BL location: Volume 5, folio 42
Stein site number: Ch.XL.e
Dimensions: 8.7 × 19.5 cm (Concertina)

1: Chan treatise

Incipit (r1.1): nI don myI che'i//mtshan ma myed par chud pa nyId byang cub du bsngos pa yin ni/ /yang kha cig na re/dang po sems

Compare IOL Tib J 707/1 and IOL Tib J 1372. This is a page from a version of the much-studied Tibetan Chan work, Pelliot tibétain 116/5: 126.3–129.3, containing a number of quotations from a variety of sūtras. The fragment expresses a strong preference for a non-conceptual and immediate (*cig car*) approach to contemplation over a gradual (*rim gyis*) one, even for beginners on the path. The passages cited from the *Prajñāpāramitā-sūtra* and the *Lankāvatāra-sūtra* (Q.775) are also found in STMG. The other work

cited, the *Yang dag pa'i ye shes kyi yon tan bsam gyis mi khyab pa'i mdo* (*Tathāgataguṇajñānācintyaviṣayāvatāranirdeśa*, Q.852: passage not found) is not cited in STMG. An English translation of this fragment may be found in Faber 1985: 55–58. Further readings include Tanaka 1992 and Ueyama 1983.

Explicit (r1.5): blo gros chen po 'dI lta ste//mye long gi

References: IOL Tib J 707/1, IOL Tib J 1372, Pelliot tibétain 116/5, Faber 1985.

2: Chan treatise

Incipit (v1.1): dam pa nI/ don dbu ma la chIg car 'jug pa yIn te/

Further Chan teachings on immediate enlightenment.

Explicit (v1.5): jI la yang myi gnas myI rtog pa'I

JPD

IOL TIB J 707

BL location: Volume 68, folio 80
Stein site number: Ch.77.X.7
Dimensions: 7.5 × 26 cm (Concertina)

1: Chan treatise

Incipit (r1.1): 'das pa'i rang bzhin la//gong bur 'du shes ci ltar blta'//cung zad tsam yang khas blang myed//de tshe/

Compare IOL Tib J 706/1 and IOL Tib J 1372. This is a page from a version of the much-studied Tibetan Chan work also found at Pelliot tibétain 116/5: 128.3–133.1 and containing a number of quotations from a variety of sūtras. The passages cited from the *Prajñāpāramitā-sūtra* and the *Lankāvatāra-sūtra* (Q.775) are also found in STMG. The other two works cited: the *Sdud pa'i tshig su bcad pa'i mdo* (*Ārya-prajñāpāramitā-sañcaya-gāthā*; compare Q.735: 6a.8–6b.1) and the *Yang dag pa'i ye shes bsam gyis mi khyab pa'i mdo* (*Tathāgataguṇajñānācintyaviṣayāvatāranirdeśa*; Q.852: passage not found) are not cited in STMG. An English translation of this fragment

may be found in Faber 1985: 55–58. Further readings include Tanaka 1992 and Ueyama 1983.

Explicit (r4.5): /gal te/mtshan ma'i sgo nas chos . . .

References: IOL Tib J 706/1, IOL Tib J 1372, Pelliot tibétain 116/5, Faber 1985.

2: Mahāyāna sūtra

Incipit (v1.1): bar bya ste//

Fragment of the *Vajracchedikā*.

Explicit (v4.5): /rab 'byor

JPD

IOL TIB J 709

BL location: Volume 14, folios 42–79
Stein site number: Ch.2.a.A
Dimensions: 9 × 26 cm (Pothī)

1: Chan treatise

Author: Mkhan po Ma ha yan

Mkhan po ma ha yan gI bsam gtan cig car 'jug pa'I sgo

Incipit (1r.1): yang la las bsam gtan du 'jug pa la thabs myed du myI rung na'/

The text continues from IOL Tib J 468, which provides the first two folios. The following folios are missing (according to the Tibetan numbering): 3, 5 and 6. The work seems to be loosely divided into topics, which include: the contemplation of the non-Buddhists (*mu stegs*) (1r.3), the contemplation of the *śrāvakas* (1v.4), the three kinds of *pāramitā* (2r.4), that there is no need for excessive studies (2v.5), on simultaneous entry into the contemplation of the Tathāgatas (*bde bzhin gshegs pa'i bsam gtan*, Ch. *rulai chan*) (3v.4) and meditation on the *Madhyamaka* (4v.1).

The divisions between the separate items within this manuscript as a whole are not always clear; scholars have disagreed on the

total number of items contained in this sequence. LVP identifies seven, Ryūtoko Kimura identifies nine (Ueyama 1983: 337) and Broughton counts ten (Broughton 1999: 158). We count nine. In any case, taken as a whole the work is a compilation from various sources of material connected with Chan Buddhism. In this regard the work is similar to Pelliot tibétain 116, although there appears to be no overlap between the two compilations.

Explicit (6r.3): sems can gI don mdzad pa 'grub par 'gyur ro/

References: IOL Tib J 468.

2: Chan treatise

Bsam gtan gI skyon rnams bstan pa'

Incipit (6r.4): bgegs rnam pa lnga la/ lung dang spyod la lta (l.5) ba nI zhI gnas kyI bgegs so//

On the problems arising in meditation. The text is divided into three main themes: the five obscurations (*sgrib pa lnga*) (6v.2), the six problems (*skyon rnam pa drug yod de*) (8r.1) and the four misconceptions (*log pa lta ba'i skyon bzhi*) (9v.5). The last section provides Tibetan transliteration of the Chinese as well as the Tibetan for the four misconceptions.

Explicit (11r.1): mtshan ma cI byung yang rang gI dben ba'I sems yin no'//

3: Chan treatise

Tshangs la phan sems kyis 'jam dpal la zhus pa

Incipit (11r.2): 'jam dpal gzho nur gyurd pa la phyag 'tshal lo'/

Questions and answers on various themes between Brahma (Tshangs) and Mañjuśrī. The answer to the second question is a critique of the cultivation of each of the six *pāramitā*s (14v.3–15r.4). Tibetan folio 24 is missing.

Explicit (19v.4): tshangs la phan sems kyis 'jam dpal la zhus rdzogs so//

4: Chan treatise

Incipit (20r.1): rtag du bag chags dag cing bskyed/

This text probably starts on the missing Tibetan folio 26. It takes the form of a dialogue between a questioner (*'dri ba*) and a teacher (*ston pa*). The questions focus on the more extreme aspects of Chan teaching, with the answers interpreting these aspects in terms of more normative Buddhist doctrine. Thus the work may be seen as a response to the controversy surrounding Chan in early Tibetan Buddhist circles. The view is put forward that the simultaneous approach to enlightenment can still involve different methods. In particular, the following metaphor of the doctor's different cures is given:

(23r.2) nad pa'I dbang du sman pa'I rnams/ /bya ba tha dad byed mod kyi// (l.3) de la gtsug lag tha dad myed/

While doctors may use various practices according to the illness, the science is the same.

The same metaphor is used to make a similar point in IOL Tib J 710/1: 4–5.

Explicit (26v.1): chags myed nyer len ma mchis 'gyurd//

5: Chan treatise

Author: Slob dpon Byang cub klu dbang

Slob dpon byang cub klu dbang gis bshad pa'

Incipit (27r.1): byang cub sems dpa'I bden pa'I tshig gang zhe na//

A Chan text apparently paraphrasing the teachings of the master Byang cub klu dbang. Includes the following passage:

(27r.5) /de ltar bag bya gnas myed la/ /de la shIn du bdag gis blta'/ /blta' ba myed cing blta' (27v) bar bya'/ /de tshe sems kyi 'od kyang gsal/ /dag cing spro ba'I sems kyis nI/ /sgrIb pa rnams kyang sel par (l.2) 'gyur/

With the great self, gaze at the lack of any abiding object of attention. Gaze without gazing. At this time, the mind's light shines forth. The obscurations are cleansed by the purifying and radiant mind.

Explicit (29r.2): ci bzhin bar spyod lam rnam bzhIr myI nyams par pgyI 'o/ (l.3) rdzogs so/

6: Chan treatise

Incipit (29v.1): 'jam dpal gzho nur gyurd pa la phyag 'tshal lo/

Contains a discussion of *śamatha* and *vipaśyana*.

Explicit (34v.1): chos thams cad kyang de dang dra 'o//

7: Chan treatise

Incipit (34v.2): thabs dang shes rab du ldan pa nI/

Contains a discussion of the non-duality of means (*thabs*) and wisdom (*shes rab*).

Explicit (35r.5): thabs dang shes rab zung du 'breld pa 'o//

8: Chan treatise

Author: Mkhan po 'Gal na yas

Mkhan po 'gal na yas bas ganta gI snying po bshad pa'

Incipit (35v.1): theg pa ched po'i bsam gtan gI sgo yang mang ste/

This text was not identified as a separate item in LVP. It is a Chan text apparently paraphrasing the teachings of the scholar 'Gal na yas. It makes the assertion that the simultaneous approach to *Madhyamaka* is the best of all the *Mahāyāna* forms of contemplation, and that there are no methods in the simultaneous approach (*cig car 'jug pa*).

(35v.1) theg pa ched po'i bsam gtan gI sgo yang mang ste// (l.2) de'I nang na dam pa nI don dbu ma la cig car 'jug pa yIn te/ /cIg car 'jug pa la nI thabs myed de//

There are many doors to the contemplations of the Mahāyāna. Of these the ultimate one is the simultaneous approach to the Madhyamaka. The simultaneous approach has no methods.

This stands in contradiction to the claim made in IOL Tib J 709/4 that the simultaneous approach contains many different methods.

Explicit (35v.5): ma gnas par chos mnyam ba nyId la sgoms shig ces bshad do//

9: Chan treatise

Bsam gtan gI yI ge

Incipit (36r.1): lha btsan po khri srong lde brtsan gI mgur gI phyag rgya 'og nas 'byung ba/ /rnal byor (l.2) chen po la jug pa rnams la dgongs paI don/

This text was not identified as a separate item in LVP. LVP did identify a new text beginning at 38r.2, but this appears to be a question indicating a new topic, as also seen at 36v.5. The text continues with no break on IOL Tib J 667/1, a fact that can be verified by comparing the two almost identical passages located at (i) IOL Tib J 709/9: 38v.2–5 and IOL Tib J 667/1: 1r.1–4 to (ii) IOL Tib J 710/1: 5r.1–5v.4.

Like many of the Tibetan Chan texts from Dunhuang, this item refers to the "great yoga" (*rnal 'byor chen po*; Skt. *mahāyoga*). However, it is unclear whether this refers to the tantric class of the same name. The text argues that the simultaneous approach involves the application of various methods and criticizes the application of a single antidote to all obscurations. In this regard, compare IOL Tib J 709/4.

Explicit (38v.5): yang sems kyI ngo bo nyid jI 'dra ba ma rig par/ /gnyen po gcig gis cI char bkag pa nI myI phan te//

References: IOL Tib J 667/1, IOL Tib J 710/1.

JPD

IOL TIB J 710

BL location: Volume 6, folios 13–65
Stein site number: Ch.2.a.B
Dimensions: 6 × 27.3 cm (Pothī)

1: Chan treatise

Incipit (1r.1): nor bdag chen po'i dung du rkun pos myi chud pa dang rlung chen pos sprin gyi tshogs mang po gtor ba bzhin du phyin ci (l.2) log gi rtog pa yang nas yang du nyun zhin 'bri bar 'gyur ro/

A treatise on simultaneous (*cig car*) and gradual (*rim gyis*). While favoring the simultaneous approach, the text seems to advocate a gradual approach for some types of practitioner. There is no explicit indication that this is a Chan text, but item 2 that follows is a translation of a Chinese Chan text. Both share a peculiar syntax that seems to indicate a literal translation from the Chinese. The practice advocated in the treatise is repeatedly referred to as the "great yoga" (*rnal 'byor chen po*; Skt. *mahāyoga*). However, as in the case of other similar Chan-style treatises from Dunhuang (e.g. Pelliot tibétain 116, Pelliot tibétain 818, IOL Tib J 705, IOL Tib J 709/9), there is no clear indication that "great yoga" refers to the tantric class of the same name. In this context, the term may be used simply to refer to an exceptional yoga.

The following passage (9v.1–10r.3) from this text is found quoted in IOL Tib J 704: r2.4–r3.4:

(9v.1) ltas sna tshogs 'byung ba dag la ji ltar brtag che na/ rnal 'byor chen po pa (l.2) 'I myig lam du snang zhig byung na/ sangs rgyas dang byang chub gyi sku yang rung/ gnod sbyin dang yag (l.3) sha'i gzugs kyang rung ste/ snang ba thams cad dri za'i grong khyer dang/ 'dra ba la yon tan du blta ba dang/ (l.4) 'jigs pa bskyed pa'I myi rigs so/ de lta bu zhig byung ba la bdag gis chen mo zhig nus pas/ sprul pa'i (10r) sku mthong zhing ltas gyi cho 'phrul byung ngo/ de las dpags na 'phags pa'i gral du chud do zhe 'am/ grub (l.2) pa'i ltas yin no snyam du/ nga rgyal skyeste de la chags na/ sangs rgyas gyi mchog gi ye shes las nyamste/ (l.3) rnal 'byor chen po pa la bdud kyis glags rnyed par 'ong ngo/

(9v.1) Suppose someone asks about how to examine the various signs that arise. If visions arises before the eyes of a practitioner of *Mahāyoga*, they may be the bodies of the buddhas and bodhisattvas, or they may be the forms of spirits and demons. All appearances are like a city of *gāndharvas*; it is unreasonable to view them as good qualities or to become fearful. In the case of something arising in that way, pride can be produced, with thoughts that, "I can be a great one, so I see emanation bodies and have magical signs arising. If I were better still, I would be

among the noble ones," or, "That is a sign of accomplishment." If one desires these [visions], then one has violated the supreme wisdom of the buddhas; the practitioner of *Mahāyoga* will be harmed by demons.

Finally, note that the passage contained in 5r.1–5v.4 also appears in IOL Tib J 709/9: 38v.2–5 and IOL Tib J 667/1: 1r.1–4.

Explicit (14v.1): blo'i shugs ched pos rig par bya'o// //dang zhus/ //rdzogs s+ho//

2: Chan treatise

Ling ka'i mkhan pho dang slob ma'i mdo bam pho gcig go
Lengqie shizi ji

Incipit (15r.1): @/:/ling ka'i mkhan pho dang slob ma'i mdo bam pho gcig go// //

Tibetan translation of the popular Chinese work.

Explicit (53r.2): /sangs rgyas la byad gzugs myed do// ! // (l.3) /rdzogs s+ho/ /rdzogs s+ho

JPD

IOL TIB J 711

BL location: Volume 16, folios 54–67
Stein site number: Ch.73.III.3 [34]
Dimensions: 5.3 × 35 cm (Pothī)

Mahāyoga treatise

Rgyud dang rgyud kyi gleng gzhi bshad pa

Rgyud gsum pa 'grel pa

Incipit (1r.1): / /rgyud dang rgyud kyi gleng gzhi bshad pa la/ /thog ma yul lhag phyogs zhes bya ba na/ yangs pa'i grong khyer chen po zhig yod de/

A commentary on a version of the *Lha klu chen po rnams spyan drang ba* (*Invitation for the Great Gods and Nāgas*), also known as the *Rgyud gsum pa* (Q.470), of which there are numerous copies in the

Dunhuang collections. The commentary frames the root text within a narrative, a story of the origin of the tantras that weaves together Buddhist, Hindu and pre-Buddhist Tibetan religious systems. The story begins with a prince who takes ordination and, after meditating, gains accomplishment. He then subjugates the demons and, gathering the various worldly gods, teaches the tantras. This basic story is told both at the beginning of the text and at the end (13v.2). In between, the vast majority of the work is filled with discussions of the deities who gathered to receive the tantric teachings and their relationships. The principal Buddhist deities in the story are Vairocana, Vajrasattva, Heruka and the demonic Rudra. In addition, many Hindu deities are mentioned, and there is a brief discussion of the *the'u rang* spirits (see 4r.1–4v.1). The latter appear in a section in which the three worlds of Indian mythology (*khecara, bhūcara, nāgaloka*) seem to be likened to the three worlds of pre-Buddhist Tibetan mythology (*gnam bar 'og*).

The long sections on the deities are structured around a series of passages from the root text, interspersed with commentary. These pasages are drawn from a version of the root text resembling that found in an incomplete form in IOL Tib J 406/2: v6–7 and in complete form in Pelliot tibétain 209. This root text matches the first half of the canonical version, but the latter continues for a further two folio sides (compare Q.470: 2b.2ff.). Several alternative versions of the root text are found in the Pelliot collection. Note, however, that there is some variation between them. In particular, some lack the opening lines, and in this regard they resemble a second canonical version (found at Q.471). The position of these two canonical texts (Q.470 and Q.471) within the canon seems to preserve the role they played in earlier times, when the *Rgyud gsum pa* invitations were usually found at the beginning of *dhāraṇī* collections, as is evident from the relevant Dunhuang manuscripts (see for example IOL Tib J 316/1).

Explicit (14v.1): bgegs 'di dag gang dgug kyang rung ste/ snyIng po 'di trang ngo/ /oM badzrI ha a a hung/huM huM huM huM muM/'dzA 'dzA zhes bya'/ //

JPD

IOL TIB J 712

BL location: Volume 20, folios 119–133
Stein site number: Ch.2.a.H
Dimensions: 10 × 44 cm (Pothī)

Yoga ritual manual

Incipit (1r.1): @/ /pa'i gnas su yang/lo brgya phrag mang po sdug bsngal myong bar 'gyur ro/

When added to the single folio IOL Tib J 439, this item makes a nearly complete ritual manual for granting initation into the *maṇḍala* of the *Sarvadurgatiparišodhana-tantra* (*Ngan song thams cad rnam par sbyong ba'i rgyud*; Q.116). The only remaining lacuna comes in the appended notes which are interrupted at the end, probably indicating a missing final folio. The text begins by discussing a series of seven topics. These topics include (i) the narrative setting (IOL Tib J 439: 1r.1), (ii) the prerequisite causes for the rite to be performed (3r.4), (iii) the propitiation (3v.1), (iv) defining the terms (3v.6), (v) the preparatory rites (4r.4), (vi) generating *bodhicitta* (4v.1) and (vii) the benefits (4v.4). These are followed by a section describing the deities of the *maṇḍala* (5r.2), then a discussion of the symbolic significance of various aspects of the *maṇḍala* (11r.4) and a section on how to perform the actual initiation rite (13v.5). Finally, appended to the end is a list of several *mantra*s to be recited while preparing the earth for the *maṇḍala* platform, laying the lines and so forth. Note that the handwriting here resembles that of IOL Tib J 579, which is an extensive *sādhana* also based on the *Sarvadurgatiparišodhana-tantra*.

The first of the seven topics discussed is an elaborate version of the story that opens the tantra, about Devaputra Vimalaprabha (called Vimalamaṇiprabha in the tantra; compare Q.116: 68b.1ff.). Of particular interest is the fact that the present version adds certain elements not found in the *Sarvadurgatiparišodhana-tantra*, but that do appear in the similar story that opens the *Ārya-sarvadurgatiparišodhani-uṣṇiṣavijaya-nāma-dhāraṇī* (Q.198). Clearly, these two canonical works, whose titles and narrative settings indicate a historical proximity, were held to be related by the Buddhists around Dunhuang. Another version of the story can be found in IOL Tib J 384/4.

Explicit (15v.6): sa rba du stang hUm phaT/yungs kar mtshams

References: IOL Tib J 439.

JPD

IOL TIB J 713

BL location: Volume 32, folio 86
Stein site number: Ch.XXVII.Q
Dimensions: 7.1 × 34.5 cm (Pothī)

1: Prayers

Incipit (1r.1): kon mchog bla na med/ chos rje nyi ma rgyal ba'I byin rlabs gis/

Fragment of a prayer.

Explicit (1r.5): bdag kyI don 'dod gang yin ba/ don de bdag la grub 'gyur cig// (l.6) rdzogs

2: Prayers

Incipit (1v.1): la gong du //ye shes nI gdugs bdal ba//sprul ba'I ni gzhal yas su/

Fragment of a prayer, with possible reference to the deity Bdud rtsi 'khyil ba.

Explicit (1v.4): bltam zhing nI yang yang gsol/!/!/

JPD

IOL TIB J 716

BL location: 137: scroll box
Stein site number: Ch.80.IV
Dimensions: 25 × 158 cm (Scroll)

1: Mahāyoga sādhana

Incipit (R1.1): @//thabs dang/ shes rab bsgom ba ni/

A very elaborate *sādhana* which appears to be composed following the structure of the three *samādhi*s (Tib. *ting nge 'dzin gsum*). The first section, linked to the suchness (*de bzhin nyid*) *samādhi*, is a visualization of syllables in the practitioner's body which result in a non-conceptualization described as "one taste" (*ro gcig*). The second section (R1.12) is linked to the all-illuminating (*kun tu snang ba*) *samādhi* (and this is the only place where the corresponding *samādhi* is made explicit). It is a meditation on compassion based on the visualization of a moon disc in the sky, which grows from the size of the moon at the first day of the lunar month to the size of the moon at the 16th day. This moon symbolizes the accumulation of merit by the meditator and all sentient beings. The third and longest section (R1.24 onwards), linked to the causal (*rgyu*) *samādhi*, involves the visualization of the deities.

The third section appears to be composed of four parts. The first part is the development of the visualization of the two main deities, Vajrasattva and his consort Samantabhadrī. The two deities are visualized above the practitioner's head, to the right and left respectively (and therefore not in union). Unusually, Vajrasattva is seated upon an elephant. In the second part (R1.46), subsidiary deities are visualized at the navels, hearts and tongues of each of the two main deities; thus there are six subsidiary deities in all. At the end of this part, the meditator is exhorted to develop the pride of the great seal (*mahāmudrā*). The third part (R1.70) involves receiving the empowerment. Here, the celestial palace is visualized, and then ten further deities and their consorts appear, all with three heads and six arms but otherwise not described. The empowerment is received through these deities dissolving into the crown of the practitioner's head. The fourth part involves a visualization of the development of the white *bodhicitta* substance in the "secret heart centres" (*gsang ba'i thugs ka*) of the male and female deities. Here the secret places are represented by the deities Amoghasiddhi and Samayatārā. The white *bodhicitta* substance is transferred from the male deity to the female, and then back to the male (at no stage, however, are the two described as being in union). After this, the *bodhicitta* sprinkles (*spreng ba*) downwards. There seems to be some

connection here with the later popular Vajrasattva purification practices. The final part of this *sādhana* is very similar to IOL Tib J 332: 8r.5–8v.2.

Explicit (R1.109): spreng las de las 'phreng ba'I snyIng po drang ngo//

2: Mahāyoga sādhana

Incipit (V1.1): @//dpal rdo rje sems pa la phyag 'tshal lo/

A *sādhana* based on the visualization of a *maṇḍala*. The central deity, appearing from the seed syllable *hūṃ*, is Mahā Śrī Heruka (Dpal chen shi ri he ru ka), blue in colour, with one head, three eyes and four arms. He holds a skull cup and objects called *rje'u* (probably an axe), *ba su ta* and *zhang*. He tramples on Mahādeva and his consort. The consort of Heruka is Khrodīśvarī (Khro mo dbang phyug ma), who has the same attributes as Heruka. Both deities have snakes coiled about their limbs. In the eight directions, eight goddesses appear from *ha* syllables: Gaurī, Caurika, Pramoha, Vetalī, Ghasmari, Kaṅkamukha, Kākamukha and Hulumukha. The first five goddess usually appear in a group of eight goddess, which are to be seen in the *Sarvabuddhasamāyoga-tantra* and *Guhyagarbha-tantra*. A similar Che mchog Heruka *maṇḍala*, which incorporates the eight goddesses in an inner circle and the eight animal-headed goddesses in an outer circle, is described in Tucci 1949: 551. The final three goddesses usually appear in another group of eight animal-headed deities (see for example IOL Tib J 718/2). Both groups of eight goddesses are in fact represented in the *mantra*s at the end of the text and it is unclear whether the *maṇḍala* as described is complete, or a truncated version of what should be two concentric circles of eight goddesses each.

The inner *maṇḍala* is surrounded by a circle of owl-headed goddesses, then a circle of crow-headed goddesses, then a circle of crane-headed goddesses, and finally by a circle of vulture-headed goddesses. The *sādhana* continues with recitation of the *mantra*s of all the deities, dissolution of the visualization and resting in non-conceptualization.

All of the texts on this scroll, though not sharing the same hand, show a high occurence of irregular spelling. There are a number

of frequent syllable substitutions, including: *ka* for *kha* and *ga*; *sha* for *ca; ca* for *tsa*; and *rga* for *dka*. This particular text (item 1) twice uses *'ar* to mean *'bar*.

Explicit (V1.51): rtag tu lha dran bar bya zhin snying po rgyun myi 'chad par bzam par bya lags so//

3: Sādhana

Incipit (V2.1): @//lcags gyi khor lo thig phran cig/

A *sādhana* which appears to be a long life practice. The central deity (visualized as oneself) is Ma mo chen mo. Various wrathful goddesses are emanated from this figure, summoning eight long-life goddesses: Tshe 'tshin ma, Tshe spyang ma, Tshe ldog ma, Tshe brtan ma, Tshe rtog ma, Tshe spyod ma, Tshe snyag ma and Tshe 'dzin ma. Finally, the lord of death, Yāma, is slain with iron weapons.

Explicit (V2.14): om ba dzrar a moga 'dza hum

4: Ritual manual

Incipit (V3.1): /@:/man 'dal gru gsum par pyas te/

A wrathful fire offering. First come the instructions for tracing the shape of the hearth on the ground. Secondly, the visualization of the main deity of the offering, the Mye'i lha, who is also referred to as "one with matted locks on his head" (*dbu ral pa can*) is described. He is offered an *a rga* of blood. Thirdly, the offerings are described: an object called a *yam* is inscribed with that which one wants to accomplish and fed to the fire deity, then five mustard seeds are burned, to symbolize the burning up of the five poisons. Fourthly, various *mūdra*s and *mantra*s are described, beginning with the use of a *kīla*. Finally, Yāma and a deity referred to as Byi na ya ka are summoned and the *a rga* of blood is offered to them.

Explicit (V3.17): /khrag gi a rga sol wo //

SvS

IOL TIB J 718

BL location: Volume 68, folio 1
Stein site number: none
Dimensions: 7 × 13 cm (Concertina)

1: Mahāyoga treatise

Incipit (r2.1): @/ /sems can lus ngag yId gsum sku gsung thug (l.2) s kyI 'bras bu thob par bzhed pa nI/

Treatise on the *samaya* vows. Some lines are written in red ink, which may indicate that this is a commentary on a treatment of *samaya* in another source, perhaps a tantra. The three vows are: (i) not ceasing the practice of *yi dam, mantra* and *mūdra*, (ii) not disseminating the secret instructions to others and (iii) not developing bad thoughts toward the *vajra* master or the *vajra* brothers and sisters. In an interesting geographical reference, the highest form of unceasing continuity is compared to the flow of the Gtsang po river. Secrecy is treated in terms of three levels of secrecy. These vows seem to be closest to the *Mahāyoga* version of the *samaya*. An awareness of other *samaya* systems is shown in the closing line, which states that if these three roots of *samaya* are kept, there is no need to add any other *samaya* vows.

Explicit (v9.1): gIs bsnan myI dgos// ! ! ! //

2: Mahāyoga notes

Incipit (v9.2): @//gser mdog gzI 'phags rdo rje thugs las spru (l.3) l

A description of the deities of a *maṇḍala*. The deities are the group of eight animal-headed goddesses which can also be found in IOL Tib J 716/V1 and IOL Tib J 332/1. Their names are given in corrupted Sanskrit transliteration. The *maṇḍala* realm is repeatedly referred to as a "vast field" (*zhing chen*).

Explicit (v16.5): thug+s rje lcags kyu rno bsnams u lin dra//

SvS

IOL TIB J 719

BL location: Volume 69, folio 11–12, 14–15
Stein site number: none (Volume inventory gives Stein no. as '14/10/24')
Dimensions: 42.5 × 30.5 cm (Fragment)

1: Sādhana

Incipit (R1.1): @/ /'gon po thugs rje che ldan /

Beginning of a *sādhana* focussing on the deity Mahābala, presented here in the opening homage prayers as a wrathful emanation of Avalokiteśvara. In the first two sheets, following the initial praises, the deities are invited forth to receive the "excellent worship" (*mchod pa dam pa*). In the course of these invitations, the *maṇḍala* is described with Mahābala at its centre, surrounded by the guardians of the four directions (*rgyal chen bzhi*) at their respective cardinal points, and his retinue of queen, children and servants.

Explicit (R2.18): /'dir gshegs mchod pa dam pa zhes/!/!

2: Sādhana

Incipit (R3.1): @//rgyab snyan chod la dad pa dang/

Unfortunately, the third and fourth sheets have been separated from the first and second, making it unclear how they relate. The present item may well be, as LVP suggests, a continuation of the same *sādhana*. The item consists of a series of prayers, recognizing the rarity of the teachings, to the five elements and for protection from sufferings. As in item 1, the spelling is idiosyncratic at best.

Explicit (R3.18): tshul rgis nyi ma thob

SvS

IOL TIB J 720

BL location: Volume 56, folio 75
Stein site number: none
Dimensions: 19 × 38 cm (Scroll)

Vajrayāna treatise

[Dug gsum 'dul ba]

Incipit (R1.1): . . . [p]u[n s]n[ang] . . .// (l.2) . . . byang ba'o/ /'di ni gtsug l[ag] . . .

This text exists in three other Dunhuang manuscript versions, all of which have been compared and discussed in Imaeda 1979. All of the four copies of the text differ in some respects. The texts IOL Tib J 420/1 (complete) and Pelliot tibétain 37/1 (incomplete) share many similarities and may represent one version. All versions contain many irregularities in orthography.

The present fragment covers only the opening section of the text, a discourse on the inevitability of impermanence and death and the rebirths resulting from good and bad actions, in the god realms and hell realms respectively.

Explicit (R1.27): . . . ma rIg g[l]en ltar 'thom . . . (l.28) . . . chen thibs . . .

References: IOL Tib J 420/1, IOL Tib J 421, Pelliot tibétain 37/1.

SvS

IOL TIB J 721

BL location: Volume 36, folio 172
Stein site number: none
Dimensions: 8 × 45 cm (Pothī)

Prayers

Incipit (1r.1): @/ /'khor kyIs bskor/

This is apparently the final folio of an invitation prayer to the chiefs of the spirits and *nāga*s of the four cardinal directions and the upper and lower regions. They are asked to sudbue and pacify their subjects. This portion of the text covers the southern, western and eastern directions and the upper and lower regions. In the west the the chief Virūpakṣa (Myig myi bzang). In the east it is Ngal bso po. In the lower direction it is Klu lha chen po pad

ma can. In the upper direction, the "chief of the demons of the sun and moon" (1v.1: *nyi ma zla ba gdon kyi gtso*) is unnamed; however, he may be the figure represented in the Dunhuang painting 1919.0101.0.168*, discussed in Whitfield 1982: vol.2, plate 48 and in Whitfield 2004: 202–203. The refrain is an invocation to "remember your previous vows and come to chase away the afflictions" (*sngon kyI thugs dam dran mdzod de// nyon mongs ra mdar gshegs su gsol/*).

Explicit (1v.4): /nyon mongs ra mdar gshegs su gsol//

SvS

IOL TIB J 726

BL location: Volume 27, folios 29–31
Stein site number: Ch.73.III.1 [35]
Dimensions: 9 × 35 cm (Pothī)

Ritual manual

Klu'i dam tshig gi cho ga

[Nāga-samaya-vidhi]

Incipit (1r.1): //slobs dpon man tI gar pa dang /

Attributed in the first line to *Ācārya Mantigarbha and Ārya Asaṅga, this is a ritual manual for controlling destructive *nāga*s. The work begins with a brief warning that when the *Mahāyāna* disappears, the violent teachings of evil *nāga*s will be established. Distinct rites are then provided for controlling black *nāga*s (1r.2), golden *nāga*s (l1r.5) and multi-coloured *nāga*s (1v.5), for killing any *nāga*s who have trangressed their vows (2v.2) and for entrusting a *nāga* with a task (3r.1). The rites generally involve going to the site of a spring, reciting *mantra*s and mixing various ingredients and making effigies that are then thrown into the spring. The sufferings that the *nāga* will have to endure if he breaks his vows are also described.

Explicit (3v.4): klu'I dam tshIg gI cho ga rdzogs s+ho //

JPD

IOL TIB J 727

BL location: Volume 72, folio 3
Stein site number: none (Recto: stamp of India Office Library: '14 Oct.1924 Library')
Dimensions: 26 × 66 cm (Scroll)

Mahāyoga prayers

Khro mo bdun gyi dkyil 'khor

Incipit (R1.1): @//thod 'phring 'bar ba'i dkyil 'khor na//

At the top of this scroll fragment there is a rough diagram of a *maṇḍala*, with four gates, a circle and eight blade shapes radiating from two inner circles (compare Pelliot tibétain 60 which includes several similar rough sketches). Underneath the sketch is written "the *maṇḍala* of the seven wrathful goddesses" (*khro mo bdun gyi dkyil 'khor*). As the text itself begins with a prayer to seven fierce female deities, this seems to be the title of the piece.

The first part of the text consists of seven verses of invitation to seven female deities: (i) Rdo rje kun grags, (ii) Kun tu bzang mo, (ii) Rdo rje kun gsal, (iv) Rdo rje chen mo, (v) Rdo rje sgron ma, (vi) Rdo rje 'od chags and (vii) Rdo rje g.yu sgron. Note that these seven names match those found in Pelliot tibétain 307, discussed in Dalton 2004b. The second part of the text appears to be addressed to these figures, enjoining them to fulfill their commitments by destroying all enemies and obstacles. The third and last part of the text is a series of verses addresses to the goddess 'Bar ma, whose appearance is said to be very fierce. The last part of the text uses the language of the *Mahāyoga* tantras:

(R1.21) sbyor dang sgrol gyi bdud rtsi mchog nyId kyis//pho nya dam tshig skong mdzad cing/ (l.22) bcol pa'I phrin las tshul bzhIn mdzod/

With the supreme nectar of union and liberation itself, fulfill the commitment of the messengers (l.22) and perform the activity of entrustment.

Explicit (R1.22): 'bar ba'i gdan la gshegs su gsol//

SvS

IOL TIB J 748

BL location: Volume 72, folios 48–49
Stein site number: Ch.80.IV.h
Dimensions: 26 × 96 cm (Scroll)

1: Treatise

Cu yag gyi yi ge

Incipit (R1.1): . . . du la ma sha ra/ ca . . .

A text on divination.

Explicit (R1.53): cu yag gyi yi ge rdzogs s+ho//!: :! //

2: Prayers

Incipit (V1.1): . . . tshogs pa der gshegs . . .

This text is incomplete at the beginning and difficult to read throughout. For the most part it is an invitation prayer addressed to the *tathāgata*s in general and to Vajrasattva in particular. In the final lines of the text there is reference to to a male and female consort (V1.19: *dbang phyug gtso dang rigs kyi yum*), extensive great bliss (V1.20: *dbe ba chen po yongs rgya*) and a secret *maṇḍala* (V1.20: *yang dag gsang ba'i dkyil 'khor*). Compare IOL Tib J 716/1 which contains similar subject matter and handwriting.

Explicit (V1.23): gnas 'der gshegs su gsol/ /

3: Unidentified

Incipit (V2.1): @zho yung dzI lo bar chu/

Perhaps a transcription of Chinese into Tibetan script. Compare items 2, 7 and 11 in Or.8210/S.95.

Explicit (V2.4): ta ying zhi shu ko/

SvS

IOL TIB J 752

BL location: Volume 4, folio 119
Stein site number: Ch.CXLVII.25 (Only part of site no. that appears on item is '25')
Dimensions: 8 × 46.5 cm (Scroll)

Prayers

Incipit (1r.1): @/ /bla ma'I sa non bar gyur cIg /

A series of prayers, some of which are illegible due to damage. The first is a prayer for peace in the Tibetan kingdom and for long life and dignity for the king. This is immediately followed by a prayer for the enemies of the *Vajrayāna* to be obstructed, and then a prayer for all demonic beings to be subjugated through the four tantric activities (*'phrin las rnam bzhi*). Reference is also made to the "supreme yoga" (1v.5: *rnal 'byor mchog*).

Explicit (1v.5): yon bdag gi don du na las rnam bzhi ci brtsam ba yang gyur ba'I 'bras bu machis bar

JPD

IOL TIB J 754

BL location: Volume 72, folio 74–84
Stein site number: Ch.83.XI
Dimensions: 25 × 286 cm (Scroll)

1: Letter

Author: To le'u stag gsum

Incipit (R1.1): @// slobs dpon chen po yon tan mchog bzhugs pi zha snga nas/

Location according to India Office numbering system is 74. This is the first in a series of letters of introduction for a Chinese Buddhist monk proceeding towards India. The letter is addressed to "The Great Master Yon tan mchog"). For a transcription, translation and discussion of the texts, see Thomas 1927.

Explicit (R1.11): bzo bgyid par gyur na dbyar lo la 'grub par bgyi //

References: Thomas 1927.

2: Letter

Author: Nogs lu zhi nam ka

Incipit (R2.1): @//://yon bdag nogs lu zhi nam kas gsol ba

India Office numbering system 75. The second in a series of letters of introduction for a Chinese Buddhist monk proceeding towards India. This letter is not addressed to anyone specific, but is a general letter from a high official to any the monk might encounter. It includes a summary of the route to be taken by the monk. For a transcription, translation and discussion of the texts, see Thomas 1927.

Explicit (R2.13): //de ltar ni nam kas spring ngo /su yang ma gtse cig//://

References: Thomas 1927.

3: Letter

Author: Rin chen rdo rje

Incipit (R3.1): . . . stan chen po 'a'i zha sngar//

Location according to India Office numbering system is 75. The third in a series of letters of introduction for a Chinese Buddhist monk proceeding towards India. The ink is considerably washed out, making the reading particularly difficult in places. The author is apparently from Smar khams. For a transcription, translation and discussion of the texts, see Thomas 1927.

Explicit (R2.20): . . . 'dam la dgongs//

References: Thomas 1927.

4: Letter

Author: Dmog 'bum bdag

Incipit (R4.1): @//lhung pong lha gang gi gnas brtan ched po ban de

Location according to India Office numbering system is 75–76. The fourth in a series of letters of introduction for a Chinese Buddhist monk proceeding towards India. The author is apparently a military official (*tsan bdag*). For a transcription, translation and discussion of the texts, see Thomas 1927.

Explicit (R3.3): //lha myi phyogs kyang de bzhin du dgongs par gsol//

References: Thomas 1927.

5: Letter

Author: Dmog 'bum bdag

Incipit (R5.1): @bstan pa [dang spad dun] gi mnga' bdag//

Location according to India Office numbering system is 76. The fifth in a series of letters of introduction for a Chinese Buddhist monk proceeding towards India. The author is apparently the same as that of letter four above. For a transcription, translation and discussion of the texts, see Thomas 1927.

Explicit (R5.12): //gis mkhan po chos skyab gi sar brdzangs //

References: Thomas 1927.

6: Sādhana

Incipit (R6.1): . . . la 'dI la[ng] ba da [a] ma grub pa . . .

Location according to the India Office numbering system is 79–80. An incomplete *sādhana* focusing on the deity Avalokiteśvara (Spyan ras gzigs kyi dbang phyug). The part represented covers the generation of the *maṇḍala*. At its center sits oneself as red Spyan ras gzigs with his consort, the "white-robed goddess" Paṇḍāravāsinī (Lha mo na bza' dkar mo). In each of the four cardinal and the four intermediate directions are the eight offering goddesses common in *Yoga tantra maṇḍala*s. The four doors are guarded by the wrathful deities, Yamāntaka, Mahābala, Hayagrīva and Amṛtakuṇḍalī. It is difficult to decide how this ritual would be classified according to later doxographical categories. It is perhaps relevant that the surrounding deities are generated from light-rays that emanate out of, "the *bodhicitta* from the great bliss of the father

and mother's nondual union" (*yab yum gnyis su myed pa'i bde ba chen po'i byang cub kyi sems*).

Explicit (R6.72): /'tshams gcad/ /yI ge brgya

7: Sādhana

Incipit (R7.1): @//dkon mchog gsum phyag 'tshal lo//ki la ya kI las bya ba ni/

Location according to India Office numbering system is 81–82. A short *sādhana* focussing on the deity Vajrakīlaya (Rdo rje phur pa). A complete transcription and translation of the text, as well as some commentary, can be found in Mayer and Cantwell 1994. The ritual described bears some similarities to another Vajrakīlaya *sādhana* found in the Dunhuang collection, namely IOL Tib J 331/4.

Explicit (R7.37): kyi bar nas 'phro zhing 'du ba la bya 'a'o//

References: Mayer and Cantwell 1994.

8: Mahāyoga treatise

Incipit (R9.1): @/:/rigs lnga'I sangs rgyas kyI gdan khrI /seng ge dang /glang po dang /

A treatise on various topics relating to tantric ritual, focussing on an unidentified *maṇḍala* with Vajrasattva as the central deity. The topics covered include: an analysis of the name of Vajrasattva, three types of *maṇḍala*s, two kinds of tantric discipline, the good qualities, receiving the vows, the method for entering *samādhi*, four types of meditative union and a yogin's compassion. In the discussion of the good qualities, the ideal is personified by the king Indrabhūti and his son, Śakraputi, and daughter, Gomadevi, all figures are known from various sources, including the *Śriprajñāpāramitānayaśatapañcāśatakaṭīkā* (Q.3471) by Jñānamitra, which was the earliest source on Indrabhūti that could be found by Bu ston rin chen grub in his fourteenth century research on this figure (see Karmay 1981: 198). The section on receiving the vows involves a ritual for the so-called "secret empowerment" (*gsang dbang*).

Explicit (R9.50): /nang 'chibs par 'gyur ro //

9: Sādhana

Incipit (R10.1): //@/:/bdag phyag rgya chen po gang goms pa'I

The first two and a half lines of another *sādhana*, starting out with cultivating the *mahāmudrā* and then reciting some *mantra*.

Explicit (R10.3): ling tog gI sngags/bya phug ron kyI grung

JPD

IOL TIB J 765

BL location: Volume 71, folio 28
Stein site number: Ch.73.VII.fr.B.14
Dimensions: 5.5 × 22 cm (Pothī)

Prayers

Incipit (1r.1): @/ /blo zhi ming can gyis 'phral du sug pris su bgyis pa'o/ /

Like IOL Tib J 502, this is clearly a much later manuscript than the majority of the Dunhuang library cave material. This is apparent from the attribution of the text to Dza ya paṇḍita, perhaps the second of the Dza ya incarnations, 'Jigs med rdo rje (18th c.).

Colophon (1v.1): /zhes pa 'di ni @ dzaya paN+Ti tas gsugs so//

SvS

IOL TIB J 767

BL location: Volume 5, folio 3
Stein site number: none
Dimensions: 7.7 × 28 cm (Pothī)

Unidentified

Incipit (1r.1): @/ /de dag gi sgribs pa dang /sdig pa'i las lci ba thams cad

Fragment from an unidentified treatise, apparently discussing the effects of transforming negative karma into its "*vajra* aspect" (*rdo rje phyogs*).

Explicit (1r.2): gzhan gis lus la reg par gyurd na /de dag gI

JPD

IOL TIB J 770

BL location: Volume 16, folio 2
Stein site number: none
Dimensions: 5.5 × 25.4 cm (Pothī)

Unidentified

Incipit (1r.1): @/ /lang kar gshags pi /jug tse phyung la dar ma gshags su gsol /

Unidentified fragment mentioning the *Lankāvatāra-sūtra* and Vimalakīrti.

Explicit (1r.3): khyer shog shog ril ched po de gnyis kyang gshegs su gsol /

JPD

IOL TIB J 771

BL location: Volume 18, folio 1
Stein site number: Ch.73.XIII.a
Dimensions: 10.3 × 49 cm (Pothī)

Notes

Incipit (1r.1): @//rgya gar skad du // bod skad du 'di skad bdag gis thos pa'i dus gcig na /

Probably handwriting practice, using the opening lines of an unidentified sūtra in which the Buddha was residing in the Śītavana (Bsil ba'i tshal) charnel grounds.

Explicit (1r.3): sangs rgyas dang byang chub sems dpa' thams cad la phyag 'tshal lo /

JPD

IOL TIB J 774

BL location: Volume 26, folio 4
Stein site number: Ch.XXVII.T.4
Dimensions: 6.6 × 15.7 cm (Pothī)

Mahāyoga sādhana

Incipit (1r.1): @//che ba'i che mchog . . .

Judging by the reference to the deity Che mchog Heruka in the first line of this fragment and the words "dissolves into . . ." (*la thim*) in the last line, this is a small fragment of a *sādhana*.

Explicit (1v.4): la thim/ /'dzam gli[ng] . . .

SvS

IOL TIB J 775

BL location: Volume 28, folio 1
Stein site number: Ch.XXVII.T.3
Dimensions: 8.5 × 30 cm (Pothī)

Notes

Incipit (1r.1): @// //rgya gar skad du//a rya ma ha ba la na ma ma ha ya na su tra //

Scribal practice including mentions of the tantric work entitled *Ārya-mahābala-nāma-mahāyāna-sūtra* and the famous *Heart sūtra* (*Prajñā-pāramitā-hṛdaya-sūtra*).

Explicit (1v.8): rgyo rgyo rgya gar ska

JPD

IOL TIB J 776

BL location: Volume 28, folio 2
Stein site number: Ch.0015[?]
Dimensions: 8.4 × 30 cm (Pothī)

NOTES

Incipit (1r.1): byang cub sems dpa' de bzhi byang chub ses

Scribal practice that seems to be a continuation of IOL Tib J 775.

Explicit (1v.9): myI dang blon po dang 'bangs dan /myed par

JPD

IOL TIB J 779

BL location: Volume 32, folio 3
Stein site number: none
Dimensions: 4.4 × 39.4 cm (Pothī)

NOTES

Incipit (1r.1): @/ / dpal kyi 'byung gnas 'jams dpal kun gi dpal /mtha dag byams pas khyab pa 'jam pa'i ngang /

Handwriting practice for writing the *'Jam dpal ye shes sems pa'i stod pa* (*Jñāna-sattva-mañjuśrī-stotra*; see IOL Tib J 347).

Explicit (1v.2): 'phags pa byams dpa'i smon lam mo sa rgyas rgyas

References: IOL Tib J 347.

JPD

IOL TIB J 786

IOL Tib J 786(A)
BL location: Volume 53, folio 4
Stein site number: none
Dimensions: 12 × 8.5 cm (Pothī)

IOL Tib J 786(B)
BL location: Volume 53, folio 4
Stein site number: none
Dimensions: 6.2 × 4 cm (Pothī)

Dhāraṇī

Incipit (1r.1): mi 'gyurd/lus la mtshon gyis myI tshugs

Fragment of what may be an unidentified *dhāraṇī*, promising protection from weapons, *mantra*s and medicines.

Explicit (1v.8): @//skyabsu 'gro ba rdzogs

SvS

IOL TIB J 790

BL location: Volume 53, folio 10
Stein site number: Ch.X.003 ('9' written under site no.)
Dimensions: 26 × 48.7 cm (Scroll)

1: Sūtra

'Phags pa tshe dpag du myed pa zhes bya ba theg pa chen po'i mdo

['Phags pa tshe dang ye shes dpag tu med pa zhes bya ba theg pa chen po'i mdo]

[Aparimitāyur-nāma-mahāyāna-sūtra]

Incipit (1r.1): myag sam bud dkha ya/

Two panels from end of sūtra.

Explicit (1r.17): @/ /'phags pa tshe dpag du myed pa zhes bya ba theg pa chen po'i mdo' rdzogs sO / /

References: Q.361, IOL Tib J 463/2.

2: Yoga treatise

Incipit (V1.1): phyag rgya nI lag gi 'du byed kyi phyag rgya la yang bya . . .

The end of a short work on vows which corresponds with the vows section of the *Yoga tantra* ritual manual found at IOL Tib J 576/4: v23.2ff. The work is penned by a monk apparently from central Tibet, Rtsang rje dge slong gtsug gi rgyal ba.

Colophon (V1.10): rtsang rje dge/ (l.11) slong gtsug gI rgyal bas bris/ /!!!!!

References: IOL Tib J 576/4.

JPD

IOL TIB J 877

BL location: Volume 54, folio 5
Stein site number: none
Dimensions: 18.8 × 31 cm (Fragment)

RITUAL MANUAL

Incipit (1r.2): bdag cag rnams kyis/ /bsod nams dang dge ba'I rtsa ba yong su bsngo ba nI

Fragment of a treatise on ritual practice. Except (perhaps) for one reference to "explaining the large and small *dhāraṇī* and reciting them in accordance with the ritual manual" (1r.9: *gzungs ce bra brIs pa dang bshad pa dang/cho ga bzhin du blags pa*), all the rituals described are common to non-tantric *Mahāyāna* Buddhism. It is unclear whether the verso, which includes a discussion of how to take ordination, is a different item.

Explicit (1v.10): bya'o/ /rdzogs so/ /

JPD

IOL TIB J 892

BL location: Volume 54, folio 10
Stein site number: none (On mounting paper: 'BM Aug. 22')
Dimensions: 13.2 × 10.35 cm (Fragment)

Dhāraṇī

Incipit (1r.1): . . . de 'di gs . . .

Fragment from an unidentified work, probably a *dhāraṇī*.

Explicit (1r.8): . . . dbyangs gI tshog . . .

JPD

IOL TIB J 930

BL location: Volume 54, folio 49
Stein site number: Ch.84.XIV.5
Dimensions: 31.2 × 9 cm (Fragment)

Dhāraṇī

Incipit (1r.1): rI mi ta/a yu gnya' na su bI ni shci ta/

Fragment of an unidentified *dhāraṇī* sūtra.

Explicit (1r.21): phug 'gI ya . . .

JPD

IOL TIB J 931

BL location: Volume 54, folio 50
Stein site number: Ch.85.IX
Dimensions: 13.4 × 20.6 cm (Fragment)

Ritual manual

Incipit (1r.1): @//sa bdag ched po tsang kun zhes bya ba nI

Fragment from a manual for preparing a ritual site. The manual discusses various local spirits (*sa bdag*) of the Tibetan landscape, and where they can be expected to dwell according to the year or the season. This information is used in order to determine where to dig into the earth. Thus it is an early version of the rite described in later manuals; compare for example the *Śrīśambaramaṇḍalavidhi* by the twelfth century master Vibhūticandra (Q.2226:

334a.5ff.). The present item is of particular interest because, unlike later presentations of the rite, it names specific Tibetan spirits and makes use of the Sino-Tibetan animal calendar.

Explicit (1v.7): sa cha gang brkos na myI gcIg 'chI/ chag bcu b . . .

JPD

IOL TIB J 990

BL location: Volume 55, folio 18
Stein site number: Ch.77.X
Dimensions: 19.3 × 31.6 cm (Scroll)

Vajrayāna commentary

Incipit (R1.1): . . . da zhes snga na gzhung gang las . . .

This scroll fragment seems to be a commentary on a *Vajrayāna* text. The grammar and vocabulary of the text contain many old Tibetan elements. The fragment discusses how to deal with displeased deities causing conflicts. An exhortation to commit incest (1r.6) suggests a *Mahāyoga* context. There appear to be citations from a source referred to only as *lha chos*. There is a reference to other opinions on the subject (1r.11: *kha cig na re*), and to an associated ritual practice (1r.12: *brjod pa'i cho ga*).

Explicit (R1.13): /yongs sangs rgyas . . .

SvS

IOL TIB J 1134

BL location: Volume 55, folio 62
Stein site number: Ch.85.IX.5 (Question mark written after site no. (different hand), but it is in LVP's index.)
Dimensions: 21.1 × 32.5 cm (Pothī)

Dhāraṇī

[Gtsug tor rnam par rgyal ba'i gzungs]

[Uṣṇīṣavijaya-dhāraṇī]

Incipit (R1.1): @/ /na mo rat na tra yA ya/

This single sheet contains the complete *dhāraṇī* spell from the *Uṣṇīṣavijaya-dhāraṇī*. Other Dunhuang copies of the spell appear in IOL Tib J 466/2, IOL Tib J 547 (a fragment), IOL Tib J 1498, IOL Tib J 1771/1, Pelliot tibétain 72 and Pelliot tibétain 73. These differ in some respects from the spell found in the canonical version of the text (Q.197: 222a.7–222b.7 and Q.198: 228a.6–228b.6). Compare also the Tibetan translations of the *dhāraṇī* spell in IOL Tib J 348/3 and IOL Tib J 322. And for Dunhuang copies of the sūtra, see Pelliot tibétain 6, Pelliot tibétain 54 and Pelliot tibétain 368.

Explicit (R1.12): ma ha mud tre swA hA/ /

References: Q.197, Q.198, IOL Tib J 322, IOL Tib J 348/3, IOL Tib J 466/2, IOL Tib J 541, IOL Tib J 547, IOL Tib J 1498, IOL Tib J 1771/1, Pelliot tibétain 6, Pelliot tibétain 54, Pelliot tibétain 72, Pelliot tibétain 73, Pelliot tibétain 368.

JPD

IOL TIB J 1236

BL location: Volume 56, folio 17
Stein site number: Fragment.99
Dimensions: 17.6 × 10.4 cm (Fragment)

Ritual manual

Gtshugs tor gdug dkar po las bzhi pa'i cho ga

[Uṣṇīṣasitātapatre catur-vidhi]

Incipit (1r.1): . . . swa hA//de nas nyid gyi

Fragment from a ritual manual for performing the four activities according to the tradition of Uṣṇīṣasitātapatra. The fragment fits into the upper right hand corner of another fragment found at

IOL Tib J 325, so that the present item finishes lines 7–18 of IOL Tib J 325. For more on the content, see entry to IOL Tib J 325.

Explicit (1r.12): gchad pa dang

References: IOL Tib J 325.

JPD

IOL TIB J 1241

BL location: Volume 56, folio 42
Stein site number: Ch.75.IV
Dimensions: 36.8 × 28.7 cm (Fragment)

Dhāraṇī

['Phags pa de bzhin gshegs pa'i tshug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (1r.1): mldan 'das sman gyi bla bai du rya . . .

Fragment from the popular *dhāraṇī*, corresponding to the canonical at Q.204: 257b.2–258b.5. For brief notes on this text, see entry to IOL Tib J 323/1.

Explicit (1r.28): mdangs 'phrogs pa dang/. . .

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1750, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

JPD

IOL TIB J 1245

BL location: Volume 56, folio 55
Stein site number: Ch.80.II
Dimensions: 29.7 × 13 cm (Fragment)

1: Mahāyoga prayers

Incipit (1r.1): @/ /de rje che mchog phyag 'tshal he ru ka

Fragment of an unidentified *Mahāyoga* text, mentioning the *heruka* Rdo rje che mchog. The work appears to be either praises or a *sādhana*.

Explicit (1r.9): phyar bas gyang/ /ma rig ma dong pa'i mun nag

2: Treatise

Incipit (1v.1): bdag gyi lo la bab ste/

Fragment from what appears to be a divination text. Reference is made to dates and seasons, and to various secular difficulties such as having children, arguments, death and so on.

Explicit (1v.16): nyed gzhin/ /mthar bu lnga phan thogs so//

SvS

IOL TIB J 1252

BL location: Volume 56, folio 64
Stein site number: Ch.86.IV (Attached note reads: 'With Bundle 86.IV. Very much like one of No.400 (Binder)')
Dimensions: 8 × 17.8 cm (Pothī)

Dhāraṇī

Stong chen po [rab tu 'jom ba zhes bya ba'i mdo]

[Mahāsāhasra-pramardana-sūtra]

Incipit (1r.1): chus ni me yang pham bar 'gyurd/

Recto-verso reversed. One folio from the same manuscript found at IOL Tib J 400. The present folio corresponds to the canonical version at Q.177: 82a.6–82b.7.

Explicit (1v.5): myes nI shing yang ph . . .

References: Q.177, IOL Tib J 399, IOL Tib J 400, Pelliot tibétain 534.

JPD

IOL TIB J 1268

BL location: Volume 56, folio 77
Stein site number: none
Dimensions: 18.6 × 4 cm (Fragment)

Dhāraṇī

Incipit (1r.1): rI . . .

Small fragment from the left hand side of what was probably a *dhāraṇī* written on large sheets.

Explicit (1r.11): ra dza ya . . .

JPD

IOL TIB J 1277

BL location: Volume 62, folio 3
Stein site number: Ch.XXVII.T.4
Dimensions: 6.2 × 21.1 cm (Fragment)

Sādhana

Incipit (1r.1): la myed lha dang lha mo 'tshogs / /grub pa'i byin rlab sam myi khyab/ /

This single folio appears to be a fragment of a *sādhana*. The whole of the fragment is represented in the incipit and explicit transcribed here.

Explicit (1r.2): sem pa bchu drug rigs kyi g'tsho/ //sems ma bchu drug rigs kyi (l.3) ma

SvS

IOL TIB J 1280

BL location: Volume 62, folio 32
Stein site number: Ch.80.IX.4
Dimensions: 7.1 × 20.9 cm (Pothī)

Mahāyoga sādhana

Incipit (1r.1): . . . zugs/ /de'i dbus su snying po am/

This is a single (and final) folio of a *sādhana*, probably from a *Mahāyoga* context. The left side of the folio is missing. On this folio of the text, there is a visualization of a deity (name unclear), recitation of *mantra*s, and the *sādhana* ends with the term *mahāmudrā*, indicating full identification of the practitioner with the visualized deity.

Explicit (1v.4): !!!/!!!!!!!/!!!!!/I ti /hom pas phab

SvS

IOL TIB J 1302(A)

BL location: Volume 69, folio 17
Stein site number: none (Volume inventory gives Stein no. 14/10/24)
Dimensions: 26 × 7.6 cm (Fragment)

Treatise

[Skye shi 'khor ba'i chos kyi yi ge le'u]

[Skye shi 'khor ba'i chos kyi yi ge le'u bstan pa]

[Skye shi'i lo rgyus]

Incipit (1r.1): dun te/ /lha bu rin . . .

On this text, called the *History of the Cycle of Life and Death*, see Imaeda 1981.

Explicit (1r.19): rgya mtsho'I yon tan . . .

References: IOL Tib J 151, IOL Tib J 345, IOL Tib J 1302(B), Pelliot tibétain 218, Pelliot tibétain 219, Pelliot tibétain 220, Pelliot tibétain 366, Pelliot tibétain 367, Imaeda 1981.

JPD

IOL TIB J 1302(B)

BL location: Volume 69, folio 17
Stein site number: none (Volume inventory gives Stein no. 14/10/24)
Dimensions: 10.3 × 8.2 cm (Fragment)

TREATISE

[Skye shi 'khor ba'i chos kyi yi ge le'u]

[Skye shi 'khor ba'i chos kyi yi ge le'u bstan pa]

[Skye shi'i lo rgyus]

Incipit (1r.1): 'i khamsu phar las na/

On this text, called the *History of the Cycle of Life and Death*, see Imaeda 1981.

Explicit (1r.19): skye shi'i . . .

References: IOL Tib J 151, IOL Tib J 345, IOL Tib J 1302(A), Pelliot tibétain 218, Pelliot tibétain 219, Pelliot tibétain 220, Pelliot tibétain 366, Pelliot tibétain 367, Imaeda 1981.

JPD

IOL TIB J 1370

BL location: Volume 70, folio 3
Stein site number: none
Dimensions: 7.4 × 18 cm (Pothī)

RITUAL MANUAL

Incipit (1r.1): bzhin {brgyas} na sman no

This small fragment may contain healing rituals.

Explicit (1r.8): sprin tha gsad pa'I sngags

JPD

IOL TIB J 1372

BL location: Volume 70, folio 9
Stein site number: none ('Case 91')
Dimensions: 9.2 × 30 cm (Pothī)

Chan

Incipit (1r.1): @//la//gal te dmyIgs pa'I 'tshul gyIs bsngos na nyes pa'I skyon du yang 'gyur te

Compare IOL Tib J 706 and 707. This is a page from the well-known Tibetan Chan work found at Pelliot tibétain 116/5: 126.3–132.3. The fragment expresses a strong preference for a non-conceptual and immediate (*cig car*) approach to contemplation over a gradual (*rim gyis*) one, even for beginners on the path. All the passages cited here from the *Prajñāpāramitā-sūtra* and the *Lankāvatāra-sūtra* (Q.775) are also found in STMG. In addition, the damage to recto, line 4 obscures the fact that the next two lines are a quotation from the *Ye shes snang ba rgyan gyi mdo* (*Sarvabuddhaviṣayāvatārajñānālokālaṃkāra*, Q.768: passage not found). The latter quotation appears in STMG: 61.5–62.1, as also in the *Cig car 'jug pa'i rnam par mi rtog pa'i bsgom don* (Q.5306: 12b.5–7) attributed to Vimalamitra. The other two works—the *Sdud pa'i tshig su bcad pa'i mdo* (*Ārya-prajñāpāramitā-sañcaya-gāthā; compare* Q.735: 6a.8–6b.1) and the *Yang dag pa'i ye shes bsam gyis mi khyab pa'i mdo* (*Tathāgataguṇajñānācintyaviṣayāvatāranirdeśa*; Q.852: passage not found)—are not cited in STMG.

The partially missing title (. . . *chen po'I mdo*) cited on 1r.4 can be reconstructed on the basis of the same quotation found in Pelliot tibétain 116/5: 128.2 under the title *Gtsug tor chen po'i mdo* (*Śūraṅgama-sūtra*). Faber suggests that this might be the apocryphal Chinese text, *Da foding jing* (T.945), but he is unable to locate the relevant passage. Nor is he able to find it in the two Tibetan canonical works with similar titles, i.e. Q.902 and Q.903 (see Faber 1985: 56).

An English translation of this fragment may be found in Faber 1985: 55–58. Further readings include: Tanaka 1992, Ueyama 1983.

Explicit (1r.7): sems can gang smon pa la spyod pa'/de dag nI smon pa myed pa la sbyor ro//rab 'byor byang chub sems dpa' sems dpa' chen po shes rab gyI pha ro . . .

References: IOL Tib J 706/1, IOL Tib J 707/1, Pelliot tibétain 116/5.

JPD

IOL TIB J 1373

BL location: Volume 70, folio 12
Stein site number: Fragment.34 (Recto: '37' red pencil on paper. Verso: 'frag 34' in pencil on mounting paper)
Dimensions: 10.5 × 25 cm (Fragment)

Unidentified

Incipit (1r.1): . . . spyan ni gser 'od dang rdo rje 'i 'od dang . . .

Mostly *mantra*s, though mention is also made of the female *ma mo'i phyag rgya*. Chinese on verso.

Explicit (1r.5): ta na ma pra ma da

JPD

IOL TIB J 1384

BL location: Volume 70, folio 42
Stein site number: Ch.84.XIV.4
Dimensions: 24 × 12 cm (Scroll)

Dhāraṇī

Incipit (R1.1): . . . swa hA// dbyangs can la swa hA// lha mo

This is a fragment of a scroll containing an unidentified *dhāraṇī* text. The spell is referred to as "the king of the *vidyā-mantra*s" (R1.2: *rig sngags kyi rgyal po*).

Explicit (R1.16): . . . chen po dran par gyIs shIg//hu 'um hu 'um h 'um/

SvS

IOL TIB J 1445

BL location: Volume 73, folio 31
Stein site number: Ch.75.XII
Dimensions: 8 × 9.6 cm (Fragment)

UNIDENTIFIED

Incipit (1r.2): ma yIn bar . . . 'jigs pa dang/sa g . . .

A discussion of demons?

Explicit (1r.6): de jI'i slad du zhen pa tsam

JPD

IOL TIB J 1446

BL location: Volume 73, folio 32
Stein site number: none
Dimensions: 11.5 × 15 cm (Fragment)

PRAYERS

Incipit (1r.1): . . . 'am//dge 'dun gyI dkon 'am//phyogs bcu . . .

Rejoicing (*rjes su yI rang*) on recto, homage (*phyag 'tshal*) on verso.

Explicit (1v.5): chu lta la phyags 'tshal lo

JPD

IOL TIB J 1498

BL location: Volume 80, folio 14
Stein site number: Ch.85.IX.3
Dimensions: 30.2 × 45 cm (Scroll)

DHĀRAṆĪ

[Gtsug tor rnam par rgyal ba'i gzungs]

[Uṣṇīsavijaya-dhāraṇī]

Incipit (R1.1): @/ : /na mo rad na tra ya ya/

Transcription of the Sanskrit *Uṣṇīsavijaya-dhāraṇī*. Additional copies of the transcribed spell only appear at IOL Tib J 466/2, IOL Tib J 547, IOL Tib J 1134, IOL Tib J 1771/1, Pelliot tibétain 72 and Pelliot tibétain 73. For the canonical versions, see Q.197: 222a.7–222b.7 and Q.198: 228a.6–228b.6. In addition, Tibetan translations of the *dhāraṇī* spell appear at IOL Tib J 322 and IOL Tib J 348/3. And for Dunhuang copies of the sūtra, see Pelliot tibétain 6, Pelliot tibétain 54 and Pelliot tibétain 368.

Explicit (R1.11): ma ha mu dre swA hA

References: Q.197, Q.198, IOL Tib J 322, IOL Tib J 348/3, IOL Tib J 466/2, IOL Tib J 547, IOL Tib J 1134, IOL Tib J 1771/1, Pelliot tibétain 6, Pelliot tibétain 54, Pelliot tibétain 72, Pelliot tibétain 73, Pelliot tibétain 368.

JPD

IOL TIB J 1747

BL location: 121, folio 2
Stein site number: Ch.77.XV.10
Dimensions: 13 × 29 cm (Fragment)

Dhāraṇī

Incipit (1r.1): / /sa ra sa ra sa ra sa ra

Unidentified spells. It is unclear whether this fragment goes together with IOL Tib J 1749 and IOL Tib J 1748, but they are treated here as separate manuscripts.

Explicit (1r.10): cu lu cu lu/ /cu lu/ /

JPD

IOL TIB J 1748

BL location: 121, folio 2
Stein site number: Ch.77.XV.10
Dimensions: 14 × 36.7 cm (Scroll)

Dhāraṇī

Incipit (R1.2): om bzhud chig/rnam par bzhud chig/

Unidentified spells for protection from enemies, evil spirits and so forth. It is unclear whether this fragment goes together with IOL Tib J 1749 and IOL Tib J 1747, but they are treated here as separate manuscripts.

Explicit (R1.15): ma ra ma ra swA hA/si ri

JPD

IOL TIB J 1749

BL location: 121, folio 2
Stein site number: Ch.77.XV.10
Dimensions: 14 × 27.8 cm (Scroll)

Dhāraṇī

Incipit (R1.1): si rI swA hA/ku ru ku ru swA hA/

Unidentified spells for protection from enemies, evil spirits and so forth. It is unclear whether this fragment goes together with IOL Tib J 1747 and IOL Tib J 1748, but they are treated here as separate manuscripts.

Explicit (R1.18): swA hA/ /rnam par rgyal

JPD

IOL TIB J 1750

BL location: 121, folio 3
Stein site number: Ch.77.XV.10
Dimensions: 13.3 × 25.2 cm (Scroll)

Dhāraṇī

['Phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub ma zhes bya ba'i gzungs]

[Ārya-tathāgatoṣṇīṣasitātapatre-aparājitā-nāma-dhāraṇī]

Incipit (R1.1): . . . lngas phyag ’ebyas pa la phyag . . . / /bcom ldan ’da’ . . .

Fragment from opening section of the popular *dhāraṇī*, corresponding to the canonical at Q.204: 257a.6–257b.8.

Explicit (R2.12): nyi shu rtsa . . .

References: Q.204, IOL Tib J 315.1/2, IOL Tib J 316/3, IOL Tib J 323, IOL Tib J 351/2, IOL Tib J 352, IOL Tib J 353/2, IOL Tib J 354, IOL Tib J 355, IOL Tib J 356, IOL Tib J 358, IOL Tib J 359, IOL Tib J 360/1, IOL Tib J 361/1, IOL Tib J 362/2, IOL Tib J 364, IOL Tib J 491/1, IOL Tib J 499, IOL Tib J 515/2, IOL Tib J 548/1, IOL Tib J 558/1, IOL Tib J 561, IOL Tib J 1241, Pelliot tibétain 8, Pelliot tibétain 9, Pelliot tibétain 20/2, Pelliot tibétain 23, Pelliot tibétain 28, Pelliot tibétain 34, Pelliot tibétain 46, Pelliot tibétain 83, Pelliot tibétain 102, Pelliot tibétain 103, Pelliot tibétain 372, Pelliot tibétain 373, Pelliot tibétain 374, Pelliot tibétain 375, Pelliot tibétain 376, Pelliot tibétain 383.

JPD

IOL TIB J 1771

BL location: 122, folio 7
Stein site number: Ch.82.XVI
Dimensions: 15 × 30.2 cm (Scroll)

1: Dhāraṇī

[Gtsug tor rnam par rgyal ba’i gzungs]

[Uṣṇīṣavijaya-dhāraṇī]

Incipit (R1.1): @/:/na mo rad na tra ya ya/

The *Uṣṇīṣavijaya-dhāraṇī* spell, extracted from the wider *Uṣṇīṣavijaya-dhāraṇī* sūtra. Additional copies of the transcribed spell only appear at IOL Tib J 466/2, IOL Tib J 547, IOL Tib J 1134, IOL Tib J 1498, Pelliot tibétain 72 and Pelliot tibétain 73. These differ in some respects from the spell found in the canonical version of the text (Q.197: 222a.7–222b.7 and Q.198: 228a.6–228b.6), which suggests a comparison with the Tibetan translations of the

dhāraṇī spell seen at IOL Tib J 322 and IOL Tib J 348/3. For Dunhuang copies of the actual sūtra, see Pelliot tibétain 6, Pelliot tibétain 54 and Pelliot tibétain 368.

Explicit (R1.15): /u ShNI sha rdzogs so//

References: Q.197, Q.198, IOL Tib J 322, IOL Tib J 348/3, IOL Tib J 466/2, IOL Tib J 541, IOL Tib J 547, IOL Tib J 1134, IOL Tib J 1498, Pelliot tibétain 6, Pelliot tibétain 54, Pelliot tibétain 72, Pelliot tibétain 73, Pelliot tibétain 368.

2: Dhāraṇī

Las kyi sgrib pa la rnam par sbyong ba'i gzungs

Incipit (R2.1): sgrib pa thams cad rnam par sbyong ba zhes bya ba'i gzungs /

Incomplete copy of a *dhāraṇī* that does not appear in the canon (it is not the same as the similarly titled work found at Q.884). A complete copy of the same text can be found at Pelliot tibétain 49/3. The spell is given at the beginning and is followed immediately by the ritual manual (*cho ga*). Apart from the benefits to be gained from the usual copying, reciting, wearing and holding the *dhāraṇī*, it is particularly recommended for saving the deceased from negative rebirths. One can, for example, ensure a rebirth in the heavens by reciting the *dhāraṇī* over seeds or water that are then sprinkled over the corpse, then burning the body or place it in a tomb with the written *dhāraṇī* attached to the forehead, and finally reciting the *dhāraṇī* for seven days.

Explicit (R2.31): @//las kyi sgrib pa rnam par sbyong ba'i gzungs rdzogs s+ho/

References: Pelliot tibétain 49/3.

JPD

IOL TIB J 1774

BL location: 155: small folder
Stein site number: none
Dimensions: 41.35 × 12.8 cm (Concertina)

1: Chan treatise

[Lung chung]

Incipit (r1.1): //mtha' yas pa'i sems can thams cad/

Short Chan treatise on the method of "gazing at the mind" (*rang gi sems la bltas*, Ch. *kanxin*). Extracts from this text are quoted three times in STMG: 144.4 and STMG: 160.1 and STMG: 172.2 under the title *Short Scripture* (*Lung chung*). This is substantially the same text as IOL Tib J 689, although it omits the last six lines of that text. As first noted in Okimoto 1979, a version of this text is also the root text for the commentary found in Pelliot tibétain 699. Thus there are three extant versions in all. There are minor differences between all three: IOL Tib J 689 has six more lines at the end of the text, and Pelliot tibétain 699 adds a further line claiming that the work is one of *Ati* (*a ti yin no*—see Pelliot tibétain 699: 5a.2). The commentary on this line compares the qualities of the teachers of sūtra, tantra and *Atiyoga*, making it a significant example of the possible interactions between Chan and early *Atiyoga*. This issue is discussed in Meinert 2002 and in van Schaik and Dalton 2004.

Explicit (r3.8): rnam par myi rtog dbyings nas bdag myed gsal/ (r4) rdzogs so/

References: IOL Tib J 689, Pelliot tibétain 699.

2: Mahāyoga notes

Incipit (r4.1): /dang por zhugs pa'i sgo brtan pa dang/

Extra folio(s) have been pasted to the bottom of the manuscript. The writing style is somewhat different from the previous folios. Nevertheless, it appears that this text may begin with the last line of folio r4, which is still in the earlier hand. A complete transcription of the work reads as follows:

/dang por zhugs pa'i sgo brtan pa dang/ (r5) sems ci ltar gzhag pai tshul ['am?] . . . (l.2) ye shes kyi ngang du gyur pa dang/byung tshor [ngo shes /] (l.3) sems kyi ['ches] ba'i thabs la mkhas/ des par (l.4) lung bstan pa'o/ (l.5) @//gsang ba sde gsum dang/ 'gu ya lang ka las btus (l.6) mtshan gtor chung du gsolo/ (l.7) @/:/gog [la] (r6) @//gleng gzhi [sa?] la/ slob pon gang gis mdzad pa (l.2) rgyud gang las btus pa dang/ /don ced chI phyIr mdzad pa (l.3) mgo chug du don dus ston pa dang/

tshIg gI le'u 'tshams sbyar (l.4) ba dang/ 'o/ slob pon nI 'bu ta kub ta dang/ shI rI man 'ju dang/ (l.5) hung ka ra dang/ /theg pa thams cad kyI yo rtse/ chos (l.6) thams cad kyI snyIng po/ de bzhIn gshegs pa thams chad (l.7) kyI thugs kyI gsang ba/ [rgums?] kyI bcud/ /gsang sngags (l.8) rdo rje theg pa bshad do 'tshol kyI lugs kyIs rtsIs mgo/

This appears to be the beginning of an introduction to tantra, based on the "three secret classes" (*gsang ba sde gsum*) which may be connected to later classification schemes of the three inner yogas. Note the three figures mentioned on ll.4–6: Buddhagupta ('bu ta kub ta) Śrīmañju (shI rI man 'ju) and Hūṃkāra (hung ka ra).

JPD

OR.8210/S.95

BL location: Scroll box
Stein site number: none
Dimensions: 30.1 × 232.5 cm (Scroll)

1: Treatise

Author: Zhai Fengda

Filling the recto side of this scroll is a Chinese almanac, dated 956 C.E. (see Giles 1957: 7042). For the following reasons we can establish that the Tibetan texts below post-date this almanac: (i) The almanac is finely written for the Cao ruler of Dunhuang and it is unlikely to have been written on re-used paper; (ii) the Chinese text fits the scroll while the Tibetan text has a gap at the top and at the bottom; (iii) Tibetan text is found in the space between two lines of Chinese on the recto.

2: Prayers

Incipit (R2.1): @ {yInal} yI skya {yInal} la bus ba yIn/ sang rgyas la skyab su mchIs/ ne zho myed par phyIn phar/ shog shig sug cun phyIn/

This line is written in a space between two lines of Chinese text in item 1. It is written in a distinctive hand, with some irregular orthography, which is also found in items 8 and 11 on this scroll.

3: Letter

Incipit (V1.1): //rgyal po dang/ lon po gyi zha swa// rjIl//

A short letter, apparently incomplete.

Explicit (V1.3): . . . {tshe} gya 'dan khri las bzhIng skyod {'o ca} rgyal na/

4: Unidentified

Incipit (V2.1): sang rang sang sang gyas

5: Prayers

Ltung bshags

Incipit (V3.1): @// //dkon mchog gsum la phyag 'tshal lo/

A *Mahāyāna* prayer of confession. The same text is found in many other Dunhuang manuscripts, usually with the full title *Byang chub ltung bzhags*. The same neat hand appears in items 7, 9 and 10.

Explicit (V3.44): //ltung bshags rdzogs so//

References: IOL Tib J 315.1/3, IOL Tib J 316/4, Pelliot tibétain 27/3, Pelliot tibétain 32/1, Pelliot tibétain 213, Pelliot tibétain 214, Pelliot tibétain 215.

6: Notes

Incipit (V4.1): //@//lus nI rnam bdag/

The first part of this text describes the instantaneous or simultaneous (*cig car*) perfection of the *maṇḍala*, meaning the identification of the five *skandha*s (*phung po*) as the five buddha families and so on. The second part mentions Vairocana and his consort Samantabhadrī, and the aspiration to be born in the realm of Akaniṣṭha.

Explicit (V4.10): om ba ndzra dar ma 'brI tu phrad/

7: Mahāyoga sādhana

Incipit (V5.1): @//sangs rgyas bcom ldan 'das/

A short series of instructions for tantric practice, couched in general terms. The practitioner is instructed first to develop the mind

of enlightenment, second to receive the empowerments, and third to attain the five *mūdras* of contemplation (*bsam gtan gyi phyag rgya rnam pa lnga*). The following passage gives the specific instructions for meditation, explaining a simple meditation posture and the visualization that everything is clarified as the *mahāmudrā* of the body, speech and mind of the deity. The passage also mentions three *samādhi*s (*ting nge 'dzin gsum*): the thusness *samādhi* (*de bzhin nyid*), the all-illuminating *samādhi* (*kun tu snang ba 'od*) and the causal *samādhi* (*rgyu*). These three *samādhi*s appear in the *Guhyagarbha-tantra* and are typical of the *Mahāyoga* tradition.

Explicit (V5.14): dang ba'i skyabs su mchi'o//

8: Prayers

Incipit (V6.1): @sangs rgyas la skyab su mchIs thu'i byin gyi rlabs gyIs ne zho myed par sug cun phyIn bar shog cig/

A Mahāyāna prayer.

Explicit (V6.5): /gsum dang nye zho myed par sug cun phyIn phar shog cig/

9: Prayers

Mar mye smon lam

Incipit (V7.1): //://bla na myed pa'i dkon mchog gsum la phyag mtshal lo/

A prayer associated with the ritual lighting of dedicatory lamps. This text is found in several other Dunhuang manuscripts (see entry to IOL Tib J 76/2 for a full description).

Explicit (V7.18): //mar mye smon lam rdzogs s+ho//

References: IOL Tib J 76/2, Pelliot tibétain 2/3, Pelliot tibétain 45, Pelliot tibétain 170, Pelliot tibétain 171.

10: Prayers

Byang chub sems dpa' spyan ras gzigs dbang phyug yid bzhin 'khor lo la bstod pa

Incipit (V8.1): @// : //byang chub sems dpa' spyan ras gzigs dbang phyug yid bzhin 'khor lo la bstod pa//

A prayer to Avalokiteśvara, in the particular form called Avalokiteśvara-cintāmāṇicakra (Spyan ras gzigs dbang phyug yid bzhin 'khor lo). The text appears in several other manuscripts; see IOL Tib J 76/4 for a full description.

Explicit (V8.19): //byang chub sems dpa' spyan ras gzigs dbang phyug yid bzhin 'khor lo la bstod pa rdzogs s+ho//

References: IOL Tib J 76/4, IOL Tib J 311/3, IOL Tib J 369/3, IOL Tib J 414/2, Pelliot tibétain 7/4.

11: Notes

Incipit (V9.1): //@ skyes kye 'o se drung po che/

Notes on flora.

Explicit (V9.4): thal wa song kang klung mye khyer/

SvS

OR.8210/S.421

BL location: Scroll box
Stein site number: none
Dimensions: 25.6 × 228.5 cm (Scroll)

1: Vajrayāna initiation

Incipit (V1.1): @/de ltar de bzhin du/

A somewhat garbled account of an empowerment ritual. The hand is the same as IOL Tib J 384, which is a series of rituals related to the *Sarvadurgatiparišodhana-tantra*. The two manuscripts may be closely related, as the present text also seems to be related to the *Sarvadurgatiparišodhana*. In both manuscripts, the empowerment ritual is performed for the benefit of a patron (*yon bdag*). The ritual in the present text is refered to as the subsequent empowerment (*rjes dbang*), and may be intended as a continuation of the rituals of IOL Tib J 384. The ritual involves making offerings to a number of non-Buddhist Indic deities, including Brahmā and Indra. Other groups of deities known from the *maṇḍala* of the *Sarvadurgati-*

parišodhana appear here as the objects of the offerings, including ten protectors of the directions, eight great *nāga*s, eight great planets and twenty-eight lunar mansions.

Explicit (V1.59): ma lus pa thams cad la bstabs shing dbul lo/ /

SvS

OR.8210/S.1495

BL location: Scroll box
Stein site number: none
Dimensions: 25.5 × 45.5 cm (Scroll)

1: Vajrayāna prayers

Incipit (V1.1): @/ /mtho {ris . . . rang lus srid} brgya lam na //

This is an invitation ritual, which is incomplete at the end. Most of the text comprises the prayer directed at the invited deities, asking them to come to the offering in the right spirit. At the end, the practitioner of the ritual is instructed to perform the hook (V1.22: *a 'gu sha*) *mūdra*. Just before the text breaks off, Vajrapāṇi is invoked as "the king of *mantra*s" (V1.25 *rigs sngags kyi rgyal po*). The manuscript contains some obsolete vocabulary, including: (V1.7) *chu srid*, (V1.8) *nar ma* ("continuous") and (V1.9) *g.yang 'dren* ("to invite").

Explicit (V1.27): bden ba dang/

SvS

OR.8210/S.4243

BL location: Scroll box
Stein site number: Ch.87.VI
Dimensions: 30.5 × 42.7 cm (Scroll)

1: Dhāraṇī

Incipit (R1.1): OM drer ri ya te sa rwa ta tha ngad ta hrI na ya kar dwI dzwa ra dar ma

This *dhāraṇī* spell or *mantra* is written above a Chinese treatise on rosary beads (see Giles 1957: 6734). Tibetan syllables also appear between the first lines of the Chinese text. These appear to be phonetic transcriptions of the Chinese characters. The *mantra* has not been identified.

Explicit (R1.4): swa ha

SvS

OR.8210/S.10646

BL location: Folder 45, sheet 884
Stein site number: none
Dimensions: 7.8 × 47.2 cm (Fragment)

UNIDENTIFIED

Incipit (V1.1): . . . pa las/

This incomplete text appears on the verso of a Chinese scroll fragment. The context is unclear, though there is a reference to "one's deity" (V1.4: *nged lha*). Reference is also made to ancestors (V1.3: *pha mye*), children (V1.6: *bu tsha*) and grandchildren (V1.7: *tsha bo*).

Explicit (V1.8): glan pa'I rogs/ /tsho bo rnams

SvS

OR.8210/S.6588

BL location: Folder
Stein site number: Ch.0242 ('240' in pencil on verso beneath 'S.6588'. 'Chien 0242' in black ink at top, beginning of recto)
Dimensions: 30.5 × 42.7 cm (Scroll)

1: DHĀRAṆĪ

Incipit (V1.1): @/:/na mo rad na tra ya ya/na ma sh+can d+ha badzra pa na ye ma ha yag k+sha se na pa ta ye/

This *dhāraṇī* spell is written on the verso of a Chinese scroll. The *dhāraṇī* has not been identified, although it shares its opening lines

with the spell in the *Bdud rtsi thabs sbyor gyi snying po bzhi pa zhes bya ba'i gzungs* (Q.419). The deity addressed in the opening syllables appears to be Caṇḍavajrapāṇi. This name appears in one *sādhana* in the *Bstan 'gyur* (Q.5162).

Explicit (V1.17): tI sh+Ta ti sh+Ta/b+han d+ha b+han d+ha/ha na ha na/a mrI te hum phat/

2: DHĀRAṆĪ

Incipit (V2.1): @//Id ti mid ti ti li mid ti ti li mi li mid ti li mi li la ma li ti la mi/

This *dhāraṇī* spell is written further along the verso of the Chinese scroll. It bears close, though not exact, resemblance to a spell from the *Mahāmayūrīvidyārājñī* (Q.178: 92a.7–92b.3).

Explicit (V2.5): ki ti mi sti dA mi Ta'i gsang sngags/'i tshigs/'di rnams/{rab kyi lon bris gyur cig//}

References: IOL Tib J 395, IOL Tib J 518.

SvS

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SKB = *Sa skya 'bka' 'bum*. Tokyo: The Toyo Bunko, 1968–1969.

STMG = *Bsam gtan mig sgron* (*Rnal 'byor mig gi bsam gtan*). Gnubs chen sangs rgyas ye shes. Leh, Ladakh: S.W. Tashigangpa, 1974.

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INDEXES OF TITLES, NAMES AND TERMS

The following indexes refer to the manuscript number and item in which the title, name or term is found. The indexes are divided into the following sections: (i) titles of texts in the Tibetan language, (ii) titles of texts in the Sanskrit language, (iii) names of deities, persons and places in any language, (iv) technical terms in Tibetan, and (v) technical terms in Sanskrit. IOL Tib J numbers have been given without their prefix (i.e. as a number alone). Or.8210/S. numbers appear with their prefix.

1. Titles (Tibetan)

Bdud rtsi thabs sbyor gyi snying po bzhi pa zhes bya ba'i gzungs Or.8210/S.6588/1
Bdud rtsi'i rgyud 437/1
Bgeg gtor gi tshig bshad 420/2
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