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THE VAJRĀVALĪ-NĀMA-MANḌALOPĀYIKĀ OF  
ABHAYĀKARAGUPTA

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Abhayākaragupta, the renowned scholar of Tantric Buddhism, flourished during the period of Rāmapāla of the Pāla dynasty of India<sup>1</sup>. He is the author of several treatises on Tantric Buddhist rituals<sup>2</sup>, of which the most celebrated is the *Niṣpannayogāvalī*. Ever since the publication of this text in the Gaekwad's Oriental Series at Baroda, it has been accepted by scholars as an important source-book for the study of Buddhist iconography. The descriptions of Buddhist deities contained in the 326 *sādhana*s of the *Sāadhanamālā* cannot account for the iconography of all the images of Buddhist divinities represented in art. The *Niṣpannayogāvalī* of Abhayākaragupta gives us much help in this regard, since it contains iconographic descriptions of many deities not mentioned in the *Sāadhanamālā*, and thus adds considerably to our knowledge of Buddhist iconography<sup>3</sup>. Moreover, the *Niṣpannayogāvalī* contains the description of twenty-six *maṇḍalas* in all their potential details. This has made the text unique, since no other work of Tantric Buddhism is known to have contained a full description of so many *maṇḍalas*. We have, however, come across another work by the same author which describes, though sometimes only briefly, a number of *maṇḍalas*. In addition, it contains a mine of information on various aspects of Buddhist ritual and iconography which have remained

obscure to scholars in the field. It is my belief that this work should be published immediately, so as to make it accessible to scholars interested in the subject. The present paper is a result of the initial endeavour towards the accomplishment of this formidable but worthwhile task.

The work concerned is entitled *Vajrāvalī-Nāma-Manḍalopāyikā* or *Vajrāvalī-Tantra*<sup>4</sup>. The author's name is invariably given as Abhayākara-gupta, who is frequently styled a 'great scholar' (*mahāpaṇḍita*). We have been able to study as many as four manuscripts of the work: two belonging to the Asiatic Society, Calcutta, and one each from the collections of the University Library, Cambridge (U.K.) and the Oriental Institute, Baroda. Of these, the Cambridge manuscript (No. Add. 1703) is dated in the Newari *saṁvat* 249 = A.D. 1129. One of the manuscripts of the Asiatic Society (No. G. 4835) has the figure 250 written on the colophon. This might indicate the date of the manuscript, obviously in the Newari *saṁvat*. This will mean that the manuscript concerned should be dated to A.D. 1130. Thus both these dated manuscripts seem to belong to the period of Rāmapāla<sup>5</sup>, and as such to be contemporary with Abhayākaragupta, who flourished during the reign of this Pāla ruler.

Although from the above we cannot precisely ascertain the date of the composition of the *Vajrāvalī*, we can perhaps be sure of two things: 1) that the *Vajrāvalī* was composed before A.D. 1129 or in that particular year; and 2) that the *Niṣpannayogāvalī*, the celebrated work by the same author, Abhayākaragupta, was composed presumably a few years before this date, since the *Vajrāvalī* mentions, among several other texts, the name of *Niṣpannayogāvalī* as one of the works from which the information contained in the *Vajrāvalī* has been derived<sup>6</sup>. The other works mentioned as authorities in the *Vajrāvalī* include the *Samputa-Tantra*, the *Vimalaprabha*, the *Vajradāka-Tantra*, the *Mañju-vajramaṇḍala-Ṭippani*, the *Tattvasaṁgraha*, the *Bhūtaḍāmara-Tantra*,

<sup>1</sup> Apart from the other evidence regarding this, it has to be mentioned that the Asiatic Society, Calcutta has the manuscript (no. G. 3827) of another work of Abhayākaragupta, entitled *Buddhakapāla-Tantra-Ṭikā*. The final colophon states that it was authored by Abhayākaragupta (*kṛtiḥ paṇḍitasthavirābhayākara-guptapādānāmīti*) and also, the colophon of the 14th *paṭala* states that it was composed in the 25th year of the reign of Rāmapāla (*rājyabde rāmapālasya pañcaviṁśe'karodimām*).

<sup>2</sup> In the introduction to the *Niṣpannayogāvalī* ed. by B. Bhattacharyya in Gaekwad's Oriental Series (CIX), Baroda, 1949, there is a list of 24 titles authored by Abhayākaragupta (the list is quoted by Bhattacharyya from pp. 88ff. of Bose's *Indian Teachers of Buddhist Universities*).

<sup>3</sup> This point has been discussed in detail in my *Tantric Buddhist Iconographic Sources* (New Delhi, 1974) and *Studies in Buddhist Iconography* (New Delhi, 1978).

<sup>4</sup> The Ms. no. G. 3855 of the Asiatic Society gives the title in folio 121A as *Vajrāvalināma maṇḍalopāyikā*, the Ms. No. G. 4835 has the title: *Vajrāvalināma maṇḍalopāyikā*. The Oriental Institute Ms. (no. 13189) refers to the work in its colophon as *Vajrāvalītantra*.

<sup>5</sup> Rāmapāla's reign period is accepted as falling between 1084 A.D. and 1130 A.D. For other views see my *Studies in Buddhist Iconography* (New Delhi, 1978) pp. 64-65.

<sup>6</sup> Asiatic Society Ms. no. G. 3855, folio 23B.

the *Kālacakra-Tantra*, the *Trailokyavijaya-Tantra*, the *Abhidhānottara-Tantra*, the *Śrīsamāja-Dvikāla-Tantra*, etc.<sup>7</sup>

The prime object of the *Vajrāvalī*, as defined in its introduction, seems to be discuss briefly (*saṅkṣiptam*) the rules and systems pertaining to the *maṇḍalas* (*maṇḍalavidhi*). But significantly, it deals with numerous other topics pertinent to Tantric Buddhist worship and rituals. For example, it has discussions on *Śiṣyasamgraha-vidhi* (selection of the disciples), *Bhūkhanana* and *Bhūmiśodhana-vidhi* (the digging and purification of the earth), *Āsana-vidhi* (sitting attitudes), *Abhiṣeka-vidhi* (rules of initiation) of various ritual items like the garland (*mālā*), water (*udaka*), crown (*mukuta*), thunderbolt (*vajra*), bell (*ghaṇṭā*), mirror (*darpaṇa*), etc., *Pratiṣṭhā-vidhi* (rules for the installation of images (*pratimā*), ponds (*puṣkariṇī*), wells (*vāpī*), monasteries and edifices (*vihāragandhakūṭīcaityavasthāśrama*), etc.<sup>8</sup>. Moreover, it has a detailed discussion on the *Bodhicittopādāna*<sup>9</sup> (how to bring the mind to its supreme state) and the *Caryāvratā*<sup>10</sup> (the practice of the vow) — the two important aspects of the Tantric Buddhist system of devotion.

Apart from the above, the *Vajrāvalī* contains the description of thirty *maṇḍalas*<sup>11</sup>. The *Niṣpannayogāvalī* has the description of as many as twenty-six of them. The additional *maṇḍalas* described in the *Vajrāvalī* are: the *Ṣoḍaśabhujasya maṇḍala*, the *Kurukullā maṇḍala*, and the *Aparāṃṣitratrayasya maṇḍala*. Moreover, the *Vajrāvalī* describes the *Sambara maṇḍala* twice—as the first and again as the sixteenth *maṇḍala*—thus making the total number of the *maṇḍalas* thirty. Although twenty-six of them seem to bear the same titles as those of the *Niṣpannayogāvalī*, and the contents of these twenty-six also seem to be more or less the same in both works, the literal description of these *maṇḍalas* as found in the two works concerned differs considerably, the reason for this being that the account of the *Vajrāvalī* is, as discussed above, given briefly (*saṅkṣiptam*), whereas that of the *Niṣpannayogāvalī* is a little more elaborate. The two accounts thus differ in their literal renderings. The order of the *maṇḍalas* as given

<sup>7</sup> *Ibid.*, folios 24B, 32B, 36A, 39A, 42B, 43B, 44B, 48B, 54A, 111A respectively.

<sup>8</sup> *Ibid.*, folios 8B, 9B, 10B, 16A-16B, 98B, 99A, etc.

<sup>9</sup> *Ibid.*, folio 89ff.

<sup>10</sup> *Ibid.*, 104Bff.

<sup>11</sup> Of these only 27 are described in Ms. no. G. 3855 as mentioned by H.P. Shastri in his *A Descriptive Catalogue of Sanskrit Manuscripts in the Government collection under the care of the Asiatic Society of Bengal* (Calcutta, 1917) p. 157.

in the *Niṣpannayogāvalī* and the *Vajrāvalī* seems also to be the same, except that the latter introduces the three other *maṇḍalas*, mentioned above, in between, and gives a duplicate *Sambara-maṇḍala* as the first *maṇḍala* in the collection.

The present work by Abhayākaragupta is referred to as a *maṇḍalopāyikā* meaning, obviously, that the work deals with the various systems and procedures (*upāyikā*) involved in the comprehension and articulation of the *maṇḍalas* which form the essential basis of the Tantric Buddhist mode of devotion. The term *vajrāvalī* occurring in the title has not been explained in the work. H.P. Shastri observed that “*Vajrāvalī* means a row of conventional figures of thunderbolt, which are to be found everywhere among the Buddhists of Nepal”<sup>12</sup>. Obviously Shastri’s reference was to the system, as seen by him in Nepal, of the drawing of the *maṇḍalas* with a series of drawings of *vajras* (thunderbolt-signs) on the periphery as may be seen in our figure no. 1. This explanation finds support in the following expression found in the *Niṣpannayogāvalī*: *vajrāvalīmaṇḍitamāṇḍaleṣu*, meaning, in the *maṇḍalas* surrounded by a series of *vajras*.

## II

The importance of the *Vajrāvalī* is essentially for the description of thirty *maṇḍalas* that it contains. But to a student of Buddhist art and iconography, the work is a valuable document for several obscure iconological concepts, and also for the correct interpretations of the sitting postures (*āsanas*) ascribed to the images of gods and goddesses. Here we propose to take note of a few such important issues.

One of the topics discussed in the *Vajrāvalī* is the making of images (*pratimādi*) of deities and the artistic and ritual processes involved in the preparation of manuscripts (*pustakādikarane*) with painted forms (*rūpānulekhakam*). It not only speaks of the *mantras* to be uttered during the actual process of articulation, and also during the act of purification of the tools and implements to be used, but also makes a categorical mention of the fact that the artist had to be paid the honorarium (*śilpitoṣaṇa*) for his commission. The following is the extract giving all such information<sup>13</sup>:

<sup>12</sup> *Ibid.*

<sup>13</sup> Asiatic Society Ms. no. G. 4835, fols. 4A-4B.

*Pratimādīpustakādīkaraṇeṭu halipūjāpurahsaraṁ śilpinaḥ karīṣyamāna devatāyā kulādhiparūpāmulekhakaṁ svāmītābharūpaṁ hṛidi sva sva bhījena hṛitkaṅṭhamūrdhāsu yathākramaṁ vajrapadmacakraṣṭha hṛim aṁ caṁkāraśca vāmetara karayoś-candravajrābhyaṁca yukitān jhaṭī vicintya hṛidādikaṁ spṛiṣan hṛim āḥ omītyanen-adhiṣṭhāya pavitrādārumṛitpāṣāṇadravyavastrādīkaṁ śūnyatādhumokṣeṇa jhaṭī hṛidbhījena karīṣyamāna devatārūpaṁ vicintya bhagavannīyādi sānnidhyaṁ kartumarhathetyantaṁ paṣhet || yatreṭu bhavitā dhihkārakāranītaṁ vāgvajramakṣaraka-raparīnataṁ vibhāvya svayāṅca || om vajrasattva hṛim ityanena om āḥ vighnāntakṛit hṛim ityanenacaikaviṁśativārānabhimantrānkureccikārikaṁ lekhanīṅca prañāññā-nātmikaṁ masīṅca vajrāmśuparīnāmena sruṇamṛitakaraṁ punaṅca om dhiḥ śrutismṛitīvijayesarvajñānapāṭalāpāhāriṇī hṛiḥ svāheti lekhanīṁ || masīṅca mantrayītvā teṣu samarpayet || śatākṣareṇa dṛiḍhikuryāt || śilpitoṣaṇa sadyaṁ bhojyādīkaṅca samācāret || sarvatraga etācit devatānāṁ visarjanaṁ kāryam || khaṇḍasphuṭitā vihārādīkaṁ punaḥ saṁskārtṭīkāmāḥ kṛitavalīyupahārādīkaḥ pratiṣṭhāsāmaya samāropita devatākāraṁ visarjya tathaiva saṁskārādīkaṁ kuryā-dīti pratimādyarghavidhiḥ ||*

The goddess Vasudhārā is known to have two forms, viz., the two-handed and the six-handed forms. The two-handed form of the goddess is described in the *Sādhanamālā* in three of its *sādhanas* (Nos. 213-215); the description resolves more or less into a single iconographic type, particularly in respect of the distribution of the attributes in the hands: the right hand showing the *varadamudrā* and the left holding either the sheaf of corn (*dhānyamañjarī*) or the sheaf of corn together with a pot showering various treasures (*dhānyamañjarīnānāratnavar-ṣaghaṭa*). It is interesting to note that the *Vajrāvalī* also describes the two-handed form of the goddess Vasudhārā, but there she is ascribed the pot (*bhadraghaṭa*) in the left hand and the *abhayamudrā* in the right. The name of the goddess Vasudhārā implies her association with the earth-goddess. But nowhere, except in the later *dhāraṇī* texts, is this clearly stated. It has, however, to be noted that the *Vajrāvalī* unambiguously equates Vasudhārā with the earth-goddess (*prīthivīdeva-tayā sahaikibhūtām*), and also states that she stood witness for the Śākyasimha (Buddha) against Māra. All these details are to be found in the section entitled *Vasundharādhivāsanavidhi*, which is as follows<sup>14</sup>:

*Tadanu maṅḍalabhūmimadhye niṣadyakṛite gandhamaṅḍale vaṁ bhavāṁ vasund-harāṁ vibhāvya savyakaracandre huṁtrayaṁ vicintyāṅgulyagreṇa bhūmestriha-nenaisuddhānīṭh huṁkarakīraṇaiśca saṁcodanādutthitā jñānasattvarūpā prīthivī devatāyā sahaikibhūtām prītyāvaddhahṛidayāṁ pītām saumyaṁ sitāmbarāṁ vicitrābharānāṁ grīhītā kanakabhadraghaṭābhaya vāmetarakaradvayamekavaktrāṁ*

<sup>14</sup> *Ibid.*, folio 15B.

*purataḥ sthitāmarghyādīpurahsaraṁ saṁpūjya sasambhramam || om ehyehi mahādevi prīthivī trilokamātare sarvaratnapūrṇe divyālaṅkārabhūṣite hāranūpuranirghoṣe vajrasattvaprapūjite grīhītavācedamarghyaṁ maṅḍalakarmasu sādhyaya hṛim hīṁ hīṁ hīṁ huṁ svāheti triruccāryyāvāhana samidhāpana garbhamadhivāsayet || ... tvaṁ devī sāksībhūtāsi sarvabuddhanatāyīnām | caryānaya viśeṣeṣu bhūmi-pāramitāsu ca | yathāmārabalaṁ bhagnaṁ śākyasimhena tāyīnām | tathā mārabalaṁ jītvā maṅḍalalelikhamyahaṁtīruccāryyādhivāsayet ||*

The *Vajrāvalī* is an important document for the study of the *āsanas* or sitting postures as applied to Buddhist iconography. One of its sections gives an exposition of the most important of such *āsanas*. It will be useful to take note of the definition and description of these *āsanas* in order to identify them in Buddhist images. Much confusion seems to exist regarding the interpretation of some of the Buddhist *āsanas*. For example, there is a problem in the interpretation of *Paryāṅkāśana*, which, according to Benoytosh Bhattacharyya, is an "attitude in which case the legs are placed one upon the other with both the soles visible"<sup>15</sup>, whereas J. N. Banerjea takes it to mean "a sitting posture in which both the legs are made to dangle down from whatever type of seat the figure sits on"<sup>16</sup>. It is very difficult to accept either of these interpretations without textual support. The *Vajrāvalī*, fortunately, gives the definitions of some of the well-known *āsanas* of Buddhist iconography.

The following is the account of the *āsanas* as found in the section dealing with them in the *Vajrāvalī*<sup>17</sup>:

**VAJRAPARYAṅKĀSANA :**

*Dakṣiṇajāṅghoromadhye vāmaṁ pādāṁ nasya tadupari vāmajaṅghoromadhye dakṣiṇaṁ nyasyediti vajraparyāṅkaḥ ||*

**PADMĀSANA :**

*Dakṣiṇa jaṅghāyāṁ vāmajaṅghāṁ kṛitvāvanataṁ jānudvayaṁ kuryāditi padmā-sanam ||*

**SATTVPARYAṅKĀSANA :**

*Vāmorūpari dakṣiṇaṁ pādāṁ vinyasya vāmaṁ dakṣiṇorutale sthāpayetsattva-paryāṅkaḥ ||*

**VĪRĀSANA :**

*Vāmacaraṇenārdharparyāṅkamābhadya tatsamīpe dakṣiṇa jānu ūrdhaṁ praṅṇaṁ sthāpayediti virāsanam ||*

<sup>15</sup> B. Bhattacharyya, *The Indian Buddhist Iconography* (Calcutta, 1958) p. 435.

<sup>16</sup> J. N. Banerjea, *The Development of Hindu Iconography* (Calcutta, 1956) p. 272.

<sup>17</sup> Ms. no. G. 4835, fols. 12B-13A.

*Vāmārdhaparyāṅkaṁ kṛtvā tadupari dakṣiṇajānu patitaṁ saṁsthāpya dakṣiṇapādāṁ vāmorūmūle uttānaṁ sthāpayediti vīrāsanaṁ itī kecit //*

**BHADRĀSANA :**

*Rijucarāṇadvayamuccāsanaṁ dhārayediti bhadrāsanaṁ //*

**UTKUṬUKĀSANA :**

*Vitastantaritaṁ pādadvayamāsenyasyotkuṭukāsanaṁ //*

**SALĪLĀSANAḤ :**

*Dakṣiṇapādāṁ sattvaparyāṅkena saṁsthāpya vāmaṁ salilāṁ prasārayediti salilāsanaṁ //*

**SVASTIKĀSANA :**

*Pādadvayaṁ sampuṭīkrityopaviśaṁ svastikaṁ //*

The above-mentioned eight sitting postures<sup>18</sup> or *vajrapadādi*, as they are referred to in the *Vajrāvalī*, are frequently mentioned in the textual description of deities of Tantric Buddhism. The definitions, as given above, are thus of much help for the correct interpretation of these technical terms. It is necessary, therefore, to have a literal translation of the extracts giving the definitions.

**Vajraparyāṅkāśana :**

When the left foot is placed on the right thigh, and over this is brought the right foot to be placed on the left thigh, the *vajraparyāṅkāśana* is formed.

**Padmāsana :**

When the left thigh is placed on the right, so that the two knees are brought together, the *padmāsana* is formed.

**Sattvaparyāṅkāśana :**

When the right foot is placed on the left thigh, and the left is placed below the right thigh, the *sattvaparyāṅkāśana* is formed.

**Vīrāsana :**

(i) The left foot should be placed half-way like the *paryāṅkāśana*. Near this, the right thigh is placed at a tangent upwards. Thus is formed the *vīrāsana*.

<sup>18</sup> In addition, in Ms. no. G. 4835, fols. 10A-11A, there are the definitions of a number of standing postures (*pādas*). All these have been discussed in detail in my forthcoming *Dictionary of Indian Iconography*.

(ii) The left foot should be disposed half-way *paryāṅkāśana*. On this let the right thigh be placed. The right foot should be placed inverted over the left thigh. Thus is *sometimes* formed the *vīrāsana*.

**Bhadrāsana :**

In the *bhadrāsana*, the two legs should dangle down from a raised seat straightway.

**Utkuṭukāsana :**

The feet placed a little apart from one another, but both being on the same seat, give rise to the *utkuṭukāsana*.

**Salilāsana :**

The right foot should be disposed as in the *sattvaparyāṅkāśana* [that means, the right foot should be placed on the left thigh], while the left should be gracefully stretched [downwards]. This is *salilāsana*.

**Svastikāsana :**

In the *svastika* mode of sitting, the two feet should be joined together.

The above will perhaps dispel much of the confusion that persists regarding the interpretation of some of the *āsanas*. With respect to the interpretation of the term *sattvaparyāṅkāśana*, some confusion has been created by Benoytosh Bhattacharyya, who took it first as meaning "seated on an animal"<sup>19</sup> and then as "seated on a man"<sup>20</sup>. But both these interpretations fail to fit in with the sitting mode of many images described to be in the *sattvaparyāṅkāśana*. It must, however, be pointed out that the prefix *sattva* in the term *sattvaparyāṅkāśana* does not mean either a "man" or an "animal". It has perhaps the same meaning as that of *sattva* in words like *Bodhisattva* or *Vajrasattva*, viz., mercy or *karuṇā*. In other words, the term *sattvaparyāṅkāśana* refers to a relaxed or benign (*sattva*/*karuṇā*) attitude of sitting on a *paryāṅka* or seat<sup>21</sup>. Mallmann has explained it as a mode of sitting in which the legs are placed one upon the other, the sole of the right foot being visible<sup>22</sup>. This finds support from the definition of the term *sattvaparyāṅkāśana* as given in the *Vajrāvalī*, quoted above.

<sup>19</sup> B. Bhattacharyya, *op. cit.*, 1st edition, p. 132.

<sup>20</sup> *Ibid.*, 2nd edition, p. 306.

<sup>21</sup> D.C. Bhattacharyya, *Studies in Buddhist Iconography* (New Delhi, 1978) p. 102.

<sup>22</sup> M.-T. de Mallmann, *Introduction à l'étude d'Avalokiteçvara* (Paris, 1948) pp. 258-260.

Of the two definitions of the *vīrāsana*, the first as given above seems to be the same as that applied to the mode of sitting referred to as the *mahārājājalāsana*. Moreover, what is referred to as the *salilāsana* in the *Vajrāvalī* seems to tally with the concept of *lalitāsana* mentioned in the *Sādhanamālā* and elsewhere. Most interesting is the definition of *padmāsana* as given in the *Vajrāvalī*. This *āsana* is assigned to the Buddhist deities quite frequently in their textual descriptions. But hardly any image of a Buddhist deity is known to us which is shown seated in the manner defined as the *padmāsana* mode of sitting in the *Vajrāvalī*.

Apart from sitting postures, the *Vajrāvalī* also gives an account of some of the important hand-gestures but, interestingly, they are not referred to as *mudrās*, as is usually done in the texts, but are rather called *abhinayas*. For example, the gesture of holding the sword (*khadgābhinaya*) is defined as: *vāma vajramuṣṭi kośāddakṣiṇavajramuṣṭi-mākrīṣya khadgābhinayena dhārayediti khadgābhinayaḥ*, meaning, 'the gesture suggestive of the drawing of the sword has to be disposed this way—one should act like drawing the fist of the left hand out of the fist of the right hand suggesting the act of the drawing of the sword [out of the scabbard]'. Similarly, there are the definitions of several other such gestures, e.g. the *vajrābhinaya*, the *muṣalābhinaya*, the *cakrābhinaya*, the *patākābhinaya*, the *padmābhinaya*, the *daṇḍābhinaya*, the *aṅkuśābhinaya*, the *phaṇābhinaya*, the *cāpābhinaya*, the *śarākarṣaṇābhinaya*, the *kṣepaṇābhinaya*, the *praṇāmābhinaya*, the *vajrāsanaābhinaya*, and the *dhyānābhinaya*<sup>23</sup>. These definitions are very rarely to be found in any other Tantric Buddhist text.

There are numerous other topics discussed in the *Vajrāvalī*. The scope of the present paper does not permit us to refer to all of them. But, as has already been pointed out, we will take note of the full description of all the thirty *maṇḍalas* included in the *Vajrāvalī*.

### III

Here we will quote the description of the thirty *maṇḍalas* as given in only one manuscript, the one bearing the accession no. G. 4835 of the Asiatic Society, Calcutta. After comparing the four extant manu-

<sup>23</sup> Ms. No. G. 4835, fols. 11B-12A.

scripts of the *Vajrāvalī* we have found this one to be the least corrupt. The Cambridge University Library manuscript is also useful, but we have not depended on it much since it is too soiled in some of its parts. The other manuscript in the collection of the Asiatic Society of Calcutta (No. G. 3855) is full of corruptions and inaccuracies. Moreover, the manuscript preserved in the Oriental Institute, Baroda could not be used as the basic text, since that manuscript was consulted only by means of a handwritten transcript very kindly placed at my disposal by Dr. U.P. Shah. The Oriental Institute, however, later allowed me to consult the actual manuscript. It should be mentioned in this connection that I am preparing a critical edition of the *maṇḍalas* described in the *Vajrāvalī*, which is tentatively to be published by the Oriental Institute. In the meantime, I take the opportunity of presenting, for the first time, the text of the *Vajrāvalī* describing the *maṇḍalas*.

#### SAMBARA-MANḌALA<sup>24</sup>:

*Sambaramaṇḍaletu cittacakraṁ kṛṣṇaṁ tadāntarālāni raktāni vācakra-nābhivāt | vācakraṁ raktāṁ | tadāntarālāni śuklāni kāyacakraṁ nābhivāt-kāyacakraṁ śubhraṁ tadāntarālāni pūrvādi dikṣu vairocanaḍi tathāgatavarṇāni nemitrayaṁ yathākramaṁ kṛṣṇavajraraktapadmaśuklacakrāvalī kalitaṁ | vahīḥ prabhṛiti yāvadaḥyantaraṁ haritaśuklāraktapitakṛṣṇavarṇāḥ pañcarekhāḥ | śvetaharitaraktapitakṛṣṇavarṇāḥ pūrvottarapaścimadakṣiṇabhuvah paṭalāni ca | kṛṣṇaharitaraktapitasitamīśranūlavarṇāḥ pañcarekhābhuvah paṭalānicetyaparāḥ | tadevaṁ pūrvāparaṁ varṇakramaṅca paribhāvya rajaḥ pātayet || tatra abhavya samāgame cihnamudre eva yathāyogaṁ likhītavye | abhavyāsaṁ bhavettu devatā-mūrtilikhanīyā | citritā niṣiktā ghaṭitā saṁskṛitā vā sthāpayitavyā || tathā-coktamāgābuddhipādaiḥ || hījanyāsotha cihnamvā devatārūpamevā || niṣiktāṁ ghaṭitāṁ sthāpyāṁ maṇḍale ca yathāvalamīti || mudrālikhanamīti dhyānottaratantre varṇitāṁ || aśaktau likhītāṁ mudrāṁ cihnaṅca sthāpayedbudhāḥ | yaduktāṁ rañjairvyāpya pravakurvāiṣcitritaiḥ pravaicitritāmīti | śrīsampūtatantre ca | evaṁ niṣiktāṁ ghaṭitādirūpenāpi cihnamudrāyukta iti || (Fol. 41B).*

#### MAÑJUVAJRA-MANḌALA:

*Āto mañjuvajramāṇḍale nābhau bhagavato mañjuvajrasya candre khadgaḥ śyāmaḥ | pūrve vairocanasya candre śubhramaṣṭāracakraṁ | dakṣiṇe ratnasam-bhavasya sūrye haritanavāṁśaratnaṁ | paścimemitanāthasya sūrye raktāṣṭadala kamalaṁ | uttare amoghāsiddheḥ sūrye haritaḥ khadgaḥ | āgneye candre locanāyā meghasthaṁ nilatāraka sitalocanadvayaṁ nairītyendaunāmakyāḥ kṛṣṇapañcaśū-kavajraṁ | tantre tathāpaṇat | vāyavyendau pāṇḍarāyāvīkacaraktapadmaṁ sanālakandaṁ | aiśānendau tārāyāḥ pītanīlābhmutpalaṁ | āgneyādi catuḥkoṣeṣu*

<sup>24</sup> This *maṇḍala* is described twice in the *Vajrāvalī*, but they are not the same. The *Niṣpannayogāvalī* takes note of this *maṇḍala*, but only once.

pūrvadvāreṣu vāmetara dvi dvi mātrāntarita pārśvayośca candreṣu yathākramaṇi rūpaśabdagandharasasparśa dharmadhātuvajrānāṃ śukladarpaṇo nilagandharavānāṃ pītāgandhaśaṅkhaṇi raktarasapātraṇi viśvavajraṇi śukladharmodaya prāgādīdvāreṣu sūryeṣu yamāntaka prajñāntaka padmāntaka viḅhāntakānāṃ yathākramaṇi kṛṣṇavajramudgaraṇi vajrāṅkitasitadaṅḍo raktapaṅkajaṇi nilakarālavajraṇi | tatronavimśatisācandrasūrya viśvapadmasthāḥ | sarvāṇi cihnāni sarasāṃkāni sva sva diggata śiraṣkāni | cakreśasyatu paścima śiraṣkāṇi evamuttaratrāpi vajrasatvasya cakreśaṅkhanilasauṃyavajraṇi madhyābhjendau viśvavajramiti kaścit | garbharociṣāṇi vṛttasūtre guṇarajo na pātānīyamiti vahuvidāḥ | vartulasūtrādvahihbrahmasūtra pratipārśvaṇi caturmātrāntaraṇi tyaktācaturmātrikāḥ kalaśa ityaṣṭau kalaśā amṛitapūrṇāḥ sauvarṇa ityekaḥ pakṣaḥ | sva sva diktathāgatavarṇa ratnamayā ityaparaḥ ihoturatra ca madhye tathāgatāntara cihṇanyāsetsthāne madhyacihṇaṇi likhitavyaṇi || (Fols. 42A-42B).

#### PIṆḌĪKRAMOKTA-MANḌALA :

Piṇḍīkramoktamaṅḍale madhye kṣobhyasya sūrye indranilābhaṇi pañcaśūka karālavajraṇi vastraṇi ca sparśavajrayā | vairocānādināṃ prathama dvitīyapuṣṭhānāṃ dvādaśānāṃ pūrvavaccihṇāni | tṛitīya puṣṭe paṭṭikāyāṃ dvāraṣya pārśve brahmasūtraccaturmātrāntaratyāgena vāme maitreyasya nāgakeśarakusuma sacakraṇi | savyeṣṭāraśuklacakraṇi | dakṣiṇasyāṃ tathā vajrapāṇi khagarbhayorvajraṇi navāṃśamarakataratnaṇi | paścimāyāṃ tathā lokeśamañjughoṣayoraktapadmaṇi vajraṇi | uttarasyāṃ tathā sarvanivāraṇa viṣkambhī sāmāntabhadrayoḥ khaḍgavajraṇi pūrvādīdvāreṣu yamāryādināṃ yathākramaṇi vajramudgaraṇi vajrāṅkasi-tadaṅḍo raktābjaṇi viśvavajraṇi | āgneyādīkoneṣvacalatakkirājaniladaṅḍamahābālānāṃ khaḍgavajraṇi vajrāṅkniladaṅḍo vajrāṅkakṛṣṇadaṅḍaḥ | uṣṇīśacakraṇi nilavajraṇi yamāricihṇādvahih pītacakraṇimityanyaḥ | śumbharājasya vajraṇi padmāntakacihṇādvahih | maitreyādyāṣṭacihṇāni candrasthāni yamāryādīdāśucihṇāni sūryasthāni | atraikatṛmśatsūryasthā va viśvapadmasthāḥ kalaśalikhaṇaṇi prāgvat || (Fol. 42B).

#### SAMPUṬATANTROKTA VAJRASATTVA-MANḌALA :

Sampuṭatantroka vajrasattvamaṅḍalemadhye vajrasattvasya candre nilapañcaśūlavajraṇi | pūrvendau śāsvatasya cakraṇi | dakṣiṇāsūrye ratneśasya ratnaṇi | paścimaravamaṃmitābhasya bhāṇaḥ | uttararavāmamoghasiddherviśvavajraṇi | locanāyā jaladasthalocane | māmakyā bhāṇaḥ | pāṇḍarāyāḥ bhāṇaḥ | tārāyā raktotpalaṇi | dvitīyapuṣṭe pūrvasyāṃ diśi raudyā bhāṇaḥ | dakṣiṇasyāṃ vajraveśyāyā vajraṇi | paścimāyāṃ rāgavajrāyāḥ khaḍgaḥ | uttarasyāṃ vajrasauṃyāyāḥ pītuni | aiśānyāṃ vajrayakṣyāḥ sitapītudaṅḍaḥ | āgneyāṃ vajradākīnyāḥ pītaraktapadmaṇi | nairītyāṃ śabdavajrāyāḥ śaktiḥ | vāyavyāṃ pṛithvivajrāyā haritasitakalaśaḥ | tṛitīyapuṣṭe pūrvasyāṃ diśi hāsyāyā vajraṇi | dakṣiṇasyāṃ lāsyaṃ vajraṇi | paścimāyāṃ gītāyāḥ kansikā | udīcyāṃ nṛityāyāstriśūkaṃvajraṇi haritaṇi | aiśānyāṃ vaṃśāyā vaṃśaḥ | āgneyāṃ viṇāyā viṇā | nairītyāṃ mukundāyā mukundaḥ | vāyavyāṃ murajayā murajāḥ | vāhyapaṭṭikāyāmagneyāṃ puṣpāyāḥ puṣpamālā | nairītyāṃ dhūpāyā dhūpakaṭaṅkaḥ | vāyavyāṃ dipāyā dipayaṣṭiḥ | aiśānyāṃ gandhāyārgandhaśaṅkhaṇi | pṛācyāmadarśayā darpaṇaḥ | avācyāṃ rasāyā rasapātraṇi | pratīcyāṃ sparśāyā viśvavajraṇi | udīcyāṃdharmāyā dhavaladharmodaya | pūrvādīdvāreṣu yathākramaṇi vajrāṅkuśī vajrapāśī vajrasphoṭā vajraghaṅṭānāṃ

sūryasthā vajrāṅkuśa vajrapāśa vajramālātma vajranigaḍa vajraghaṅṭāḥ | ihokta saptasūryāsana cihnebhonyānicihnāni candrāsānāni | ete ca saptatṛimśaccandra-sūrya viśvapadmopari kapāleṣu sthītāḥ | kalaśalikhaṇaṇi pūrvavat | ṣaṣṭīttasūtrādvahirititu viśeṣaḥ || (Fols. 42B-43B).

#### JĪĀNADĀKINĪ-MANḌALA :

Jīānaḍākīnyāmaṅḍale madhye pūrvottarapaścimadakṣiṇeṣu yathākramaṇi jīānaḍākīnivajradākīniḅhoradākīnivettālicāṅḍālināṃ vajrāṅkakaḥṭvāṅgāni | aiśānāgneya-nairītyavāyaveṣu śimhīni vyāghri jambūki ūlūkināṃ vajrāṅkuśaḥ | pūrvottarapaścimadakṣiṇadvāreṣu rājendri dipīni vṛṣiṇi kambojināṃ yathākramaṇi kritāñjali-hastadvayaṇi sampuṭāñjali raktapūrṇāñjalirvajrāñjalīyāṅguṣṭhāgradvayayuktatarjanīdvayaśūci | ihacihṇāni mudrāśca viśvābhjasūryasthāḥ | viśvābhjāni punarjīānaḍākīnyādināṃ yathākramaṇi pañcaśimha śvetadāni saptatṛarāśī mahiṣāṣṭaphaṅṅin-drapuccha śavacatuṣṭayasthānibhāvyamaṅḍale saṃprati rajomaṅḍalena likhyante abhavyasamāgamye nyatratu prayāsatrāsādaparucitvāccadānapateḥ | bhavya-prasādārthe tu dānapativāśāllikhyante | evamuttaratrayathāsaṃbhavalikhanamalikhanañcaveditavyaṇi | kalaśalikhaṇaṇi vahireccatusūtrādvahih || (Fol. 43B).

#### SAPTADAŚĀTMAKA HEVAJRATRAYA-MANḌALA :

Saptadaśātmakasya hevajratrayasya maṅḍale viśvakamalakarṇīkāyāṃ nilāṇi krūravajraṇi | prāgdakṣiṇādi aiśānāgneyādi daleṣu yathākramaṇi vajraraudri vajravimbā vajrarāgā vajrasauṃyā vajrayākṣī vajradākīni śabdavajrā pṛithvivajrānāṃ bhāṅkhaḍgapiṭunipitadāṅḍapītaraktapadmaśakṭiharitasitakalaśaḥ | dvitīyapuṣṭe aiśānāgneyāveṣu śimhaḥ \*\*\*\* vaṃśāvināmukundāmuraṅānāṃ vaṃśāvināmukundamurajāḥ | pūrvādīdvāreṣu vajrāṅkuśīvajrapāśī vajrasphoṭā vajraghaṅṭānāṃ vajrāṅkuśa vajrapāśa nigaḍa vajraghaṅṭāḥ | etāni saptadaśacihṇāni kapālasūryasthāni | vaṃśādināmaṣṭānāṃ kapāladho viśvapadmāni dvicaturbhujayornakarapālaṇi || (Fols. 43B-44A).

#### ṢODAŚABHUVASYA MANḌALA<sup>25</sup> :

Ṣoḍaśabhujasya maṅḍale viśvābhakarṇīkāyāṃ nilāṇi krūravajraṇi | prāgdādyaiśānādi daleṣu yathākramaṇi gauri cauri vettāli ghasmarī pukkaśī śabari caṅḍāli pramohānāṃ bhāṅovajraṇi saraktāktakapālastha kūrmomedaḥpūrṇakapālastha saryomāsapūrṇakapālastha śimhaḥ saśukrakapālastha bhikṣuraktabhṛit | kapālastha vyāghraścaṣakaṇi | dvitīyapuṣṭe koṇeṣu vaṃśādināṃ prāgvaccihṇāni | pūrvādīdvāreṣu hayāśyā śūkarāśyā śvānāśyā śimhīnāṃ vajrāṅkuśa vajrapāśa nigaḍavajraghaṅṭāḥ | amūni saptadaśacihṇāni sūryasthāni | vaṃśādināmaṣṭānāṃ sūryādho viśvapadmāni | garbharocirbhuyovahih kalaśāḥ prāgvat || (Fol. 44A).

#### NAIRĀTMYĀ-MANḌALA :

Nairātmāmaṅḍale viśvapadme viśvapadmakarṇīkāyāṃ prāgādīdaleṣu ca yathākramaṇi nairātmāyā vajrā gaurī cārī vajradākīnīnāṃ dvitīyapuṣṭe ṣoḍaśabhujamaṅḍaloktāṣṭagauryādināṅca vajraṇi | vaṃśādināṃ cihṇāni pūrvavat | hayāśyādināṃ kartti | hayāśyādhayāvahih khecaryā vajraṇi | śvānāśyāvahih bhūcaryā vajraṇi | ihākarṇīcatuṣṭayaṇi sūryasthāṇi | aparacihṇāni candramaṅḍalasthāni vāhyagau-

<sup>25</sup> This maṅḍala is not described in the *Niṣpannayogāvali*.

rayādīnāmaṣṭadaśānām candrādikaṁ viśvasarojasthām || aṣṭānām vaṁśādīnāmbhā-  
ve śeṣapañcadaśa devīnām candre karttikā || gauryāvahih khecaryāścīhnam | vet-  
tālyā vahirbhūcaryāḥ || (Fols. 44A-44B).

#### KURUKULLĀ-MANḌALA :

Evam kurukullamaṅdaleparam candre sanāla raktopala kalikāśaraḥ pañcada-  
śādhidevyotra kurukulleva raktavarūṇāḥ || (Fol. 44B).

#### VAJRĀMṚITA-MANḌALA :

Vajrāmṛitamaṅdale prathame viśvābhjasya karṇṇikāyām pūrvādyaiśānādīdaleṣu  
ca yathākramaṁ vajrāmṛita saumyāsaumyavadanācāndriśaṣīni | śaśīmaṅḍā  
śaśīlekhāmanoḥjāmanohladanakārīnām vajraṁ | śaśīlekhāyāḥ paraṁ candraka-  
laukā | dvitīyapuṭe aiśānādīṣu puṣpā dhūpā dipā gandhānām puṣpakaraṅḍa  
dhūpakaṭacchu dipayaṣṭi gandhaśānikhāni | puntarvādīpaṭīṣu vaṁśādīnām vaṁśādi  
catvāri | pūrvādidvāreṣu bhīrikūṭitaraṅgaḥ | bhayabhīṣaṇa | hayarūpagaṇanāyākānām  
vajrāṅkuśapāśanigadaghaṅṭāḥ | etānyekaviṁśaticihnāni candrasthāni | dvādaśapuṣ-  
pādīnām candrādho viśvāmbujāni | athavā sarvā maṅdaleyānām dharmodayā  
likhitavyā | iyamevalikhaniyetyanyaḥ | aparavajrāmṛitatrayasamaṅdaleṣu cihnāni  
vajrāmṛitatanre veditavyāni || (Fol. 44B).

#### APARAVAJRĀMṚITATRAYASYA-MANḌALA<sup>26</sup> :

Aparavajrāmṛitatrayasya maṅdaleṣu cihnāni vajrāmṛitatanre veditavyāni || (Fol.  
44B).

#### NAVĀTMAKA HEVAJRATRAYASYA MANḌALA<sup>27</sup> :

Navātmakasya hevajratrayasya maṅdale viśvābhjasya karṇṇikāsūrye nilakarāla-  
vajraṁ | prāgādīśādi dalacandreṣu yathākramaṁ gaurī caurī vettālī ghasmarī  
pukkasi śarbarī caṅḍālī ḍombīnām karttikṛīṣṭa kūrma carpasīmhabhikṣucakra-  
vajrāni | ṣoḍaśabhujasya sūrye viśvavajrāṅkitaśuklakapālamityeva viśeṣaḥ | vahir-  
vṛitīdvahih kalasāḥ || (Fols. 44B-45A).

#### MAHĀMĀYĀ-MANḌALA :

Mahāmāyāmaṅdale raktakamalasya puṣkararavau bhagavato mahāmāyā rūpasya  
padmabhājanām | pūrvādidalacandreṣu pradakṣiṇām vajradākinī ratnadākinī pad-  
madākinī viśvadākinīnām vajraṁ ratnacchaṭā viśvāmbujām khaḍgaḥ || buddhadākinī  
tu vajrasattvamālingya sthitebhinnaprīthakta cihnanyāsaḥ || (Fol. 45A).

#### NAVĀTMAKA BUDDHAKAPĀLA-MANḌALA<sup>28</sup> :

Navātmakabuddhakapālasya maṅdale viśvāmbujasya karṇṇikāsūrye ḍamaruḥ |  
prāgudakapratyagavāgāiśānāgneyanairītyavāyavyadalasūryeṣu citrasenā kāmīni pā-  
tālavāsīni saubhadrā śaundīni bhūtinī caturbhujā ākāśavāsīnām karttikāḥ ||  
(Fol. 45A).

<sup>26</sup> This is also absent from the *Niṣpannayogāvalī*.

<sup>27</sup> The title of this *maṅḍala* in the *Niṣpannayogāvalī* is *Navātmakaherukacatuṣṭaya-*  
*maṅḍala*.

<sup>28</sup> The *Niṣpannayogāvalī* title is simply *Buddhakapāla-maṅḍala*, as given in its  
colophon, but the description begins in this way: *bhagavato buddhakapālasya navā-*  
*tmakasya maṅḍale*, etc.

#### VAJRAHUMKĀRA-MANḌALA :

Vajrahumkāramaṅdale madhye vajrahumkārasya vajraṁ | pūrvādiṣu vāmāvartena  
vajradanḍānalarkoṣṇiṣavajrakuṅḍalīnāmāgneyyādīṣu pradakṣiṇām vajrayakṣa vajra-  
kālamahākāla vajrabhīṣaṇoṣṇiṣavajrapātālānām vajramudgara vajradanḍau rak-  
tābhjam viśvavajraṁkuśāṁparśustrīśūlāṁkhaḍgaścakraṁvajramuśalaṁ | sarvāni  
cihnāni viśvābhjāsūryasthāni | athavā pūrvādi dikṣu dakṣiṇāvartena yamāntaka  
prajñāntaka padmāntaka vighnāntakānām vajramudgarovajrāṅkasitadanḍoraktapad-  
mam viśvavajraṁ | āgneyyādividikṣvacalaṭakkirājaniladanḍamahāvalānām khaḍgo-  
vajraṁ vajrāṅkaniladanḍovajrāṅkadanḍau yamāricihnādvahiruṣṇiṣacakraṇovajraṁ |  
padmāntakacihnādvahih śumbhasya vajraṁ | etānyekādaśacihnāni viśvābhjāsūryas-  
thāni | athavā vighnāreḥ karālavajraṁ | āgneyyādīṣu ṭakkirāja niladanḍa  
mahāvalācālānāmaṅkuśo vajrāṅkaniladanḍastriśūlām khaḍgaḥ | uṣṇiṣacakraṇaḥ  
pītacakraṁ anyadanantara pūrvavat | athavā yamāyādīnām caturṇām vajrāṅku-  
śovajrapāśovajraṇigadovajraghaṅṭāḥ | aparamanantara pūrvavat || (Fols. 45A-  
45B).

#### SAMBARA-MANḌALA :

Sambaramaṅdale viśvāmbhojasya puṣkarastha bhānu śrīsambarasya nilakarāla-  
pañcaśūcīkavajraṁ caturdigdaleṣu dākinī lāmā khaṅdarohā rūpiṇīnām karttikāḥ |  
koṅḍaleṣu padmabhājanāni | caturviṁśaticittacakraḍyareṣu pracanḍā caṅḍākṣī  
prabhāvati mahānāsā vīramatī kharvarī laṅkeśvarī drumacchāyā airāvati mahāb-  
hairavi | vāyavegā surābhakṣī śyāmādevī subhadrā hayakarṇṇā khagānā cakra-  
vegā khaṅdarohā śaundīni cakravartinī suvirā mahābalā cakravartinī mahāvīryānām  
karttikāḥ virānāmapradhānatvāccihnāni na likhyante dvāreṣu kākāsya ulūkāsya  
śvānāsya śūkarāsyanām koṣeṣu yamadāḍhī yamadūti yamadaṁstrī yamamathanīnām  
viśvābhjāsūryeṣu karttikāḥ | ihapūrvādidikṣu vāmāvarttenāgneyyādi vidikṣu dakṣiṇā-  
varttena cihnanyāsaḥ | vahirvṛittasūtrādvahih koṅḍamāṣṭṛitya kalasālikhanām |  
aparasaravajravaramaṅdaleṣu cihnāni niṣpanmayogāvālyāmuktāni || (Fols. 45B-  
46A).

#### PĀÑCAVIMŚATYĀTMAKA BUDDHAKAPĀLA-MANḌALA<sup>29</sup> :

Pāñcaviṁśatyātmaka buddhakapāla maṅdale madhye viśvasarojasūrye ḍamaruḥ |  
caturviṁśati devīnām karttikāḥ | prācyādidikṣu vāmāvarttena āgneyyādi vidikṣu  
dakṣiṇāvarttena | tatra kṛiṣṇacakraṇopari digdaleṣu sumālīni kapālīni bhīmā  
sudurjayānām vidigdaleṣu kapālīni | tato nilakulīśāvalī | dvitīyapuṭe raktāṣṭā-  
rasthāṣapadmeṣu dikṣu tāriṇī bhīmadalanā sudalanā ajayānām vidikṣu subhātustā-  
raki kālarātri mahāyāśānām | tataḥ śubhravajrāvalī dvārapadmeṣu sundarī vasund-  
harā subhagā priyadalanānām viṁśati padmopari sūryeṣu karttikā ityamananti ||  
(Fol. 46A).

#### YOGĀMBARA-MANḌALA :

Yogāmbaramaṅdaleśasya viśvābhjacandre nilapañcaśūcīkavajraṁ | prāgudakapra-  
tyaga vā koṣṭheṣu padmasūryasthāni khaṇvāṅgāni | iśānādyādikōṣṭheṣu khaṇ-

<sup>29</sup> In this case as well, the colophon in the *Niṣpannayogāvalī* gives the title:  
*Buddhakapāla-maṅḍala*, but the description begins thus: *bhagavato buddhakapālasya*  
*pāñcaviṁśatyātmakasya maṅḍale* etc.



vāṅgānīkuśaparśudandāḥ | prāgādikoṣṭheṣu khaṭvāṅgebhyorvahiryathākramaṁ  
mukhaksipta hastadvayam kṛitāñjali rudhirāñjali muśalaṅca khaṭvāṅgādi cihnāni  
padmasūryasthāni rocirvalayādvahih prācyāṁ diśyamṛitakapālāni trīṇi | uttarasyāṁ  
pradīpakapālatrayaṁ | paścimāyāṁ valikarapātratrayaṁ | dakṣiṇasyāṁ pānapā-  
tratrayaṁ | aiśānyāṁ gavihasto gandhabhāṅdatrayaṁ | āgneyyāṁ viṅḍapuspaka-  
raṅḍaśca | naiṛityāṁ tarjayanakaro dhūpakāṭacchūkaśca | vāyavyāmāñjalidīpaśca  
tatovajrāvalī valayādvahih pūrvādīpaṭṭikāsu pratyekaṁ catvāri dvārakoṣṭhāvīti  
caturvīṁsatih khaṭvāṅgāni | amṛitakapālādīnisarojaśūryasthāni || (Fol. 46A).

#### YAMĀRI-MANḌALA :

Yamāriṁḍale viśvavajrasyavedyāṁ madhye bhagavato yamāre nilakarāla  
pañcaśūkaṅkavajraṁ | prāgdakṣiṇādyamūleṣu śāsvataratneśāmitābhāmoghasiddhināṁ  
śuklāśtāra cakra navāṁśa haritaratnarakṣatādakapolaśyāmakhadgāḥ | viśva-  
vajrasyāṅgninaiṛityādikoṣeṣu vajracarccikā vajravārāhi sarasvatī gauriṅgāṁ cakra-  
vajrapadmakhadgāḥ | tato viśvavajrasya pratidīk pañcārāṇi | pūrvadakṣiṇādhidvāreṣu  
mudgara yamāridaṅḍa yamāripadma yamārikhadga yamārināṁvīṁsatyārvajrāṅka-  
mudgaraṁ sitaṅḍoraktapadmakhadgāḥ | iha śāsvatasya devināṅca cihnāni  
candrasthāni | anyeṣāṁ sūryasthāni | ravīndutale viśvapadmāni | maṅḍalakōṣeṣu  
catvāri padmasta kapālāni | arapārśveṣu kalaśāḥ || (Fols. 46A-46B).

#### VAJRATĀRĀ-MANḌALA :

Vajratārāṁḍale viśvapadmavarātakacandre kanakavarṇa navaśūkaṅkavajraṁ  
prāgdakṣiṇādidalacandreṣu puspātārā dhūpātārā dīpātārā gandhatārāṅgāṁ puspādāma  
dhūpaśākhā dīpaśākhā gandhaśānikhāni | āgneyādīdaleṣu śāsvataḥśobhyāmitābhā-  
moghaviśuddhyā cakravajrapadmakhadgāḥ | prākṣavyādi dvāreṣu vajrāṅkuśī vajra-  
pāśī vajrasphoṭā vajraghaṅṭāṅgāṁ viśvābhjasūryeṣu pūrvavadāṅkuśādayaḥ | vajrāṅ-  
kuśādvahirusṇiṣavijayāyā viśvapadmasūrye cakrāṁ | vajrasphoṭādvahih śumbhāyā  
viśvābhjāhānau nāgapāśāḥ | agnyādikōṅḥjeṣu locanā māmaki pāṅḍarā tārā viśuddhyā  
bodhicītaghaṭo merurvahnikuṅḍaṁ mahādhvajāḥ | padmavāhye kulaśāḥ || (Fol. 46B).

#### MĀRĪCĪ-MANḌALA :

Māricīṁḍale madhyaviśvābhjacandre sūrye vā śarāḥ | rātrau hi candrasthādīvā  
sūryasthā devī vicarati | prācyāvācyādīdikṣu arkamasimarkamasi antardānamasi  
tejomasi devināṁ yathākramaṁ sūci sasūtrasūci aśokakīśalayaśarāḥ | agninaiṛityādi  
kōṣeṣu udayamasi gulmamasi balamasi cīvaramasiṅgāṁ yathākramamarkamasyādi  
cihna vā cihnāni | vāhyapuṭepaṭṭikāyāṁ pūrvasyāṁ mahācīvaramasi varāhamukhi  
devyo vajrāṅkuśau | dakṣiṇasyāṁ padākramasi varale devyoraśokapallavau |  
paścimāyāṁ parākramasi vaḍale devyoḥ śarau | uttarasyāṁ ūmmamasi varāli  
devyoḥ sūcau | agnyādikōṣeṣu vattāli vadāli varāli varāhamukhināṁ sūci | sasū-  
trasūci | aśokapallavaśarāḥ | pūrvasmindvāre ālodevyāḥ vajrāṅkuśāḥ | dakṣiṇe  
bhālodevyā vajrapāśāḥ | paścime kālodevyā vajrasphoṭāḥ | uttare satsalosaṅdha-  
mūrdhāḍidevyā vajrāveśāḥ | atra dvārāpālicihmāni padmasūryeṣvanyeṣāṁ pad-  
macandreṣu || (Fols. 46B-47A).

#### PAÑCARAKṢĀ-MANḌALA :

Pañcarakṣāṅgāṁ maṅḍale madhyaviśvābhjacandre mahāpratisarāyā ratnacchaṭā |  
pūrvaviśvābhjacandre mahāśāhasrapramardanyāścakrāṁ | dakṣiṇaviśvābhjasūrye ma-  
hāmantrānusārīnyā vajraṁ | paścime viśvābhjasūrye mahāsitavatyā padmāṁ |  
uttaraviśvābhjacandre mahāmāyūryā mayūrapicchaṅca | dvitīyapuṭe agnyādikōṣeṣu

śaṅkho vajrāṅkadhvajāḥ parśustrīśūlaṅca kāli kālārātri kālakarṇiṣcetānāṁ paṭṭiṣu  
kalaśāḥ | pūrvādidvāraviśvābhjaraviṣu vajrāṅkuśyādīnāṁ vajrāṅkuśādīni catvāri ||  
(Fols. 47A-47B).

#### VAJRADHĀTU-MANḌALA :

Vajradhātumaṅḍale viśvapadmasyakarṇikācandre bhagavato vajradhātoḥ śub-  
hraṁ pañcaśūcivajraṁ | pūrvādidigdalendūsu pradakṣiṇāṁ yathākramaṁ sattvavajrī  
ratnavajrī dharmavajrī karmavajrīṅgāṁ pañcaśūkaraktavajraṁ pañcaśūkavajraśik-  
hara ratnāṁ pañcaśūkavajrāṅkitāṣṭadala sitaraktāmbujāṁ pañcatathāgatavarṇāṁ  
viśvavajraṁ | pūrvādīpadmakarṇikācandravimbeṣu yathākramamakṣobhyaratna-  
sambhavāmitābhāmoghasiddhināṁ nilapañcaśūkavajraṁ vajratatnapadmaviśvavaj-  
rāṇi | akṣobhyapadmasya pūrvādidigdaleṣu vajrasatva vajrarāja vajrarāga vajrasād-  
hūnāṁ yathākramaṁ pañcaśūkavajraṁ vajrāṅkuśo bhāno vajra ratnasambhavā-  
jasya vajratnavajratejo vajraketu vajrahāśānāṁ nilapañcaśūkavajradvayāṅkitarat-  
namālā sūryaścintāmañdhvajodantapaṅktimuktavajraṁ | amitābhasya vajradharma  
vajrabhikṣu vajrahetu vajrabhāśāṅgāṁ vaṁ raktapadmaṁ kṛipāṅḥṣṭārācakrameka-  
śūkaṅkavajrajihvā | amoghasiddhervvajrakarma vajrarakṣa vajrayakṣa vajrasandīnāṁ  
viśvavajraṁ vajrakavaco vajrāṅkadāṅṣṭrā pañcaśūlakulīśāṁ | akṣobhyādīnāṁ  
pratyekaṁ trīṇiṣu bodhisatvacihnamuttaradale caturtha cihnaṁtu paścimadale  
likhitavyaṁ | āgneyādīpadmakarṇikendūsu vajralāsyā vajramālā vajragītā vajra-  
ṛityānāṁ vajraṁ ratnamālā viṅḍā vajraṁ | garbhakūṭāgārādvahih paṭṭikāyāṁ  
pūrvasyāṁ maitreyāmoghādali sarvāyāṁ jaha sarvaśobhamoñghāta matināṁ  
padmendūsu pañcaśūcivajrāṇi | dakṣiṇasyāṁ gandhastī suraṅgamā gaganagañja  
jñānaketunāmābhendūsu vajratatnāni | paścimāyāṁ amitaprabha candraprabha  
bhadrāpāla jvalīnīprabhanāmambujendūsu vajrapadmāni | uttarasyāṁ vajragarbha  
akṣayamatī pratibhānakūṭa samantabhadrānāmābhendūsu viśvavajrāṇi | vāhyamaṅ-  
ḍalāgnādīkonamābhendūsu vajradhūpā vajrapuṣpā vajrālokā vajragandhānāṁ pū-  
rvavaccihnāni pūrvādidvārācandrapadmeṣu vajrāṅkuśā vajrapāśā vajrasphoṭā vajra-  
veśānāṁ cihnāni | paṭṭiṣu kalaśāḥ || (Fols. 47B-48A).

#### TRICATVĀRĪMŚADĀTMAKA MAÑJUVAJRA-MANḌALA :

Tricatvārīmśadātmaka mañjuvajraṁḍale vāhyamaṅḍale raktaśvetaharitatpītāḥ  
pāncabhittayaḥ pūrvādi dīmadhyabhūmayaśca sarvā dvitīyamaṅḍale nilāśvetapīta-  
tisro bhittayaḥ | dvitīyacakre śvetaikā bhittih | tatra pītamadhyabhūmau viśva-  
padmacandre mañjuśrīyaḥ pītamuṣṭeḥ khadgāḥ | pūrvādikōṣṭhasūryeṣvakṣobhyar  
\*\*\* cāmitābhāmoghasiddhināṁ nilavajraṁ ratnāṁ śuklapadmaṁ khadgāḥ |  
aiśānādi koṣṭhendūsu locanā māmaki pāṅḍarā tārāṅgāṁ pītavajraṁ nilavajraṁ  
śvetavajraṁ haritavajraṁ | dvitīyapuṭamaṅḍale pūrvādikṣvīndūsu satvavajrī  
ratnavajrī dharmavajrī karmavajrīṅgāmakṣobhyādīnāṁvā cihnāni | aiśānādīkonen-  
dūsu cundā ratnolkā bhṛīkūṭī vajrasṛīṅkhalānāṁ khadga pītaratnāṁ śuklavajraṁ  
haritavajrasṛīṅkhalā | tritīyapuṭe maṅḍale pūrvendūsu maitreya mañjuśrī gandha-  
hastī jñānaketunāṁ sapuṣpaṅgakeśara pallavaḥ khadgāḥ kalaśasthakarikarāḥ  
pītacintāmañih | dakṣiṇendūsu bhadrāpāla sāgaramatyaḥsayamatī pratibhānakū-  
ṭānāṁ raktaśukla pītaharitatānāḥ | paścimendūsu mahāsthāmaprāptīsarvāpāyā-  
jahasasarvaśokatamainirghātamatī jālinīprabhānāṁ śuklāṁ padmāṁ śubhrābhāṅgāṁ |  
pītābhānoraktiopālasthasūryaḥ | uttarendūsu candraprabhāmitaprabhagaganagañ-  
jasarvanivarāṇaviśkambhīṅgāṁ | utpalasthacandroraktakalaśāḥ pītābhānonilābhāḥ |  
atra ca yathākramaṁ prāgādidvārāṅgāṁ dvayoḥ pāvayoḥ paṭṭikāyāṁ cihnadva-

yamdvayan | pūrvādidvārasūryeṣu yamāntakāparājītahayagrīvāmṛitakuṇḍalinām  
kṛiṣṇamuṣṭekhadgah pītavajraṇ raktavajradanḍo nilamuṣṭekhadgah | aiśānādikoṇa-  
bhānūśvacala ṭakkirājaniladandamahābalānām khadgonilavajraṇmilavajradanḍoni-  
lavajradanḍah | yamāntakacihnādvahih bhānu śumbhasya khadgah | hayagrivacih-  
nādvahih sūrye vajrapātālasya vajrāṅkuśah | sarveśām sūryendunāmadvahivāpa-  
kajāni | paṭṭiṣu kalaśah kecitti yamāricihnādvahirbhāgādusṇiśacakraṇśacakraṇ |  
tatovahh śumbhasya khadga ityāhuh || (Fols. 48A-49A).

#### DHARMADHĀTUVĀGĪŚVARA-MANḌALA :

Dharmadhātuvāgīśvaramanḍale abhyantaracakra śvetaraṅgaiḥ pūraṇiyamanyat  
pūrvavat madhyamanḍalamadhye viśvapadmakarnikācandre mañjughoṣasya pītamu-  
ṣṭekh khadgah | pūrvādyaiśānādi yatra candreṣu yathākramaṇ pradakṣiṇaṇ  
mahosṇiṣa tejorāṣi sitātapatra vijayoṣṇiṣa vikiraṇodgata mahodgata jayānāmaṣoṣ-  
ṇiśānām pītacakrāni | pūrvakoṣṭhasya madhye viśvābhjasūryekṣobhyasya nilavajraṇ |  
aiśānādi vidigviśvapadmacandreṣu vajrasatva vajrarāja vajrarāga vajrasādḥūnām  
vajraṇ vajrāṅgano bhāno vajraṇ dakṣiṇakoṣṭhasya madhye viśvābhjaravau ratna-  
sambhavasya pītacintāmaṇidhvajah | aiśānādi vidigviśvābhjendūṣu vajraratna vajra-  
sūrya vajraketu vajrahāsānām pañcaśūka vajradvayāṅkita ratnamālā sūryamanḍalaṇ  
cintāmaṇidhvajoh danḍaparīkṭiyuktavajraṇ | paścimakoṣṭhasya madhye viśvābhjara-  
vāvamitābhasya raktapadmaṇ | aiśānādividigviśvābhjendūṣu vajradharma vajratikṣṇa  
vajrahetu vajrabhāṣaṇām padmaṇ khadgo dharmacakramekaśūka vajrajihvā |  
uttarakoṣṭhasya madhye viśvābhjasūrye'moghasiddheḥ khadgah | aiśānādi vidigviś-  
vābhjendūṣu vajrakarma vajrarakṣa vajrayakṣa vajragandhīnām trisūcika vajraṇ  
vajrakavaco vajrāṅkadāṇiṣṭrā pañcaśūlakulīśaṇ | aiśānādikōṇakoṣṭhābhjendūṣu  
locanā māmakī paṇḍarā tārāṇām cihnāni mañjughoṣakṣobhyāmitābhāmoghasid-  
dhicihnavat | pūrvādidvāravīśvābhjasūryeṣu vajrāṅkuśa vajrapāśa vajrasphoṭa vajra-  
veśānām vajrāṅkuśādayah | ato garbhamanḍalāt dviṭiyamanḍale pūrvasyāṇ diśi  
viśvapadmendūṣu dvādaśānāmadhye mukticyā pramuditā vimalā prabhākari  
arciṣmatī sudurjayā abhimukhī duraṅgamā'calā sādḥumatī dharmameghā samanta-  
prabhā bhūmināṇi yathākramaṇ pradakṣiṇaṇ raktapadmaṇ cintāmaṇiḥ sitapadmaṇ  
viśvapadmasthasūrya utpalaṇ marakatamaṇiḥ padmasthaprajñāpāramitāpustakaṇ  
viśvābhjopari viśvavajraṇ sanālapadmacandraṣṭha pañcaśūcika raktavajraṇ utpalo-  
parikhadgo dharmameghaparīkarita-prajñāpāramitāpustakaṇ padmastha sambud-  
dhavimban || dakṣiṇasyāṇ viśvābhjendūṣu dvādaśānām ratnapadmapāramitā dāna-  
śīlakṣāntibīryadhyānaprajñāpāyanidhānabalajñānavajrakarmapāramitānām pad-  
moparicandramanḍalaṇ nānādhānyaratnamāñjari sapallavāśokapūṣpastavakaṇ sita-  
padmannilotpalaṇ sitapadmaṇ padmasthaprajñāpāramitāpustakaṇ pītābhjasthavaj-  
raṇ utpalasthakhadgah prajñāpāramitāpustakaṇ nānāratnaphalānikṛita bodhivṛik-  
ṣalāt utpalasthaviśvavajraṇ | paścimāyāṇ viśvābhjendūṣu dvādaśānāmyūścitta-  
pariṣkāra karmopatti riddhi avimukti prañidhānājñāna dharmavaśītānām tathatayā  
buddhabodheśca padmarāgamaṇiṣṭha samādhimudrāmitāyurbuddhavimban raktā-  
pañcaśūka vajraṇ cintāmaṇidhvajoh viśvavajraṇ vividhavarṇajātīlatā padmasūrya  
sitapaṅkajaṇ pītābhjastha pañcaśūka vajraṇ || uttarasyāṇ viśvābhjendūṣu dvādaśadhā-  
raṇiṇām vasumatī ratnolkā uṣṇiṣvijayā mārici paṇṣaśabari jāṅguli anantamukhī  
cundā prajñāvarddhanī sarvakarmāvaraṇa viśodhanī akṣayajñānakaraṇḍā sarvabud-  
dhadharmakośavatīnām dhānyamañjari cintāmaṇidhvajaścandrakāntamaṇi kalaśah  
sasūtrasucimayūrapicchikā viśapūṣpamañjari raktapadmasthākṣayamahānidhikalaśo

sūtrāvalambita kamaṇḍalu nilotpalasthakhadgastriśūla vajrāṅkita sitaraktakamalaṇ  
ratnakaraṇḍakah padmasthanānāratnapīṭakah | pūrvādidvārāmbhojasūryeṣu dhar-  
mapratīsamvidarthapratīsamvinnirukti pratīsamvit pratībhānapratīsamvidāṇ vajrāṅ-  
kuśo ratnapāśa ubhayaṇtapadmāṅkita śrīṅkhalā trisūcika vajrāṅkaghaṇṭah | āgneyādi  
koṣeṣu lāsya lāmā gitā nṛityānām vajraṇ ratnamālā viṇā vajraṇ | tritīyamandale  
padmacandreṣu pūrvasyāṇ diśi samantabhadrasya utpalastha(\*) khadgah | akṣaya-  
mateḥ khadgah | kṣitigarbhasya padmastha kalpavrikṣah | ākāśagarbhasya ratnaṇ |  
dakṣiṇasyāṇ gaganagaṇṇasya cintāmaṇiḥ | ratnapāṇeratnaṇ | sāgaramateḥ śāṅkhalah |  
vajragarbhasya vajraṇ | paścimāyāmavalokiteśvarasya padmaṇ | mahāsthāma-  
prāptasya khadgah | candraprabhasya savajracakraṇ | jālinīprabhasya khadgah |  
uttarasyāṇ padmendūṣu amitaprabha pratībhānakūṭa sarvaśokatomirghātamati  
sarvanivarana viṣkambhiṇām viśvapadmaṇ padmasthakhadgah pañcaśūka vajraṇ  
khadgah | pūrvādidvārābhjāhānūṣu yamāntaka prajñāntaka padmāntaka vighnānta-  
kānāmaṅkuśapāśasphoṭaghaṇṭah | iśānādikōṇaviśvābhjasūryeṣu trailokyavijayā vaj-  
rajvālānalārka herukavajra paramāśvānām khadgavajravajraṇ | viśvavajraṇi yamān-  
takacihnādvahirūṣṇiśacakraṇ pītacakraṇ | padmāntakacihnādvahih śumbhasya  
vajraṇ | trailokyavijayādicihnēbhyāścaturbhyo vāhye tritīyamandālasyaiva koṇā-  
bhāyāntare rekhāṇ dadyāt | tasya vāhye sthāne āgneyādikōṇasūtrāṇām dakṣiṇa-  
pārśvasṭha padmendūṣu puspā dhūpā dipā gandhānām puspapuṭaṇ dhūpakāṭacchu-  
kadam ratnadipayaṣṭiḥ śāṅkham vāmapārśvasṭha padmendūṣu vajrarūpā vajrasabdā  
vajrasasā vajrasparśānām darpaṇaṇ vajravīṇā rasabhājanāṇ viśvavajraṇ | vāhya-  
vajrakulamanḍale padmendūṣu pūrvādi dikṣvindrāyamavarūnakuberāṇām vajraṇ  
kṛiṣṇadānōṅgapāśoṅkuśah | aiśānyādividigviśvābhjendūṣu trisūlaṇ  
sruvah khadgah vātapuṭah | tata iśānasya vahih samīpe aiśānām diśamārabhya-  
cihnāni kramato likhyāni | tatra brahmano'kṣasūtraṇ | viśnoścakraṇ | maheśva-  
rasya trisūlaṇ | kārttikeyasya śaktiḥ | bramānyākṣasūtraṇ | rudrānyāstrisūlaṇ |  
vaiṣṇavyāścakraṇ | kaumāryāḥ śaktiḥ | indrānyā vajraṇ | vārāhyā rohitamatsyah |  
cāmuṇḍāyāḥ karttiḥ | bhṛiṅginokṣamālā | gaṇapateḥ parśuh | mahākālyastrisū-  
laṇ | nandikeśarasya murajah | ādityasya padmasthasūryamanḍalaṇ | candrasya  
kumudastha candramanḍalaṇ | maṅga(la)sya kaṭṭarāḥ budhasya bhāṇah | bhṛihaspa-  
terakṣasūtraṇ | śukrasyākṣasūtraṇ | śanaīścarasya kṛiṣṇadāṇḍah | rāhoścandraḥ |  
ketonāgapāśah | balabhadrasya lāṅgalaṇ | jayakarasya puspamālā | madhukarasya  
makaradhvajah | vasantasya bhāṇah | anataavasukitakṣakarkkoṭakapadmama-  
hāpadmaśāṅkhapālakulikānāmapi saṅpuṭāñjaliḥ | athavā sva sva piṭṛicihnasadriśāṇ  
cihnāṇ | tatrānantakulikau brāhmaṇavāgneḥ putrau | vāsukiśāṅkhapālu kṣatriya-  
vindrasya | takṣakamahāpadmau vaiśyau vāyoh | karkkoṭakapadmau śūdrau  
varuṇasya | vemacitribalīprahadā virocānādi mahāsurendrānām khadgādi nānā-  
praharaṇiṇi | garuḍendrasya saṅpuṭāñjaliḥ | drumasya kinnararājendrasya viṇā |  
pañcaśikhasya gandharvarājendrasya viṇā | sarvārthasiddhasya vidyādharaṇājen-  
drasya kusumamālā | pūrṇabhadra mañibhadra dhanada vaiśravaṇa civikuṇḍali  
kelimālī mukhendra carendrānām yakṣāṇām bijapūraphalāni | hāritayā jaḍidvayaṇ  
| aśvinibharaṇiḥkṛitīkārōhiṇimṛigaśīrāardrāpunarvasupusyā'śleśāmaghāpūrvaphālgu-  
ṇiṭtaraphālguṇiḥastācitrāśvātīviśākhā'nurādhājyeṣṭhāmūlāpūrvāśādhāuttaraśādhāś-  
raṇānādhāniṣṭātabhiṣāpūrvabhādrapadāuttaraśādhādrapadārevatīabhijñāṇ saṅpu-  
ṭāñjalikaramudrāḥ | atrāpi dvāreṣu vajrāṅkuśādni | kalaśāścaturṣu manḍala ||  
(Fols. 49A-51B).

**DURGATIPARIŚODHANA-MANĀDALA :**

Durgatipariśodhanamaṇḍale nilavajravalya abhantare pītāṣṭāraccakrasya vedyān pīta dharmacakramudrā pūrvādyareṣu śubhrabhūsparśamudrā nilavaradamudrā raktadhīyānamudrā haritābhayamudrāḥ | āgnadyareṣu sūryaścintāmañidhvajo si(\*)n-  
trañ vajrāvalīto vahirvāhnyādikoneṣu lāsyādi cihnāni pūrvādi paṭṭiṣu dvāreṣya vāme cihnadvayān sayye ca | tatra nāgakeśarañ kusumañ sanetrābhjamañkuśa-  
dañḍaḥ | śaikhāñ khaḍgaḥ padmāsthadharmagañjaścintāmañidhvajo nṛitakalaśaḥ  
padmastha candravimbañ ratnañ vajrapañjarañ savajrendivaramamṛitaghaḥjha-  
stharatnañ ratnamañjari ca | āgnyādikoneṣu puspādicihnāni | dvāreṣu vajrāñku-  
śadapi cihnāni viśvābjacandrasthāni || nilakanthādi cihnāni likhyante || (Fols. 51B-52A).

**BHŪTADĀMARA-MANĀDALA :**

Bhūtadāmaramaṇḍale sitapītaraktaharitaḥkṛiṣṇāḥ pañcabhittayaḥ | pūrvādhūma-  
yaśca sūtrarekhātrayañ śvetaraktakṛiṣṇavarjñā ekasūtrarekhā kṛiṣṇā vajravalya  
rekhe ca | garbhapūṭasya madhye koṣṭhe viśvapadmacandre bhagavato bhūtaḍā-  
marasya pañcaśūla nilavajrañ | pūrve mahēśvarasya sūrye trīśūlañ | dakṣiṇe  
viṣṇoḥ sūrye cakrañ | paścime brahmaṇaścandreḥśamālā | uttare kārttikeyasya  
sūrye śaktiḥ | aiśāne gaṇapateścandre parśuḥ | agneraparaveravau padmastha  
sūtramāṇḍalañ | nairītye rāhoḥ sūrye candramaṇḍalañ | vāyavye nandikeśvarasya  
candre ḍamaruḥ | dvītyyapūṭe pūrvādi dikṣu śrī tilottamā śaśī umānāñ candreṣu  
śvetābhjāñ dhūpakaṭacchuḥ dipayaṣṭibhogakarakaraḥ | agneyyādiṣu ratna śrī  
sarasvatī surasundarī ābhūtināñ yathākramañ candreṣu gandhaśaikhāmvīñāratna-  
mālātrīśūlavajrañ | trītyyapūṭe pūrvādi dikṣvindrāyamavarunakuberānāñ candra-  
stha vajrasūryastha kapālāñkīta dañḍāścandrasthanāgapāścandrasthagadā | agneyādi  
vidikṣvagninairītyāvīyucandrānāñ sūryasthāḥkṣasūtrañ sūryastha khaḍgaścandrastha-  
vātapūṭa candre kusumastha candramaṇḍalañ | candracihna samīpe iśānasya sūrye  
trīśūlañ | caturthapūṭe pūrvādi dikṣu sīmhadhvajadhariñ vibhūti mahāpadmāvati  
surāhariñjāñ candreṣu sīmhadhvajonikuśobhāścintāmañiḥ | aiśānyādiṣu varaharī  
ratneśvari bhūṣaṇī jagatpālanināñ candreṣu puspapūṭo dhūpakaṭacchuḥ gandha-  
śaikhho dipayaṣṭiḥ | atra sarve ravindevo viśvapadmasthāḥ | kalaśāścaturthapūṭe ||  
(Fols. 52A-52B).

**PAÑCADĀKA-MANĀDALA :**

Pañcatākamāṇḍale madhyakūṭāgārasya madhye saprajña hevajrasya karttika-  
pālau | pūrvādi dvāreṣu gaurī caurī vettālī ghasmarināñ vajrāñkuśapāśa-  
sphaḥḥaḥ | aiśānādi koneṣu pukkasi śabari cañḍālī ḍombināñ bodhicitta  
ghaḥḥo meru vahnikuñḍañ mahādhvajapatākā | tasmātpūrvakūṭāgārasya madhye  
śāśvatasya kapālastha mayūrah | pūrvādidvāreṣu sañdañśa pāśini vāgurāñkuśa-  
dhārañināñ sañdañśaḥ pāśo vāgurāñkuśaḥ | aiśānādiṣu puspā dhūpā dipā  
gandhānāñ puspakarañḍo dhūpakaṭacchuḥdīpayasṭiḥ pītaganḍaḥ pūrṇaḥ śaikhāḥ |  
dakṣiṇa kūṭāgārasya madhye vajrasūryasya kapālastha karañḍavaḥ yakṣi | pūrvādi  
dvāreṣu sūrye hasta dipa ratnolkā ṭaḍitkīrañāñ sūryamaṇḍalañ dipayaṣṭiratnañ |  
vidullatā | aiśānādiṣu lāsyāmālāgītānṛītyānāñ vajrañ ratnamālā kañśikā vajrañ |  
paścimakūṭāgārasya madhye padmanarteśvarasya kapālastha tantrikaḥ | prāgādidvā-  
reṣu padmā dharmodayā sphoṭāśvāśeṣānāñ padmañ dharmodaya sphoṭovajrañ |  
aiśānādiṣu viñā vañśā mukundā murajānāñ sva sva vādyāni | uttaramāṇḍalasya  
madhye paramāśvasya kapālastha budhaḥ | prāgādi dvāreṣu tālā kuñci kapāṭā

paṭadhāriñināñ tālikā kuñcikā kapāṭakaṇḍapaṭaḥ | aiśānādiṣu locanā māmaki  
pāñḍarā tārañāñ cakrañ vajrañ padmamūṭpalañ | vāhyamahāmaṇḍalasya dvāreṣu  
gauryādi cihnāni | aiśānādiṣu pukkasyādi cihnāni | etāni sarvacihnāni viśva-  
padmasūryasthāni | śāśvatasyaiva candrāsanāni | pratimaṇḍalamamṛitakalaśaḥ |  
mahāmaṇḍala eveti kaścit || (Fols. 52B-53A).

**ṢAṬCAKRAVARTĪ-MANĀDALA :**

Ṣaṭcakravartīmaṇḍale viśvapadmeṣu sūryasthāni cihnāni buddhaḍākarasyaparāñ  
candrasthāñ śarṇmāmapi kūṭāgārāñāñ koneṣu kapālāni viśvapadmasthāni | tatra  
garbhamaṇḍalasya madhye padme vajrasatvasya vajrāḍākinī lāmā khaṇḍarohārū-  
piñināñ ḍamaravaḥ | prāgādidvāreṣu vāmāvarttenāgnyādi vidikṣu dakṣiṇāvarte-  
netiha nyāsakramaḥ | dvārābhjeṣu khaṇḍakapāla pracāñḍayormahākāñkālācañḍak-  
ṣyoḥ kañkāla prabhavato vikaṭadāñṣṭre mahāñśayośca catvāri vajrāni | valaya-  
madhye vajrāvalī buddhaḍākasya maṇḍale madhyābhje cakrañ | dvārābhjeṣu surāvairi  
vīramatyoramitābha kharvayorvajraprabhalañkeśvayorvajradeha drumacchāyāyo-  
ścakrañi | valayamadhye cakrāvalī ratnaḍākasya maṇḍale madhye ratnañ |  
dvārābhjeṣu añkurakairavatyorvajrajaṭilamahābhairavayormahāravāyuvvegayorvajra-  
huñkāra surābhakṣyoścarāñāni | valayamadhye ratnāvalī | padmaḍākasya maṇḍale  
madhye padmañ | dvārābhjeṣu subhadrā śyāmādevyo vajrabhadra subhadrayorma-  
hābhairava hayamañṣayorvirūpākṣa khagānanayośca padmāni | valayamadhye  
padmāvalī | vajrāḍākasya maṇḍale madhye vajrañ | dvārābhje mahābalā cakra-  
vegayo ratnavajra khaṇḍarohayorhayagrīvā śauñḍīyorākāśagarbhā cakravarmi-  
nyośca vajrāni | valayamadhye vajrāvalī | viśvaḍākasya maṇḍale madhye viśva-  
vajrañ | dvārāpadmeṣu herukasuvīrayoḥ padmanarteśvara mahābalayorvairocana  
cakravartīnyorvajrastvamahābhīryayośca viśvavajrāni | valayamadhye viśvavajrāvalī |  
mahākūṭāgārasya dvāreṣu kākāsyolūkāśyāśvāñśyā śūkarāśyūñāñ vajrāñkuśa  
pāśasphaḥḥaveśāḥ | koneṣu yamadāḍhi yamadūti yamadāñṣṭri yamathanināñ  
darpaṇa viñā gandhaśaikhā rasabhājanāni | kalaśāśca yathāyogañ || evamuktanu-  
sarato maṇḍalāntareṣvapi rajahpātānāmanusandheyañ | atra tu bha(yā) trāsāma-  
pratipāditāñ || (Fols. 53A-53B).

**KĀLACAKRA-MANĀDALA :**

Kālacakramaṇḍaleukta rajovarjñakramataḥ prāyaśo viśaḍṣiśo rajovarjñakrama  
ucyate | cittacakrasya abhyantara bhūmeḥ sarvā dvītya vajrāvalī paryanta kṛiṣṇā |  
cittavākkāyamaṇḍalānāñ pūrva bhūmeḥ sarvā kṛiṣṇā | dakṣiṇa rakta | paścima  
pīta | uttara śubhra | vedī śveta | ratnapaṭṭi rakta | tasyāñ ratnavandho vicitrāḥ |  
hārārdhahārahūmiḥ kṛiṣṇa | tasyāñ hārārdhañ svetañ | kṛiṣṇabhūvi vakulīśukla |  
kṛiṣṇabhūmau kramaśirṣāni śubhrāni | toraṇastambhaḥ pītāḥ | cittamaṇḍaletu  
nāvākapadmañ haritañ | śākhādiṣutu sitavarjñādikāñ bhavati | vajrāvalī śoḍaśa  
śumbhaśca kṛiṣṇāḥ | pūrve kṛiṣṇa khaḍgairdakṣiṇe raktaratnañ paścime pītacakrai-  
ruttare śvetapadmairyuktāḥ | aṣṭau kalaśāḥ śuklāḥ kamalasthāḥ kamalamāñḍita-  
mukhośca | sarvatraśānakamalasya trītyyabhāga karṇiḥkā | dvītya vajrāvalī haritā |  
devatāpaṭṭi śukla | bhittirekhasiṣro garbha prabhṛiti sitaraktakṛiṣṇavarjñāstāsāñ  
bhūmirṇavabhāga | tatra bhāgamekañ tyaktvā bhāgadvaye pratyekañ rekhākhcītañ  
vajraratnairdvāraniryūhasandhiṣu | toraṇāni dvādaśa nāñāvarjñāni | vāñmaṇḍale  
devatāpaṭṭi śukla | tasyāmaṣṭau padmāni candrasūryarahitāni | dikṣu raktāni |  
koneṣu śubhrāni | garbhaprabhṛitiharita kṛiṣṇa rakta sitapītarvāñḥ | pañcerekhāḥ |  
tāsāñ bhūmiḥ pañcadaśabhāga tatra prāgvadrekhā | kāyamaṇḍale devatāpaṭṭikā

śuklā | tasyām padmāni candrasūryarahitāni | pañcarekhā vāiṃaṇḍalavat | toraṇa-  
stambhānāmādhro vedisthāneṣu phaṇināmāsanāni pratyekaṃ dvādaśamātrāṇi | tatra  
pūrvasyām diśi vṛttadvayaṃ kṛṣṇamuparidhvajau dakṣiṇasyām trikoṇadvayaṃ  
raktam svastikalāñchitām | paścimāyām dvayaṃ caturasraṃ pītam vajrāṅkaṃ |  
uttarasyaṃ dvayamardhacandrākāraṃ śubhraṃ padmāṅkaṃ | pūrvasyām savya-  
vṛttasya savye mṛitakalaśo jayanāmnō nāgarājasya | paścimāyām vāmacaturasrasya  
vāme mṛitakalaśo vijayanāmanaḥ | pūrve toraṇe prathamapurasya mattavāraṇopari  
madhyacaturasre dharmmacakraṃ | kṛṣṇam tasya savya vāmayomṛiganṛigyau-  
kṛṣṇadakṣiṇe rakta varṇo bhadrghaṭāṣṭasya savyavāmayoḥ śaṅkhapadmau raktau |  
paścime bodhivṛkṣaḥ | pītāṣṭasya savyavāmayoḥ kinṇarakinnaryau pītau | utta-  
rendradūtiḥ sita tasyāḥ savyavāmayorandaṃudgarau paṇḍarau | drumasīrsa  
pṛithivīvalayayormadhye bhūmiḥ kṛṣṇā tasyām yathāśobhaṃ pūjāvastūni likhet |  
pṛithivīvalayaṃ pītam | tasmīnnaśānyām vidīśhrīdayāt pūrṇimā candramaṇḍalaṃ  
dvādaśamātraṃ | nairītyāmaṣṭaṃ gacchan sūryo dvādaśamātraḥ | jalavalayaṃ  
śuklaṃ | vahnivalayo raktaḥ | vāyuvalayaḥ kṛṣṇaḥ | tayoragne vāyuvalayormadhye  
pratyekaṃ dvādaśamātrānyaṣṭavaṣṭarāṇi śmaśānacakraṇi | dikṣu raktāni vidikṣu  
sitāni | pūrvacakraḍvahiḥ śūnyamaṇḍalaṃ | śūnyamaṇḍalayorlikhanasādhanapaṭha-  
noktanyāyena | daśaṣṭapicīhnaṃ karttikā vā muṣalayaṇanacihṇāni likhyante na  
catra kāmācaraḥ | ākāśavalayaṃ kṛṣṇam | tasya pārśvadvayaṃ trīrimātraṃ  
kṛitvā tatra ghṛṇadvayaṃ madhye padmatre harita vajrāvalī karttavayā | raśmijvālāḥ  
pañcavarṇāḥ | unṇatipunantatra maṇḍale kṛṣṇa rajaso yavasyaika pādāḥ |  
pūrvasyām diśi | raktasya dvau dakṣiṇasyām pītasya catvāraḥ | paścimāyām |  
śvetasya traya uttarasyām | anyarekhā pītā rajaso dviguṇa | padmānām dviguṇatvaṃ  
paṭṭikāḥ | candrasūryayorābhjarekhataḥ | evamuktonnatibhyo vāiṃaṇḍale dviguṇa  
umatayāḥ | tābhyo dviguṇaḥ kāyamaṇḍale | kramaśīrṣādāvāhyapūjā bhūma-  
vekoḃyavāḥ | pṛithivīyādi valayeṣu kāyamaṇḍala bhittirekhā mānenomatiṃ | apara  
rajahpātaḥ sarvatra dviguṇa bhaidonasamānaḥ sarva bhūmiṣu | prakaraṇam trigu-  
ṇastrivalaya pramāṇaḥ tatra nāyakasya karmṇikāyām karmṇikātulya sitarakta-  
kṛṣṇarakta candra sūrya rāhu kālāgni maṇḍalopari nilatrisūkhavajraṃ bhagavataḥ  
kālacakrasya pūrve dale dhūpakaṭacchūḥ kṛṣṇa dakṣiṇe dīpo raktaḥ | paścime  
śaṅkhaḥ pītaḥ | uttare nivedyaṃ śuklaṃ | agneyādiṣu kṛṣṇa rakta śukla pīta  
cāmarāṣṭādvahiriśāne dharmāśaṅkhaḥ sitaḥ | agnau cintāmaṇiḥ kṛṣṇaḥ | nairītye  
dharmagandhi rakta | vāyave kalpavṛkṣa pītaḥ | dvitīyapute pūrvaśubhrābhjāsūrye  
kṛṣṇa khaḍgaḥ | āgneyā raktābhjendau nilotpalam | dakṣiṇasitābhjāsūrye rakta  
navāṅkaratnam | nairītyaraktābhjendau raktapadmam | paścima sitābhjaravau pītaca-  
kraṃ | vāyavyaraktābhjendau pītacakraṃ | uttarasitābhjāsūrye sitapadmam | iśāna-  
raktābhjendau sitotpalam | uttarasitābhjāsūrye sitapadmam | iśānaraktābhjendau  
sitotpalam | trītiyapute paṭṭikāyām pratidvāraṃ pārśvayordvayamityaṣṭau padmāni  
tatra ṣaṭsūryāḥ | paścimottaradvāra vāmayoścandrau koṇapadmaścandraṣcatvāra-  
steṣuṣaṇat prabhṛiti darpaṇavajra khaḍga vastra vajra ratna rasapātra dharmodayaḥ  
cakra gandha śaṅkha viṇā padmāni | śukla kṛṣṇa kṛṣṇa haritamita pīta nila  
śuklāni | pūrvadvārasya padmasūrye kṛṣṇakhaḍgaḥ dakṣiṇasya raktadaṇḍaḥ paścī-  
masya pītapadmam | uttarasyām sitamudgarah | ihasūryamaṇḍalāni śvetābhjasthāni  
candramaṇḍalāni raktābhjasthāni | pūrvasyām vedikāyām toraṇa stambhamūla vāme  
kṛṣṇaśaṅkhaḥ savye nila kusumamālā | dakṣiṇasyām raktadhūpakaṭacchūḍipāḥ |  
paścimāyām pīta mukuṭaṃ pītāharaḥ | uttarasyām sitaphalaṃ sitam śrīpīyūṣa-  
pūrṇapātraṃ sarvā svavedīṣu vividha dhāraṇyāḥ pūjādevyāḥ | pūrvatoraṇasya

pūjādevisthāne madhye vastra | dakṣiṇasya padmam | paścimasya paṭahāḥ | utta-  
rasya vajraṃ | vāiṃaṇḍale tu pūrvapadmasya karmṇikāyām daleṣu kṛṣṇakarttikāḥ |  
āgneyasya cakrāni kṛṣṇāni | yāmyasya raktadaṇḍaḥ | nairītyasya raktā śaktayaḥ |  
paścimasya pītavajrāni | vāyavyasya pīta brahmadandaśucayaḥ | uttarasya śukla  
triśūlāni | aiśānasya śukla padmāni | kāyamaṇḍale paṭṭikāyām padmakarmṇikā-  
daleṣu cihṇāni || tatra pūrvadvārasya madhye khaḍgaḥ | āgneyyām kalpavṛkṣaḥ |  
dakṣiṇadvārasya vāme ratnāṅgadā vā savye vajrāni | vāyavye surayaḥ  
vā | paścimadvārasya vāme ratnāṅgadā vā savye vajrāni | vāyavye surayaḥ  
uttaradvārasya vāme triśūlāni | savye pāśaḥ | aiśānyām pāśavaḥ | pūrvadvārasya  
vāme vajrāni | pūrvadvāre daṇḍaḥ | tadvahirharitavajraṃ | dakṣiṇadvāre vajrabāṇaḥ |  
paścimadvāre pītāgadā | tadvahirnilatrisūlām | uttaradvāre sitamuṣalaḥ | etāni  
daṇḍāni cihṇāni padmasūryasthāni vākkāyamaṇḍalayordikṣu padmāni raktāni koṇa-  
padmāni śuklāni | ihavāiṃaṇḍalasya vedyam dvārasya savye kṛṣṇānyutpala vastra-  
kartti cakra khaṭvāṅgāni vāme kartti khaḍga kartti karttikāḥ | kṛṣṇaḥ | dakṣi-  
ṇasyām dvārasya savye padma rasapātra daṇḍa śakti padmāni raktāni | vāme bhāna  
parśu kartti karttikā raktāḥ | paścimāyām dvārasya savye cakram gandha śaṅkha  
vajrasūcikāni pītāni | vāme harita dharmodaya cakra karttikarttikāḥ pītāḥ |  
uttarasyām dvārasya savye śvetānyutpala darpaṇa triśūlapadmotpalāni | vāme nila  
viṇā mudgara kartti karttikāḥ śuklāḥ | evam ṣaṭtrimśaccihṇāni kāyamaṇḍalasyapi  
vedīṣu || (Fols. 53B-56B)

## IV.

Abhayākara Gupta has given a fuller description of almost all the above-mentioned *maṇḍalas* in his celebrated *Niṣpanmayogāvalī*. The account found in the *Vajrāvalī* is virtually a gist of what the *Niṣpanmayogāvalī* contains. But a critical analysis of the descriptions given above will show that the *Vajrāvalī* contains some valuable new information as well. Moreover, the latter takes note of a number of alternative views (*matāntara*)<sup>30</sup> regarding various aspects of the rituals as given in various other texts. The *Sādhanamālā* also refers to the existence of several *matāntarasādhanas* or alternative iconographic forms of many deities<sup>31</sup>. This is no doubt of some significance in the art-historical sense. The common notion with us is that the prescriptions of Buddhist iconography and ritual were very rigid. But the existence of the provision for a second opinion in the form of a *matāntara* leads us to think otherwise. A series of interesting questions thus emerge: Do

<sup>30</sup> Reference can be made to expressions like *matāntaramapyasti kintena* found in Ms. No. G. 4835, folio 56B.

<sup>31</sup> In fact, the *Sādhanamālā* does not use the expression *matāntara*, but conveys more or less the same sense with expressions like *āmānayanāreṇa* etc. as found, for instance, in *sādhana* No. 201.

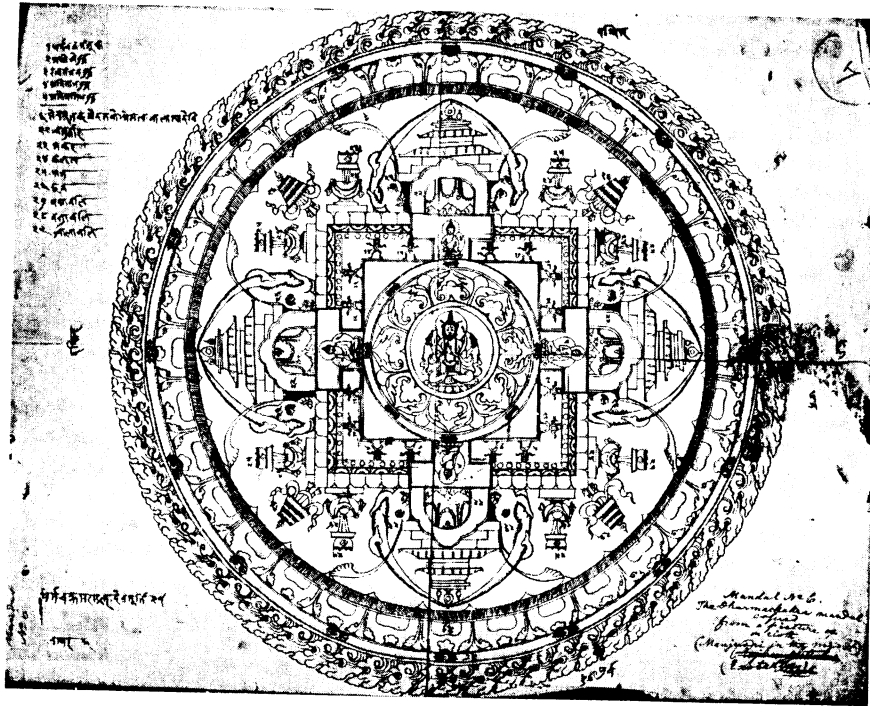


Figure 1. Diagram of the *Dharmacakra-Mandala* with the *jvālāvalī*, *vajrāvalī* and *padmāvalī*: from a Nepalese *tanḱā* ("Hodgson Papers", India Office Library, London).

these alternative views represent different "schools" of thought pertaining to Buddhist iconography and ritual? Are these due to regional differences? How far can they be explained in terms either of an innovation or an exercise of freedom of imagination? The *Vajrāvalī* will not answer all these questions, but that it evokes them is perhaps one of the most important services which it renders to students of art-history.

Brian Hodgson collected from Nepal various information and evidence, literary and visual, pertaining to Buddhist iconography and ritual. His materials are now preserved in several collections, most notably in the India Office Library, London. A number of papers, cited as "Hodgson Papers" in the records, containing such materials and preserved in the India Office Library, were studied by the present author. They were found to contain not only collections of *sādhana*s of Buddhist deities, together with the various alternatives (*matāntara-*

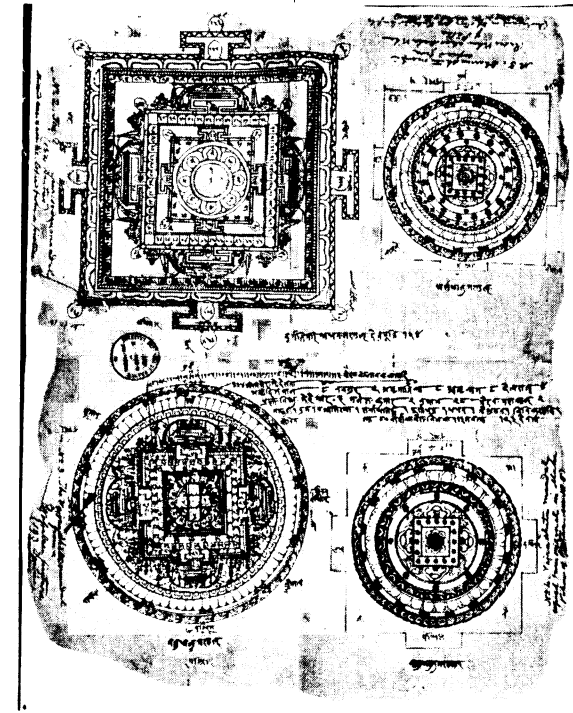


Figure 2. Diagrams of various mandalas: the *Durgatipariśodhana-Mandala*, the *Dharmadhātu-Mandala* and the *Vajradhātu-Mandala*: copies from originals on monastery walls or in manuscripts ("Hodgson Papers", India Office Library, London).

*dhyāna / sādhana*), but also drawings of images and *maṇḍalas* from older manuscripts or the walls of monasteries. It is interesting to note that some of the drawings of the *maṇḍalas* are accompanied by the descriptive labels for the various parts of the respective *maṇḍalas* often given at the sides in numerical order (see figs. 1-4). Some of them have only the numbers mentioned against the respective parts of the *maṇḍala*, and not their literal meanings. As for example, our figure 2 contains the drawing of the *Durgatipariśodhana-maṇḍala* with the numbers written on the respective parts, whereas, on the same page (fig. 2) there is a representation of the *Vajradhātu-maṇḍala* showing not only the numerical indices, but also their literal explanations at the sides. Similarly, in the drawing (fig. 1) showing the *Dharmacakra-maṇḍala*, the numerical indices and the descriptive labels are given simultaneously.

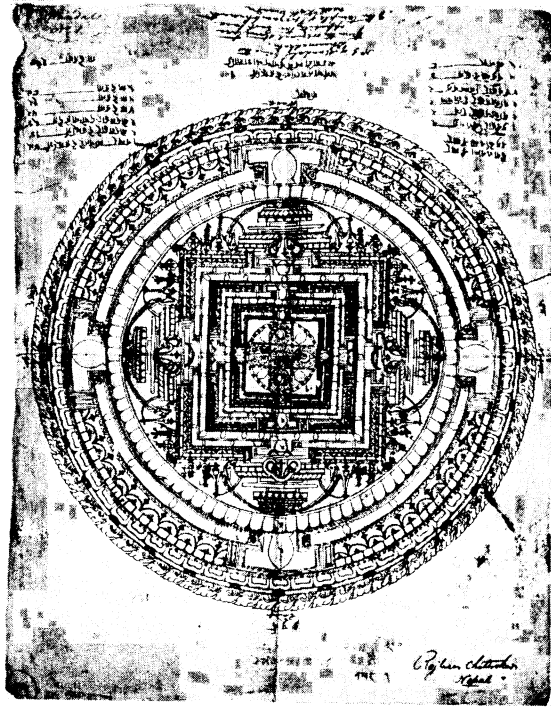


Figure 3. Diagram of the *Dharmadhātu-Maṇḍala*, from the original structure opposite the east face of the temple at Svayambunāth, near Kathmandu ("Hodgson Papers", India Office Library, London).

It is interesting to note that the outermost circle of this *maṇḍala* is given the label *jvālāvalī* (series of fire-flames) followed by *vajrāvalī* (series of thunderbolts) and *padmāvalī* (series of lotuses). In figure 2, we have the representation of the *Vajradhātu-maṇḍala* twice, one copied from a Nepalese painting, the other from the walls of the Mahi Vihāra of Patan in Nepal. This shows that the *matāntara-sādhana* was not merely a theoretical proposition, but existed in practice as well, particularly among the Buddhists of Nepal.

As has already been stated, the *Vajrāvalī* of Abhayākaragupta is a mine of information pertaining to Buddhist iconography and ritual. Equally important, although apparently not of much antiquarian value, are the "Hodgson Papers" referred to above. If these materials were to be studied together with all possible thoroughness, many enigmatic problems of Buddhist iconography might be solved and numerous unknown facts could become known. The present paper brings forward

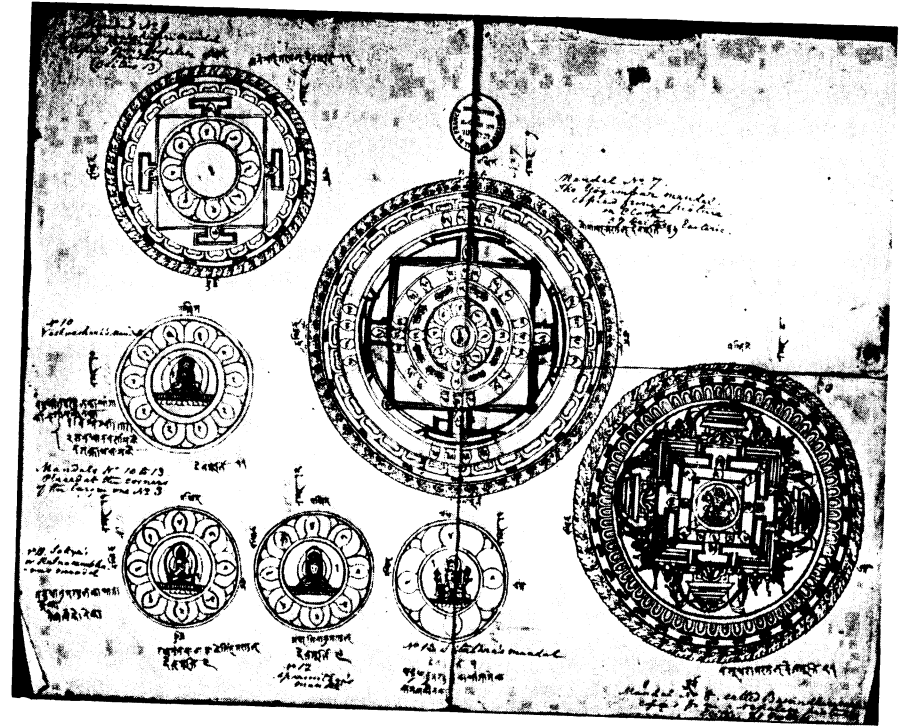


Figure 4. Diagrams of various *maṇḍalas*: The *Yogāmbara-maṇḍala* in the centre, the *Jñāneśvarī-maṇḍala* at top left, and the *Vasudhārā-maṇḍala* at bottom right—from Nepalese paintings ("Hodgson Papers", India Office Library, London).

a few important aspects of the *Vajrāvalī* of Abhayākaragupta and of the Hodgson Papers, so that they may receive due attention from scholars interested in this field of study. Although I am still working on the *Vajrāvalī*, I have tried to present here certain of my initial findings, in recognition of the many brilliant contributions to Buddhist studies made over the years by Professor R. A. Stein.