#### Jetsun Tāranātha's Collected Works: Editions, translated outline, overview of contents and new website

#### Introduction

For the New Moon today, and the recent commemoration of Jetsun Tāranātha's passing (May 17th), I am happy to launch and announce a brand-new website and first ever published English translation of the outline/contents of Tāranātha's Collected Works, see <a href="https://taranathascollectedworks.com">https://taranathascollectedworks.com</a>.

To accompany the launch, here is an overview and brief analysis of the contents of his works and the new website and translation. In this article, I discuss the following topics:

- Editions. Outline and Contents of the Works
- The new website
- My own previous research and translations connected to Tāranātha
- Other English-language research and translations on Tāranātha's Works and Life
- Tāranātha's life-stories and autobiographies
- Revival of Tāranātha's legacy after the 17th Century destruction and takeover of Tāranātha's monastery, texts and incarnation recognition by the 5th Dalai Lama/Gelugpa
- Appendix: Translated outline of the Collected Works

I have been interested in the life and the works of Jetsun Tāranātha (1575-1634) for several years now. Particularly, since I translated his *Commentary on the Heart Sūtra* as a postgraduate, and then studying and translating texts on the Kālacakra within the Jonang tradition (see <a href="here">here</a> for works on Kālacakra, and <a href="here">here</a> for Jetsun Tāranātha).

The main aim of the new solo project, which began last year, is to translate Tāranātha's collected works outline into English and provide that as a website/free resource to the general public. The Collected Works is one of the biggest and influential in the Tibetan Buddhist canon from a single author, with 23 Volumes of around 370 texts (in the Dzamthang edition). The translation of this outline of the Collected Works will hopefully give people an introduction to the scope, depth and breadth of Tāranātha's compositions, knowledge and practice, as well as his extremely significant status within Tibetan Buddhism.

As contemporary research is revealing, Tāranātha's life-story is inspiring indeed, for more on that see below. However, he also suffered significant repression during the violent takeover of Tibet by the 5th Dalai Lama/Gelug powers. For example, the Tagten Phuntsog Ling monastery was unlawfully confiscated and taken over by the Gelugpas, and Jonang texts sealed and banned from being disseminated and published. And as I recently wrote about here, Tāranātha's reincarnation recognition was taken over by the Dalai Lamas as the Jetsun Khalka Dampa lineage, a lineage that is not recognised by the Jonang lineage in Tibet and which they have no say or participation in. Thus it is hoped that this project also helps to restore and promote Tāranātha's life and works to their deserved place.

Of course the information about the works could be a lot more detailed. I haven't actually studied the vast majority of texts that are in the collected works, I have only looked at the outline, the titles and also some brief information that was given on the BDRC website where the collected works have been uploaded. Nonetheless, I hope that this first step in becoming more aware of the contents of the collected works will lead onto further activity and interest

in Tāranātha's works. For other research and translations I have done on other Collected Works, such as Longchenpa and Gampopa, see <a href="here">here</a>.

On the new website, where there are English translations of the texts I have provided information about that too. However, if people are aware of other translations that exist of some of these texts, then please do let me know. I would also like to give special thanks to fellow translator, Ives Waldo, for providing helpful feedback and suggestions on my draft translation of the outline (on my request), and to members of the Jonang community Great Middle Way Association in the USA, for kindly acting as financial sponsors of the project. This article was originally published on the Dakini Translations website here.

May the legacy, scholarship, expertise, wisdom and experience of Jetsun Tāranātha that shines out of the volumes of these works, like hundreds of blazing lights, shine ever more brightly without extinguishment!

Written and compiled by Adele Tomlin, 19th May 2023. Originally published on the Dakini Translations website, <u>here</u>.

#### THE COLLECTED WORKS: AN OVERVIEW OF EDITIONS, OUTLINE AND CONTENTS

For the full translated outline of the Collected Works (with the original Tibetan), see the new website section <u>here</u>. I re-produce some of it below here.

#### **Editions**

In terms of extant editions online, the BDRC website lists the following: There appear to be three main editions of Tāranātha's Collected Works available/listed online at the BDRC. I have listed these below:

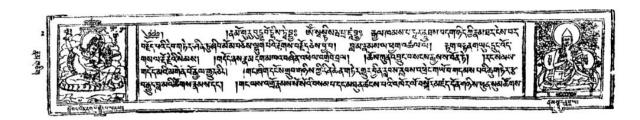
- 1. Leh, Ladakh edition (based on Tagten Phuntsog Ling edition, 4. below)
- 2. Dzamthang, Tibet edition
- 3. Peking, China edition

#### PREFACE

This is the first of a projected 17 volume reproduction of the collected works of Jo-nang Rie-bisson Taranatha. These prints hear no volume notations but we have arranged them according to the dkar-chag prepared by Zhwa-lu Ri-sbug Sprul-sku Blo-gsal-bistan-skyong in the latter half of the 19th century. It would appear that the prints, belonging to the former ruling house of Ladakh and graciously made available by Rani Parvasi Devi of Stog, were made prior to the reopening of the Jo-nang printery.

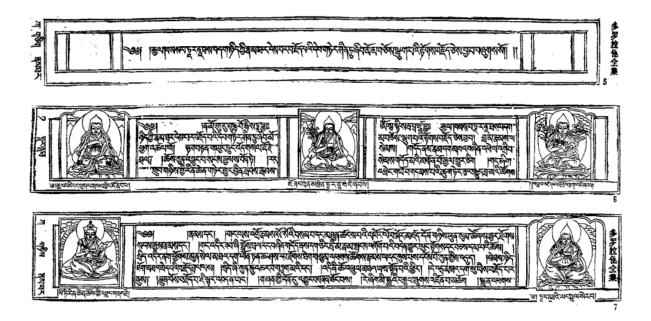
The present volume is complete.





Source: Phun-tshogs-glin Edition. 17-volume (1982-1987). Smanrtsis Shesrig Dpemzod. C. Namgyal and Tsewang Taru. Leh, Ladakh. Sung 'bum tā ra nā tha (rtag brtan phun tshogs gling gi par ma). Buddhist Digital Resource Center (BDRC), purl.bdrc.io/resource/MW22277.

## 2. Dzamthang edition (2000)



Source: Dzamthang Edition. 23-volume (2000) rJe btsun Tā ra nā tha'i gsung 'bum. ('dzam thang par ma). Buddhist Digital Resource Center (BDRC), purl.bdrc.io/resource/MW22276.

## 3. Peking Edition (2008)

२७। |हॅ वर हे पहुंत हुन स्वृद्धि गृह्य स्वर्धाः इये प्रह्म स्वर्धेन हुन स्वर्धि प्रह्म स्वर्धाः







के चत्र प्रस्तान करिया च विश्व देश



हे यहंद पर तथेदे एक देवे दर्देश

Source: Peking (Pedurma) 45-volume Edition. In U-Med script. gSung 'bum tā ra nā tha (dpe bsdur ma). Krung go'i bod rig pa dpe skrun khang, 2008. Buddhist Digital Resource Center (BDRC), purl.bdrc.io/resource/MW1PD45495.

There is also an edition of the Collected Works by the Drungo Borigpa Publishers (gSung 'bum tā ra na tha (bris ma). Par gzhi dang po, Krung Go'i Bod Rig Pa Dpe Skrun Khang, 2008. Buddhist Digital Resource Center (BDRC), purl.bdrc.io/resource/MW1PD77570).

#### Outline and Contents - 23 Volumes and over 370 texts

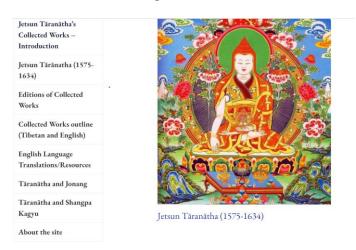
To give a brief overview of the outline and contents, this outline is based on the 23-volume Dzamthang, Tibetan edition ('dzam thang par ma, purl.bdrc.io/resource/MW22276) in Uchen script. It has around 370 texts contained within it, shows the astonishing legacy, breadth and depth of Tāranātha's knowledge, authorship, practice, lineage and expertise in historical research, Sutra and Tantras.

The collection includes significant works not only on the important philosophical view of Empty-of-Other (Zhentong), but also in particular, deities such as Kālacakra, Guhyasamāja, Cakrasamvara, Yamāntaka, Hevajra, Vajrayoginī, Tārayoginī, Chod and Niguma's Yogas and Mahamūdra. The Volumes can be summarised as follows (based on the Dzamthang edition):

- **Volume One: Liberation Stories.** 8 texts. Contains liberation-stories (namthar), several of which are secret autobiographies.
- **Volumes Two-Four: Kālacakra.** 40 texts. with one volume dedicated to the six yogas of Kālacakra, including important sadhanas and commentaries on the mandala and deity of Kālacakra, such as <u>Meaningful to See</u> (Thongwa Donden) and <u>Hundred Blazing Lights</u> (Ogya Barwa).
- Volume Five: Guhyasamāja. 20 texts. Sadhanas, rituals, supplications, praises and instruction manuals and commentaries on the mandala and deity, Guhyasamāja.
- Volume Six: Yamāntaka /Vajrabhairava (Shin-je). 21 texts. Sadhanas, empowerment rituals, supplications, praises and instruction manuals and commentaries on on the mandala and deity of Yamāntaka.
- Volumes Seven-Nine: Cakrasamvara. 30 texts. These volumes demonstrate how the Cakramsamvara deity was an important part of Tāranātha's practice and lineage, with many sadhanas and empowerment rituals, supplications, praises and instruction manuals and commentaries on the deity, mandala and the dakinis, in particular from the lineage of Kṛṣṇācārya.
- Volume Ten: Songs/Dohas. 17 texts. This volume contains songs and dohas by renowned Indian Mahasiddhas, such as Kṛṣṇācārya. As well as several commentaries and instructions on Vajrayana/Tantra.
- **Volume Eleven: Hevajra.** 20 texts. Sadhanas and empowerment rituals, instruction manuals and commentaries on the mandala and deity of Hevajra.
- Volume Twelve: Vajrayoginī, Tārayoginī and Niguma's Yogas. 30 texts. This volume contains many sadhanas, empowerment rituals, supplications, praises and instruction manuals and commentaries on the female deity, Vajrayogini/vārahī, and also Tāranātha's unique lineage of Tārayoginī. For more on that see Thomas Roth's article, <a href="here">here</a>. In addition, there are several texts about the Indian yogini, Niguma's yogas, of which Tāranātha was also a lineage holder of the Shangpa Kagyu. The most extensive research and translation work on Tāranātha's Niguma texts and tradition has been done mainly by Lama Sarah Harding.
- Volume Thirteen: Great Wrathful One/Mahākāla. 20 texts. Sadhanas and empowerment rituals, instruction manuals and commentaries on the mandala and Dharma Protector, Mahākāla.
- Volume Fourteen: Consecration rituals, White Tara, Torma offerings. 40 texts.
- Volume Fifteen: Ocean of Deities (Yidam Gyatso) and Hundred Root Sadhanas (Drub Tsagya). 4 texts.
- Volume Sixteen: Śakyamūṇī Buddha. 4 texts. Praises and instructions on the Bhagavan Muni.
- Volume Seventeen: Seven-Descents/Transmissions Lineage (Kabab Dun) and explanations of sacred sites. 20 texts. This volume contains several texts on liberation-stories of masters within the Seven-Descents Lineage, and explanations of important and sacred Jonang sites. It also contains the <a href="Word-for-Word Commentary on the Heart Sutra">Word-for-Word Commentary on the Heart Sutra</a> (translated by Adele Tomlin (2017).
- Volume Eighteen: Zhentong Mādhyamaka (Empty-of-Other view). 20 texts. This volume is the philosophical centre-piece of the Collected Works, containing many of Tāranātha's profound texts on the Empty-of-Other (Zhentong) view such as *Essence*

- of Empty-of-Other (translated by Jeffrey Hopkins); Ornament of the Zhentong Madhayamaka (translated by Ives Waldo/Khentrul Rinpoche). The Twenty-One Profound Meanings (translated and analysed by Klaus-Dieter Mathes)
- Volume Nineteen: Sanskrit grammar, pronunciation and reading. 4 texts. This volume shows the skill and expertise of Tāranātha on Sanskrit, he was a translator of Sanskrit texts.
- Volume Twenty: Biographies, Supplications, Niguma tradition, Three Aspects of Dakini, Chod and Phowa. 30 texts. This volume contains some liberation-stories, texts from Niguma tradition (lineage supplications and instruction texts) and sadhanas, instruction manuals and empowerment rituals on Chod. Tāranātha was an important practitioner and lineage holder of Chod, and his texts are still used and cited today by Chod practitioners and teachers. For example, texts like the Chod Empowerment That Opens the Door to Space (Namkha Gochey). The most extensive research and translation work on Tāranātha's Chod texts and tradition has been done mainly by Lama Sarah Harding.
- Volume Twenty-One: Various including Protectors/Torma Offerings. 38 texts. Various texts including torma offerings, rituals to Dharma Protectors and deities.
- Volume Twenty-Two: Vajrabhairava and Explanation of Mahayana. 4 texts.
- Volume Twenty-Three: History and description of the Mang-Yul (myang yul) district of Tsang. 1 text.

The new website - an online resource and catalogue of research and translations on Tāranātha



As you can see from the screenshot above, the new website not only has a translated outline of the Collected Works and information about the various editions, but also several other sections including one on 'English Language Translations/Resources' and Tāranātha's connections with Jonang and Shangpa Kagyu.

### ENGLISH-LANGUAGE RESEARCH AND TRANSLATIONS ON TĀRANĀTHA

#### My own previous research and translations

a) Kālacakra - Meaningful to See and Hundred Blazing Lights

Jetsun Tāranātha authored many of the most important texts on Kālacakra in the Jonang tradition, which are considered to be part of the Dro Lineage of Kālacakra, and essential study elements for Kālacakra practitioners today. In particular, the texts called *Meaningful to* 

See (Thongwa Donden) and *Hundred Blazing Lights* (O Gya Barwa), for more on those texts, see <a href="here">here</a>.

2) Word-for-Word Commentary on the Heart Sutra and the Empty-of-Other (Zhentong) view

The reason why I became more interested in Tāranātha was also during my postgraduate degree, I translated and did a very detailed introduction to his word-for-word commentary on the Heart Sūtra, which is considered to be an Empty-of-Other (Zhentong) commentary on the Heart Sutra. This was first published as a book by the Library of Tibetan Works and Archives in 2017, and is available as a second edition now see <a href="here">here</a>. I published an excerpt from my detailed Introduction of this book, and the Jonang Empty-of Other Great Madhyamaka view <a href="here">here</a>.

So it was these two activities, first, translating *Tāranātha's Commentary on the Heart Sutra*, but then also translating some of his texts on Kālacakra in particular, *Meaningful to See* (Thongwa Donden ) and *One Hundred Blazing Lights*. And also some shorter texts such as one he wrote on the 21 Taras, that led me into becoming more and more interested in Jetsun Tāranātha and his life and his works. For other articles I have written on Kālacakra, see <a href="here">here</a>; for articles on Tāranātha, see <a href="here">here</a>.

For an audio recording of a talk I gave at Rangjung Yeshe Institute, Nepal in 2018 on the book, see <a href="here">here</a> (my talk starts at 1:14). For a Dharma Talk published by Tricycle Magazine this month on the two views of emptiness, Empty-of-Self (Rangtong) and Empty-of-Other (Zhentong), according to Tāranātha and other great Tibetan masters, see <a href="here">here</a>.

Other English-language research and translations - History of Buddhism, Empty-of-Other, Chod and Niguma

For a current list of books, research and translations in the English-Language of Tāranātha's works, or about him, see the new website section listing <a href="here">here</a>.

One of the first texts to be translated into the English language was *Tāranātha's History of Buddhism in India*. This valuable text became very influential not only in Tibetan culture, but also in the English language speaking world and is still cited today when referring to historical figures in Indian and Tibetan Buddhism.

However, after that, not many texts were translated until recently when there was more of an academic interest in Tāranātha and the Jonang view of Zhentong, the Empty of Other view, a view that was also shared by the Kagyu and Nyingma Masters (such as the 3<sup>rd</sup> Karmapa, Rangjung Dorje) but is considered to have been really developed in terms of particular terminology by one of the main Jonang masters, Kunkhyen Dolpopa. So within the academic world, there are several papers which were written and published about Tāranātha's works and some of his commentaries by academics such as David Templeman and Klaus-Dieter Mathes.

For example, there is a commentary on Zhentong called <u>The Essence of Zhentong</u>, which was translated into English by scholar-translator, Jeffrey Hopkins. In addition, Michael Sheehy has also translated several Tāranātha texts when he set up the Jonang Foundation website a few years ago. Sheehy recently wrote about Tāranātha's secret consort and one of the very few Jonang lineage holders, Kunga Trinley Wangmo, for more on that see <u>A Woman's Voice</u>

# : the Autobiography of Kunga Trinley Wangmo, (Zhentong lineage holder and secret consort of Tāranātha)

Other than that the main area of interest in terms of translating Tāranātha's works is in relation to his works and compositions on Chod, Niguma's Yogas and in relation to Shangpa Kagyu by Lama Sarah Harding. However, there are still texts which have not been translated, which were composed by Jetsun Tāranātha on Niguma and the Shangpa Kagyu.

#### Tāranātha's Life-stories and autobiographies

Volume One of Tāranātha's Collected Works contain several life-stories and secret autobiographies, and these are listed in the outline of the Collected Works website here. In terms of his English-language translation of his biographies and life stories, there is not a huge amount of literature out there. Generally, most of the work on that topic has been done by David Templeman who did a PhD on Jetsun Tāranātha's life. He is considered to be the main expert on Jetsun Tāranātha's life stories as well as other topics.

As contemporary research is revealing, Tāranātha's life-story is inspiring indeed. From a very young age he studied with great indian yogins and masters and became an expert practitioner and translator in the Vajrayana and Sanskrit:

"When Tāranātha was fourteen years old, the Indian adept <u>Buddhaguptanātha</u> (d.u.) arrived in Tibet. This master became one of Tāranātha's most important teachers, passing to him countless transmissions of tantric initiations and esoteric instructions. Tāranātha stated that his understanding of the secret mantra teachings was due to the kindness of Buddhaguptanātha alone.

Several other Indian yogins and scholars, both Buddhist and non-Buddhist, came to Tibet during Tāranātha's lifetime, such as <u>Bālabhadra</u>, <u>Nirvānaśrī</u>, Purnananda, <u>Purnavajra</u>, and <u>Krsnabhadra</u>. They gave him instructions, taught scholarly topics, and joined him in translating Sanskrit manuscripts into Tibetan. Several of Tāranātha's translations are now included in the Tibetan canonical collections of the *Kangyur* and *Tengyur*."

He was not only a lineage holder of the Jonang, but also of the Shangpa Kagyu. Jamgon Kongtrul Lodro Thaye was so smitten in admiration of Tāranātha that many of his works included word-for-word copies of Tāranātha's words, particularly on Kalacakra, and he would commemorate Kongtrul every year, without fail. For more on Kongtrul's first trip to the Jonang monastery to get their lineage transmissions, see Murder plots, omens, black magic and Kālacakra: Tantric hero Jamgon Kongtrul's dangerous first trip to Jonang monastery.

# The 17th Century destruction and takeover of Tāranātha's monastery, texts and incarnation recognition by the 5th Dalai Lama/Gelug

In 1642, eight years after Tāranātha's death, an alliance of Mongol armies led by Gushri Khan violently overthrew and defeated the U-Tsang rulers and enthroned the Fifth Dalai Lama. According to most historical accounts, in the year 1650, the Fifth Dalai Lama sealed and banned the study of Jo-nang Empty-of-Other texts, prohibiting the printing of such texts throughout Tibet. Then in 1658, the Jonang <u>rTag-brtan-dam-chos-gling Monastery</u> (built by Tāranātha near the original site of Jonang) was forcibly converted into a Ge-lugs Monastery

— officially initiating the demise of the Jonangpa in U-Tsang. The carving of the blocks came to an end, the printing of impressions from the blocks stopped, and the recognition of the re-embodiment of the Jonang Jetsun prohibited. All of the Jonang monasteries and hermitages in central Tibet were seized and the remaining Jonang masters in the area began an exodus to previously established monasteries in the remote regions of Tibet. This did not only happen to Jonang either. As the 17th Karmapa also recently taught, many Karma Kagyu monasteries established by the 8th Karmapa and previous Karmapas, were confiscated and taken over by the Gelugpa or destroyed/ruined, for more on that teaching see <a href="here">here</a>.

And as I recently wrote about <u>here</u>, his reincarnation recognition was taken over by the Dalai Lamas, into the Jetsun Khalka Dampa lineage, a lineage that is not recognised by the Jonang lineage in Tibet and which they have no say or participation in. Thus it is hoped that this project also helps to restore and promote his life and works to their deserved place.



The former Jonang Tagten Phuntshog Ling monastery violently taken over and converted to a Gelug monastery during the time of the 5th Dalai Lama onwards.

#### **APPENDIX**

# Tāranātha's Collected works Outline (Kar-chag) Based on the Dzamthang edition (BDRC MW22276)

वर्षिट.पर्चेथा थे.स.वे.हा (पह्य.घट.तस.था)

Translated by Adele Tomlin. Copyright Tomlin/Dakini Publications.

## VOL ONE 元

#### Liberation-stories

*ज़ॗॱ*य़ॱॺॗ॔ॱय़ढ़ॱऄज़ॱॹॖॖऀॱढ़ॖॺॱय़य़ॱढ़ॾॕ॔॔॔॔ॖॱय़ॱऄॣॱॸॣ॓ॻॱॴक़ॖ॓॔य़ॱऄॖॿॱज़ॖॱॿ॓ज़ॱक़॔ॺॱॶॴॱय़ऄ॔ॳॱॶॴॱय़ऄ॔ऄ॔

Liberation-Story actually written by Tāranātha himself, extremely profound, precisely described treasure-text, spoken spontaneously and uncontrived.

न्-र-व्-विराग्यर-प्रते-द्वयःवर-प्रतः र्च्याया

Preface to the Secret Liberation-story of Tāranātha

회성다.건멍.쪽회.됩시

Secret liberation-story

वादाट.यदु.\$ष.घरा

Secret liberation-story [this is identical to the former, except for reference in BDRC]

The union of oral instructions of Inviting the Buddhas and Guru Yoga

वजान्ययायग्रम् रात्त्र्याम् ।

Instructions on the one-hundred-thousand songs

८तातास्त्र मार्थात्र प्रति क्षा स्तर पर्दे प्राप्त प्रति स्त्र भीत

The Wish-fulfilling tree of Faith and Praise: Liberation-Story of the Precious, Glorious Lama.

र्दे हिते पादवाया पादु पादिवा निवा मु पावा पाद्य पाद्य

Liberation-story of Experience-realisation: The extremely secret twelfth vajra abode.

VOL TWO 公向

Kālacakra texts

८ ८८८ अर्देर प्रमुब मी त्रोवाया अति र्देव अवत ५ वा वाकवा पर मी

Sun that Illuminates the Complete Profound Meaning: Concise Teaching to the [Kālacakra] empowerment

तर.विट.ध्रुंथ.क्र्व

Aspiration words for publication

८तन्। र्या, येष्ट्र, जुणु, क्ष्या, क्ष्या, क्ष्या, क्ष्या, विक्षा, विक

The concise history/origin about the Dharma of Śrī Kālacakra

र्याग्री.पर्वर.ज्यु.चक्केर.पर्ट्यश

Lineage supplication of Kālacakra

र्यायाः मुक्ताः मुक्ताः मुकाराः मुकारा

Entering the Noble Thought of the Wish-fulfilling tree: Extensive Sādhanās of Śrī Kālacakra

2্ৰ, ৰূপ

८८५५.२४.भी.प्र्यू-जूपु-रचप-कूष्य क्रूब्य क्रूब्य अस्ति अस्ति अस्ति स्वीवासी स्वीवासी

Secret Words of Vajra Great Bliss of the Songs of Joyfully Celebrating the Feast Gathering of Śrī Kālacakra

८८१७ द्रमानु त्रांतु र विद्रात्या त्रांत्र र विद्रात्या त्रांत्र र विद्रात्या त्रांत्र र विद्रात्या त्रांत्र र विद्रात्य र विद

The Enlightened intention/meaning of the Ocean of Primordial Awarenesss: Sādhanā Ritual of the Maṇḍala of Śrī Kālacakra<sub>|</sub>

८तन्त्राची,पव्र्य-जूपु,पव्रूट,तप्पथा,थरूप,मूचे,प्राय-प्रह्माता

Concise approach and direct realisation, or praise of Śrī Kālacakra

Play of Bliss-Emptiness: Repairing and Fulfilling the lama, yidam and protectors

त्यायवित्रः स्वायायस्त्राच्यात्रः स्वायाया

The united amrita of assembled [feast] offerings of Kālacakra

Application/Practice of Clearing Away the Fog Within: The Ritual of the Fire Ceremony of Śrī Kālacakra

Entering the Ocean of Primordial Awareness: The Ritual for the Empowerment of the Vajra Master for the great empowerment of Śrī Kālacakra

The ritual sādhanā of the supreme empowerment of Śrī Kālacakra

८रायः त्याः ग्रीः तावरायः भ्रीटः राविः प्राण्याः तावरायः भ्रीः भ्रीयः तावरायः भ्रीयः तावरायः भ्रीयः तावरायः भ

Emanating Luminous Primordial Awareness Sādhanā practice of the Essence of the Maṇḍala of Śrī Kālacakra

र्यात्रिंस स्याया सक्ते प्राचिता चा

Amrita of Kundali: the Assembled Offerings of Kālacakra

८रायाः क्रॅंश्रायाः क्रेत्रं येति 'श्रुवादिग्रीयाची' त्रेशायति । व्युतायाः वाष्याचीता

Elucidation of the different stages of the mandalas and sādhanās of the great Śrī Kālacakra

८८७ १५४ मी रेष्ट्र रेष

Praise to the Great Śrī Mahāsamvara Kālacakra

र्यात्रव्राक्त्रक्षाक्ष्याम् विष्ठितास्त्राच्या

Clarifying the lines and colours of the Great Śrī Mahāsaṃvara Kālacakra

र्यः ग्रीः प्रव्रः ज्रुतः ञ्चा व्यवादान्यः द्राः व्यवादान्यः द्राः मुद्रः द्राः मुद्रः द्राः मुद्रः व्यवादान्यः द्राः

Utterly clear illumination of the framework of the mudrās in the commentaries and sādhanās of Kālacakra

दरायः द्वाः ग्रीः तार्वरः त्यंतेः चक्कदः तदेववा

Supplication to the lineage of Śrī Kālacakra

Translated by Adele Tomlin, see here.

र्यात्र्राद्राद्याते ह्यात्रा

The extensive sādhanā of the nine-deity Kālacakra

Translated by Edward Henning. For more about Henning and that translation, see <a href="here">here</a>.

८८५५.२४.मी.पार्यूर.जूपु.अकूट.कूवा.युर.अर्जू

Pre-requisites for the Offerings of Śrī Kālacakra

८तमार्थः भी त्रिरास्त्रित्तास्त्रित्तात्रास्त्रास्त्रास्त्रास्त्रास्त्रास्त्रास्त्रास्त्रास्त्रास्त्रास्त्रास्

Concise Praise, or Clear Realisation of Approaching Śrī Kālacakra

BDRC states that it is a condensed praise and practice text concerning the kalacakra arranged by Dolpopa Sherab Gyeltsen

र्यात्र्राञ्च अर्क्र, ग्री. व. वक्षर, ग्री. वि. व. व. व.

Fulfilling the Kālacakra lineage lamas with medicine/amṛita offerings

<u> द्राय द्रा गु</u>र्ी त्र्रें र लें या पहेन राते हें हें ते कें गा

Ritual of the Southern Gate of Śrī Kālacakra

बूँट केंद्र भी गो ख्र अया दट रें प्रद्या केंद्र गाविया ग्री क्रें द्वया पर्वेंद्र पा

From the five letters of the great emptiness: first, praise of the two types of selflessness

# VOL THREE TAN

#### Kālacakra explanations/commentaries

<u>र्नाय र्य मुन्ता मृत्य राष्ट्र भूत प्रात्त भ्राय प्रमुत् प्रात्त स्राप्त स्राप्त प्रमुत् पात्र स्राप्त स्राप्त</u>

Sustaining Accomplishments: Explanation of the Stages of the Generation Stage of the practice of Śrī Kālacakra

८रायः र्षाः ग्रीः तर्विरः वेतिः र्ग्रीयः तर्विरः ग्रीः कें ग्रितेः स्थान्यरः न्यम् । न्यान्यर् स्थिः स्थान्यर

Ocean of Amrita: Explanation of the Rituals of the Mandala of Śrī Kālacakra

## VOL FOUR < ♠

#### Six Yogas of Kālacakra

चत्रात्मकार्स्रहेत्रे द्वारात्र्वेराची त्रित्रेत्यो मान्यस्तात्रेत्राह्मत

Meaningful to See: The Instruction Text on the Profound Path of the Vajra-Yogas

Translated by Edward Henning (2017) and Adele Tomlin (2019), see here.

र्ट्र. हेते. इत्य. प्रच्चेर. मी. पर्विट. तृत्वा अस्ट. य. ट्रंब. स्व. मी. स्व. स्वरावी. स्व. स्वरावी. स्व. स्वरावी.

A Hundred Blazing Lights: The Supplementary Commentary on the Instruction Manual Meaningful to See of the Vajra-Yogas

Translated by Adele Tomlin (2019), see <a href="here">here</a>.

चत्रात्रमः हेत्रे द्रतात्वर्द्वराष्ट्री द्रमात्वर्द्वराष्ट्री द्रमात्वराच्यात्वराचरात्वर्द्वराचा चत्रात्वराच्य

Great Brilliant Clarity of the Complete Union: Extensive Explanation of the Vajra-Yogas of the Profound Path.

क्षा तर्चेर पाव त्या द्वा राते क्षेट रं क्षेत्र वंग मुख्य अते त्रीवेट धीम

Manual of Instructions on the essence of the six-limbed yoga that can be given in one sitting

र्रे.हंध.क्ज.पश्चर.ग्री.ब्रेध.ट्.श्रॅटी

Outer Introduction to the [Six] Vajra-Yogas

ষ্ট্র্-ব'অর'এবা'র্বা'ঘরি'র্ন'র্ষ্ণুন'রন'ঝা

Inner Introduction to the Six-limbed Yoga

क्ष''तर्च्चेर''याद''श्वा''त्वा''रादे''क्षावार्ट्चर'ग्री''यो

Text on the measure of signs in the Six-limbed Yoga

र्बे्र-इ्वा'वोवादा'रोवा

Clearing Away Obstacles to the Six Yogas

र्बे्र-इ्गानि-ई'व्यवा

Questions and Answers on the Six Yogas

ब्रॅंक्र-प्राध्य त्यवाद्वाप्यते अव प्टवाक्किट र्यते त्यावयात्वर ग्री ब्र्या

Compendium [or Summary] of the essential yantra yoga [trulkhor]: in the Ancient Pith instructions on the six-limbed yoga

चटा.लश.र्ट्र.ह., क्या.पट्ट्र्य.हो.जेश.सूट.पट्टिया.पट्ट्र.हो.शब.ट्या.वाबजा.होटी

Clarifying the pith instructions on the trulkhor of training the body of the profound path of the vajra-yogas

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Guhyasamāja

Blazing Luminous Clarity (Barwai Osel): Sādhanā of Guhyasamāja

<u>र्यत्य गुषट प्रत्य पर्ते श्चित र्ग्रीय तत्र प्रते र्देट गुष्या</u>

Blazing Luminous Clarity: Mandala Sādhanā of Guhyasamāja

Illumination of Primordial Awareness: Clear Realisation of the Vajra of Mañjuvajra [a tantric form of Mañjuśhrī]

र्रायाम्बरायात्र्राचार्यायायाः स्वावत्रायात्राच्यात्रा

Illumination of Primordial Awareness: The rituals of the Maṇḍala of the [Sangye] Yeshe tradition of Guhyasamāja

रेषाञ्चरि'त्र्योताकेषार्टे हे तकटाकेषार्रीते पर्योट्याचा

The Intention of Vajradhara: Great Commentary on the Five Stages

रूषाःकार्यह्रमायायाः ग्रीःतीःग

Tika [commentary] briefly clarifying the Five Stages

याबाट.पट्या.पत्तवाबा.भूर.जया.मुश.ज्ञ.पत्त्र्या.जीयाबा.ग्री.ग्रिट.त्रुवा.भीटा.मूट.ट्र्य.वाबायाची

Clarifying the meaning of tantra instruction manual on the Go (Shonu Pal) tradition of the Five Stages of Nāgārjuna's Guhyasamāja

द्यथावाषट प्रत्यापा क्षेप्यक्षेत्र हें हेते ह्वा अपकृत्यति वार्ष्या प्रदेववा दहेवा शुन्यवा

Origin of the Accomplishments: Supplication to the lamas of the Akṣobhya-vajra [Mikyö Dorje] Lineage of Srī Guhyasamāja

योषयःकुरःशुरःतबाद्यापःस्थात। योषपःपर्यक्षःप्रवादात्रवादाःस्थात।

Marpa's Ultimate Intention: The stainless illusion: instruction manual of the completion of the instruction on the five stages in the Nāgārjuna tradition of Guhyasamāja

Practical instructions from the Nāgārjuna tradition of Guhyasamāja that can be completed in one sitting, called "instructions free from defilements of delusion," according to Marpa's Intention. There may be a reference to a text accomplished in One Sitting, by Je Tsongkhapa (Tsongkhapa (1357–1419) [Ives Waldo].

याबट.पट्य.ला.चंब्रा.चंयाबा.ग्री.श्रव.ट्या.जथा चटा.याबला.ट्रेड्र.श्रट.ग्री.वुट.लुवा

Oral instructions of the Jñānapada (Sangye Yeshe) tradition of Guhyasamāja. The Instruction Manual: Profound, Clear and Indivisible

Sādhanā of Indestructible Ratna/Jewel: Instruction Manual on the Bindu of Glorious Liberation

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Yamāntaka /Vajrabhairava (Shin-je)

ब्रिट्र मुज्य वित्र हे वितेट क्रूंट ब्री क्रिंग विद्युट मुज्य प्राप्त के वित्र के वित्र के वित्र के वित्र के व

Amazing Confidence: Extensive Explanation of the Origin of the Yamantaka Tantraraja

चक्र्यानिय.पट्यार्ट्राड्रायहाययायाच्याच्याच्या

Words of the Tantra/Lineage of the Great Bhagavān Vajrabhairava

ट्रायार्ट्स. हे. पहें वाया चेंट्र ग्री. श्रेया घराया श्रेट चें।

Essence [Essential] Sādhanā of Śrī Vajrabhairava

ट्राया में हे तहे वाया चेट के बार्रा में ज्यान का निवास में हो के वा

Ritual of Retinue of Vetalas [zombies-revivified corpses)] of Great Śrī Vajrabhairava

र्यभार्से हे 'दहिनाबा' अहं र 'क्षे' चर्छ 'वाषु अ' अदि 'क्षें वा' दर्दे द 'स 'श्चेर 'शुवाबा' धर्म र दा

The Authentic Translation Tradition of Chanting the Ritual of the Thirteen Female Deities of Great Śrī Vajrabhairava

पर्क्रअ'स्ब,'यर्था,याचेष' है,योचेर्'वया, त्र्,त्यं व्यक्ष्याची,श्चेत्,वयं सूर् हे, पूर्ट, चुरी

Vajra Rays of Luminosity: Sādhana of the thirteen deities of the Black Bhagavān Yamāntaka

८रायाः स्वायानिव हो याने ८ वया चेंद्रे १५ ग्रीया दार्वे राष्ट्री केंद्र या चार्चे केंद्र वा चार्चे व

Great Bliss Luminosity: Ritual of the Mandala of Black Bhagavān Yamāntaka

[wrathful aspect of Manjushri. One of the eight Heruka Sadhanas]

गरिव हे गरिट वया रेंदि द्विट धेया बट ख्याया

Instruction Manual of the Zhang tradition on black Yamāntaka. The wrathful form of Manjushri, is called both Vajrabhairava and Manjushri Yamantaka

त्रह्रअःद्रप्यःग्वितःहेःग्विदःद्रअरःद्रंःक्षःखेरेःद्रग्चेयःयर्वेरःग्चैःश्च्यःव्यव्यव्यव्यव्यव्यव्यव्यव्यव्यव्य

Completely Conquering the Four Mārās: Sādhana of the five-deity Maṇḍala of Red Bhagavān Yamāntaka. Said to be written between Tāranātha's 26th and 31st years.

पळ्या. संया तर्या तर्या वर्षा स्वापा वर्षा वरम वर्षा वर्षा वर्षा वर्षा वर्षा वर्षा वर्षा वर्षा वर्षा वर्षा

Illuminating Teaching of the Self-Empowerment of the Five-Deity Maṇḍala of Bhagavān Red Manjuśrī Yamāntaka

ग्रोन्-द्रबर-द्रव्य-दर्श्चेर-द्रवे-देश-ग्री-द्रिद-ध्या-ब्रक्क्य-न्-याबट-द्रा

Supremely secret instruction manual on the four-stage Yoga of Red Yamantaka

र्झ्य.श्रेट.ग्री.पद्यिट.लुवा.स्.शक्र. २०४१

Marvellous Instruction Manual on the Unelaborate

प्रह्मान्द्रायायायान्यः स्व 'ग्री'न्गीय स्व

Supreme Mandala of Manjuśrī endowed with Secrets

ट्रप्यः में हे तहेवाषाचीत् ग्री द्वार वर्षेत्रः द्वार वर्षेत्रः वर

Outshining the Three Realms with Brilliance: Recitation of the Ritual of Sixty-Four Tormas of the Yoga Śrī Vajrabhairava

यार्ट्र-क्र्या,पत्रथ्य,पार्थेशः मुज्य,पार्थ्य, क्री.क्षेत्र ,चिट्या,र्जुति, क्रिया,पार्थ्य,पार्य,पार्य,पार्थ्य,पार्य,पार्य,पार्य,पार्य,पार्य,पार्य,पार्थ,पार्य,प

The special Teaching that Vanquishes All Obstructing spirits and Enemies without exception Supplementary Short Key to the 'Outshining the Three Realms Torma Liturgy'

चक्रमः स्व त्र्यायस्य त्रायः दे हे त्रहेवाषाः सर्द क्रियः स्वर्षः क्रियः स्वरं त्रायः स्वरं क्रियः स्वरं त्रायः स्वरं त्रा

Important points on the Important points that it is unsuitable to be without on Practising the Dharma cycle of the great Bhagavān Manjuśrī Yamāntaka. Authentic/correct Words about Practising the Sādhana

ક્રિટા ક્રિટા, ટ્રેવ, ક્રમબ.જર્ટ, ટ્રેન, વેબ.બેમબ.નુવ. જ્ર્નો નોજન.તર, ઢ્રેવ, રાષ્ટ્ર, શ્રીત. ક્રતબ. ક્રાં, લેવન ક્રાં, તરી ક્રોત. ક્રાંતના વેબ. ક્રોત. ક્રાંતના વેબ.જ. તરા ક્રોત. ક્રાંતના ક્રાંત ક્રોત. ક્રાંતના ક્રોત. ક

Way of practising all the lineage texts combined. Blazing Vajra Sādhanā on the Illuminating Teacher. Texts about the Vajrabhairava How to practise all the subjects of tantra combined. The clearly presented Sādhana "Blazing Vajra." (When these texts which please Jetsun Vajrabhairava were written, all kinds of miraculous transformations occurred.)

र्ट्र. इ. पहुर्वाया अह्ट. ग्री. पद्मिवा संवाया स्वाया स्वाया

Concise Fire Offering of Vajrabhairava and so forth

चर्डम'स्व'त्र्व'र्द्रे हे'तहेवाब'वेट्'गी'र्क्रवाब'मर्केट्'केव'र्देते'चर्ट्र'हेते'वेवा'च

Drops of Amrita of the Great Feast Offering of Bhagavān Vajrabhairava

ब्रिट्टैं ५.४.४ जीवाया.ग्री.८वा.पर्ट्य.क्रिय.पश्चिमा

Daily Recitation practice of the Uśniśha of the Ra Tradition

Brilliant Radiance of Thousands of Suns of Activity: Sadhana of the Infinite Maṇḍala [s] of Bhagavān Yamāntaka

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Cakrasamvara

ञ्च'अ'अर्केट्'रादे'कें'ग्'भ्रुव'राराच्चट'र्येदे'त्र्ष्णाट्रंग्या

Entrance Door to the Great Fortune: The Ritual of Offering to the Lamas

रराज.पंक्र.ज्.क्र्थ.राषु.यभिर.पर्ट्यश

Supplication to the Lineage of Cakrasamvara

त्रॉवर वं क्रिंश पात्रवा पं वित्रवासीवाया ग्री श्चिता वित्रवा परि कर प्यति कर प्यति

Vast Rain of Great Bliss: Sādhanā of the Kṛṣṇācārya tradition of Śrī Cakrasaṃvara

द्रथ्य त्रिं र सें क्रिंय प्रति प्रतीय केंवा व्या प्रति प्रवाय गी वायव निर्देश परि प्रति क्रिंय क्रिंय क्रिंय

Vast rain of Great Bliss: Clarifying of the Supreme Maṇḍala of the Nagpo tradition of Śrī Cakrasamvara

प्रव्र-ज्राङ्काराते म्यूना वनका भुग्धी राते । सुवाका राने । क्रेक । यह वा र्यावा

Entering the Great Bliss: Luipa [Lūyipa] tradition Sādhanā of Cakrasamvara

द्यवायवित्रं वें क्ष्यायि प्रीवायवित्रं मी कें वा प्रदे केंद्र वहुवा देवावा

Entering Great Bliss: Ritual for the Mandala of Śrī Cakrasamvara

र्पणात्र्वरायां भूवाप्त्रायां भूवाचित्रवार्यो

Essence/Heart of Great Bliss: Sādhanā of Śrī Cakrasamvara

चर्ने अर्क्केषा लुका र्योच प्याप्ती स्वार केंबा स्वर्ने केंब्र ख्रीर र्यो

Essence of Great Bliss: Supreme empowerment of the body Mandala of Cakrasamvara

८राया पर्यर म्या क्रिया पर्य पर्याप्त प्रमान प्रम प्रमान प्रम प्रमान प्र

Ocean of Accomplishments: Sādhanā of the Infinite Mandala of Cakrasamvara

ट्राया:आयप:पर्मुप:श्रूप:घराया

Sādhanā of Glorious Dākinīs/Khandro

द्यत्र अवतः तर्ते कुः अर्क्वते द्रिया तर्वे र वी प्यत्वा प्रह्मा याषादः प्रते स्ट्रीटा र्या

Secret Essence of Self-empowerment for the Mandala of the Ocean of Dakinis

तर्षर में ईंग्राचार्ष में इंग्राचर रेंगाचा बेया द्वाचर में हें हें हें हें जाते श्चित वित्रा

The Manifold Display of Wrathful Cakrasamvara: Sādhana of the Vajra Heruka

र्पत्राम्यत्रात्त्र्याः श्रुः सः यदे स्वर्मा यो श्रुपः वत्राद्रात्राद्रात्रात्रे कुः सर्हा

Ocean of Blissful Joy Sādhanā of the Cakrasamvara Glorious Illusion Dākinīs

षथेत्रःश्चेरःग्रीःरग्रीजःक्र्य

Mandala Ritual of Union [of All the Buddhas Continnum/Tantra]

त्रिं र र्वा क्रिंस प्रति 'झ क्रिंग्या ग्री 'च्या 'भ्रेय 'द्यो 'व्येयाय' क्रु 'अर्क्ष

Ocean of Virtuous Excellent Abundance: Feast Offering to Deities of Cakrasamvara

प्रव्र-ज्.र्ज्ञाच्यात्र.क्र्यायायक्र्टान्या ज्याया में अक्र्

Ocean of Virtuous Excellent Offerings of the Assembly of Deities of Cakrasamvara

टराजार्पात्रम् ज्यार्चेत्रास्ते अया अर्क्रम्।

Hand Offering for Śrī Cakrasamvara

८८१७ । प्राप्त राष्ट्र क्षाराय स्थित स्थित स्थित स्थित स्थित स्थापि स्था

The [ears of] Grain/harvest of Accomplisments: Fire Offering Ritual of Śrī Cakrasaṃvara

ष्रायपः पर्वेषः ही यार्ट्र र क्रियः रा

The Extensive Torma [Offering] to [all] the Dakinis

Supreme torma offering for all the types of harmful spirits; Section of the ritual of Śrī Cakrasamvara

यदे.अक्र्या.बीभ्ये.भियु.स्या.पट्ट्य.पियुर.यदी

Convenient [Daily] Ritual of the Ushnishna of Cakrasamvara

Liturgical text on the practice of the sahaja cakrasamvara with emphasis on the Sung Dog (bsrung bzlog) ritual of Cakrasamvara with his sakti

यट्रे अर्क्चेवा विं र्चे रेवा केवा

Words for Touching/approaching the wrathful Cakrasamvara

# VOL EIGHT 心

### Cakrasamvara

चर्-अर्क्रवा'वचा द्रुप्, खनका लीचाका ग्री ज्ञीच वचका प्रथा तम स्वाप्त स्वाप्त प्रचीका विवास विवा

Extensive Radiant Brilliance in the Ten Directions of the Innately arisen: Uncommon extensive explanation of the sādhanā of the Kṛṣṇācārya (Nagpopa) tradition of Śrī Cakrasaṃvara

दरायात्विरार्याः क्रिंयाराते । पश्चेताराहे । सूराञ्चाराते । रेयारा

Stages of how to approach Śrī Cakrasamvara

<u>८५७ देश राप्तवे प्रते ग्विट में त्रीय केत्र ग्विट प्राप्त</u>

Utterly Clear Secret: Great commentary on the texts of the Four Sacred Stages

र्द्येर् चिया यो 'त्योव 'रा देश याष्ट्र कु अर्केते 'श्लेट 'र्या

Essence of the Ocean of Definitive Secrets: Commentary on the Outer Bindu Explanation of the esoteric practices associated with the anusvara.

ग्रुपःप्रतेः र्सूपःप्र्यंत्र क्रेत्रः यं त्रुषः यं र्सूपः प्राप्तते प्र्रुप्ताः र्स्त प्रतानि । स्राप्ति प्रतानि । स्राप्ति । स्राप्

Condensed Essence of Taking up the Path of Four Stages: Ultimate Meaning of Great accomplished master, Kṛṣṇācārya

न्यत्य नने अर्क्केषा रेग स्ति सिन् धिष

Instruction Manual on the Five Stages of Śrī Cakrasamvara

चर्ने अर्क्रेवा वी र्हेवाया देश हता तर्हें र क्रें र चेंदे 'विट् 'धेवा

Instruction Manual on the Great Yoga [Mahayoga] of the Completion Stage of Śrī Cakrasamvara

# VOL NINE (作)

#### **Praises of Cakrasamvara**

यदे,शक्र्या.यङ्गद.कुष.टंट्य.वीय.परींट.योथया

Origin of the Accomplishments: Great Praise of Cakrasamvara

चट्रे.अक्ट्र्या.चर्डूट.कुष.ची.४८.४चीय.तथ.चट्रुप्.मी.अक्ट्र्

Ocean of Bliss and Benefit: Auto-commentary on the Great Praise of Cakrasamvara

## VOL TEN %

#### Songs/Doha

गुपाळेत्राह् 'याङ्कारते' र्दे 'द्रवे 'द्रमेवा पाषा प्राप्त स्ट्री

Secret Treasury: Commentary on the Dohas of Siddha, Dzalandhara

ॻॖॖॖॖॖॖॖॖॻॱक़॓ढ़ॱढ़ॺॱॸॕॱॾॖॕ॔॔॔ॖॱय़ढ़॓ॱॸॕॣढ़ॱढ़ॻॖ॓॔ॺॱय़ॱॿॸॱॸॕढ़ॱॿॖ॓ॱऄॺ

Key to the Profound Meaning: Commentary on the Dohas of Siddha, Kṛṣṇācārya

พฐานนิงรับฐารัสบุสมสงาฏานุยินานารับสธราชุกาป

Amazing Illumination: Commentary on the scattered Dohās of Kahnapa

[His songs are scattered because they were written in many countries and because they had multiple levels of coded meaning. Kahnapa like Kṛṣṇācārya refers to dark skin, so there is some question of separate identity here, as with a number of mahāsiddhas.]

Utterly Illuminating the Intention: Commentary on the Utterly Clear Secret of the Ultimate Nature

Composed at the great mountain hermitage at Jonang.

ने 'तेन 'चन्त्र 'पते 'क्य 'चर 'चन्न 'च 'देव 'केव 'हे 'या

Precious Ears of Grain: Explanation of the Seven Aspects of the Ultimate Nature

Commentary on the Seven Aspects of Ultimate Nature [de kho na nyid bdun] as it was received according to the vajra songs of the mahasiddha dza lan dha ra.

क्र्यायानकर्तानक्षीत्राचीताना चेत्राचीतान्त्राचीतान्त्रा

Notes on the Commentary on the Ten Verses

र्ट्र. हे . होवा . तांद्र . वाब्र बा . खावा बा बा बा बा बा हो हो ।

Clarifying the Ultimate Abode/nature of the Vajrayāna

लबार्टः त्रंता क्षेत्रवातालव त्रांत्र स्वान्ति होत् त्रांत्र त्रमूत त्रांत्र स्वा

Precious Jewel Teachings Performing the Benefit for Beginners.

चत.ब्र्.र्ह्मवीया.ग्री.ट्र.त्तव.ब्र्स्.त्येषे.पट्टीट.तपु.ह्रं.श्रवा।

Key that Opens a Hundred Doors: Question and Answers on the Profound Mantra

र्ट्र. हे . हे यो . तपु . जाया ग्री . दू अ . ता यथा या पूर हे . हे . र ता . ते . या या या पूर

Brilliantly Illuminating Vajra Space: Stages of the Vajrayāna Path

크디.너희.스페너.스텔.에

Hundred Sayings/Teachings on the Profound Path

श्चर-विट.क्ट्य-वि.जीवाया

Practical Instructions of the Tsombu tradition

Direct guidance instructions according to Zhalu Buton Rinchen Drub (zha lu bu ston rin chen grub)

श्रेट-र्रा-र्ट्व गासुमानी होता

Guidance on the Three Essential Meanings/Topics

Instruction text according to the tradition of Lotsawa Jampa Pel (lo tsA ba byams pa dpal) from Tropu (khro pu)

The excellent vajra path: A text of Traditional Oral instructions based on seven transmission [Lineages,] composed by Great Master Śrī Māddheruka, Zhiwa Bepa

झ.ब्र्.ब्र्यु.प्रजुष.त.झेष.त..हो.वित.र.होट.व्य्ल.तह्म.त.रटा.वाङ्ग.पर्या.चचेट.पर्ट्चय.रटा वाङ्ग.पर्या.वाङ्चया.

A Brief Account of how to do the Approaching Practice of all the Individual deities, with the supplication the eight of the Assembly of the Principal Deity, and the iconography section of the visualization practice; Instruction on how the liturgy of visualizing the iconography of Yamāntaka and the liturgy of the ten dharmas possess the five perfections

पह्रवाया ग्रेट् अर्ट्य ह्रवाया ५८० क्रिया पक्षिय क्रिया प्रमुख क्रियाया था १५० क्रिया प्रमुख क्रियाया था १५० क्रियाया स्थाप अर्थे ।

Clear Realisation of Yamantaka and Instruction on having the Five Abundances/Perfections

र्यह द्वै र प्रति श्वेत श्वेत प्रति प्रस्थाप

Concise/Abridged fire offering of Vajrabhairava

VOL ELEVEN 27合

Hevajra (Kye Dorje)

<u>र ग्रेम पर्दे हे</u> दे 'या 'ये दाय पर्या 'ये र प्रेम पर्या हे प्राम पर्या प्रेम पर्या प्रेम प्राम प्राम प्रमाणिक प्रमाणिक प्राम प्रमाणिक प

Delighting Glorious Heruka: Clarifying the Practice of Hevajra

र्यतार्ग्रेषायार्रे हेते श्चिताध्यवार्ग्राचार्यात्रात्रात्रात्रा

Followers of Supreme Speech sādhanā of Śrī Hevajra

ट्योबारा हैं हेते 'ट्योबातवॅर 'ये] कें या 'चे 'रु 'रिते अब 'ट्या 'र्येट अते 'याबुट 'ये। हेबा खु 'यावट 'या

Followers of the speech of the forefathers: sādhana of the Maṇḍala of Śrī Hevajra according to the oral instructions of Virūpa

र्ग्रीयार्द्र-ग्री:र्ह्र्वाया:र्रथा:स्वर:श्वा:स्रोतायते:र्र्या:पर्ग्रीर:विया:ग्रीयाया

The commentary entitled "The Innate yogic union of the Completion Stage of Hevajra"

रन्यान्त्रीयान्तिः हें हेते अव न्या श्वयान श्रेया दिने न स्या

The 'eye-opening' hidden oral instructions of Śrī Hevajra and so on.

र्से हे 'हे 'ते' अ'र्सेग्राय' ग्री'र्स्व 'ग्री' अद्यत' ग्रार्केन् 'वेच' च्यन्

Detailed explanation of Determining/resolving the meaning of Dorje Nyima and so on

ग्रैं। हॅं रहेते रहेंवाबा देवा क्षेत्र वा वा केवा पाते 'विद 'धेवा 'धे रोबा रच 'वाबवा

Brilliant Illumination of Primordial Awareness: Instruction manual on the 'Single lamp of the completion stage of Hevajra' [this may refer to another text]

ट्रायार्चीयात्रार्ट्र, हुपु, हूर्याया, दुयार्ट, खेट्र, त्वी, त्वी, त्वी, त्वी, त्वी, त्वी,

Instruction Manual on the four qualities of 'suchness' of the completion stage of Śrī Hevajra

ह्या.मै.टाबुपु.श्रेट.सुपु.हुब.ध्या

Blessings of/by the essence of the four mūdras

ट्योबर्ह्र. अर. जीवाबर ग्री. विट. लीवा. प्रविता अट. ट्रबर वाबटा

Unmistaken Definitive Secret: Instruction manual on Marpa's tradition of Hevajra

धुवा कु रावे 'स्वेर 'स्वेर 'स्वेर 'सव 'स्वा 'स्व 'वायवा रेय 'हें र 'स्वेर 'स्वे

Brilliantly Clear Essence of the Definitive Meaning: the oral instructions on the essence of the four mūdras

<u>८८१२१ म.५५ के अ.५५५ में १५५५ म.५५ के १ सूच</u>

The Precious Lamp: Ritual of the Mandala of Śrī Mahāmāya

८ता.श.ये.वी.ती.तपूर्य.पी.मी.वार्या.स्य.क्षेत्र.की.मी.

The Precious Sprout: Sādhanā of the Mandala of Śrī Mahāmāya

ट्रायाञ्च त्र्वायाक्षेत्र क्रिते विद्राधीया क्रिया प्रति त्यात्रा प्रचार विषय द्वारा विषय हार्य क्रिया क्रिया विषय प्रा

The Profound path of the Victors: Extremely Clear and Correct Instruction Manual on the Great Goddess of Illusory display

[This is referring to Mahāmāya, and mo seems to indicate reference to her as principal goddess.]

८८१५ क्रि.मी.मी.सूच.क्ष्यं.क्ष्यं.क्ष्यं.क्ष्यं.क्ष्यं.क्ष्यं.क्ष्यं.क्षयं.क्ष्यं.क्षयं.वि.सी.सूच.क्ष्यं.क्ष्यं

Lamp of Suchness: Extensive Explanation of the king of tantras Mahāmāya, the Great Goddess of Illusory Display.

ट्रायायट्याकुरार्वेट्रायि श्चराध्ययाट्रीवें क्रित्वावयाया

The Sādhanā of Śrī Buddhakapala[i]: Clarifying Suchness Itself

द्यवाष्ट्रमा मुका में द्राप्ता द्र्यीया द्राप्ता में में के विद्राप्ता के विद्राप्ता के विद्राप्ता के विद्रापता के विद्राप

Ritual of the Mandala of Śrī Buddhakapala: Clarifying Suchness Itself

र्यन, पर्रोट्र-, था. मैंट. ग्री. मैंन, र्रा. याट्य. मैंय. व्रट्र. तपु. व्र्वाय. रुथा

Completion stage of the Yoginītantratāja/king of yoginī tantras Śrī Buddhakapala

ट्रप्यः हें हे गह्र न्त्रितं स्वतं हों व्यवं प्रतियायां से प्रत्या हो प्रत्या हो प्रत्या हो प्रत्या हो स्वतं प्रतियायां से प्रत्या हो स्वतं प्रतियायां से प्रत्या हो से प्रत्या हो से प्रत्या हो से प्रत्या से प्रत्या हो से प्रत्या से प्रत्या हो से प्रत्या से प्रत्या

Drops of Amrita: Sādhana of the Root Maṇḍala of the Glorious Four Vajra Seats with a Retinue of Thirteen Pristine Wisdom Devīs

Drops of Amrita: Ritual of the Mandala of the Glorious four Vajra Seats

र्से हे यात्र प्रविदे रहीत स्थिया से रहेता

Opening the Door of Primordial Awareness: Instruction Manual on the Four Vajra Seats.

# VOL TWELVE 2代南

## Vajrayoginī and Tarayoginī

र्दे. ई. ई. ४ ज. पट्टी र. था. श्रीय. कुट. अकूट. तपु. क्र्. वो. ट्वा. पट्टी

Recitation Ritual for offering and practice of Vajrayoginī

हे. पर्वेय. मूं. हे. क्या. पर्चेर. श्रेय. श्रेया. श्रेया श्रेया श्रेया श्रेया श्रेया श्रेया श्रेया श्रेया श्रेया

Fire Offering Practice of Jetsun Vajrayoginī

**美.**.ह..तव..शूपु.श्रीय.घटाया.क्टर.त

Short Sādhanā of Vajravārāhī

र्दे 'हे 'क्रय' तर्हें र 'खंदे 'चक्रेन 'रेब 'ग्री' अब 'ट्य' में 'र्नेब 'ट्ट' चठवा'य' अर्दे 'र्टब 'ग्री' थे 'यो 'यदे 'क्रेव 'र्द्य'य

Brief Words on the Play of Great Bliss: Oral Instructions on the Generation Stage of Vajravārāhī with their Meaning

इ.पर्थ्य. इ. इ. ४ ज. पश्चर. याष्ट्र र प्राचीत तीवीय. या होत. पीवीय. या होत.

A concise account of how to do the Approaching Practice of Jetsun Vajrayoginī

वे.स्.भावप.ब्रिंट.ग्री.ह्वाया.स्था.धेव.ब्र्ट.था.तावीय.ता

Uncommon Completion Stage of Nāro's Khacheri

हे 'चर्ड्द 'हॅद 'पते 'ग्राम्बर्ग प्या' श्राम 'श्राम 'प्राम प्राम प

Taken from the oral Instructions of Jetsun Ngönpa, Bestower of Bliss, the sādhana of Vajravārāhī

हे. पर्वेथ. सूथ. तपु. वीट्यया. टवी. वी. श्रें र विट

Direct instructions on the oral instructions of Jetsun Ngönpa

हे 'पर्लुब' हॅ' हे 'क्रुब' पर्चुद' अ'पदेव 'पविष' क्या 'ठव 'श्रुव' केट 'अर्केट 'प्यते 'क्रें 'पा'पटे 'प' केव 'पॅये 'ट्राब' (यपर 'प

Blazing Glory of Great Bliss: Practice and offering Ritual of Jetsun Vajrayoginī in the form of the two-faced deity Face[s?] of Two Truths

ब्रूंब 'लभ.षु 'ञ्चित,घत्या,थया,पर्चेंट,त

Aspiration taken from the sādhana

हे पर्वुव हैं हे प्वमार्थे हैं व मुप्त अदे भूप अर्के द मी भी में

Words of the all-accomplishing Offering practice of a Sādhana of Jetsun Vajravārāhī

भ्रु'वाबुक्ष'र्हे हे प्रवा'र्के ठेव'द्य'प्ट्य'पठ्ट'यर यावाबारि भ्रुव'क्रकेट प्रवा'यर्देवा

Three-kāyas Vajravārāhī : Recitation of the Sādhana and Offering practice known as the Severed Headed One

र्ट्र. इ.स्वा.श्र. ८ शैला लेवाबा. ग्री. पष्टिंट. लुवा. ८ ट्र्या. चेटा. ग्री. पर्ट्र ८ तट्टी

Wish-fulfilling Cow of Accomplishment: Instruction Manual of the Chel tradition of Vajravārāhī

पहाँय .जया.चथ्या.कट. पटीट. चपु. ह्रूजा.था.पटेयाता.ट्र्य .ट्याता.बुया.टी.च.र्यातपट्ट्र्य .यपु. केट. ग्री.केजा.ट्रा

On The Yoginītantrarāja called "The Abbreviated Absolute Tārā that is the source of All Buddha Activities"

पह्मेत्र 'लय' म्रथय रहर 'प्रश्नेट 'प्राप्त प्राप्त प्र प्राप्त प्र प्राप्त प्त

[Taken from?] "The Abbreviated Absolute [Tārā] that is the source of All Buddha Activities" [the] Subsequent Tantrarāja

म्भूज,ष,पर्विट,तपु,भैट,ग्री,पर्जिब,रूप्,वाबज,तपु,भूष,थ्री

Lamp that Illuminates the Concise Meaning of the Tantra that arose from Liberator/Tārā

भूभात्राम्बार्यम् अति प्रतिस्त्रात्रीयात्रात्रात्री भूषात्राम्बार्यस्यात्री भूषात्राम्बार्यस्यात्री

Blazing Primordial Awareness: Sādhanā of the Maṇḍala of Tārāyoginī

चक्र्य.पंट्य.या.संस्था.या.क्र्या.पंट्रीय.या.पंट्या.पंट्या.यांच्य.ता.त्य

Bhagavati Tārāyoginī self-empowerment to benefit others

The perfect, unmistaken words of the direct oral instructions of Indian scholars/experts on Bhagavatī Tārāyoginī self-empowerment to benefit others

र्भुत्यात्रात्र्वात्यात्र्व्यात्रात्रीत्यात्रात्रात्रीत्यात्रात्रीत्यात्रात्रीत्यात्रात्रीत्यात्रीत्यात्रीत्या

Treasury of Swift Great Bliss: Instruction Manual on Tārāyoginī

म्नुलायपुरम्पान्त्री विर्याणिया विर्याणिया विर्याणिया विर्याणिया विर्याणिया विर्याणिया विर्याणिया विर्याणिया वि

Golden Garland of History that Illuminates the Origin of the Tārā Tantras

ध्रुज.श्रप्त,प्रज्ञेज.ता

Explanation of Tārā

क्रि.इं.जिपु.तक्रि.पट्रेयस.टंट्स.चीट.ट्रज.अक्र्री

Ocean of Joyful Accomplishments: Supplication to the Lineage of the Five Classes of Tantra. That term is used for the main yidam practice of the Shangpa Kagyu tradition. It brings the deities of the Guhyasamaja-, Mahamaya-, Hevajra-, Cakrasamvara- and Vajrabhairavatantras into a single mandala, imagined within the body of Cakrasamvara. From Khyungpo Naljor 10-12th century.

किट.इं.सपु.ट्यीज.प्यूर.झैट.रापु.घटाया

Sādhanā for the Mandala of the Five Classes of Tantra

८त्ताः क्रिट् . हो. ह्येते . ट्यीया त्रिंदर ची . क्रिंगा . ट्रेंव . वायवा . चेया ही ट्रा

Liturgyof the Mandala of the Glorious Five Classes of Tantra whose meaning is illuminated clearly and extensively

दे.वीपु.लीवाया.ग्री.चट्र.षक्र्या.क्ष.कृपु.चट्र.क्र्य

Empowerment ritual of the Five-Deity Cakrasamvara of the Niguma Tradition

वे'ग्'ल्याय'ग्री'चर्'अर्क्चग'झ'खदे'अर्देव'र्ह्मग्रा

Direct Realisation practice of Five-Deity Cakrasamvara of the Niguma Tradition

चयःज्ञान्त्रे त्युःक्रान्त्यां यो त्रित्र प्यापा चयः द्वा व्याप्य स्वाप्य स्वा

Liturgical arrangement, the "Instruction text of the profound path of the six dharmas/yogas of Niguma whose profound meaning spreads everywhere"[?]

वे.वीप्र.पर्विट.लुवी.यज्ञ्याती

#### Concise Instruction Manual of Niguma

Supplement on the mamos to the Instruction Text from the Profound Path of Niguma's Six Yogas

थु.वी.पर्विजाप्रायूमा ऋ.पर्वाजा

Root Explanation of the Trulkhor of Niguma

Commentary on the physical exercises of Niguma Yogas. 'khrul 'khor: yantra yoga is a specific set of exercises for health, directing the winds, etc. for a particular practice There are other somewhat more general ones like lus sbyong too.

# VOL THIRTEEN 13 A

#### Great Wrathful One/Mahākāla

८५११ त्यात्रात्रात्रां केत्रार्या केत्रायार्था च्चात्रा व्यवस्य व्यवस्य व्यवस्य व्यवस्य व्यवस्य व्यवस्य व्यवस्य

Sādhanā of the Glorious Fierce, Immovable, Unsurpassable Great Wrathful/ One, Mahākāla, that is Completely Victorious over the Māras

Play/Display of Vajra Energy/manifestation : Ritual of the maṇḍala of the Glorious Great Wrathful One, Mahākāla

ट्चल'त्रॉक्र'कें, केंद्र'च्रंति श्चेत्र'व्यव्या श्चेट्र'वायुअ'त्र्व्य श्चेट्रा

Taming the Three Existences: Sādhanā of the Great Mandala of Vajrapāṇi Mahācakra

द्यत्रः ध्रुवा व रहें हे त्वर्षर र्षा क्रेव र्षेत्र 'द्वीय क्रिव 'ख्रीद 'वाशुक्ष त्वर्य 'च्रीद

Taming the Three Existences: Śrī Vajrapāni Great Chakra/Wheel Mandala ritual

<u>५५०१ में मुब्ति 'सुदी 'मुजीय'तिर्वत्र मुजें मा ममून 'स्वर्व स्वर्व</u>

Display of Conquering the Māras: Ritual for Mandala of Śrī Vajrakumara (Dorje Zhonu)

ब्रूंच'ब'र्न्चर'चर'चुर'पदेख्या

The Way of Empowering Students

८तमार्स्य, स्प्रुप, स्प्रि, स्प्रुप, स्प्रि, स्प्रुप, स्प्रुप, स्प्रुप, स्प्रि, स्प्रुप, स्प्रि, स्प्रि, स्प्रि, स्प्रि, स्प्रि, स्प्रि, स्प्रि, स्प्रि, स्प

Practice of the King of Wrathful Ones Display of the Supreme Steed that Tames All Haughty Spirits [sādhanā of Hayagriva according to the Shangpa Kagyu]

घष्ट्र स्वात्रि तक्षित् लाग्यस्य तर्ट्रवस्य स्वा

Text of a Lineage Supplication that is part of [the transmission of] the Sarva–durgati–pariśodhana tantra. Thams cad rig pa'i rgyud seems to be an alternative title for: De bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas ngan song thams cad yongs su sbyong ba gzi brjid kyi rgyal po'i brtag pa phyogs gcig pa, Sarva-durgati-pariśhodhanatantra, Kangyur vol. 116 and 117, no. 5. Lhasa Edition 457 Ja 353b5-412b5 and 458 Ja 412b5-493a7 (Ives Waldo).

<u>८५७ वस्त्र ७८ 'र्या प्रते कें वा प्राये र पागुत वें वा</u>

Sādhanā/ Ritual of the Sarva-durgati-pariśodhana tantra that liberates all of Saṃsāra

वयय. २८ . मृता. तपु. क्र्.वा. तपूर्व म. त्यां व. व्यूला क्री. वी म. तपु. तथी

Supplementary text of a Sādhanā/ Ritual of the Sarva–durgati–pariśodhana tantra that liberates all of Samsāra

ब्रॅट्-क्रूट्-ग्री-ब्रेट-र्यते-ट्रॅब्-ले-ब्रत्ने-ब्र्-व्या-वरम्

Blazing Power of the Sun: Essential Recitation of the Purification Tantra [liturgical text associated with the tantra of purification, read at funeral rites]

Ritual on the Maṇḍala associated with the Trisamayavyūharāja-nāma-tantra that enters into all Kriyā Tantras

याञ्चित्राः म् । स्ति । त्रीयाः क्रियाः चरः कत् । गाञ्च । योवा

Barchey Kunsel (Clearing All Obstacles): Maṇḍala liturgy of the Five Sets of Sacred Incantations Tantra

ळें'ळेंग'पर्र संदेत'ख्'गहेर'ग्री'पश्चर'पर्पपण

Lineage Supplication from the Long-Life ritual "Ocean of Amrita"

कॅ'र्केग'य5्ट, द्वेते'कु'गानेन।

Long-Life ritual "Ocean of Amrita"

क्रॅ.ट्यट.क्रं.चेड्च.चेथ्च.चेथ्च.च्रं.च्रं.चे.च्रं.चे.चे

Vase of Amrita: long-life empowerment liturgy with one vase and one deity

क्ष.पर्षिवोयाःक्ष.ट्योपुःक्ष्.वो.थेटःट्.क्ष्यावोयानःब्रेटःपट्टवा.टा.व्या.तो

Short Ritual of nine-deity Aksobhya with a Supplementary explanation

यङ्ग्र.जंय.पर्या.शु.पर्विवाया.तपु.श्रुय.ख्रोता.वा.क्र्.वा.लथा.श्रुय.धोय.पर्र्था

"Conquering All Karmic Obscurations": Fire-offering liturgy of Aksobhya

वार्ने र ख क वासुख ववा वो दा

Practice of the Three Part Torma Liturgy. শার্চ মাজার the three part torma ritual, name of certain ritual at the beginning of a pūjā

Aspiration for [Rebirth in Akṣobhya's] pure Land Abhirati, according to the intention of the [Akṣobhyatathāgatasyavyūha] Sūtra [i] associated with Akṣobhya]

## VOL FOURTEEN ?<≀♠

# Consecration Rituals, White Tārā texts, Offerings to the Guru and other beings

Sādhanā of Vajravidāraņa with supreme vase ritual

८्गीवार्विर केव र्वेते ह्या क्षेत्र ग्लाबा वार्ने ८ रवि वा वोत्र

Practice for [the creation of] a large coloured sand Mandala dedicated to the Nāgas [text on the creation of a coloured powder Mandala associated with the Nāgas]

रयाव्यवर्गागुःक्रंगाः दर्गे प्यवः क्रुवाः चेदा

Consecration ritual: Expanding the Benefit for Wanderers

रपःगवयादम्।तयःमुयःचेपःगुःस्व म्ययःकेयःमुयःप

Great Expansive Supplementary Commentary on 'Expanding the Benefit for Wanderers' consecration ritual

ब्रु-र्ख-प्व-'त्व-'तु-प्रहेग्राषा'च'र्खेग्राषा'च'र्या वात्रवा'वाद्वा'वाह्या

Concise consecration text for tsa-tsa and clay constructions

पक्र.श्रट.पतविश्वा.श्रूष.श्रप्र.श्रच्याचित्रवी

Sādhanā for Immortal Noble Tārā

क्कॅंबर्ना मात्राचीत्र वित्र वित्र वित्र वित्र वित्र केवा भ्वेषात्र विषय विषय वित्र वित्र

Extremely-clear recitation ritual text of Wish-Fulfilling Wheel White Tārā

र्भूयः ८ या ४ हे. त्रं लियाया ग्री अट्ट म्स्याया कु. स्रीता स्टान्ट त्यक्याती

Long-life Practice of Directly Realising White Tārā of the Atiśa Tradition

ସାଷଦ ପ୍ରାଞ୍ଜିୟ ହିଁ ସା'ଜି'ପ' ଏଷ ' ମଧ୍ୟ ଅଧ୍ୟ ' ତତ୍ମ ' ସାସି ' ହ୍ରିଷ ' ହ୍ରିଷ ' ହ୍ରିଷ ' ହ୍ରିଷ ' ହ୍ରିଷ ' ହ୍ରଷ୍ଟ ' ସ

Middle-length Ritual of a Pacifying and all karmas [?] Fire Offering of the Sarva-maṇḍala-samanyavidhinam—guhya-Tantra . General Secret Rite: gsang ba spyi rgyud, Sarva mandala

Samanyavidhinam Guhya Tantra. Text 806 in Derge Kangyur. Vol. Wa, pages 141-168 (Ives Waldo).

न्नु'ब'सर्केट्'दादे'कें'या'सर्केट्'दादे'यानेरा

Treasure Offering: Ritual of Offerings to the Guru

भ्र.षा.षाकूट.ता.यट्र.ज्याबा.रया.भेवा

[Ritual of] Offerings/homage to the Gurus for expanding excellence and bliss

শ্রু'ঝ'ঝর্কুন্'ঘরি'র্কুরাঝ'র্ন্ট্র'বর্ত্ত্রর'র্কু'বা

Ritual of Offerings/homage to the Guru[s?] with a feast offering

≅.शधु.ईज.पट्ट्रीर

Guru Yoga

वार्ट्र वर्मेल.बी.क्र्.वा.यर्ग्न्याता

Concise ritual of liberating negative forces/spirits

শ্র্'শর্চ্ শ

Torma offering to the Nāgas

गर्नेर'अ'चकु'रुदे'लग्नालेत्।

Practice on the Hundred Tormas. The Tormas: self-visualization as the deity, feast practice, inviting 11 kinds of enlightened and samsaric guests. dedicating liturgy of offering them rolled pellets of tsampa dough.

कु'गर्नेर'तहस्र'न्ययाया

Water Torma (Chutor) Mañjuśrī/Jampelma. Chu gtor involves sprinkling water, sometimes with milk or grain essence in it, commonly for thirsty spirits like pretas out of compassion, or to avoid attacks.

<u>५७१२'गार्</u>ग्रेर'क'प्रबी

Four-part White Torma

गार्ने र अ के द र्रोते कें गा पर कट् गात केया

Eliminating All Obstacles: Ritual of the Great Tormas

Origin of Nectar/Amrita: Tea Offering

श्रेट्यार्ट्र्ट्याया

Repelling with Simhamukhā /Lion-Faced Dākinī

**पर**'र्देते'र्दे'र्श्चेंद्र'सर्देश'पर्हेद्र'या

Brief Introduction to the Bardo

प<del>ह</del>्व'प्वा'गर्सेल'८ट्रेप्स

Supplication for Longevity

हे पर्दुव प्रथापागाव प्राय भीट पेति पह्रव प्रविषया

Long-Life of Jetsun Dampa Kunga Nyingpo (Tāranātha)

लबार्ट्स्यं त्रिः स्थार्यात्व प्रदेशे त्र्यूट्याव्या

Origin of Benefit and Bliss: Stages for the Beginner

यार्से क्रिंट गी कें या त्रान्य ना सकेंद्र स्याद्र प्रान्य प्रा

Sojong Ritual for Restoring monastic vows. Gso sbyong: restoring the vow ceremony [for getsul and above], with posadha confession. Skt poshada. Vow to restrain in future, purification, and absolution.

<u>८५०, ज.५७, ज.५७, ज.५५, ज.५५,</u>

Treasury of Enlightened Activity: Sādhanā of the glorious six-armed wisdom-protector (a form of Mahākāla) with a torma liturgy

Sādhanā of the glorious six-armed wisdom-protector (a form of Mahākāla) with a torma liturgy

<u> द्रायाची नेषाणी अर्थोत्र पर्रास्त्रवा द्वाप्तरी वार्त्र पर्मेत्र पर्मेत्र</u>

Abbreviated Practice of the Torma that Repels of the glorious six-armed wisdom-protector (a form of Mahākāla)

वार्ने र केंवा श्लेट र्घ वाया या

Supreme Torma: Illuminating the Essence

नभट न्यूर्युत्र क्र्या भ्रीवाया तस्त्र प्रया द्वार स्था

Manifold display of buddha activity: Ritual for amending and restoring. Bskang gso: amending and restoring/ fulfilling and amending liturgy propitiating and pleasing deities and protectors, amending. past faults and transgressions.

८५१२ मुं अर्थेव र्वेते ५ सर केव महिंर केवा में के मार्चर कर मुत्र सेवा

Great Red Torma of Mahākala in the form of Pañjaranatha that Removes All Obstacles. dpal gur gyi mgon po — Mahākāla Pañjaranatha. "Great Black One as Protector of the Tent," protector of the Hevajra cycle of Tantras, especially revered by Sakyas. His iconography and rituals are found in the 18th chapter of the Vajra Pañjara Tantra (Ives Waldo).

यर्गेव र्गे वियानि विरामि स्था

Amending and Restoring [ritual] for the four-faced Protector [Mahākāla]

अर्वेद र्रं वियानि दिया निम्मानि स्वापित स्वाप

Abbreviated Amending and Restoring [ritual] for the four-faced Protector [Mahākāla]

बिटःश्चॅटःविःश्वरःद्वरःध्वायोगित्रार्केरःखःकेष्ठःदाःश्चराययेष्ठःवीःववायोग्येषःकेरायायायविःश्चरःवाया

Spontaneous Accomplishment of the Four Activities/karmas: Ritual and practice of throwing great torma of the brilliant, powerful Ksetrapāla

Conquering All Enemies: Sādhanā or practice text on the Great Deity and Retinue

८त्ताः अर्पेत् 'ट्यूट्'ग्री'चश्चट'गर्वेते'र्के'ग्'व्यय'द्वि'र्क्त्य'र्र्वा

Display/manifestation of the Four Activities/karmas: Ritual text for propitiating and pleasing the protector deity, Tragshe

Praise to Legden/excellent Mahākāla and his numerous retinue that accomplishes all buddha activities

ट्राया अर्वेष 'मृत्यूट्'ग्री' तहीव 'यावा प्रभट वार्वे 'स्वावा होर स्वाव 'वेवा

Some of the necessary requisites for pleasing and propitiating the activities of the protector Tragshey

८तमालुपार इव वया त्रा मियार की यो स्वाप्त का स्वाप्त का

Oral Instructions on the practice and Torma of Legden Mahākāla Tragshey

VOL FIFTEEN 747 A

Ocean of Deities (Yidam Gyatso)

ला.र्था.मी.अष्ट्र्य.मींतावयंत्रा.स्थ.क्षेत्र.पविंट.वोषया

Ocean of Deities (Yidam Gyatso): Origin of Precious Sādhanās. A collection of sadhanas for invoking the various deities of Tibetan Buddhism.

<u> दराय 'थे' नेष 'ग्री' अर्षोद्ध 'र्स 'धुवा' द्वा'प्रते 'श्चरा घराष 'गर्हर 'अर्ले 'कॅ 'ग' द्द-'यञ्खा'रा 'र्युद्ध 'यख 'गहेर' अर्ह्स |</u>

Treasury of Enlightened Activity: Glorious six-armed Yeshe Gönpo [a form of Mahākala]

Sādhanā with a torma liturgy

ञ्चित.घटाय.टामें.आधु.जाता.जुरा व्यायल.टीटी

Illuminating the Practice of the Hundred Root Sādhanās. The famed Drubthab Tsagya (srub thabs brgya rtsa) collection compiled by Chim Namkha Drag, the dpal snar thang pa'i mngon rtogs brgya rtsa.

क्चित्रः चेत्रां त्वां पात्रापात्राप्ता पात्राप्ता पात्राप्ता क्षेत्रः क्षेत्र प्राप्ता पात्राप्ता वित्राप्ता व

Taken from the Teachings of the Four Classes of Tantra, Sādhanās from the 'Ocean of Yidams' a Source of Precious Jewels'

# VOL SIXTEEN 水魚

## Śakyamūnī Buddha

पर्कें अ'स्व 'यर्ब' स्व' प्रते 'र्पर' पें 'अ'पर्कें र्'प

Praises to the Powerful Bhagavān/blessed Mūṇī/Sage, Lord

चर्ड्यः स्व प्रदर्शास्त्र प्रदर्शे द्वर प्रदेशे अह्र प्रायदे द्वापा महित प्रवास ह्व प्रदर्श प्रदेश प्रदेश प्रद

[How,] by just seeing the actions of the Powerful blessed Sage briefly expressed, with supreme joy in their significance, the sun of faith rises in the ten directions

क्रॅंब प्राप्त मृत्युति प्राप्त राजि अह्त प्राप्त मुज्य के प्राप्त मिल क्रिया प्राप्त मिल क्रिया प्राप्त प्राप्त

Hundred Writings by Jetsun Kun Nying [T $\bar{a}$ ran $\bar{a}$ tha] on the deeds of the Powerful Bhagav $\bar{a}$ n M $\bar{u}$ n $\bar{i}$ 

Fulfilling all needs and wishes, clear teachings on the way the sacred, precious Dharma spread in the noble land [India].

## VOL SEVENTEEN 70 /8

#### **Seven-Descents/Transmissions Lineage[iv]**

The seven ways teachings were received, Bka' babs bdun: 1) Oral tradition set down in scripture (bka' ma) the early translated Tripitaka and tantras passed on unbrokenly from master to disciple; 2) Earth Treasure (sa gter), revealed by the terton; 3) Rediscovered Treasure (yang gter), revealed for the second time from an past treasure; 4) Mind Treasure

(dgongs gter), revealed from the mind of the guru; 5) Hearing Lineage (snyan brgyud), received directly from an enlightened being; 6) Pure Vision (dag snang), received in a pure experience; and 7) Recollection (rjes dran), remembrance from a former life.

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चगाय चचका चन्त्र : 'स्व 'चुं 'चकुं प्रांते 'क्रुका सर 'स्' अर्कर 'क्रुप्' 'तुं हे प्रांते 'वा हुका चगाय चचका चन
```

Talk on Amazing and Wondrous biographies of the Lineage of those who received the seven [kinds of textual] transmissions, which are like a mine of precious jewels

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ब्रॅन'न्रॅब'केव'र्राक्रॅन'तकट'न्नट'र्रोते'क्रम'बर'र्ट'यळर'श्रूव'राते'श्च'न्नुटला
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Lovely Melodious Sound of the Amazing Liberation-Story of the Great Master, Krśnapada (Chöchang Wangpo, spyod 'chang dbang po)

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Correct writings of an urgently needed Supplementary Appendix to produce understanding of the Meaning of the Liberation Story/biography of Great Master, Krśnapada (Chöchang Wangpo, spyod 'chang dbang po) and how many other siddhas arose

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चीटा क्रेब रिह्न ग्रेस्ट्रि क्रिक घर हे रार्स्ट्व नेट ग्री नियासीट यावा वानव रि. रस्ट हिंग यो ही अवा वा झवाबा रादे थी यो प्यार हिंग स्वारा
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Authentic writings of the biography of Mahāsiddha Buddhagupta, from the oral account of the Jetsun himself, unpolluted by other conceptions of my own

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मुल'सु'र्वाद'मुर'ष'भूर'वी'र्हेवाब'यहेंर्।
```

The Biography of Prince Rāmagopalā (rgyal sras dga' byed sa skyong). When approximately 23 years old, Tāranātha composed this very brief biography of his previous life as the prince Rāmagopalā from memory (Ives Waldo).

हॅं'क्ट'यो'याक्ष'चश्रहा

Description/ Explanation of Sites at Jonang

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শ্ববানাৰ্থা,শ্বীনার্থা,বাদ্বানার্থা,বাধ্ব
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Explanation of Khyiphug Deden (skyid phug bde ldan) Practice Cave Site

Explanation of Khyogpo ('Khyog po) Retreat/Hermitage Place

ट्याद.र्ज्ञ संय.क्र्याय.वीट.वी.यायय.ट्यंटी

Place Explanation of Ganden Phuntsog Ling Monastery

થૈયા. તપુ. તમેય . તા. કુય. ત્યા. છું. ક્રીય. જે જા. તપી. તા. તમું જા. તપુ. તતા. તમું . પેન્યા. તપુ. તમું જ્યા. તમું જા. તમુ જા. તમું જા. તમુ

Clearing Away the Mental Fog: Origin of the Dharma of the Glorious Shangpa [Kagyu]: General Presentation of the Precious Victor's Teachings

As a continuation of a General Presentation of the Precious Victor's Teachings, there is this [history of the] origin of the teachings of the Glorious Shangpa [Kagyu], called "Clearing away the Darkness of Mind."

८र्मेव अर्क्रेव वाशुम्र हेव शुः ५व प्यते मर्टे 'हॅव स्टूट : ३८ प्यति प्य

Small/Brief Explanation of the meaning of the Triratnanusmṛtisūtra, [Recollection of the Three Jewels Sūtra ]

नेषाप्रपानी पार्च र्सेषान् द्वीत पार्व ह्वीत पार्व ह्वीत स्वर्ष स्वराध्य प्रमान पार्च का स्वराधित हिला स्वराधित हिला स्वराधित हिला स्वराधित हिला स्वराधित है स्वरा

Excellent Explanation on the Heart of the Prajñāpāramitā Sūtra that has not been given previously

र्भरःश्वेदःवीःक्रवाःत्वीवा

Word-for Word Commentary on the Heart Sūtra. Translated by Adele Tomlin (LTWA 2017, Dakini Publications, 2023), see here.

Secret Treasury of the Noble Ones: Extensive Commentary on [Samantabhadra's] Aspiration to Good Conduct.

Samantabhadra's Aspiration to Good Actions, the King of Aspiration Prayers, Āryabhadracaryā-praṇidhāna-rāja; OR Ārya-bhadracarī-praṇidhāna-rāja, kun tu bzang po'i bzang spyod smon lam). the final section of the Gaṇḍavyūha Sutra, which is also the last section of the Avataṃsaka Sutra. Toh 44-45a.

चिष्रया.श्च्रेय.ची.पंजीजाता

Commentary on the Āryamaitreyapranidhanarāja (Maitreya's Aspiration)

क्षेट.यचवाया.ग्री.पर्ग्रेजाता

Commentary on Confessing Downfalls. BDRC: Commentary of confession sutra by Taranatha

क्र्यायान्य न्यान्य विषा प्रति द्वाराज्ञा

क्रवाबान्यत्र त्तृत्र त्र्रेत्य त्र्रेत्य स्वाधित्र त्र्रेव्य प्र

Commentary on the Praise of the Caturgatha Sūtra (One Stanza)

तस्यायाराःश्चें 'ह्या'स्रेते गातुन्यागी' क्र्यान्यन्।

Explanation on the āryaṣasanmukhīdhāraṇīvyākhyāna

क्र्.थर्ट्यु.पंग्रीजना

Commentary on Long-Life Sutra

বশ্ৰ-প্ৰথাগ্ৰী-স্ক্ৰাব্যপ্ৰ

Explanation of Auspiciousness. Explanation of the previous lives of Tāranātha

# VOL EIGHTEEN 25 CON

## Zhentong Mādhyamaka

चर'र्क्र'ग्वावर'र्ब्रूट'र्न्स्'अद्ये'र्न्कुट्'दर्न्य्या

Supplication of the Profound Zhentong Mādhyamaka

म्.पर्यकार्यं अपु.सुवा.जा

Causes and Results of the Bindu (thig le) of the Middle Way (Mādhyamaka)

पक्रट.ट.क्ष्य.ब्र्जिंग.ब्री.पर्बेज.टा

Commentary on the Liberation from Bondage

विवा अर्क्केवा विव रहा कुषा रादि रहा या केव र्या द्वारा रहे या रा

Definitive meaning/ascertainment of the Great Mādhyamaka of the extremely vast Mahāyāna

"The ultimate Great Mādhyamaka, the essence of all worldly and world-transcending Phenomena," a treatise like a Wish-Fulfilling Jewel that Ascertains the Essence [of things]

এবর শ্লুন্-বর্ন প্রত্ন শূর্ব।

Ornament of the Zhentong Mādhyamaka. Translated by Ives Waldo and Khentrul Rinpoche.

वाषय.ब्र्रंट.टेंटी.शयु.मैंब.मी.जेट.ब्र्रेंटा

Scriptures and realisations of the Ornament of the Zhentong Mādhyamaka. Translated by Ives Waldo and Khentrul Rinpoche.

বাৰৰ শ্লেদ শ্লিদ শ্লেদ

Essence of Zhentong Mādhyamaka. Discussion of both non-buddhist and buddhist philosophical systems, and explicating Shentong

र्क्यामित्रेयाः स्वाप्तरात्रेत्राचीत् पार्टेयाः प्रति । देवा में स्वापारे स्व

A few complete and pure explanations of that which is called Entering the Door of the Definitive Meaning of the Differentations of the Two Ways[ii]. Work on distinguishing the two systems of Nāgārjuna and Asanga.

The Twenty-One Profound Meanings/Points. Work distinguishing the views of Serdog Panchen Shakya Chogden (gser mdog pan chen shakya mchog ldan) and Dolpopa Sherab Gyeltsen (dol po pa shes rab rgyal mtshan) in 21 distinct points. Translated into English by Klaus-Dieter Mathes.

क्रॅंट वेट मी रच मि ट्वी च विट पर में त्रवायाया

Noble Categories and Precise Divisions/Analysis of Emptiness

क्रियाचिर पञ्चन प्राप्तायहिवापिर देशायाञ्चेतास्याची अन्य प्राप्ताची हिन्योवापिर दिवापिर हिन

Essential Essence/juice of Amrita: A text of instructions for three types of persons on the stages of entering the teachings of the Victorious One [Buddha]

वेग'य'ळेव'र्य'र्ब्च'र्ब्घुट'र्द्रव'यत्व'ग्री'र्बिट'र्थण

Instruction Manual on the Seven Points of Mind Training of the Mahayāna

এষ.প্রেই্ম.এর্ছির.বা

Brief Explanation of the Path

वियार्थाः इत्रायमः तर्ह्यमः या

Subtle/Precise Explanations [of Buddhist topics]

₹थ.चेट्य.धे.अट्.ध्रॅटा.तथ।

List of Sūtras that are beneficial to Study

र्नो प्रमेश र्पा १ १ मुगु प्रश्नेष १ १ मुगु प्रश्नेष १ मुगु प्रभाव १ मुग

Illumination of Key Points of answers to questions by Geshe Palden Shakya Tenzin (dge shes dpal ldan shAkya bstan 'dzin)

श्रमा'रीट.वियमास्टट.मी.मधिट.जयी

Answers to Questions of Zhabdrung Taglung. BDRC: Replies to questions given by Zhabdrung Taglung (stag lung zhabs drung ngag dbang rnam rgyal (1571-1626)) about the Hevajra tantra and Lamdre.

मैजात्रपु भ्रामञ्जावाषाम् मेजार्था कार्या त्रामेष स्त्राप्त भ्राम्

Origin of Bliss And Wellness: Description of the proportions for the body of a statue

# VOL NINETEEN 75 A

#### Sanskrit grammar, pronunciation and reading

म्रिते हैं। या प्रायते में या में या

Realisation and Knowledge on the Meaning of the Manifold Sounds and Half-Sounds. Work on the pronunciation of Sanskrit.

বহ্-শ্রেই-বেগ্রন্থ-হর-শ্রী-মর্ন্

The Sārasvataprakriyā [Melody of Grammar] sutra[v] (The Sarasvataprakriya (Sārasvataprakriyā) is not a Buddhist Sūtra, but a treatise = Sūtra on Sanskrit grammar written by Anubhūti Svarūpācārya between 1250 and 1450. It is a commentary on and rearrangement of 700 sūtras composed by Narendra and includes around 900 rules. The grammatical system based on this text, called Sārasvatavyākaraṇa, was popular due to its relative simplicity, The name "Sārasvata" comes from the claim that Narendra received his inspiration from the goddess Sarasvati. (Ives Waldo).

বহু-র্ষ্ট্রব্-বে-ব্রেব্রেব্র-জর-র্ন্ট্র-রেন্ট্র-বে-র্ম্বর্ন-র্ন্তর-র্ন্ট্র-রেন

Extremely Clear Commentary on the Sārasvataprakriyā Sūtra.

म् अ८.२. त्रुवाराष्ट्राणु मोद्रार्भ्या वर्षायायायायायायायायायाया

Indian Scholars' Tradition of Methods for Reading Written Sanskrit

## VOL TWENTY 如魚

Biographies, Supplications, Niguma tradition, Three Aspects of Dakini and Chod

गर्भेलायदेवयाकुलाचागुरागुरागुरागुरायागुरायदे स्टादग्रेला

Auto-commentary on supplications that are the fathers of all the victorious ones

Abbreviated biography of omniscient Jetsun Tāranātha after the age of four

ब्रॅन-ट्र्वेय-क्रुय-ट्रान्ट्श-प्रचेट-वायया-ग्री-क्रिय-त्य-त्य-त्य-त्य-त्य-त्य-क्रिय-क्र्य-त्य-क्रिय-क्

Clearly composed text on the life-story of the great Master Padmasambhava whose words possess three confidences

Extensive liberation-story of glorious Lama Kunga Tashi Gyeltsen Pelzang (kun dga' bkra shis rgyal mtshan dpal bzang). Kunga Pelzang b.1513 – d.1593 25th throne holder of Jonang Monastery and teacher of Tāranātha.

हे 'वर्ड्ब 'ह्न'ब'८ब'८'गुब '८ग्व '८्वव 'प्रवाद 'प्रवाद 'स्वि 'ह्म अ' सम्मानम् सम्मानम् विकास माने सम्मानम् सम्

Amazing, thundering golden drum: Liberation-Story of holy Jetsun Kunga Pal Zangpo

गुप'र्मेच'श्रद्भारा'चगाद'कुद्द्र'गी' वचमा'यमा गमेर गी'सुद्र'र्या

Masses of gold: the path of skilful means of the Shangpa Kagyu Siddhas

थर्ट्य.त्र. मूंबाय.तपु.मेय.ती.पज्जाय.यर्.लीवाय.यपु.रूपं.त्राया.व्य.

The Meaning in the Sutra Tradition: Commentary on the Abhisamayālaṃkāra [Maitreya's Ornament of Clear Realization]

पक्र.श्रट.बीटाराधु.पर्धिट.लीव

Instruction Manual on Accomplishing Immortality

र्ट्.इ.स्य.पट्ट्र्य.थ.पश्चेय.थपु.श्चेय.तपु.थय.पीटी

Oral Instructions on Inviting Vajrayoginī,

शुपःप्रद्रेयःग्रीःश्चॅपःद्र्यंत्रःद्रःसःद्रःस्यःअह्दःयदेःह्वययःस्यःदेःद्वेदःयाययःपःद्रा

An Explanation of the Nature of the Completion Stage by the Accomplished Master ha ra DA ra

रेगापायहें कुरा अते अन्य स्वाया गानिक ग्री प्राया विकास के प्राया किया है जिया स्वाया प्राया किया है जिया प्राया किया है जिया प्राया किया है जिया है जिया प्राया किया है जिया है जिय

चर्मात'च्चक'द्वग'ख्व 'ग्रे)'विद्'र्धेग'त्रवग्रव्याव'स्थ्यं ग्रुच'च्वेर'व्याख्टा

Instruction Manual on the Six transmission lineages from the Indian Siddha [Santigupta]

ञ्चवा मुं केंद्र 'र्ये वाद्य अदे 'रूट 'राराबा हुवा वाह्य अवेषा नु रादे 'विट 'धेवा

Instruction Manual called the three naturally present/ spontaneously occurring aspects of Niguma's Mahāmudrā [practice, system/presentation[?]]

ल. चेब. बावप. पर्चे. थु. बीप. ट्यट. ट्याप. कु.क्ट. क्ष्या. ग्री. कूब. टे. पर्चे. तपु. कूब. तथे. टेट. कंट. टेचे. तपु. विट. तया

Particulars of the divisions of the ten and five Dharmas of the preliminary practices of the greater and lesser empowerment precepts of the Primordial Awareness ḍākinī Niguma, [with a supplication to the Kālacakra lineage]

बु.चीबातम्बर्तारस्याक्षाःल्याःक्ष्यापश्चरःस्र

Source of Phenomena/Dharma the Letter AH: Supplication to the Lineage of Niguma:

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मु'ख्रा'न्नर कॅ'के'नभूर क्वा'ची'वागोती
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Way/Procedure of bestowing the practice of the deities of the mandala of māyākāya-maheśvarā, [a teaching of the shangs pa bka' brgyud]

Essence of the four later/outer Golden Dharmas [essential instructions on the Māhamudrā of the Indian yogini Niguma]

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इलायर्ड्स् इबायाम्बिकामी स्या
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Root text of the two aspects of Yoga

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ष्रावतःपर्में द्रश्रावश्रिश्ची,वीरवारश्रश्रा
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Instructions on three aspects [practices?] of the dakini [BDRC: practices associated with a dakini during the sampannakrama according to the Shangpa Kagyu]

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यावतः तर्ते। क्रियाचित्राची विषा विषयाचित्रयाची त्याचा विषयाची विषयाची
```

Blissful practice of the sacred instructions on the three aspects of the dakinī. Comparison of the oral instructions on the blissful practice[s?] of the three-fold dakinī [?kinds, practices] (Ives Waldo).

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गार्के८'र्पुत्य'त्रच'र्केति'वि८'र्प्पेग'गाव८'र्देत'श्ले८'र्चे।
```

Essence of the Crucial Point: Instruction Manual on the Profound Object of Severance [essential instructions on the meditative practice of gcod, severing demonic objects]. Translated by Sarah Harding (Chod: The Sacred Teachings on Severance, Snow Lion, 2016)

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यार्क्ट, तीया, वाचर क्षुंत्र, तीया, यायर स्ट्रेय, श्लीट, त्रापुंत्र, त्या, तर्स्य, यार्क्य, तर्स्य वार्क्य, तर्स्य वार्क्य, वार्य, वार्क्य, वार्य, वार्क्य, वार्क्य, वार्क्य, वार्क्य, वार्क्य, वार्क्य, वार्क्य, वार्क्य, वार्क्य,
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Recitation and supplication on the Essence of the Crucial Point: Instruction Manual on the Profound Object of Chod [Severance]

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वाक्ट्र-क्केट्र-चष्टुं, वाक्रुज, पट्टेंचळा
```

Supplication of the Chod Lineage

```
वार्ड्र--दिवट क्रां अविद क्षें तिचेट गी कें क्षेत्र सु हिवा सेट वा
```

Pearl Garland Necklace History of the 'Chod Empowerment Opening the Door to Space'

पर्स्.य.भ्रथ.ट्य

Oral Instructions on Phowa (Transference of Consciousness)

Instruction Manual of Stanzas on the Six Expulsions

८तानाः स्व गाःगः तर्वाः तर्वाः त्रवाः त्राः त्

"Entering into glorious Kalāpa" a guide-book on how to go to the excellent land of Shambhala, said to be an iron hook that accomplishes the goals of the noble ones

वार्ष्रजायदेवसान्वीत्सावर्भेन्या

Supplications to arouse/ invoke [the dakinis]

क्षातर्चेत्रायाक्ष्यायाविकान्त्रीयाक्षयाचेत्रान्त्रीःत्रीत्रान्तर्भाव

Bindu that Explains the two aspects of the Yogi: Bidza HaripAru

# VOL TWENTY-ONE or (A)

#### Various including Protectors/Torma Offerings

क्रिंट.इं.ड्रीपु.क्षात्ववी.वी.चुव.हीयातक्षेव.तपु.ब्र्र.ह्या

Beautiful Jewel of Teachings: Notes on the presentation of the Five Classes of Tantra in General

र्पायाक्तर हो हो त्रिया प्रतिमाञ्चर प्रति । हार्या प्रति । हार्या प्रति । हार्या प्रति । हार्या प्रति । हार्या

Means of Practicing the Mandalas of the Glorious Five Classes of Tantra that Illuminate/clarify the Entire Generation Stage

વર્જમ'લૅવ'તર્વાર્સે' हે' ત્રોમળ'ર્પાર્વે 'શ્રુંવ' કવર્ષ''ર્સ્ટ' કુંવ' સ્વર્ષ'પાર્વે 'માર્ચ' દ્વા

Oral Instructions on self-blessings sadhana of Bhagavān Vajrasattva

हे'पर्द्व'र्छिन'सेट'गे'झु'य'पर्हेन

Praise of Jetsun Khyod sen ge sgra

हे'पर्द्व'रोट'गे'झु'अर्व'र्'पर्झेअ

Meditation in the Presence/Consideration of Jetsun seng ge sgra

र्हे हे ब्रिंच न्द्र्यंत्र न्त्रीय त्व्रंच राम्हें ब्र्च व्यव्यायान्य स्वर्णायान्य स्वरं स्वर्णायान्य स्वर्णायान्य स्वर्णायान्य स्वर्णायान्य स्वर्यायान्य स्वर्यायायायान्य स्वर्यायायायायाय

Main/Principal Mandalas of the Vajra Masters

Supreme Oral Instructions on Practicing sādhanās.

Stainless Teachings of Indian Scholars.

Characterizing the Path of/in Words. Practices in the excellent words of the accomplished ones, teachings of the capable ones of India that characterize the path in letters/writing

गुः हें देते 'लुबा-द्रमुल' लबा-द्रबा गुः द्रचट' केंवा 'द्रा-द्रा व्रषा अहंद 'या

Supreme empowerment ritual of the Body mandala of Hevajra at the Time of the Path, composed by Tāranātha

ट्या गु) में हेते प्रभुट् रेंग गु) क्या प्रम् रेंग प्रहें पार्वे पुति रेंग क्षेट्र क्या गुन कुट्ट रेंग अवत र्या पार्या

Explanation of the Generation Stage of Sri Hevajra entitled "Display of the Youthful Rigdzin" that Illuminates the entire meaning of the Tantra

ग्रे-म्रेट्रिन्स्रेट्रिन्स्रेट्र्रिस्याग्रेन्द्र्या

Explanation of the Generation Stage of Sri Hevajra

Explanation Tika/Drop of the Definitive Characteristics of Noble Tārā

हे 'चर्ड्य 'हॅ' हे 'गुगाब' 'दादे 'ल्ब' गाविमाब' रादे 'लुगाब' खु' गुगाब' दा अ 'ब्लॅग' गाविम 'ची' श्रुपा । बदाब 'सुगा है ग

Reading permission of the sādhana of the mamos who afflict life, said to be as they were seen by Jetsun Dorje Dragpa (ras chung pa)

भ्राचयम् च्राच्याया

Brief Sang/Smoke Offering to the Nāgas

त्यूट प्रिते यार्ने र केंग

Ritual text on the torma of the four elements

चम्,चब्रेते.क्र्.वा.ह्.बट.जीबश.खेश.वी.चपु.चपुंचेश

Text entitled at the beginning, "Liturgy of Four Hundreds of the Jonang Tradition"

<u> द्रप्ता अर्वोत्र 'र्यः त्रवा 'र्यः क्रेत्र 'र्यः श्लूत्रः द्र्यः चुः चूनः र्त्त्रः द्र्यः द्रः द्र्यः द्रः द्र्यः द्र्य</u>

Origin and auspicious beginning of the [sādhana of the] Glorious Protector 'Great Black One/Mahākāla' with consort and retinue

र्र. इ. पह्रवाया ग्रेट. यर्ज्या तपु . श्रेच. घट्या स्टा. श्रूच. था. इया. पह्रया

Concise sadhana of Vajrabhairava with acceptance of students

र्टाला में हिं। यह वाबा हो में ग्री पश्चेत रा हो में खावा ग्री ज्या खेत में में स्वाप गाँव हैं जा

Practice of the Approaching Tradition of Vajrabhairava that bestows all the siddhis/Accomplishments

र्यायार्ड्र. इ.पड्राबा. मुर्टी सूबाराष्ट्र मिर मी. मैया ह्या

King of Tantras of glorious wrathful Vajrabhairava

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ट्ययार्ट्र, इ. पहुर्याया ग्रेट्र, ज्ञान्या वर्षेट्र, त्री, ट्यट्र, ट्यां प्रचिट्र, त्री, ट्यां त्री, त्री, त्र
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Empowerment of Srī Vajrabhairava with a retinue of eight vetalas/rolangs with oral instructions explaining the tantra and verses of supplication to the lineage gurus.

Oral instructions on Yamantaka from samaya bound dharma kings that are much more secret than secret

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चर्चर.प्र्र.रू.ड्.वंब.रूट.अपु.चक्चेर.पर्चेयश
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Lineage Supplication Prayer of the Protection Circle Fortress of Dorje Drag

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चर्निट.प्राप्ट.म्.हे.हे.चेवा.ह्ट..थ.भेषा.तपु.तुट.तुवी.त्रीया.पर्ट्यावाषा.क्ट.ची
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Concise, complete and Clear [abridgement of the] Extensive Instruction Manual on [prayers associated with] the Protection Circle of Fortress of Dorje Drag

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अर्षात्र 'र्र' 'र्राग्नुद' 'ग्री' क्रेंब' 'यञ्चद' द्रिद्र' पार्ट्रेर' पार्ट्रेय' घराबा रञ्च 'ग्री' अत्र 'द्रा' पावत 'वा' योवत 'वा' योद 'प्रो' हिंदा क्रेंब' वा वेर 'श्री' हेवाबा 'चा
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The Golden Drop of the oral transmission of all the special teachings of the oral instructions without exception regarding the origin of the teachings regarding the protector trakshad, and how to toss the torma

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८तात. मृ. १ व्या. १ व्
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Approaching practice ritual of the Great vajra black one [Mahākāla in the form of] the protector of the tent [Pañjaranatha,] with consort and retinue

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वयावाञ्चव व्यति यार्ने र क्रिया यह ह स्टेशिवाया था
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Drop of Amrita: ritual text on offering tormas to Nagmenma (nags sman ma: forest medicine lady)

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ट्रायावणार्चाळेव र्चेति श्चेव प्रश्चेषावा वार्ट्र प्रश्चाया
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Concise fire offering associated with Sri Mahākāla

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विवादिवातपुर प्रमासक्ति प्रमासक्ता विवादिक स्वादिक स्वादिक स्वादिक स्वादिक स्वादिक स्वादिक स्वादिक स्वादिक स्व
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Sang (Bsang) [purifying smoke] offering of six-armed Mahākāla for increase of the Buddhist teachings

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ल.चंब.ग्री.षस्य.द्र.द्रिया.र्येया.तपु.क्र्य.सूर.ग्री.विट.क्ष्य.अट्र.द्र्या.यर्ट्रट्रा
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Brief explanations of the origin of the Dharma teachings about the six-armed form of Mahākāla , Primordial Awareness Protector

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र्-अवाबाअर्वोद्घान्याची'याबाउँवाबाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवावाउँवाव
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Practice on the Profound Karmic Activities of Black Mahākāla from the Ra (rwa) tradition

अर्मेव '८गार' भेट 'प्वेव 'र्वेर 'स्वे अर्केट 'प्रभूट 'ट्रेंश ग्रुप' गृव 'र्हेंश

Offering and amending liturgy of the white protector [like a] wish-fulfilling jewel that bestows all the siddhis/accomplishments

८्यत्र'सर्गेत्'तृत्युट्'ग्री'र्केष'र्श्गेर'र्य'कुष'वेत'वेत'सु'र्योट्'या

Record/notes of the History of the Dharma teachings of the glorious protector deity Trakshad

श्चिर'अर्ह्र,अर्मुब'र्स्,सैवा'र्स्या'र्स्या'राष्ट्र,श्चित'वत्रब'कूवाबात्रहर्या

Verse sādhana of the Swift-acting Six-armed Protector [Mahākāla]

स्वा-द्वापित्रपर्द्धिन्दायो भेरपञ्चराया

Yeshe Kalma: Praise to the 6-armed form of Mahākāla

श्चर अह्द प्ये नेषा ग्री अर्थे व र्ये दे पाई र केंवा प्रमुख पा

Concise torma offering to swift-acting, primordial awareness protector, Mahākāla

८ अर. येवा. एह्ताया. वायाया. वाया. वाया.

Completed in one day, concise four torma offering of the three red, black, wrathful Yamantaka

Torma offering to the black form of the protector Tragshey (trak+shad), consort and retinue হান্ত্ৰথ হান্ত্ৰথ

Bindu of Commentary on the Letter to a Friend (suhrllekha) [by Nāgārjuna]

च.ह. द्वै. र.चपु. जबा. शावर ज़बार क्वा. क्व. क्वा. श्राच्या क्वा. त्राच्या क्वा. व्या. क्वा. व्या. व्या. व्या.

Sādhana of Vajrabhairava with five excellent servants who perform actions, with activity accomplishing applications

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ह्मेया अर्क्रेया 'त्रीब' (तृ: क्रुष' प्राये 'तृत् 'अ' क्रेब' 'सॅ अ' प्रस्' त्रेष' प्रये 'त्रुष' प्रमु' ह्मेब' प्रीय 'येग्व 'येग

Good Beginning on an Excellent manuscript explaining the Completely Definitive Great Madhyamaka of the Extremely Extensive Supreme Vehicle

BDRC: Composition on select points considered essential for understanding the zhentong presentation by the great Jonang scholar Tāranātha (1575-1635). One of the most important works on zhentong in the Jonang order. Root text was composed by Taranatha and the

annotated commentary included here was compiled and edited by Taranatha's disciple Yeshe Gyatso according to oral teachings by Taranatha.

Small/Word by word annotations on the sādhana of self-generation on [vajrabhairava] composed by the 'sacred/holy excellent one'

Oral instructions on Mañjuśhrī Vajrabhairava, according to the Uncommon Approach of the hearing lineage of Ra Lotsāwa (rwa lo tsā ba)

Practice and way of Approaching Sri Vajrabhairava

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## श्चराधुयार्श्वराञ्चराचराम्बुकाचीः देशकदरामानुकाचीः वो

A wondrous explanatory discourse on Upper, lower, and middle myang yul as an entry way for learned ones

#### **Endnotes**

- [i] A mother tantra of Anuttara Yoga
- [ii] as referring to two different great ways of positing what requires interpretation and what is definitive as found in \* of the Middle Way School and the Mind-Only School for commenting on the final thought of the Perfection of Wisdom SUtras.
- [iii] Abhirati (lit. "The Joyous") is the eastern pure land associated with Akshobhya in Mahayana Buddhism. It is described in the Akṣobhyatathāgatasyavyūha Sūtra (Taishō Tripiṭaka, 313), which was first translated into Chinese by Lokakṣema by 186 CE. Although Abhirati emerged in the earliest era of Mahayana thought, Abhirati is far less widely known than Sukhāvatī, the pure land of Amitābha that has been the sole focus of Pure Land Buddhism since the Tang dynasty
- [iv] The Seven Transmissions: 1) {bka' ma} 2) {sa gter} terma hidden in the earth 3) {dgongs gter} mind terma 4)re-concealed terma {yang gter} 5) sacred outlook {dag snang} 6) recollection {rjes dran} 7) hearing lineage {snyan brgyud}
- [v] The Sarasvataprakriya (Sārasvataprakriyā) is a text on Sanskrit grammar written by Anubhūti Svarūpācārya[1] between 1250 and 1450