

みんなくりポジトリ

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Description

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No.12

མུ་ངན་ལས་འདས་པའི་མཛོད་པ།

Plate no. 12 Passing into Nirvāṇa

Rituals and Diagnosis

- 12-1 Khri gtsug rgyal ba (gShen rab's ordained name).
- 12-2 In a remote cave above Khri smon rgyal bzhad, gShen rab debilitated his body on purpose in order to teach his disciples that everything in the phenomenal world was impermanent and constantly changing.
- 12-3 gShen rab's disciples put him on the golden chariot and took him to Khri smon rgyal bzhad for treatment.
- 12-4 gShen rab lay down in the bedroom of Khri smon rgyal bzhad. When gTo bu 'bum sangs asked questions about what was the best way to cure the disease and whether there's any treatment, gShen rab replied, "Through the practice of Bon, my body and mind are refined and purified, and both afflictive and cognitive obscurations have been removed. So I will never be reincarnated in the lower realms after departing from this world. Every living being is subject to old age, sickness, and death. There is no escape, whoever you are, or whatever you may think you are. We are all the same. But if you hope to remove obstacles and hindrances to life, then you should perform the gTo ritual."
- 12-5 gTo bu 'bum sangs prepared ransom offerings [sku glud] and performed a series of ritual including the gTo, sMrang, Ya(s) stags. Then gShen rab recovered completely in three days. But it was nothing but a temporary expedient for showing people the efficacy of gTo rite. Therefore, gShen rab deliberately fell ill again after three days.
- 12-6 "O Master gShen rab, how can I relieve you of the disease burden," dPyad bu khri shes said between tears. gShen rab replied, "All living beings are mortal and all forms are to disappear. We all are subject to inescapable suffering: birth, aging, disease, and death. But it is possible to remove obstacles and hindrances to life. dPyad bu khri shes, you are endowed with a wealth of wisdom. Read *the Life Sūtra* [tsho ba'i mdo] carefully and deeply to learn the method of dispensing with medicine and the technique for diagnosis." Then dPyad bu khri shes distinguished the types of disease according to numerous numbers of analysis and diagnosis of the signs and symptoms of disease, including pulse and color of urine, and established treatment for various diseases. After that, gShen rab deliberately fell ill again.

Insight into impermanence

- 12-7 Khyab pa lag ring became gShen rab's follower and was given the

name bTsun pa khyab pa. He transformed himself into an eagle called Sum grus pa [bya khyung sum grus pa] and flew to the ‘Land of Demons, the Island of Darkness’ [bdud yul mun pa’i gling] where he preached the demons, “Demons, Listen to me carefully. Master gShen rab urged us to truly understand the ultimate nature of all things, that is their impermanence. He taught me that I live in illusion and the appearance of things, and that emptiness is the ultimate truth in the teaching of the Everlasting Bon. I am observing the precepts of the section of pure sages after renouncing worldly life. gShen rab’s conventional body which is composed of the four elements is just about to collapse. I pity you. You continue to be involved in evil actions due to ignorance. Demons, you should discard evil thoughts and actions, and follow the teaching of Bon.”

{Demons were moved by the words of bTsun pa khyab pa and came to see gShen rab. But, from the moment they clap eyes on him, the fire of the five poisons began to burn intensely in their minds again. And the ‘Black Slaughter of Life-force, Akaru’ [a ka ru tshe srog gi bshan pa nag po] appeared before gShen rab and said, “Make a swift entry into nirvāṇa, or the troop of demons will come to eat your flesh.” gShen rab replied, “There is never any need for you to worry about it. I will soon depart from this world and go to the abode of the great bliss. Those who follow the teaching of Bon and lead virtuous lives will go to the higher realms. On the contrary, those who kill sentient beings and lead evil lives will fall into hell.”}

12-8 gShen rab’s followers gathered around him and cried.

12-9 Some were crying, but others, their minds completely at peace, looked on him silently. Yid kyi khye’u chung asked gShen rab not to leave. gShen rab said, “Although I leave this world, it doesn’t mean that the teaching of the Everlasting Bon disappears. I depart from this world to show the impermanence or transitoriness of all things to those who cling to the desire for things to be permanent.” Some disciples of excellent intelligence understood the true meaning of his words and pressed hands together in prayer mudrā at the center of the chest, chanting the essence mantra [snying po] and the names of the Well-Gone Ones.

12-10 Meanwhile, the other followers of lesser intelligence couldn’t understand gShen rab’s intention and just broke down and cried. gShen rab ordered them to pray for all sentient beings and chant the names of gods and gShens in order to liberate beings in hell. They chanted the names of one hundred gods and gShens, and paid sincere homage to them.

{Just then, in the Seng ge rgyab bsnol Cave [seng ge rgyab bsnol brag phug] gSang ba mdo sdud was silently meditating when suddenly a white ཨ [a] syllable appeared in his inner vision. The syllable soared up high into the sky and emitted bright, clear light.}

- 12-11 When he stepped out of the cave, the same landscape was spread out before him. It became dark like at night, birds stopped singing, flowers were withering, and animals were crying in sorrow. gSang ba mdo sdud came to 'Ol mo lung ring where he looked for gShen rab all over but couldn't find him. Then he found out about gShen rab's passing away.

Funeral Rite

{gTo bu 'bum sangs sent bTsun pa khyab pa to ask gSang ba mdo sdud how to perform the funeral service. Tsünpa Khyabpa used his clairvoyance and found him in the forest. gSang ba mdo sdud said, "There is the sublime lion throne between Khri smon rgyal bzhad and Kong ma ne'u chung. Carry gShen rab's body there with his followers singing, playing music and performing dances in order to pretend as if he is alive." bTsun pa khyab pa went immediately to Khri smon rgyal bzhad where gShen rab's body was placed on the golden chariot after dressing him up in monk's robe decorated with ornaments and garlands.}

- 12-12 On the way to the lion throne, the golden chariot was surrounded by gods, animals, humans, hungry ghosts (pretas), and demons. They tried to snatch gShen rab's body, saying "gShen rab is the father of all living beings. His body is ours!" At gSang ba mdo sdud's suggestion, gShen rab's body was encoffined in a golden casket.
- 12-13 The golden chariot drawn by two elephants proceeded towards west. gShen rab's sons and disciples walked behind the parade, with various offerings in their hands, playing music and performing dances.
- 12-14 Along the way, two sisters of the local goddesses, gSer longs spyod brtan ma, suddenly appeared in a strange posture, the upper half of their body above the ground and the lower half dug in the earth. They were adorned with Udumbara flowers and holding in their hands the golden wheels with thousand spokes and vases filled with nectar. They paid homage to the casket three times and said, "We are the local guardians protecting the area between the auspicious Khri smon rgyal bzhad Palace [bkra shis pho brang khri smon rgyal bzhad] and Sham po lha rtse Temple. If you perform the funeral rite of gShen rab here, the teaching of the Everlasting Bon will become more and more prosperous." So saying, the

sisters disappeared into the earth. Upon learning that the area was auspicious, they decided to perform the funeral rite there.

- 12-15 Ten Brothers and Sisters of the Gods of the Elements [’byung ba’i lha rigs lcam dral bcu] arranged the offering substances or Ya(s) stags, followed by a series of rituals. After that, the Palace of the Well-Gone Ones was built.
- 12-16 Monks took gShen rab’s body out of the casket and took his robes off. The Four Excellent Youths [mtshan ldan khye’u bzhi] washed his body with five kinds of consecrated water, and marked his body with the Five Heroic Seed Syllables [dba’ bo ’bru lnga]: ཨྲྀ [yaM] on the right foot, ཨྲྀ [raM] on the left foot, ཨྲྀ [khaM] on the right hand, ཨྲྀ [sruM] on the left hand, and ཨྲྀ [OM] on the forehead. Moreover, the sun disc was drawn on the right palm, and the moon on the left palm.
- 12-17 gShen rab’s disciples including Yid kyi khye’u chung circumambulated gShen rab three times playing musical instruments. At the fall of night gShen rab’s body was brought to the crematorium and then Ya(s) stags of Offerings (see Appendix 6-2-(1)) and Ya(s) stags of Alms (see Appendix 6-2-(2)) were arranged on the two different altars. And in the fresh time of the morning, gShen rab’s body was cremated by the god of the fire element, sGron ma gsal ba and ’Od kyi lchang lo can. His followers offered one hundred and eight kinds of flowers to him. They also burnt incenses and played musical instruments such as drum, gShang bell and conch shell, holding butter lamps in their hands. The earth rumbled and quaked, the sky was pervaded by bright clear light and pleasant sounds, and beautiful flowers blossomed everywhere.
- 12-18 Above the crematorium appeared the four principal Well-Gone Ones surrounded by one thousand Well-Gone Ones. At that time, a white ཨྲྀ [a] syllable appeared from Sa trig er sangs, white light from gShen lha ’od dkar, turquoise colored smoke from Sangs po ’bum khri, and blazing light from gShen rab.
- 12-19 When the cremation was completed, two hundred eight tiny pearl-like relics were found in the ashes.
- 12-20 One hundred of them were taken by Indra to the heaven of the thirty three gods where one hundred self-luminous great stūpas [rang ’byung ’od du gsal ba’i mchod rten chen po] were built to enshrine the relics.
- 12-21 One hundred of them were taken by the King of Nāgas, Takṣaka [klu ’jog po], to the lower realms where one hundred self-luminous great stūpas were built to enshrine them.
- 12-22 The other eight remained in ’Ol mo lung ring and were enshrined in the eight self-luminous great stūpas.

The Descent of Mu cho ldem drug

- 12-23 Thus gShen rab returned to the celestial realm and said to his younger brother, Shes pa [shes pa], “When the human lifespan decreases to ten years, you will leave for human realm. By that time, however the teaching of Bon may be wiped out from the human world. So I decided to send Mu cho ldem drug to the human realm until you are fully grown. He has to a certain extent succeeded in tamping down some of the violence in the realm of demigods (asura), and now preaches the doctrine of Bon to them.”
- 12-24 Mu cho ldem drug heard the word of gShen rab and replied, “O Master gShen rab, this conflict is not over yet. But I can not disobey my teacher. I will descend into human world and preach the doctrine of Bon to them only for three years. When that’s over, I will be back to the demigods’ realm.”
- 12-25 One day, when the followers of gShen rab was making offerings to the self-luminous great stūpa in ’Ol mo lung ring, a luminous man floated down gently from the sky. He was wearing garments of gods, holding a white crooked stick of conch-shell [dung gi ldem shing dkar po], and was accompanied by a hundred gods mounting on Nāgas and lions.
- 12-26 The luminous man descended onto the great stūpa. People gathered and paid respectful homage to him, making offerings of flower.
- 12-27 Along with the faithful ones, Mu cho ldem drug came to the temple called the ‘White, Black, Vivid and Clear Island on the Ocean whose top is shining brilliantly’ [dkar nag bkra gsal rgya mtsho’i gling thog ’bar] in the Lake Mu khyud bdal ba. He said, “When gShen rab preached the doctrine of the ‘Four Bon Portals and the Fifth, the Treasury’ [bon sgo bzhi mdzod dang lnga] here, there were a lot of fortunate people with good karma in this world. But now, fortunate persons are decreasing and being replaced by unfortunate people who have unwholesome view. gShen rab ordered me to classify his teachings correctly in order to allow people to pursue different levels of practice according to their capacity.” So saying, Mu cho ldem drug taught the faithful disciples the doctrine of Bon while classifying them in the temple for one year.
- 12-28 Next Mu cho ldem drug went to the place where gShen rab’s funeral rite was performed, and laid down two hundred and fifty precepts for monks, and three hundred and sixty for nuns while preaching them the doctrine of Bon. Thus the teachings of gShen rab were categorized according to the subject and written down by Mu cho ldem drug. The sacred texts were translated into many languages and became known around the

world.

12-29 Also, Mu cho ldem drug went to Bar po so brgyad Castle and Sham po lha rtse Temple where he preached the doctrine of Bon for one year. Most intelligent disciples learnt the scriptures by reading it over and over again, and Mu cho ldem drug taught the doctrine carefully to those of lesser intelligence. He also classified the teaching of gShen rab in 'Nine Ways' or paths of practice leading to enlightenment or realization.

Thanks to his efforts, many accomplished meditators and adept scholars, such as dMu tsha tra he, Khri thog spar tsa, and 'Gu hh li spar ya appeared in Tazik [stag gzig].

12-30 Also, three sages or translators, such as Lha bdag sngags grol of India, Legs tang rmang po of China, and gSer thog lce 'byams of Phrom, studied with Mu cho ldem drug to cultivate wisdom. They all were swift-footed like the wind and possessed miraculous powers. They could walk extremely fast, covering a huge distance in a short while.

12-31 Thus Mu cho ldem drug preached to many people, converting many. His disciples, including the six sages, paid homage to him, offering flowers. After finishing his missionary work, he returned to heaven. Afterwards, his followers continued to spread the teaching of Bon around the world.

A2 Deities of the Twelve Rituals



No.13

ཀུན་དབྱིངས་སྐྱེ་ལྔ།

Plate no.13 Kun dbying sku lnga

“This thangka portrays the Divine Assemblage of the Mandala of the ‘All-Pervasive God of the Expanse’ [kun dbyings sku lnga’i dkyil ’khor gyi lha tshogs bzhugs so]”

13-1 ཀུན་བྱམ་དབྱིངས་ཀྱི་ལྷ། [kun khyab dbying kyi lha] (the All-Pervasive God of the Expanse)

༼དབྱིངས་ན་བཞུགས་པའི་ལྷ་བརྒྱད༽ [dbying na bzhugs lha brgyad] (Eight Gods dwelling in the Expanse)

13-2 ལྷ་ཆེན་གཤེན་ལྷ་འོད་དཀར། [lha chen gshen lha ’od dkar] (Great God, the God of gShen, White Light)

13-3 ཨ་ཏི་མུ་ལྷེ། [a ti mu wer]

13-4 ཁྲི་བཞི་ནམ་ཏིང། [khri bzhi nam ting]

13-5 མ་པང་དབྱིངས་ཆེན། [ma pang dbyings chen] (Ma pang Great <Primordial> Space)

13-6 སྐྱ་གསུམ་ཡེ་ཤེས་མེ་ལྷ། [sku gsum ye shes me lha] (Primordial Wisdom of the Three Bodies, the God of the Fire,)

13-7 རྫོགས་སྐྱ་མཁའ་འབྲིང་དཀར་པོ། [rdzogs sku mkha’ ’gying dkar po] (Body of Perfection, the White One towering in the Sky)

13-8 སྣང་བ་འོད་ལྗན། [snang ba ’od ldan] (Luminous Appearance)

13-9 མགོན་ལྷ་དཀར་པོ། [mgon lha dkar po] (White Protective God)

༼མཁའ་ལ་རྫོགས་པའི་གསལ་བརྒྱད༽ [mkha’ la rdzogs pa’i gsas brgyad] (Eight gSas Gods who Achieved <a state of> Perfection in the Sky) The attendants of Lha chen gshen lha ’od dkar (13-2)

13-10 གར་གསལ་བཙན་པོ། [gar gsas btsan po] (Dancing gSas the Mighty)

13-11 རྫོད་གསལ་ཁམ་པ། [rgod gsas kham pa] (Wild gSas Tawny)

13-12 གནམ་གསལ་དབྱིངས་རུམ། [gnam gsas dbyings rum] (Sky gSas Matrix)

13-13 གསལ་རྗེ་རྨང་པོ། [gsas rje rmang po] (gSas Lord rMang po)

13-14 གར་བུ་ཤང་རྒྱལ། [gar bu shang rgyal] (Son of ‘Dancing gSas the Mighty’,

Shang rgyal)

- 13-15 རྫོད་བྱ་འཕར་བྲག [rgod bu 'phar drag] (Son of 'Wild gSas Tawny', the Wrathful Flyer)
- 13-16 གནམ་བུ་ཕྱོད་པ། [gnam bu phyod pa] (Son of Sky gSas Matrix, Phyod pa)
- 13-17 གསམ་བུ་ཚོན་གང་། [gsas bu tshon gang] (Son of 'gSas Lord rMang po', the Thumb-sized One)

༼མཉམ་པ་ཉིད་གྱི་ལྷ་བརྒྱུད༽ [mnyam pa nyid kyi lha brgyad] (Eight Gods of the Equality) The attendants of A ti mu wer (13-3)

- 13-18 ཀུ་བྱི་མང་སྐྱེ། [ku byi mang ske]
- 13-19 ཀུ་བྱི་མང་ཀེ། [ku byi mang ke]
- 13-20 མཉམ་པ་ཉིད་རྒྱལ་པོ། [mnyam nyid rgyal po] (King of the Equality)
- 13-21 ཀུན་མཁྱེན་རིག་པའི་རྒྱལ་པོ། [kun mkhyen rig pa'i rgyal po] (Omniscient King of Awareness)
- 13-22 ཀུན་དབང་འཕྲུལ་གྱི་རྒྱལ་པོ། [kun dbang 'phrul gyi rgyal po] (All-Conquering King of Magic)
- 13-23 འཕྲུལ་གསལ་ངང་རིང་། ['phrul gsas ngang ring] (Forbearing Magical gSas)
- 13-24 ཡིད་བཞིན་ནོར་བུ། [yid bzhin nor bu] (Wish-fulfilling Gem)
- 13-25 ཉིང་འཛིན་རྒྱལ་པོ། [ting 'dzin rgyal po] (King of Contemplation)

༼ཚོགས་བརྒྱུད་རིག་པའི་ལྷ་བརྒྱུད༽ [tshogs brgyad rig pa'i lha brgyad] (Eight Gods of Awareness of the Eight Aggregates <of Consciousness>) The attendants of Khri bzhi nam ting (13-4)

- 13-26 ཐང་མ་མེ་སློན། [thang ma me sgron]
- 13-27 ཁ་སྐྱེ་སུ་ཡ། [kha ste mu ya]
- 13-28 ཁྱི་རྨང་གཤེན་ཆེན། [khri rmang gshen chen] (Khri rmang, the Great gShen)
- 13-29 ལྷེ་བོ་གསུང་ཆེན། [lde bo gsung chen] (lDe bo, the Great Speech)
- 13-30 བ་རབ་གླིང་བཞི། [ba rab gling bzhi] (Ba rab, the Four Continents)
- 13-31 བ་རབ་གླིང་རྩོལ། [ba rab gling rtsol]
- 13-32 སྤང་བ་མདོག་ཅན། [snang ba mdog can] (Colored Appearance)
- 13-33 གུ་ཚུག་གཤེན་རྒྱལ་བ། [gtsug gshen rgyal ba] (gShen of Crest, the Victorious One)

༼ཕྱིན་ལས་མཐར་ཕྱིན་གྱི་ལྷ་བརྒྱུད༽ [phrin las mthar phyin gyi lha brgyad] (Eight Gods who Completed <Enlightened> Activity) The attendants of Ma pang dbyings chen (13-5)

- 13-34 ཡེ་སྲིད་ཕྱུ་ཚེན། [ye srid phywa chen] (Primordial Existence, the Great Phywa)
- 13-35 ཡེ་དབང་རྒྱལ་པོ། [ye dbang rgyal po] (King of the Primordial Power)
- 13-36 ཡེ་འབྲམ་རྒྱལ་པོ། [ye 'bum rgyal po] (King of the Primordial 'Bum)
- 13-37 ཡེ་དག་རྒྱལ་པོ། [ye dag rgyal po] (King of the Primordial Purity)
- 13-38 ཡེ་ཤེས་རྒྱལ་པོ། [ye shes rgyal po] (King of the Primordial Wisdom)
- 13-39 ཡེ་ཁྱབ་རྒྱལ་པོ། [ye khyab rgyal po] (King of the Primordial Pervasion)
- 13-40 ཡེ་བདལ་རྒྱལ་པོ། [ye bdal rgyal po] (King of the Primordial Expansion)
- 13-41 ཡེ་ཁྲི་མཐའ་ཡས། [ye khri mtha' yas] (Limitless Primordial Khri)

༼ཚད་མེད་འོད་ལྡན་ལྷ་བརྒྱུད༽ [tshad med 'od ldan lha brgyad] (Eight Gods of Measureless Light) The attendants of sKu gsum ye shes me lha (13-6)

- 13-42 ཚད་མེད་འོད་ལྡན། [tshad med 'od ldan] (Measureless Light)
- 13-43 འཕྲུལ་སྣང་འོད་ལྡན། ['phrul snang 'od ldan] (Light of Magical Appearance)
- 13-44 ཀུན་སྣང་འོད་ལྡན། [kun snang 'od ldan] (All-Illuminating Light)
- 13-45 ཀུན་དགའ་འོད་ལྡན། [kun dga' 'od ldan] (All Delightful Light)
- 13-46 དགའ་བ་འོད་ལྡན། [dga' ba 'od ldan] (Delightful Light)
- 13-47 བྱམས་པ་འོད་ལྡན། [byams pa 'od ldan] (Loving Light)
- 13-48 གཟི་བརྗིད་འོད་ལྡན། [gzi brjid 'od ldan] (Glorious Light)
- 13-49 དོན་གྱི་འོད་ལྡན། [don gyi 'od ldan] (Ultimate Light)

༼རྩུ་འཕྲུལ་ལྡན་པའི་ལྷ་བརྒྱུད༽ [rdzu 'phrul ldan pa'i lha brgyad] (Eight Gods with Miraculous Power) The attendants of rDzogs sku mkha' 'gying dkar po (13-7)

- 13-50 ཁྲི་འོད་དཀར་པོ། [khri 'od dkar po] (White Light of Tri)
- 13-51 ཁྲི་རྒྱལ་ཁུག་པ། [khri rgyal khug pa] (King of Tri, Khug pa)
- 13-52 ཁྲི་འོད་གསལ་འབར། [khri 'od gsal 'bar] (Clear and Blazing Light of Khri)
- 13-53 ཀུན་འོད་སྒྲོན་མ། [kun 'od sgron ma] (Lamp of the Universal Light)
- 13-54 མུ་ཡང་དེ་བ། [mu yang de ba]

- 13-55 མུ་རྒྱུང་མཐའ་ཡས། [mu rgyung mtha' yas] (Limitless Eon)
 13-56 མུ་སངས་གྲུང་རྒྱལ། [mu sangs gung rgyal] (The Enlightend One, Gung rgyal)
 13-57 མུ་མེད་མཐའ་རྒྱས། [mu med mtha' rgyas] (Boundless Increase)

༼མཐུ་ཆེན་དབང་ལྷན་ལྷ་བརྒྱད༽ [mthu chen dbang ldan lha brgyad] (Eight Gods with Great Magical Power) The attendants of sNang ba 'od ldan (13-8)

- 13-58 དབང་ལྷ་འོད་དཀར། [dbang lha 'od dkar] (God of Power, White Light)
 13-59 འོད་ལྷ་སངས་པོ། ['od lha sangs po] (God of Light, the Purified One)
 13-60 ཁྲི་འདུལ་ཐང་པོ། [khri 'dul thang po] (Subduer of Sentient Beings, Thang po)
 13-61 འབར་བ་ནག་པོ། ['bar ba nag po] (Black Blaze)
 13-62 སྤང་བ་ཀུན་བྱུང། [snang ba kun khyab] (All-pervasive Appearance)
 13-63 ཡོངས་རྗེ་ཉི་མའི་དབུ་རྒྱན་ཅན། [yongs rje nyi ma'i dbu rgyan can] (Universal Lord with Head Ornament of the Sun)
 13-64 ཡོངས་ཕུད་རྩེ་བའི་གཙུག་རྟོར་ཅན། [yongs phud zla ba'i gtsug tor can] (Universal Offering with Crest of the Moon)
 13-65 ཡོངས་གཙུག་སྐར་མའི་དོ་ཤལ་ཅན། [yongs gtsug skar ma'i do shal can] (Universal Crest with Star Garland)

༼སྤང་སྲིད་འཇིག་རྟེན་སྐྱོང་བའི་ལྷ་བརྒྱད༽ [snang srid 'jig rten skyong ba'i lha brgyad] (Eight Gods who protect the phenomenal world) The attendants of mGon lha dkar po (13-9)

- 13-66 ས་ལྷ་ཀུན་འབྱུང་ཡིད་བཞིན། [sa lha kun 'byung yid bzhin] (God of the Earth from whom all originate at will)
 13-67 རྒྱུང་ལྷ་འདེགས་པའི་སྟོབས་ལྷན། [rlung lha 'degs pa'i stobs ldan] (God of the Wind who has the strength to hold up)
 13-68 མེ་ལྷ་དྲོད་ཆེན་སྦྱིན་པ། [me lha drod chen smin pa] (God of the Fire who has the high warmth to ripen)
 13-69 ལུ་ལྷ་ཀུན་བསྐྱུད་བདུད་རྩི་ཅན། [chu lha kun bsdud bdud rtsi can] (God of the Water who has nectar collected from every place)
 13-70 ཕུ་ཐེར་དཀར་པོ། [phu wer dkar po] (White Phu wer)

- 13-71 སེལ་གསལ་གྲ་རྒྱལ། [sel gsas grwa rgyal] (gSas god who eliminates <obstacles>, the King of Monks)
- 13-72 འདུལ་གསལ་རྩེ་བོ། ['dul gsas rma bo] (gSas god who subdues [living beings], rMa bo)
- 13-73 དུས་ཀྱི་འཁོར་ལོ། [dus kyi 'khor lo] (Wheel of Time)

༼འཁོར་རིགས་ཀྱི་སེམས་དཔའ་སུམ་ཅུ་སོ་གཉིས༽༿ ['khor rigs kyi sems dpa' sum cu so gnyis] (Entourage Family, the Thirty-two Mind-heroes)

- 13-74 གཡུང་རྩུང་འོད་གསལ། [g.yung drung 'od gsal] (Eternal Clear Light)
- 13-75 གཡུང་རྩུང་འོད་ལྗན། [g.yung drung 'od ldan] (Eternal Light)
- 13-76 གཡུང་རྩུང་འོད་འབར། [g.yung drung 'od 'bar] (Eternal Blazing Light)
- 13-77 གཡུང་རྩུང་གཙུག་ཕུད། [g.yung drung gtsug phud] (Eternal Crest)
- 13-78 གཡུང་རྩུང་དཔའ་བོ། [g.yung drung dpa' bo] (Eternal Mind-Hero)
- 13-79 གཡུང་རྩུང་ལེགས་པ། [g.yung drung legs pa] (Eternal Goodness)
- 13-80 གཡུང་རྩུང་གྲུབ་པ། [g.yung drung grub pa] (Eternal Accomplishment)
- 13-81 གཡུང་རྩུང་འགྱུར་མེད། [g.yung drung 'gyur med] (Eternal Changelessness)
- 13-82 འཁོར་ལོ་བདེ་རྒྱལ། ['khor lo bde rgyal] (Wheel of Bliss King)
- 13-83 འཁོར་ལོ་བདེ་སྲོད། ['khor lo bde spyod] (Wheel of Blissful Conduct)
- 13-84 འཁོར་ལོ་བདེ་ལྗན། ['khor lo bde ldan] (Wheel of Bliss)
- 13-85 འཁོར་ལོ་བདེ་མཚོག། ['khor lo bde mchog] (Wheel of Supreme Bliss)
- 13-86 འཁོར་ལོ་དབང་བསྐྱར། ['khor lo dbang bsgyur] (Wheel of Mastery)
- 13-87 འཁོར་ལོ་སྣང་ལྗན། ['khor lo snang ldan] (Wheel of Appearance)
- 13-88 འཁོར་ལོ་དབང་ལྷུག། ['khor lo dbang phyug] (Wheel of the All-mighty)
- 13-89 འཁོར་ལོ་རྩྭ་དབུང་། ['khor lo rmad byung] (Wondrous Wheel)
- 13-90 བསྐྱེད་ལྗན། [padma 'khyil ba] (Wreath of Lotus Flower)
- 13-91 བསྐྱེད་འོད་མཛེས། [padma 'od mdzes] (Beautiful Light of Lotus Flower)
- 13-92 བསྐྱེད་ཀྱི་གཟི་ལྗན། [padma 'i gzi ldan] (Brilliance of Lotus Flower)
- 13-93. བསྐྱེད་གར་དབང་། [padma gar dbang] (Majestic Lotus Flower)
- 13-94 བསྐྱེད་དམ་པ། [padma dam pa] (Holy Lotus Flower)
- 13-95 མེ་ཏོག་སྣོད་པོ། [me tog snying po] (Flower Essence)
- 13-96 ལུང་འབར་གཙུག་གླིས། [ud 'bar gtsug skyes]
- 13-97 ཇི་མེད་སྒྲོན་བྲལ། [dri med skyon bral] (Immaculacy without Fault)

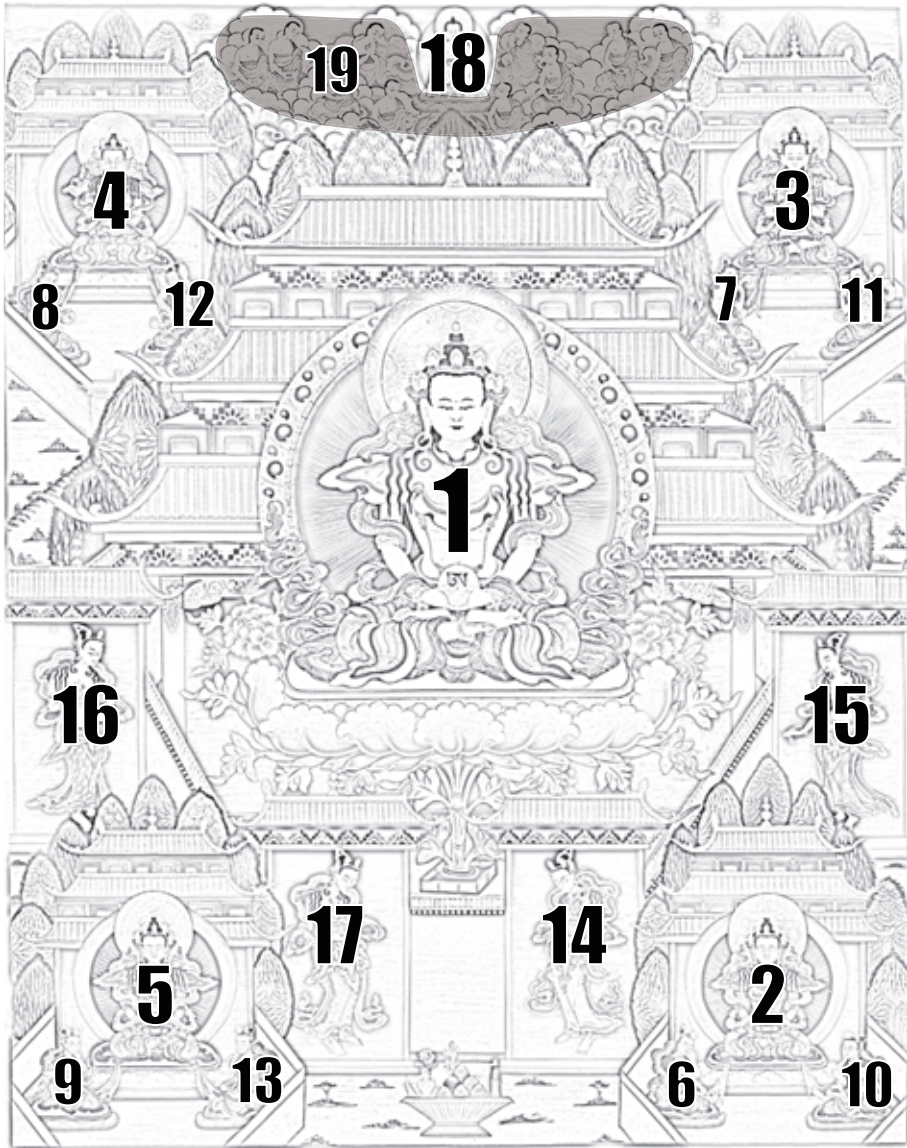
- 13-98 འདོད་པ་དགུ་འགྲུ། [’dod pa dgu ’gyur] (Fulfillment of All Desires)
 13-99 རིན་ཆེན་འོད་འཕྲོ། [rin chen ’od ’phro] (Light-radiating Jewel)
 13-100 རིན་ཆེན་གཙུག་ཕུད། [rin chen gtsug phud] (Crest of Jewel)
 13-101 རིན་ཆེན་གཏེར་རྒྱལ། [rin chen gter rgyal] (King of Precious Treasure)
 13-102 ཡིད་བཞིན་འབྲུང་གནས། [yid bzhin ’byung gnas] (Wish-fulfilling Source)
 13-103 ཡིད་བཞིན་འདོད་སྟོད། [yid bzhin ’dod spyod] (Wish-fulfilling Conduct of Desire)
 13-104 ཡིད་བཞིན་གྲུབ་པ། [yid bzhin grub pa] (Accomplishment at will)
 13-105 ཡིད་བཞིན་དབང་ཕྱུག། [yid bzhin dbang phyug] (Wish-fulfilling All-Mighty One)

༼ ཕྱི་སློ་སྲུང་བའི་ཁོ་བོ་བཞི༽ [phyi sgo srung ba’i khro bo bzhi] (Guardians of the Outer Gates, the Four Wrathful Ones)

- 13-106 ལྷུང་མུ་ཡ། [drung mu ya]
 13-107 ཅོ་ཀྲ། [tso kra ya]
 13-108 ཧ་ལ་ཡ། [ha la ya]
 13-109 ཀེ་ལ་ཡ། [ki la ya]

༼ རང་སློ་སྲུང་བའི་སེམས་དཔའ་བཞི༽ [nang sgo srung ba’i sems dpa’ bzhi] (Guardians of the Inner Gates, the Four Brave Ones)

- 13-110 མ་རིག་སྲུན་སེལ། [ma rig mun sel] (The Dispeller of the Darkness of Ignorance)
 13-111 བྱམས་པ་སློབ་སེལ། [byams pa sgrib sel] (The Loving One who Dispels the Obscurations)
 13-112 ཉོན་མོངས་དུག་སེལ། [nyon mongs dug sel] (The Dispeller of the Poison of Afflictive Emotion)
 13-113 དབུལ་ཕོངས་ནད་སེལ། [dbul phongs nad sel] (The Dispeller of the Poverty and Sickness)



No.14

དགོ་བསྐྱེན་ལྷ་ལྷ།

Plate no.14 dGe bsnyen lha Inga

“The Divine Assembly of the Laymen’s Rite.” [dge bsnyen cho ga’i dkyil ’khor gyi lha tshogs]

། རྩོམ་བསྐྱེད་ལྷ་ལྷོ། [dge bsnyen lha Inga] (Five Gods of Laymen’s Rite)

- 14-1 ཡི་དམ་གྱི་ལྷ་བདེར་གཤེགས་ཀུན་ཏུ་བཟང་པོ། [bder gshegs kun tu bzang po] (Tutelary Deity, the Well-Gone One, the All-good)
- 14-2 དམ་ཚིག་གི་ལྷ་རང་གསལ་ཤེས་རིག་གི་རྒྱལ་པོ། [dam tshig gi lha rang gsal shes rig gi rgyal po] (God of Commitment, King of the Self-luminous Wisdom Mind)
- 14-3 ལས་གྱི་ལྷ་གཡུང་དྲུང་ཚེ་ཡི་རྒྱལ་པོ། [las kyi lha g.yung drung tshe yi rgyal po] (God of Karma, King of the Eternal Longevity)
- 14-4 དབང་གྱི་ལྷ་གཡུང་དྲུང་ཡི་དབང་གི་རྒྱལ་པོ། [dbang gi lha g.yung drung ye dbang gi rgyal po] (God of Power, King of the Eternal Primordial Power)
- 14-5 ཡི་གེའི་ལྷ་ཡེ་སྲིད་འཕྲུལ་གྱི་རྒྱལ་པོ། [yi ge’i lha ye srid ’phrul gyi rgyal po] (God of Letter, Magical King existing since primordial times)

། མཁའ་ལ་ཚྱེ་གསལ་པའི་གསལ་བརྒྱན། [mkha’ la rdzogs pa’i gsas brgyad] (Eight Perfect gSas in the Sky)

- 14-6 གསལ་ཚེན་མ་རིག་མུན་སེལ། [gsas chen ma rig mun sel] (Great gSas, the Dispeller of the Darkness of Ignorance)
- 14-7 གསལ་ཚེན་ཀུན་གསལ་དངོས་མེད། [gsas chen kun gsal dngos med] (Great gSas, the All-illuminating Insubstantiality)
- 14-8 གསལ་ཚེན་ཐུགས་རྗེ་རྒྱན་མེད། [gsas chen thugs rje rgyun med] (Great gSas, the Discontinued Compassion)
- 14-9 གསལ་ཚེན་བདུད་རྩི་རྒྱལ་བ། [gsas chen bdud rtsi rgyal ba] (Great gSas, the Victorious Nectar)
- 14-10 གསལ་ཚེན་མི་འགྱུར་གཡུང་དྲུང། [gsas chen mi ’gyur g.yung drung] (Great gSas, the Unchanging Eternity)
- 14-11 གསལ་ཚེན་ཚངས་པའི་དབྱངས་ལྷན། [gsas chen tshangs pa’i dbyangs ldan] (Great gSas, Melody of Brahma)

- 14-12 གསལ་ཆེན་གར་གྱི་དབང་ཕྱུག [gsas chen gar gyi dbang phyug] (Great gSas, Lord of the Dance)
- 14-13 གསལ་ཆེན་རིན་ཆེན་གཏོར་རྒྱལ། [gsas chen rin chen gter rgyal] (Great gSas, King of the Precious Treasure)

༼ སྐྱུལ་པའི་གཤེན་བཞི༽ [sprul pa'i gshen bzhi] (Four Emanated gShens)

- 14-14 ཡེ་གཤེན་བ་རབ་གླིང་བཞི། [ye gshen ba rab gling bzhi] (Primordial gShen, Ba rab gling bzhi)
- 14-15. ཡེ་གཤེན་བ་རབ་གླིང་རྩོལ། [ye gshen ba rab gling rtsol] (Primordial gShen, Ba rab gling rtsol)
- 14-16 ཡེ་གཤེན་ཁྲི་རྨང་རྒྱལ་བ། [ye gshen khri rmang rgyal ba] (Primordial gShen, Khri rmang the victorious)
- 14-17 ཡེ་གཤེན་ལྷེ་བོ་གསུང་ཆེན། [ye gshen lde bo gsung chen] (Primordial gShen, lDe bo, the Great Speech)

The Enlightened One and Mind-Heroes

- 14-18 བསྐལ་བཟང་སངས་རྒྱལ། [bskal bzang sangs rgyas] (The Enlightened One of Good Fortune)
- 14-19 གཡུང་རྩུང་སེམས་དཔའ། [g.yung drung sems dpa'] (Eternal Mind-Heroes)



No.15

བྱམས་ལྷན་རྒྱལ་བ།

Plate no.15 Byams ldan rgyal ba

“The Divine Assemblage of the Well-Gone One, the Victorious Loving One, and its attendants.” [bder gshegs rgyal ba byams pa'i dkyil 'khor gyi lha tshogs gtso 'khor dang bcas pa bzhugs so/]

15-1 བདེར་གཤེགས་རྒྱལ་བ་བྱམས་པ། (བྱམས་ལྡན་རྒྱལ་བ།) [bder gshegs rgyal ba byams pa, or byams ldan rgyal ba] (the Well-Gone One, the Victorious Loving One)

༼ བྱམས་སྲས་སེམས་དཔའ་བརྒྱད༽ [byams sras sems dpa' brgyad] (Loving Sons, the Eight Mind-Heroes)

15-2 ཚད་མེད་བྱམས་ལྡན་རྒྱལ་པོ། [tshad med byams ldan rgyal po] (King of Measureless Love)

15-3 དབང་བསྐྱར་བྱམས་ལྡན་རྒྱལ་པོ། [dbang bsgyur byams ldan rgyal po] (Loving King of Mastery)

15-4 སྤོང་རྗེ་བྱམས་ལྡན་རྒྱལ་པོ། [snying rje byams ldan rgyal po] (Loving King of Compassion)

15-5 བཏང་སྟོམས་བྱམས་ལྡན་རྒྱལ་པོ། [btang snyoms byams ldan rgyal po] (Loving King of Equanimity)

15-6 དགའ་ལྡན་བྱམས་པའི་རྒྱལ་པོ། [dga' ldan byams pa'i rgyal po] (Loving King of Delight)

15-7 དབང་ལྡན་བྱམས་པའི་རྒྱལ་པོ། [dbang ldan byams pa'i rgyal po] (Loving King of Power)

15-8 བདེ་ལྡན་བྱམས་པའི་རྒྱལ་པོ། [bde ldan byams pa'i rgyal po] (Loving King of Bliss)

15-9 མཉམ་ལྡན་བྱམས་པའི་རྒྱལ་པོ། [mnyam ldan byams pa'i rgyal po] (Loving King of Evenness)

༼ བྱམས་ཆེན་སེམས་དཔའ་བྲལ་བརྒྱད༽ [byams sras sems dpa' brgyad] (Mind-Heroes of Great Love, the Eight Brothers)

15-10 བྱམས་པ་མ་རིག་མུན་སེལ། [byams pa ma rig mun sel] (the Loving One, the

Dispeller of the Darkness of Ignorance)

- 15-11 བྱམས་པ་དག་པ་སྒྲིབ་སེལ། [byams pa dag pa sgrib sel] (the Loving One, the Immaculate One who Dispels Obstacles))
- 15-12 བྱམས་པ་མྱ་ངན་མེད་པ། [byams pa mya ngan med pa] (the Loving One, the Freedom from Misery)
- 15-13 བྱམས་པ་ཡིད་བཞིན་འབྱུང་གནས། [byams pa yid bzhin 'byung gnas] (the Loving One, the Wish-fulfilling Source)
- 15-14 བྱམས་པ་དགའ་བ་ཆེན་པོ། [byams pa dga' ba chen po] (the Loving One, the Great Delight)
- 15-15 བྱམས་པ་མགུ་བ་ཆེན་པོ། [byams pa mgu ba chen po] (the Loving One, the Great Satisfaction)
- 15-16 བྱམས་པ་དབྱེས་པ་ཆེན་པོ། [byams pa dgyes pa chen po] (the Loving One, the Great Rejoicing)
- 15-17 བྱམས་པ་བཞད་པ་ཆེན་པོ། [byams pa bzhad pa chen po] (the Loving One, the Great Laughter)

༼ བྱམས་ཆེན་སེམས་མ་ལུ་བརྒྱུད༽ [byams chen sems ma lcam brgyad] (Mind-Heroines of Great Love, the Eight Sisters)

- 15-18 བྱམས་མ་གསལ་བའི་གོ་འབྱེད་མ། [byams ma gsal ba'i go 'byed ma] (Loving Lady who opens the clear space)
- 15-19 བྱམས་མ་མི་ཡིངས་དོན་བརྩོན་མ། [byams ma mi yengs don brtson ma] (Loving Lady who Strives for the benefit <of others> without distraction)
- 15-20 བྱམས་མ་མཉམ་ཉིད་ཐུགས་ལྡན་མ། [byams ma mnyam nyid thugs ldan ma] (Loving Lady who has the Mind of Equanimity)
- 15-21 བྱམས་མ་སྤྱིང་རྗེ་ཆེར་ལྡན་མ། [byams ma snying rje cher ldan ma] (Loving Lady who has the Great Compassion)
- 15-22 བྱམས་པ་དགའ་བ་བདེ་ལྡན་མ། [byams ma dga' ba bde ldan ma] (Loving Lady who has the Delight and Bliss)
- 15-23 བྱམས་མ་དབང་སྐྱུར་དོན་གྲུབ་མ། [byams ma dbang sgyur don grub ma] (Loving Lady who Accomplished the Purpose of the Mastery)
- 15-24 བྱམས་མ་ཐུགས་རྗེ་སྤོབས་ལྡན་མ། [byams ma thugs rje stobs ldan ma] (Loving Lady who has the Strength of Compassionate Energy)

15-25 བྱམས་མ་ཐམས་ཅད་མཁྱེན་ལྡན་མ། [byams ma thams cad mkhyen ldan ma]
(Loving Lady who has Omniscience)

༼ རྩོད་སོང་སློབ་གཅོད་སློབ་སྤྱང་ཁྲོ་བོ་བཞི༽ [ngan song sgo gcod sgo srung khro bo bzhi]
(Four Wrathful Gatekeepers who block the door to the lower realms)

15-26 ཁྲོ་བོའི་རྒྱལ་པོ་ཡང་དག་སྐྱ། [khro bo'i rgyal po yang dag sku] (Wrathful King,
the Perfect Pure Body)

15-27 ཁྲོ་བོའི་རྒྱལ་པོ་གི་ལ་ཡ། [khro bo'i rgyal po ki la ya] (Wrathful King, the
Kilaya Dagger)

15-28 ཁྲོ་བོའི་རྒྱལ་པོ་ཧ་ལ་གྲི་ཤ། [khro bo'i rgyal po ha ya ghri wa] (Wrathful King,
the Horse-headed One)

15-29 ཁྲོ་བོའི་རྒྱལ་པོ་བགགས་ཀྱི་གཤེད། [khro bo'i rgyal po bgegs kyi gshed] (Wrathful
King, the gShed of Obstacles)

༼ ཐར་པའི་ལམ་འབྲེད་སློབ་མ་བཞི༽ [thar pa'i lam 'byed sgo ma bzhi] (Four Female
Gatekeepers who open the door to Liberation)

15-30 ལྷ་མོ་མི་འགྱུར་གཡུང་རླུང་མ། [lha mo mi 'gyur g.yung drung ma] (Goddess,
the Unchanging Eternity)

15-31 ལྷ་མོ་དབང་བསྐྱུར་འཁོར་ལོ། [lha mo dbang sgyur 'khor lo ma] (Goddess, the
Wheel of Mastery)

15-32 ལྷ་མོ་འབར་མེ་འཕྲེང་བ། [lha mo 'bar ma me 'phreng ma] (Goddess, the Gar-
land of Flaming Fire)

15-33 ལྷ་མོ་རིན་ཆེན་རོར་རྒྱུན་མ། [lha mo rin chen nor rgyun ma] (Goddess, the
Stream of Precious Gem)



No.16

དཔལ་ལྷན་དུས་ཀྱི་འཁོར་ལོ།

Plate no.16 dPal ldan dus kyi 'khor lo

“The Divine Assembly of the Mandala of the Glorious Wheel of Time.”
[dpal ldan dus kyi 'khor lo'i dkyil 'khor gyi lha tshogs]

། འོག་མིན་ཕོ་བྲང་གི་གཙོ་བོ། ། ['og min pho brang gi gtso bo] (Chief of the palace of the Unsurpassed Realm)

16-1 ཀུན་བཟང་དུས་ཀྱི་འཁོར་ལོ་མེན་ལས་མཐའ་ཡས། (དཔལ་ལྷན་དུས་ཀྱི་འཁོར་ལོ།) [kun bzang dus kyi 'khor lo phrin las mtha' yas, or dpal ldan dus kyi 'khor lo] (The All-Good Wheel of Time, Boundless <Enlightened> Activities)

16-2 དུས་བཞི་བླ་གའི་གློང་ཆེན། [dus bzhi bha ga'i klong chen] (Immense Space of Vagina) Also spelled [dus bzhi ba ga'i klong chen]. A consort of Dus kyi 'khor lo (16-1)

། དབང་བསྐྱེད་དུས་ཀྱི་ལྷ་བཞི། ། [dbang bsgyur dus kyi lha bzhi] (Four Gods of Time of Mastery)

16-3 གར་གསལ་བཅོན་པོ། [gar gsas btsan po] (Dancing gSas the Mighty)

16-4 གསལ་རྗེ་རྨང་པོ། [gsas rje rmang po] (Venerable gSas, rMang po)

16-5 གནམ་གསལ་དབྱིངས་རུམ། [gnam gsas dbyings rum] (Sky gSas Matrix)

16-6 རྫོང་གསལ་ཁམ་པ། [rgod gsas kham pa] (Wild gSas Tawny)

། མངོན་དགའི་ཕོ་བྲང་། ། [mngon dga'i pho brang] (Gods dwelling in the Palace of Manifest Joy)

16-7 འོད་ལྷ་སངས་པོ། ['od lha sangs po] (God of the light, the Purified One)

16-8 འོད་ཀྱི་ལྷ་མོ། ['od kyi lha mo] (Goddess of the Light) A consort of 'Od lha sangs po (16-7)

16-9 ས་ལྷ་ཤོད་ཡངས། [sa lha shod yangs] (God of the Earth, Shod yangs)

16-10 ལུ་ལྷ་ཀུན་སུད། [chu lha kun sdud] (God of the Water, Kun sdud)

16-11 མི་ལྷ་བྱོད་སྦྱིན། [me lha drod smin] (God of the fire, Drod smin) Also spelled [me lha drod chen]. A consort of Chu lha kun sdud (16-10)

16-12 ལྷུང་ལྷ་སྟོབས་ལྷན། [rlung lha stobs ldan] (God of the Wind, Tobden)

༼དཔལ་གྱི་ཕོ་བླ་བུ༽ [dpal gyi pho brang] (Gods dwelling in the Glorious Palace)

- 16-13 སྲིད་ལྷ་འོད་དཀར། [srid lha 'od dkar] (God of existence, White Light)
 16-14 སྲིད་པའི་ལྷ་མོ། [srid pa'i lha mo] (Goddess of existence) A consort of Srid lha 'od dkar (16-13)
 16-15 ཡེ་ལྷ་དཀར་པོ། [ye lha dkar po] (White Primordial God)
 16-16 ཡོད་ལྷ་འཕེལ་ཆེན། [yod lha 'phel chen] (God of the Existing, Pelchen)
 16-17 སྲོག་ལྷ་སྐྱོབ་ཆེན། [srog lha skyob chen] (God of the Life, Kyobchen)
 16-18 དབང་ལྷ་འོད་དཀར། [dbang lha 'od dkar] (God of the Power, White Light)

༼བདེ་བའི་ཕོ་བླ་བུ༽ [bde ba'i pho brang] (Gods dwelling in the Palace of Bliss)

- 16-19 ཁྲི་ཁུག་རྒྱལ་པོ། [khri khug rgyal po] (King Khri khug)
 16-20 སྐྱོས་ཀྱི་ལྷ་མོ་གངས་འཛིན་མ། [skos kyi lha mo grangs 'dzin ma] A consort of Khri khug rgyal po (16-19)
 16-21 རྣམ་མཁའ་མཐའ་ཡས། [nam mkha' mtha' yas] (Limitless Sky)
 16-22 ཀུན་འབྲུམ་མཐའ་ཡས། [kun 'bum mtha' yas] (Limitless Kun 'bum)
 16-23 སྤང་བ་མཐའ་ཡས། [snang ba mtha' yas] (Limitless Illumination)
 16-24 འདྲིན་པ་མཐའ་ཡས། ['dren pa mtha' yas] (Limitless Guide)

༼རྣམ་དག་ཕོ་བླ་བུ༽ [rnam dag pho brang] (Gods dwelling in the Utterly Pure Palace)

- 16-25 སྐྱོས་ལྷ་ཞིང་དྲུག། [skos lha zhing drug]
 16-26 སྐྱོས་ཀྱི་རྒྱལ་མོ། [skos kyi rgyal mo] A consort of sKos lha zhing drug (16-25)
 16-27 བྲང་རྗེ་དཀར་པོ། [dang rje dkar po]
 16-28 གངས་འཛིན་རྩིས་མཁྱེན། [grangs 'dzin rtsis mkhyen]
 16-29 བྲང་ཤན་བདེ་འབྱེད། [drang shan bde 'byed]
 16-30 གཟུ་དཔང་རྒྱལ་པོ། [gzu dpang rgyal po]

༼དགའ་ལྷན་ཕོ་བླ་བུ༽ [dga' ldan pho brang] (Gods dwelling in the Palace of Joy)

- 16-31 མགོན་ལྷ་དཀར་པོ། [mgon lha dkar po] (White Protective God)

- 16-32 དུས་ཀྱི་རྒྱལ་མོ། [dus kyi rgyal mo] (Queen of Time) A consort of mGon lha dkar po (16-31)
- 16-33 གཤེན་ལྷ་འོད་དཀར། [gshen lha 'od dkar] (God of gShen, White Light)
- 16-34 འོད་ལྷ་བདལ་དྲུག། ['od lha bdal drug] (God of Light, bDal drug)
- 16-35 ལུབ་ལྷ་འཕྲུལ་ཆེན། [nub lha 'phrul chen] (Great Magical God of West)
- 16-36 བྱང་ལྷ་རྩལ་མེད། [byang lha rdul med] (Insubstantial God of North)

༼མཉམ་ལྡན་ཕོ་བྲང་༽ [mnyam ldan pho brang] (Gods dwelling in the Palace of Equality)

- 16-37 མཉམ་ལྡན་རྒྱལ་པོ། [mnyam ldan rgyal po] (King of Equality)
- 16-38 མཉམ་ཉིད་ཀུན་སྣོམ་མ། [mnyam nyid kun snyoms] A consort of mNyam ldan rgyal po (16-37)
- 16-39 དིང་ཁུག་རྒྱལ་པོ། [ding khug rgyal po] (King Ding khug)
- 16-40 ཁྲི་ཤེས་དཀར་པོ། [khri shes dkar po] (White Khri shes)
- 16-41 བ་ནམ་ཕུག་པོ། [ba nam phyug po] (Rich Ba nam)
- 16-42 ཉིང་རྩེ་སྒྲུ་རྒྱལ། [ting rtse sgra rgyal]

༼བདེ་ལྡན་ཕོ་བྲང་༽ [bde ldan pho brang] (Gods dwelling in the Palace of Bliss)

- 16-43 མཐའ་ཡས་རྫོགས་པ། [mtha' yas rdzogs pa] (Limitless Perfection)
- 16-44 དུག་འདུལ་རེ་ཤག་མ། [dug 'dul re shag ma] A consort of mTha' yas rdzogs pa (16-43)
- 16-45 ཉིང་འཛིན་རྒྱལ་པོ། [ting 'dzin rgyal po] (King of Contemplation)
- 16-46 ཉོན་མོངས་ནད་སེལ། [nyon mongs nad sel] (The Dispeller of the Disease of Defilements)
- 16-47 ཡིད་བཞིན་འདོད་སྟོད། [yid bzhin 'dod spyod] (Wish-fulfilling Conduct of Desire)
- 16-48 ཞིབ་ངང་ལྡན། [zhi ba ngang ldan]

༼དབང་ལྡན་ཕོ་བྲང་༽ [dbang ldan pho brang] (Gods dwelling in the Palace of Power)

- 16-49 ལུ་མེད་བྱུང་བདལ། [mu med khyab bdal] (Boundless Pervasion)
- 16-50 མཐར་ཕྱིན་སྣོམ་མ། [mthar phyin sgrol ma] (Perfect Savioress)

- 16-51 ཐབས་མཁས་རྒྱལ་པོ། [thabs mkhas rgyal po] (King who is skilled in the means <of taming living beings>)
- 16-52 ཐུགས་རྗེ་འདྲིན་མཛད། [thugs rje 'dren mdzad] (Compassionate Guide)
- 16-53 ཐར་ལམ་བདེ་འབྱུང། [thar lam bde 'byed]
- 16-54 འཁོར་བ་དོང་སྐྱུགས། ['khor ba dong sprugs] (The One who Dredges the Depths of Samsāra)

༼སྒོ་མ་བཞི༽ [sgo ma bzhi] (Four Female Gatekeepers)

- 16-55 ལྷ་མོ་ཐུགས་རྗེ་ལྷགས་ཀྱུ་མ། [lha mo thugs rje lcags kyu ma]
- 16-56 ལྷ་མོ་གླང་རེ་གཤང་ཐོགས་མ། [lha mo glang re gshang thogs ma]
- 16-57 ལྷ་མོ་སྐྱུལ་པའི་ལྷགས་སྒོག་མ། [lha mo sprul pa'i lcags sgrog ma]
- 16-58 ལྷ་མོ་ཐབས་ཀྱི་ཞགས་པ་མ། [lha mo thabs kyi zhags pa ma]

༼མཚོད་འབུལ་ལྷ་མོ་བརྒྱད༽ [mchod 'bul lha mo brgyad] (Eight Goddess who make offerings)

- 16-59 རོ་ཡི་ལྷ་མོ། [ro yi lha mo] (Goddess of Taste)
- 16-60 དྲི་ཡི་ལྷ་མོ། [dri yi lha mo] (Goddess of Smell)
- 16-61 རེག་གི་ལྷ་མོ། [reg gi lha mo] (Goddess of Texture)
- 16-62 གཟུགས་ཀྱི་ལྷ་མོ། [gzugs kyi lha mo] (Goddess of Form)
- 16-63 སྒྲ་ཡི་ལྷ་མོ། [sgra yi lha mo] (Goddess of Sound)
- 16-64 གསུང་གི་ལྷ་མོ། [gsung gi lha mo] (Goddess of Speech)
- 16-65 ཡིད་ཀྱི་ལྷ་མོ། [yid kyi lha mo] (Goddess of Mind)
- 16-66 ཐུགས་ཀྱི་ལྷ་མོ། [thugs kyi lha mo] (Goddess of Enlightened Mind)

༼སྒོ་སྐྱུང༽ [sgo srung] (Guardians of the Gates)

- 16-67 མ་ན་དེ་བ། [ma ha de ba]
དཀར་མེ་ཚོ་འཛིན་མ། [thugs kyi lha mo] (White Lady who Holds Life)
A consort of Ma ha de ba.
- 16-68 གཤིན་རྗེ་འི་རྒྱལ་པོ་ཡ་མན་ཏི། [gshin rje'i rgyal po ya man ti] (Lord of the Dead, King Ya man ti)
འདོད་པའི་དབང་ཕྱུག་མ། ['dod pa'i dbang phyug ma] (Powerful Lady of Desire) A consort of rGyal po ya man ti.

- 16-69 སྲིན་པོའི་རྒྱལ་པོ་ཀྲོ་ཏ་མི། [srin po'i rgyal po kro ta hri] (Cannibal Demon King, Kro ta hri)
 དཔལ་གྱི་སྲོག་སྐྱོབ་མ། [dpal gyi srog skyob ma] (Glorious Lady who saves life) A consort of Kro ta hri.
- 16-70 གནོད་སྲིན་རྒྱལ་པོ་གང་བ་བཟང་། [gnod sbyin rgyal po gang ba bzang] (King of Yakshas, Complete Happiness)
 ཡིད་བཞིན་ནོར་རྒྱལ་མ། [yid bzhin nor rgyun ma] (The Stream of Wish-fulfilling Gem) A consort of Gang ba bzang.



No.17

ཀུན་སྲིབ་རྒྱལ་བ།

Plate no.17 Kun rig rgyal ba

“The Divine Assembly of the Mandala of the All-knowing King, the Illuminator.” [sangs rgyas kun rig rnam snang rgyal po'i dkyil 'khor gyi lha tshogs]

- 17-1 ཀུན་རིག་རྣམ་སྤང་རྒྱལ་པོ། (ཀུན་རིག་རྒྱལ་བ།) [kun rig rnam snang rgyal po, or kun rig rgyal ba] (All-knowing King, the Illuminator)
- 17-2 གསལ་བྱེད་བདེ་ལྡན་མ། [gsal byed bde ldan ma] A consort of Kun rig rnam snang rgyal po (17-1)
- 17-3 བདེར་གཤེགས་མི་འགྱུར་སྣོད་པོ། [bder gshegs mi 'gyur snying po] (The Well-Gone One, the Unchangeable Essence)
- 17-4 ལྷ་མོ་ཀུན་བསྐྱེད་བརྟན་མ། [lha mo kun bskyed brtan ma] A consort of bDer gshegs mi 'gyur snying po (17-3)
- 17-5 སངས་རྒྱལ་ནམ་མཁའི་མདོག་ཅན། [sangs rgyas nam mkha'i mdog can] (The Enlightened One in the color of the sky)
- 17-6 ཀུན་གསོ་སྤྱད་མ། [kun gso sdud ma] A consort of Sangs rgyas nam mkha'i mdog can (17-5)
- 17-7 སངས་རྒྱལ་སློན་ལམ་མཐའ་ཡས། [sangs rgyas smon lam mtha' yas] (The Enlightened One, the Limitless Prayer)
- 17-8 ཀུན་སློན་གསལ་མ། [kun smin gsal ma] A consort of Sangs rgyas smon lam mtha' yas (17-7)
- 17-9 བདེར་གཤེགས་གར་དབང་རྒྱལ་པོ། [bder gshegs gar dbang rgyal po] (The Well-Gone One, the Majestic King)
- 17-10 ཀུན་སྐྱོང་སྣོན་མ། [kun skyong sgron ma] A consort of bDer gshegs gar dbang rgyal po (17-9)
- 17-11 ཡེ་གཤེན་མ་རིག་སྲུང་སེལ། [ye gshen ma rig mun sel] (Primordial gShen who Dispels the Darkness of Ignorance)
- 17-12 སྐྱུ་འཕུལ་རྒྱལ་པོ། [sgyu 'phrul rgyal po] (King of Magical Illusion)
- 17-13 ཐུགས་རྗེ་རྒྱུན་མེད། [thugs rje rgyun med] (Uninterrupted Compassion)
- 17-14 དག་པ་སྦྱིབ་སེལ། [dag pa sgrib sel] (The Immaculate One who Dispels Obstacles)
- 17-15 གཡུང་རྩུང་མཐའ་ཡས། [g.yung drung mtha' yas] (The Everlasting and Lim-

itless One)

17-16 རྩངས་པའི་དབྱངས་ཅན། [tshangs pa'i dbyangs can] (Melody of Brahma)

Cf. 14-11.

17-17 བུམས་ལྡན་བསྐྱེད་པ། [byams ldan bskyed pa]

17-18 མཉམ་ལྡན་གཙུག་ཕུད། [mnyam ldan gtsug phud] (Crest of Equality)

༼ རྩང་གླིང་གི་ལྷ་མོ་བརྒྱུད། ༽ [nang gling gi lha mo brgyad] (Eight Goddesses of the Inner Continents)

17-19 རིག་པའི་ལྷ་མོ་ཞུགས་མར་མ། [rig pa'i lha mo zhugs mar ma] (Goddess of Awareness holding butter lamp)

17-20 སྒྲ་ཡི་ལྷ་མོ་བཙུན་སྒྲན་མ། [sgra yi lha mo btsun snyan ma] (Goddess of Sound with noble ears)

17-21 འི་ལྷ་མོ་ངད་ལྡན་མ། [dri yi lha mo ngad ldan ma] (Goddess of Smell giving off fragrance)

17-22 ལྷུས་ཀྱི་ལྷ་མོ་ཚན་ཆབ་མ། [khrus kyi lha mo tshan chab ma] (Goddess of Ab-lution with pure water)

17-23 རིག་བྱའི་ལྷ་མོ་རྒྱན་ལྡན་མ། [reg bya'i lha mo rgyan ldan ma] (Goddess of Tactile Sensation wearing ornaments)

17-24 གསུང་གི་ལྷ་མོ་དབྱངས་སྒྲན་མ། [gsung gi lha mo dbyangs snyan ma] (Goddess of Speech who sings melodious song)

17-25 གར་གྱི་ལྷ་མོ་པི་ལྡན་མ། [gar gyi lha mo pi wang ma] (Goddess of Dance playing lute)

17-26 ཐུགས་ཀྱི་ལྷ་མོ་གཏོར་འཛོན་མ། [thugs kyi lha mo gter 'dzin ma] (Goddess of Mind holding treasure)

༼ སྒོ་སྤྱང། ༽ [sgo srung] (Guardians of the Gates)

17-27 འྲག་པོ་ངར་གྱི་རྗེ། [drag po ngar gyi rje] (The Fierce One, the Vigorous King)

17-28 གཏུམ་ཆེན་ནག་མོ་གཟེ་ཞགས་མ། [gtum chen nag mo gze zhags ma] (Ruthless Black Lady who holds a lasso)

17-29 འྲག་པོ་ལྡོ་དབལ་འཛོན། [drag po dzwa dbal 'dzin] (The Fierce One who holds Dzwa dbal)

- 17-30 གླང་ར་སྒོན་མོ་ཚོ་འཕེལ་མ། [glang ra sngon mo tshe 'phel ma]
 17-31 དག་བགགས་འདུལ། [dgra bgegs 'dul] (Subduer of Enemies and Hindrances)
 17-32 ལི་བར་དམར་མོ་བཅུད་སྣུད་མ། [li bar dmar mo bcud sdud ma]
 17-33 སྲི་གཅན་འདུལ། [sri gcan 'dul]
 17-34 དབང་སྣུད་དཀར་མོ་ཕྱག་རྒྱའི་བདག [dbang sdud dkar mo phyag rgya'i bdag]

Sages and gShens of the Six realms

- 17-35 དམྱལ་བའི་ཐུབ་པ་ངར་དྲག་བྱམས་པ། [dmyal ba'i thub pa ngar drag byams pa]
 17-36 ཡི་དྲགས་ཐུབ་པ་གངས་འཛོན་བྱིན་སྣུངས། [yi dwags thub pa grangs 'dzin byin spungs]
 17-37 ལྷ་མིན་ཐུབ་པ་སྤུ་སངས་ལྷེ་འབར། [lha min thub pa mu sangs lce 'bar]
 17-38 ལྷ་ཡི་ཐུབ་པ་ཀུན་ཤེས་གསལ་འབར། [lha yi thub pa kun shes gsal 'bar]
 17-39 ལྷ་ཁམས་འདུལ་བའི་གཤེན་གསལ་འབར་ཀུན་ཤེས། [lha khams 'dul ba'i gshen gsal 'bar kun shes] (gShen who subdues the realm of Gods, Cleary All-knowing One)
 17-40 ལྷ་མིན་འདུལ་བའི་གཤེན་སྤུ་སངས་ལྷེ་འབར། [lha min 'dul ba'i gshen mu sangs lci 'bar]

༼ རྒྱལ་ཚེན་བཞི༽ [rgyal chen bzhi] (Four Great Kings)

- 17-41 ཡུལ་འཁོར་སྣུང། [yul 'khor srung] (The Defender of the Area)
 17-42 རྣམ་ཐོས་སྲས། [rnam thos sras] (The Son of One who is fully-heard)
 17-43 སྤྱན་མིག་བཟང། [spyang mig bzang] (The Beautiful Eyes) Also called the 'Ugly Eyes' [spyang mi bzang]
 17-44 འཕགས་སྤྱེས་པོ། ['phags skyes po] (The Noble Birth) Also called [bon gyi 'phags]

༼ ལྷ་མོ་ཐུགས་རྗེ་ལགས་ཀྱི༽ [lha mo thugs rje lcags kyu] (Four Goddesses who open the door)

- 17-45 ལྷ་མོ་ཐུགས་རྗེ་ལྷགས་ཀྱི། [lha mo thugs rje lcags kyu] (Goddess who holds an iron hook of compassion)
 17-46 ལྷ་མོ་རྩུ་འཕྲུལ་ཞགས་པ། [lha mo rdzu 'phrul zhags pa] (Goddess who has a lasso of magical manifestation)

17-47 ལྷ་མོ་སྤྲུལ་བའི་ལྷགས་སྒྲོག [lha mo sprul ba'i lcags sgrog]

17-48 ལྷ་མོ་ཤེས་རབ་རལ་ཀྱུ་མ། [lha mo shes rab ral kyu ma]



No.18

ཀུན་བཟང་རྒྱལ་བ་རྒྱ་མཚོ།

Plate no.18 Kun bzang rgyal ba rgya mtsho

“The Divine Assembly of the Mandala of the All-good Ocean of the Victorious Ones.” [kun bzang rgyal ba rgya mtsho’i dkyil ’khor gyi lha tshogs]

- 18-1 ཀུན་བཟང་རྒྱལ་བ་རྒྱ་མཚོ། [kun bzang rgyal ba rgya mtsho] (The All-good Ocean of the Victorious Ones)
- 18-2 ཐུགས་རྗེ་བྱམས་མ། [thugs rje byams ma] A consort of Kun bzang rgyal ba rgya mtsho (18-1)
- 18-3 རྣམ་མཁའི་ལྷ་མོ། [nam mkha’i lha mo] (Goddess of the Sky) A consort of Kun bzang rgyal ba rgya mtsho (18-1)
- 18-4 མི་རླུང་རྒྱལ་མཚན་ཅན། [mi nub rgyal mtshan can] (The One the having the Victory Banner that Does Not Wane)
- 18-5 གཙུག་ཏོར་རྣམ་རྒྱལ་མ། [gtsug tor rnam rgyal ma] A consort of Mi nub rgyal mtshan can (18-4)
- 18-6 མི་འགྲུར་གཡུང་རླུང་ཅན། [mi ’gyur g.yung drung can] (The One having the Unchanging Eternity)
- 18-7 སྐྱེ་དགུ་ཚེ་འཕེལ་མ། [skye dgu tshe ’phel ma] A consort of mi ’gyur g.yung drung can (18-6)
- 18-8 དབང་སྐུར་འཁོར་ལོ་ཅན། [dbang sgyur ’khor lo can] (The One who has the Wheel of Mastery)
- 18-9 དམ་ཚིག་སྒྲོལ་མ། [dam tshig sgrol ma] (Samaya Savioress) A consort of dBang sgyur ’khor lo can (18-8)
- 18-10 སྐྱོན་གྲལ་པདྨ་ཅན། [skyon bral padma can] (The One who has a Lotus Flower without fault)
- 18-11 འབར་བ་མེ་འཕྲེང་མ། [’bar ba me ’phreng ma] (Blazing Goddess who has the Rosary of Fire) A consort of sKyon bral padma can (18-10)
- 18-12 ཡིད་བཞིན་ནོར་བུ་ཅན། [yid bzhin nor bu can] (The One who has the Wish-fulfilling Gem)
- 18-13 ཡིད་བཞིན་ལྷ་མོ་ནོར་རྒྱལ་མ། [yid bzhin lha mo nor rgyun ma] (Goddess, the Stream of Wish-fulfilling Gem) A consort of Yid bzhin nor bu can (18-12)
- 18-14 མཐའ་ཡས་རྒྱ་མཚོ། [mtha’ yas rgya mtsho] (Limitless Ocean)

- 18-15 དམིགས་མེད་སྦྱིན་པ། [dmigs med sbyin pa] A consort of mTha' yas rgya mtsho (18-14)
- 18-16 དབང་ལྡན་རྒྱ་མཚོ། [dbang ldan rgya mtsho] (Mighty Ocean)
- 18-17 འགོ་ཀུན་མིག་འཕྲུལ་མ། ['gro kun mig 'phrul ma] A consort of dBang ldan rgya mtsho (18-16)
- 18-18 གང་བ་རྒྱ་མཚོ། [gang ba rgya mtsho] (Full Ocean)
- 18-19 བདུད་རྩི་ཅར་འབེབས་མ། [bdud rtsi char 'bebs ma] A consort of Gang ba rgya mtsho (18-18)
- 18-20 མཉམ་ཉིད་རྒྱ་མཚོ། [mnyam nyid rgya mtsho] (Ocean of Equality)
- 18-21 རྒྱལ་བ་སྤོང་བ། [chags bral zhi ba] (The Tranquill One who is free from attachment) A consort of mNyam nyid rgya mtsho (18-20)
- 18-22 མི་ཤིག་རྩོམ་ཅན། [mi shig rdo rje can] (The One who has the indestructible vajra)
- 18-23 བ་ག་ཀློང་ཆེན། [ba ga klong chen] (Immense Space of Vagina) A consort of mi shig rdo rje can (18-22)
- 18-24 འཕགས་པ་ནམ་མཁའི་སྦྱིང་པོ། ['phags pa nam mkha'i snying po] (The Exalted One, the Essence of the Sky)
- 18-25 གཡུང་རྩུང་བཟང་མོ། [g.yung drung bzang mo] (Noble Lady of Eternity)
A consort of 'Phags pa nam mkha'i snying po (18-24)
- 18-26 མི་འགྱུར་སྦྱིང་པོ། [mi 'gyur snying po] (Unchanging Essence)
- 18-27 དམ་ཚེག་ལུ་གུ་རྒྱུད། [dam tshig lu gu rgyud] (Continuum of Samaya)
A consort of Mi 'gyur snying po (18-26)
- 18-28 མེ་ཏོག་སྦྱིང་པོ། [me tog snying po] (Flower Essence)
- 18-29 རྒྱལ་བ་པདྨ་ཅན། [chags bral padma can] (The One who has the Lotus Flower which is free from attachment) A consort of Me tog snying po (18-28)
- 18-30 འཕགས་པ་ནོར་བུའི་སྦྱིང་པོ། ['phags pa nor bu'i snying po] (The Exalted One, the Essence of Precious Stone)
- 18-31 ཡིད་བཞེན་འདོད་སྦྱོད་མ། [yid bzhin 'dod spyod ma] (Wish-fulfilling Conduct of Desire) A consort of 18-30.
- 18-32 འཕགས་པ་རྒྱུའི་དབང་ཕུག། ['phags pa klu'i dbang phyug] (The Exalted One, Lord of the Serpent deities)

- 18-33 དངོས་གྲུབ་བཅུད་སྤྱད་མ། [dngos grub bcud sdud ma] (The One who collects the Elixir of Siddhi) A consort of 'Phags pa klu'i dbang phyug (18-32)
- 18-34 མི་མགོན་རྒྱལ་པོ། [mi mgon rgyal po] (King who Protects Human beings)
- 18-35 མིང་གི་འཕྲེང་བ། [ming gi 'phreng ba] (The Garland of Names) A consort of Mi mgon rgyal po (18-34)
- 18-36 ཡིད་བཞིན་འབྱུང་གནས། [yid bzhin 'byung gnas] (The Will-fulfilling Source)
- 18-37 འགྲོ་བ་འཚོ་སྐྱེང་མ། ['gro ba 'tsho skyong ma] (The One who fosters living beings) A consort of Yid bzhin 'byung gnas (18-36)
- 18-38 འཕགས་པ་རིན་ཆེན་གཙུག་གཏོར་ཅན། ['phags pa rin chen gtsug gtor can] (The Exalted One with Crown of Precious Jewel)
- 18-39 རིན་ཆེན་གཏོར་བརྒྱུད་མ། [rin chen gter brgyad ma] A consort of 'Phags pa rin chen gtsug gtor can (18-38)

Keepers and Openers of the Four Gates

- 18-40 ཤར་གྱི་སྒོ་སྤྱད་ཁྲོ་བོ། རྣམ་པར་རྟོག་མེད། [shar gyi sgo srung khro bo/ rnam par rtog med] (Wrathful Gatekeeper of the East Gate, the One who is free completely from conceptual thinking)
- 18-41 ཤར་གྱི་སྒོ་འབྲུང། གཡུང་བྱུང་དཔའ་བོ་གསལ། [shar gyi sgo 'byed/ g.yung drung dpa' bo gsas] (Gate Opener of the East, the Eternal Brave gSas)
- 18-42 བྱུང་གི་སྒོ་སྤྱད་ཁྲོ་བོ། བདུད་བཞི་འཛོམས་མཛད། [sgo bzhir byang gi sgo srung khro bo/ bdud bzhi 'joms mdzad] (Wrathful Gatekeeper of the North Gate who conquers the four bDud demons)
- 18-43 བྱུང་གི་སྒོ་འབྲུང། འཁོར་ལོ་དཔའ་བོ་གསལ། [byang gi sgo 'byed/ 'khor lo dpa' bo gsas] (Gate Opener of the North, the Brave gSas of Wheel)
- 18-44 རུབ་གྱི་སྒོ་སྤྱད་ཁྲོ་བོ། རྟོགས་པ་ཀུན་འདུལ། [nub kyi sgo srung khro bo/ dregs pa kun 'dul] (Wrathful Gatekeeper of the West Gate who subdues all the haughty ones)
- 18-45 རུབ་གྱི་སྒོ་འབྲུང། པདྨ་དཔའ་བོ་གསལ། [nub kyi sgo 'byed/ padma dpa' bo gsas] (Gate Opener of the West, the Brave gSas of Lotus)
- 18-46 ལྷོ་ཡི་སྒོ་སྤྱད་ཁྲོ་བོ། གཏུམ་པ་ཆེ། [lho yi sgo srung khro bo/ gtum pa che] (Wrathful Gatekeeper of the South Gate, the Supremely Fierce One)
- 18-47 ལྷོ་ཡི་སྒོ་འབྲུང། རིན་ཆེན་དཔའ་བོ་གསལ། [lho yi sgo 'byed/ rin chen dpa' bo gsas] (Gate Opener of the South, the Brave gSas of Precious Gems)



No.19

ཁྲི་བོ་རྣམ་པར་འཇོམས་པ།

Plate no.19 Khro bo rnam par 'joms pa

“The Divine Assembly of the Mandala of the Wrathful One, the All-Conqueror.” [khro bo rnam par 'joms pa'i dkyil 'khor gyi lha tshogs]

- 19-1 ཁྲོ་བོ་གཡུང་རླུང་རྣམ་པར་འཛོམས་པ། (ཁྲོ་བོ་རྣམ་པར་འཛོམས་པ།) [khro bo g.yung drung rnam par 'joms pa, or khro bo rnam par 'joms pa] (the Wrathful One, the Eternal All-Conqueror)
- 19-2 ཁྲོ་བོ་རྣམ་རྒྱལ་དཀར་པོ། [khro bo rnam rgyal dkar po] (the Wrathful One, the White All-Victorious One)
- 19-3 གཡུང་རླུང་དཔལ་བོ། [g.yung drung dpa' bo] (The Eternal Brave One)
- 19-4 གཤེན་རྗེ་གཤེད་པོ། [gshin rje gshed po] (Lord of Dead, gShed po Demon)
- 19-5 ཧྲ་གྲི་ལ། [hya ghri lba]
- 19-6 འཁོར་ལོ་བདེ་རྒྱལ། ['khor lo bde rgyal]
- 19-7 འམས་གསུམ་དབང་སྤྱད། [khams gsum dbang sdud] (Conqueror of the three realms)
- 19-8 རིགས་ཀྱི་མགོན་པོ། [rigs kyi mgon po] (Protector of the family)
- 19-9 ཡ་ཙ་འཁྲིལ་བ། [ya tsa 'khyil ba]
- 19-10 རྟོག་པ་ཀུན་འཛོམས། [rtog pa kun 'joms] (Conqueror of all conceptual thought)
- 19-11 རོ་རྗེ་གཏུམ་པོ། [rdo rje gtum po] (Fierce Vajra)
- ༼ བཀའ་ཡི་སྤྱང་མ། ༽ [bka' yi srung ma] (Six Protectors of Word)
- 19-12 བཀའ་ཡི་སྤྱང་མ་དཀར་མོ་སྲིད་རྒྱལ་བྱུང་ཞོན་མ། [bka' yi srung ma dkar mo srid rgyal khyung zhon ma] (White Protector of Word, the King of Existence mounted on his garuda)
- 19-13 བཀའ་ཡི་སྤྱང་མ་སེར་མོ་སྲིད་རྒྱལ་འབྲུག་ཞོན་མ། [bka' yi srung ma ser mo srid rgyal 'brug zhon ma] (Yellow Protector of Word, the King of Existence mounted on his dragon)
- 19-14 བཀའ་ཡི་སྤྱང་མ་སྐྱུག་མོ་སྲིད་རྒྱལ་གླང་ཞོན་མ། [bka' yi srung ma smug mo srid rgyal glang zhon ma] (Purple Protector of Word, the King of Existence mounted on his elephant)

- 19-15 བཀའ་ཡི་སྲུང་མ་དམར་མོ་སྲིད་རྒྱལ་གཙོ་ཞེན་མ། [bka' yi srung ma dmar mo srid rgyal gtso'u zhon ma] (Red Protector of Word, the King of Existence mounting his gTso'u)
- 19-16 བཀའ་ཡི་སྲུང་མ་སྔོན་མོ་སྲིད་རྒྱལ་ལྷུང་ཞེན་མ། [bka' yi srung ma sngon mo srid rgyal khyung zhon ma] (Blue Protector of Word, the King of Existence mounting his garuda)
- 19-17 བཀའ་ཡི་སྲུང་མ་ནག་མོ་སྲིད་རྒྱལ་ཕུ་ཞེན་མ། [bka' yi srung ma nag mo srid rgyal bya zhon ma] (Black Protector of Word, the King of Existence mounting his bird)
- 19-18 ལྷ་ཆེན་དཔལ་འབར་མགྱེབ་ཆེ། [lha chen dpal 'bar mthu bo che] (Great God, the blazing glory of powerful magic)
འདོད་ཁམས་བདག་མོ་ལྷ་ལྷ་མ། ['dod khams bdag mo dzwa lba ma] (Lady Sovereign of the Desire Realm, dzwa lba ma) A consort of Lha chen dpal 'bar mthu bo che (19-18)

༼སྐོ་བཞི་སྲུང་༽ [sgo bzhi srung] (Guardians of the Four Gates)

- 19-19 ཡུལ་འཁོར་སྲུང་། [yul 'khor srung] (The Defender of the Area)
- 19-20 འཕགས་སྐྱེས་པོ། ['phags skyes po] (The Noble Birth) Also called [bon gyi 'phags]
- 19-21 སྐྱུན་མིག་བཟང་། [spyang mig bzang] (The Beautiful Eyes) Also called the 'Ugly Eyes' [spyang mi bzang]
- 19-22 རྣམ་ཐོས་སྲས། [rnam thos sras] (The Son of One who is fully-heard)

༼ཕྱི་རིམ་ཕྱོགས་སྐྱོང་བ་བཅུ༽ [phyi rim phyogs skyong ba bcu] (Ten Protectors of the Outer Directions)

- 19-23 རྩ་མཚན་པ་ཆེན་པོ། [tshangs pa chen po] (Great Brahma)
- 19-24 ལྷུང་ཕུད་ལྷ་བ། [zur phud lnga ba] (The One with five hair-locks)
- 19-25 ཡ་མ་ར་ཇ། [ya ma ra dza]
- 19-26 སྐྱུལ་མགོ་བདུན་པ། [sbrul mgo bdun pa] (The One with seven heads of snake)
- 19-27 གང་བ་བཟང་པོ། [gang ba bzang po]
- 19-28 གཤམ་རྩ་ཅན། [ag ne ra tsa]

19-29 ལིང་ཀ་མགྲིན་བཙུ། [ling ka mgrin bcu]

19-30 བི་ཅི་རམ་པ། [bi ci ram pa]

19-31 བྱིན་ཡ་ག། [byi na ya ga]

19-32 ལྷ་མོ་བརྟན་མ། [lha mo brtan ma] (Goddess of the Stability)