

p'yogs t'ams cad bci[n] * [da]ñ | rdo rjei žags pas bciñ bas | bdag °jigs pa c'en po brgyad las bsgral du gsol || badzra dzvala biśuddha | [ka]ra kara | b[h]ū[r]i bhūri | bhagabati | garbhabati garbhabati | garbha-biśodhani | kukṣi-sampurani¹⁰ | dzvala dzvala | tsala tsala | dzvalani || lhañ c'u sa kun tu c'ar dbab tu gsol || amrita-barśani¹¹ | debata | abatarani || bde bar gsegs paī gsuñ rab bdud rtsi mt'so ** sku dañ ldan ba || lha skyes la dbañ bskur du gsol | °t'ab pa dañ | t'ab mo¹² dañ | rtsod pa dañ | °gyed [pa da]ñ | rmyi lam ñan pa dañ | ltas ñan pa dañ | bkra myi śis pa dañ | sdig pa t'ams cad rnam par sbyoñ ba | gnod sbyin dañ | srin po dañ | klu t'ams cad °jom ba | . . . bs¹³ °jigs skrag pa | lha skyes °jigs pa t'ams cad dañ | gnod pa t'ams cad dañ | nad °go ba t'a[m]s cad dañ | nad t'ams cad las t'ams cad tu rtag par bsruñ du gsol | bsruñ du gsol¹⁴ || [ba]la bala | balabati dzaya dzaya || om amṛte¹⁵ | amṛta*ne bara prabara¹⁶ [b]iśuddhe huum¹⁷ phaṭ phaṭ svāhā || amṛta-bīlokini | garba-saṃrakṣaṇi¹⁸ | akarśaṇi¹⁹ huum huum phaṭ svāhā || om²⁰ bīmale dzaya bare | amṛte huum huum²¹ phaṭ phaṭ svāhā || om bhara bhara | sambhara sambhara | indriya-biśodhani huum huum phaṭ phaṭ ruru tsala svāhā || om mañidhari . . . hum phaṭ svāhā ||

This may be approximately translated as follows:—

'Reverence to the Bhagavatī Ārya-Avalokiteśvarī!²² reverence to the Bhagavatī Mahā-pratisarā! By means of the blessing of the Honourable One's grace, I pray that she may bestow blessing in protection of gods and men. I pray that the Bhagavatī who gazes in the manner (?) of the great elephant god, completely confining all regions of space everywhere and binding them with the fetter of the thunderbolt, may give protection from her own eight great terrors.²³ *Vajra jvala viśuddha, kara kara, bhūri bhūri, bhagavatī, garbhavati garbhavati, garbha-viśodhani, kukṣi-sampūrani, jvala jvala, cala cala jvalani.* I pray that she may cause to rain the god's water-soil (?) everywhere. *Amṛta-varṣiṇi, devata, avatarani.* I pray that she who has the form of a . . . lake of the nectar of the Sugata's holy teaching may give power to gods and men. I pray that she who completely removes strife and battle and war and discord and evil dreams and evil omens and misfortune and practice of all sins, who overcomes all Yakṣas, Rākṣasas, and Nāgas, who fears . . . , may always wholly guard gods and men from all terror and all harm and all pestilence and all disease. *Bala bala, balavati jaya jaya. Om amṛte, amṛta*ne bhara prabhara, viśuddhe huum phaṭ phaṭ svāhā, amṛta-vīlokini, garbha-saṃrakṣiṇi, ākarṣiṇi huum huum phaṭ svāhā. Om vimale jaya vare, amṛte huum huum phaṭ phaṭ svāhā. Om bhara bhara, sambhara sambhara, indriya-viśodhani huum huum phaṭ phaṭ ruru cala svāhā. Om mañidhari . . . hum phaṭ svāhā.'*

It is noteworthy that the above prayer is addressed to the goddess Avalokiteśvarī, the Chinese Kuan-yin, who is the female counterpart of the Bodhisattva Avalokiteśvara,²⁴ whereas it is the latter who is depicted in the central medallion. This drawing with its inscription is a document of some importance in the history of the cult of these two deities.

Silk banner, Ch. lvi. 002

(See above, p. 1074, Plate LXXXVII)

Above the head is written in Tibetan characters the word *gcen*. In Tibetan this word generally means 'elder brother'; but it is not clear how this sense applies to the present case. Down the left side of the painting (the right proper) is written in a rude Tibetan hand, apparently different from that of the other inscription, *ba-ca-ra-baṇ-ne*, which seems to be a barbarous attempt to reproduce the name Vajrapāṇi. The sound-shifting here is interesting, and suggests Mongol influence.

¹⁰ Read *kukṣi-sampūrani*.

¹¹ For the Sanskrit *amṛta-varṣiṇi*.

¹² The dictionaries give °*fab mo*. ¹³ Very uncertain.

¹⁴ Possibly the repetition of *bsruñ du gsol* is due to error.

¹⁵ The spelling of this word here and elsewhere should be *amṛte*, etc.

¹⁶ The *ne* and *prabara* are somewhat uncertain.

¹⁷ Written here and elsewhere (except in the last clause)

ཡུལ་.

¹⁸ Read *garbha-saṃrakṣiṇi*. ¹⁹ Read *ākarṣiṇi*.

²⁰ Written here and in the following two cases with long vowel, the length being denoted by a subscript ར.

²¹ The ར here is written without a tick on the right side.

²² Literally, 'the Mistress, the Honourable One who has the power of glances of the eye'.

²³ The *Dharma-saṅgraha* lxxi enumerates five terrors. It seems, however, more likely that the 'terrors' (°*jigs*) here mentioned signify the Eight Bhairavas or something corresponding to them in Buddhist myth, though the proper Tibetan term for Bhairava is °*jigs byed*. If this is so, it helps to make more clear the derivation of the cult of Avalokiteśvara and his female counterpart from that of Śiva (cf. Grünwedel, *Myth. d. Buddhismus*, p. 132 f.), for the eight Bhairavas belong to the circle of Śiva and are forms of him.

²⁴ See, inter alia, *Das Pantheon des Tschangtscha Hutuktu*, pp. 75 ff.