

# The *Vajrāvalī* Māndala Series in Tibet

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## 1. The *Vajrāvalī* of Abhayākaragupta

The *Vajrāvalī nāma māndalopāyikā* (VA) is a ritual compendium compiled by the famous abbot of Vikramaśīla monastery, Abhayākaragupta (Abhaya, late eleventh century–early twelfth century). It is one of the largest ritual works of tantric Buddhism and deals exhaustively with the various rituals and ceremonies to be performed within a monastic compound.<sup>1</sup>

The three main topics of the VA are the māndala construction, the consecration (*abhiṣeka*) of a disciple, and the installation (*pratiṣṭhā*) of various deities within religious icons. Abhaya also appends a number of minor rituals such as the *homa* ritual, oblations (*bali*), and water offerings (*argha*) to these three main topics, and explains the ritual activities of the master (*ācārya*) throughout the procedural stages of all rites.

The VA provides detailed information on māndalas. On the other hand, another of his works, the *Nispannayogāvalī* (NPY), also describes the deities included in the māndalas, but iconographically.<sup>2</sup> The māndalas are identical with those in the VA, though the VA only mentions the structure of the māndala and the symbols that stand for the deities. In other words, the VA explains the drawn māndalas (*lekyamāndala*) on the ground in consecration and installation rituals, and the NPY describes the envisaged māndalas (*bhāvyamāndala*). The descriptions given in both texts enable us to recreate the images of the māndalas that were selected by Abhaya as representative of his period.

Abhaya elaborates upon the structure and deities of twenty-six māndalas in the VA (Table 1). His other māndala treatise, the NPY, also provides a method for visualizing identical māndalas in the same ordering. It is problematic to sort out the order of the twenty-six māndalas in these two works, because they do not follow the divisions of tantra classes, i.e., Kriyā, Caryā, Yoga, and Anuttara-yoga. Moreover Abhaya does not put different māndalas of the same root text in successive positions, for example, the two types of Buddhapāla-māndala belonging to the *Buddhapāla-tantra*, or Jñānaḍākinī-māndala and Yogāmbara-māndala, both of which are explained in the *Catuspūṭha-tantra*. The order of the twenty-six māndalas may be related to their own structure. Abhaya explains the māndalas of a similar structure successively, because it is convenient for him to abridge the explanations of the same part, when he wrote the procedure of drawing lines in the VA.

I conventionally recognize the number of māndalas in the VA and the NPY to be twenty-six, but it is not necessary to limit the number. Abhaya himself never clearly indicates the number, rather in these two works he occasionally mentions some additional māndalas. For example, in the section of Vajrāmṛta-māndala he refers to three other māndalas, and again in the section of Nairātmyā-māndala he mentions two types of Nairātmyā-māndala (nine and fifteen deities) and one Kurukullāmāndala. To sum up, at least forty-two māndalas are regarded to be included in the VA and the NPY (Table 2).

## 2. Fourteen thangkas of the Ngor monastery and some other works

The tradition of the VA was transmitted to Tibet to provide rich information about Tantric rituals and māndalas. Numerous paintings of the māndalas explained in the VA were depicted there. Among them the most important and authentic work should be a set of fourteen thangkas produced in the Ngor monastery in the first half of the fifteenth century under the supervision of Ngor chen kun dga' bzang

<sup>1</sup> More than ten Sanskrit manuscripts are variously preserved of which Lokesh Chandra reproduced one manuscript (1977). The Tibetan blockprint of the VA is also available (TTP, No. 3961). I am preparing to publish critical Sanskrit and Tibetan editions of the VA based on all available manuscripts and three blockprints (Peking, Derge and Narthan).

<sup>2</sup> BHATTACHARYYA (1972), LEE (2003). TTP, No. 3962.

po, the first abbot of this monastery. When he conducted the construction of the Ngor monastery, he is reported to have invited some Nepalese artists for work on this set.<sup>3</sup>

The set of fourteen thangkas of the Ngor monastery depicts all forty-two mandalas with three added mandalas, which are extracted from the *Ācāryakriyāsamuccaya* (Table 3). Each thangka bears a similar inscription in the center of the upper margin (*ro rje'i phren ba'i ras bris ...*). At least eight thangkas of the Ngor version survive (Table 4a). The order of forty-five mandalas seen in this set is completely different from that of the VA and the NPY. It obviously shows a purposeful arrangement in order to fit with the tantra classes. Moreover, we find that four or five mandalas of the same thangka are belonging to the same class, tradition or root text.

In successive centuries several sets of the VA mandalas were produced in the same framework of the Ngor version in Tibet. One set of major significance was commissioned by Nam mkha' dpal bzangs in the sixteenth century, the thirteenth abbot of the Ngor Monastery, to commemorate Sangs rgyas seng ge, the eleventh abbot of the same (Table 4b).

The British Museum possesses a thangka depicting four mandalas of Hevajra, and the Victoria & Albert Museum also has a thangka of mandalas of the *Vajrāmṛta-tantra*, both of which may belong to one set (Table 4c). These two thangkas lack a pictured row of deities with a monk, who were depicted at the bottom of the Ngor version.

We can find some thangkas which carry four or five mandalas together, but the combination is different from the Ngor set (Table 4d). For example, Huntington and Bangdel published a thangka of five mandalas,<sup>4</sup> which consists of the Jñānaḍākinī-mandala, Buddhakapāla-mandala, Vajravārāhī-mandala, and Yogāmbara-mandala. Yet another thangka (pl. 143) depicts seventeen mandalas based on the *Hevajra-tantra* and other corresponding texts.

Previous to the Ngor version, some mandalas of the VA were commissioned to commemorate the death of Bla ma ldan pa bSod rnam Gyal mtshan, the fourteenth abbot of the Sakya pa sect, around 1375. According to Amy Heller's article, he was initiated to the teaching of the VA by Bu ston. And on the other hand, it might be mentioned that Ngor chen Kun dga' bzang po belongs to the lineage originating from Bla ma ldan pa in the field of Tantric Buddhism, which possibly includes the teaching of the VA. Heller indicates that thirteen thangkas of this series are available, though only four are printed in her article, i.e., two types of Buddhakapāla-mandala, Jñānaḍākinī-mandala, and Vajrasattvamandalas based on the *Samputa-tantra*.<sup>5</sup> Differing from the Ngor set, these four mandalas are depicted one by one. Heller does not clarify the whole structure of the set, nor its order.

Bu ston played an important role in the transmission of the teaching of the VA. He enumerates three lineages of the teaching of the VA in his "gSan yig" (Table 5). It was Bla ma dPal ldan pa (also called dPal ldan seng ge), who is mentioned at the end of each lineage, from whom Bu ston received this tradition directly.

Śākyāśrībhadra, listed as the seventh in the first two lineages of Bu ston, should be distinguished in the transmission of the VA from India to Tibet. He was enthroned to the position of abbot of the Vikramāśila monastery and he was regarded to be an important successor of Abhaya there. Due to the Muslim invasion, Śākyāśrībhadra was forced to leave Bengal. Faced with this circumstance, a Tibetan monk and translator, To phu Lo tsa ba Byams pa dpal, invited him to Tibet. Tibetan historical records inform us that Śākyāśrībhadra transmitted numerous traditions of Indian Buddhism including the VA. He was reported to have translated this ritual text with Byams pa dpal,<sup>6</sup> though it is now no longer available.

According to the *Deb ther sngon po*, Śākyāśrībhadra performed the initiation based on the VA three times in Tibet. It should be noted that he performed all the initiations in a single manner of Anuttara-yoga style that was defined in the VA, but Tibetan people questioned this style and requested him to perform it in different ways according to the tantra classes, i.e., Kriyā, Caryā, Yoga, and Anuttara-

<sup>3</sup> See MORI (1998), JACKSON (1993: 122; 1996: 77–82).

<sup>4</sup> HUNTINGTON and BANGDEL (2003: pl. 90). Huntington's explanatory article seems to confuse pl. 89 and pl. 90.

<sup>5</sup> HELLER (2004).

<sup>6</sup> HADANO (1957).

yoga. The order of the forty-two mandalas in the VA, as seen in the Ngor mandala set, for instance, might be rearranged to meet the classification in order to comply with such a request by the Tibetan people.

### 3. The Kālacakra and Tantric Deities in the Boston Museum

The Boston Museum of Fine Arts possesses a thangka depicting Kālacakra surrounded by tantric deities and a monk.<sup>7</sup> This painting also relates to the VA, because most of the deities including the central Kālacakra correspond to the central figures of the forty-two mandalas in it. The diagram and table 6 show the locations of the deities in accordance with the order of the mandalas in the VA itself, not with that of the Ngor set. The depicted tantric deities are arranged from top to bottom on the left side, then on the right side, and finally on the bottom rows, obviously following Abhaya's intended order. In addition, the deities of the three mandalas extracted from the Ācāryakriyāsamuccaya are not included. This thangka can be dated to around the fifteenth century based upon its Nepalese style, contemporary to the Ngor set, but it is notable that it retains the order of mandalas devised by Abhaya himself.

*The Five hundred deities of rNar-thang* is another example based on the VA and it also has a close relationship with the mandala series of the Ngor monastery.<sup>8</sup> This collection was edited by bsTan pa'i nyi ma, Pan chen bla ma IV (1782–1853). This material consists of three parts: Rin 'byung, rNar thang, and rDor 'phreng. The first two parts are based on Tāranātha's work, shortly called *Rin 'byung* and its commentary *Rin lhan* by Pan chen bla ma IV. The last part, "rDor 'phreng," which is the abbreviated title of *rDo rje 'phreng ba*, the Tibetan title of the VA, relies on the work (TTP, No. 6236) compiled by Ngag dbang blo bzang chos ldan, the lCang skyā I (?-1690). This work describes the meditation of all the forty-five mandalas, especially the iconographic characteristics of each deity, including three mandalas from the Ācāryakriyāsamuccaya. The "rDor 'phreng" sections contains the drawings of the deities listed in table 7.

It is not difficult to discern that this order precisely corresponds with that of the mandala series of the Ngor monastery. Although the drawings are, as mentioned above, based on lCang skyā's text, the order of the deities was not his invention, but can be traced back to Kun dga' bzang po at least.

### 4. Mitrayogin's *Abhisamayamuktāmāla*

In 1938 one drawing collection of the tantric deities according to Mitrayogin was published in Beijing.<sup>9</sup> This collection contains one hundred and eight drawings of tantric deities and two portraits of Mitrayogin and Abhaya (Table 8). Basically, this collection is based on the *Abhisamayamuktāmāla* (AMM)<sup>10</sup> compiled by Mitrayogin, who supposedly lived in the twelfth and thirteenth centuries in North East India and Nepal. The AMM consists of the instructions of one hundred and eight mandalas, and it has a close relationship with the VA, because the AMM and the VA (and the NPY) share forty-three mandalas.

Mitrayogin made use of the information of the mandalas found in Abhaya's works when he wrote the AMM, but he skipped eight mandalas from Abhaya's "fifty-one" mandalas. In the AMM, the Pañcadākamandala and Śatcakravartin mandalas are divided into five and six mandalas respectively, which causes the full number of the mandalas shared by the VA to amount to fifty-one, not forty-two. Mitrayogin omitted eight mandalas from the fifty-one and shuffled the order of all the remaining forty-three mandalas without providing any particular reason.

The compiler of the drawing collection, however, carefully rearranged the number and the order of all mandalas. First he divided them into two parts: the sixty-five mandalas of Mitrayogin and the fifty-four mandalas of the VA. The first part corresponds to the remaining mandalas of the AMM, which are

<sup>7</sup> TOGANOO (1986: pl. III 10–1), LEIDY & THURMAN (1997: pl. 29). Regarding this work see MORI (2002).

<sup>8</sup> This work has several printings. For example, Lokesh Chandra (1986) [drawings], TACHIKAWA *et. al.* (1995) [blockprints], WILLSON and BRAUEN (2000) [paintings].

<sup>9</sup> TSEWANG TARU (1985).

<sup>10</sup> TTP, No. 5022.

not shared with the VA. The order of this part is arranged in accordance with the four-fold tantra classes: Kriyā, Caryā, Yoga, and Anuttara-yoga.

The latter part, the VA section, also follows the same scheme, but the classification is adapted to it in the reversed order: Anuttarayoga, Yoga, Caryā, and Kriyā. Compared with the Ngor maṇḍala series, this revised order must reference it to some extent. Three maṇḍalas from the Ācāryakriyāsamuccaya are added and the whole number amounts to forty-five because Pañcadākamaṇḍala and Śatcakravartinmaṇḍala are counted once each here. The following chart shows the order of the two collections indicated by the roman numerals of fourteen thangkas of the Ngor's series (the Roman numerals follow the scheme of the Ngor version in Table 3).

The Ngor version	I   II   III   IV   V   VI   VII   VIII   IX   X   XI   XII   XIII   XIV
Mitra's drawings	I   VI   VII   VIII   IX   X   II   V   III   IV   XI   XII   XIII   XIV

Recently, Tanaka published a quite interesting work depicting all the maṇḍalas of the “Mitra and Dorden” in two scrolls.<sup>11</sup> The maṇḍalas are painted with water-color but the figure of the deities are substituted by simple circles indicating only their position. The listings presented by Tanaka show that the “Mitra section” follows the order found in the drawing collection mentioned above, but the “Dorden section” adopts that of the Ngor set, not the drawing collection. This fact indicates that the Ngor set provided a standard and potential scheme of the VA maṇḍala in Tibetan Buddhism when this painting was produced.

## Abbreviations

AMM: *Abhisamayamuktāmāla*

NPY: *Nispannayogāvalī*

TPP: Tibetan Tripitaka, the Peking edition

VA: *Vajrāvalī nāma maṇdalopāyikā*

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<sup>11</sup> TANAKA (2000: pl. 1).

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\* I would like to express my gratitude to Prof. D. K. Andrews, who looked through the draft of this paper and corrected my English.

Table 1 Twenty-six mandalas of the *Vajrāvalī*

VA	Name of mandala
1	Mañjuvajramandalā
2	Pindikramokta-akṣobhyamandalā
3	Śrīsamputatantrokata-vajrasattvamandalā
4	Jñānadākinīmandala
5	Hevajramandalā
6	Nairātmyāmandala
7	Vajrāmr̥tamandalā
8	Hevajramandalā
9	Mahāmāyāmandala
10	Buddhakapālamanḍala
11	Vajrahūmkāramandalā
12	Samvaramandalā
13	Buddhakapālamanḍala
14	Yogāmbaramandalā
15	Yamārimandalā
16	Vajratārāmandala
17	Mārīcīmandala
18	Pañcarakṣāmanḍala
19	Vajradhātumanḍala
20	Tricatvārimsadātmaka-mañjuvajramandalā
21	Dharmadhātuvāgīśvaramandalā
22	Durgatipariśodhanamandalā
23	Bhūṭadāmaramandalā
24	Pañcadākamandalā
25	Ṣaṭcakravartinmandala
26	Kālacakramandalā

Table 2 Fourty-two maṇḍalas in the *Vajrāvalī* and three in the *Ācāryakriyāsamuccaya*

VA	Ser.No.	Name of maṇḍala	Ngor
1	1	Mañjuvajra	I-1
2	2	Pindikramokta-akṣobhya	I-3
3	3	Śrīsaṃputatantratoka-vajrasattva	VI-1
4	4	Jñānaḍakinī	X-5
5	5	Garbhahevajra	V-1
	6	Cittahевajra	V-2
	7	Vākhevajra	V-3
	8	Kāyahevajra	V-4
6	9	Nairātmyā	IV-1
	10	Nairātmyā	IV-2
	11	Kurukullā	IV-3
7	12	Vajrāmṛta	IX-1
	13	Vajrahūmkāra	IX-2
	14	Vajraheruka	IX-3
	15	Amṛtakundalin	IX-4
8	16	Garbhahevajra	II-1
	17	Cittahевajra	II-2
	18	Vākhevajra	II-3
	19	Kāyahevajra	II-4
9	20	Mahāmāyā	X-3
10	21	Buddhakapāla	X-2
11	22	Vajrahūmkāra	VII-4
12	23	Samvara	VI-2
	24	Cakrasamvara	VI-3
	25	Cakrasamvara	VI-4
	26	Vajravārāhī	VII-1
	27	Vajravārāhī	VII-2
	28	Vajravārāhī	VII-3
	29	Buddhakapāla	X-1
14	30	Yogāmbara	X-4
15	31	Yamāri	I-4
16	32	Vajratārā	IV-4
17	33	Mārīci	XIII-4
18	34	Pañcaraksā	XIV-1
19	35	Vajradhātu	XIII-1
20	36	Tricatvārimśadātmaka-mañjuvajra	I-2
21	37	Dharmadhātuvāgīśvara	XII
22	38	Durgatipariśodhana	XIII-2
23	39	Bhūṭadāmara	XIII-3
24	40	Pañcadāka	III
25	41	Ṣaṭcakravartin	VIII
26	42	Kālacakra	XI
ACR	43	Vasudhārā	XIV-2
	44	Grahamāṭrkā	XIV-3
	45	Uṣṇiṣavijayā	XIV-4

ACR:  
*Ācāryakriyāsamuccaya*

Table 3 Fourteen thangkas of the *Vajrāvalī* mandala series produced in the Ngor Monastery

Ngor		VA	Name of Mandala	Tantra class	Root text
I	I-1	1	Mañjuvajra	Anuttara-yoga, Father	<i>Guhyasamāja-tantra, Māyājāla-tantra, Pañcakrama, Yamāri-tantra etc.</i>
	I-2	36	Tricatvārimśadātmaka-mañjuvajra		
	I-3	2	Pindikramokta-aksobhya		
	I-4	31	Yamāri		
II	II-1	16	Garbhahevajra	Anuttara-yoga, Mother	<i>Hevajra-tantra</i>
	II-2	17	Cittahevajra		
	II-3	18	Vākhevajra		
	II-4	19	Kāyahevajra		
III	III	40	Pañcadāka	Anuttara-yoga, Mother	<i>Vajrapañjara-tantra</i>
IV	IV-1	9	Nairātmyā	Anuttara-yoga, Mother	<i>Hevajra-tantra, Sampuṭa-tantra</i>
	IV-2	10	Nairātmyā		
	IV-3	11	Kurukullā		
	IV-4	32	Vajratārā		
V	V-1	5	Garbhahevajra	Anuttara-yoga, Mother	<i>Sampuṭa-tantra</i>
	V-2	6	Cittahevajra		
	V-3	7	Vākhevajra		
	V-4	8	Kāyahevajra		
VI	VI-1	3	Śrīsamputantrokata-vajrasattva	Anuttara-yoga, Mother	<i>Sampuṭa-tantra, Saṃvara-tantra</i>
	VI-2	23	Saṃvara		
	VI-3	24	Cakrasaṃvara		
	VI-4	25	Cakrasaṃvara		
VII	VII-1	26	Vajravārāhī	Anuttara-yoga, Mother	<i>Abhidhānottara-tantra</i>
	VII-2	27	Vajravārāhī		
	VII-3	28	Vajravārāhī		
	VII-4	22	Vajrahūmkāra		
VIII	VIII	41	Ṣaṭcakravartin	Anuttara-yoga, Mother	<i>Abhidhānottara-tantra</i>
IX	IX-1	12	Vajrāmrta	Anuttara-yoga, Mother	<i>Vajrāmrta-tantra</i>
	IX-2	13	Vajrahūmkāra		
	IX-3	14	Vajraheruka		
	IX-4	15	Amṛtakundalin		
X	X-1	29	Buddhakapāla	Anuttara-yoga, Mother	<i>Buddhakapāla-tantra, Mahāmāyā-tantra, Catuspūṭha-tantra</i>
	X-2	21	Buddhakapāla		
	X-3	20	Mahāmāyā		
	X-4	30	Yogāmbara		
	X-5	4	Jñānadākinī		
XI	XI	42	Kālacakra	Anuttara-yoga, Mother	<i>Kālacakra-tantra</i>
XII	XII	37	Dharmadhātuvāgīśvara	Yoga	<i>Mañjuśrīnāmasaṅgīti</i>
XIII	XIII-1	35	Vajradhātu	Yoga, Kriyā	<i>Sarvatathāgatataitvasaṃgraha, Durgatipariśodhana-tantra etc.</i>
	XIII-2	38	Durgatipariśodhana		
	XIII-3	39	Bhūtadāmara		
	XIII-4	33	Mārīcī		
XIV	XIV-1	34	Pañcarakṣā	Kriyā	<i>Pañcarakṣā, Dhāraṇī of Vasudhārā etc.</i>
	XIV-2	43	Vasudhārā		
	XIV-3	44	Grahamāṭrkā		
	XIV-4	45	Uṣṇīśavijayā		

Table 4 Surviving Thangkas of *Vajrāvalī* mandala series

(a) Commissioned by Ngor chen Kun dga' bzang po

Ngor	Références	Collection
I	Béguin 1990a: pl. 32; 1993: pl. 7; 1995: cat.9; Mori 1998: fig. 13; 2001: pl. 1	Musée Guimet
III	Heller 1999: pl. 87	Peter Silverman Collection
V	Leidy & Thurman 1997: pl. 21; Mori 2001b: pl. 4	Philadelphia Mus.
VII	Pal 1991a: pl. 84; Pal 1991b: pl. 79; Jackson 1996: pl. 2; Kossack & Singer 1998: pl. 47c; Mori 1998b: fig. 12; 2001b: pl. 5; Huntington & Bangdel 2003: pl. 88	Metropolitan Mus.
VIII	Kossak & Singer 1998: pl. 47a	Metropolitan Mus.
XI	Kossak & Singer 1998: pl. 47b	Metropolitan Mus.
XIII	Leidy & Thurman 1997: pl. 22; Mori 2001b: pl. 10	Private Collection
XIV	Rhie & Thurman 1991: pl. 73; Fisher 1997: pl. 39; Mori 1998b: fig. 1; 2001b: pl. 11	Zimmerman Collection

(b) Comissioned by Nam mkha' dpal bzangs

X	Heller 1999: pl. 91; Huntington & Bangdel 2003: Pl 89	R.R.E. Collection
XI	Rhie & Thurman 1991: pl. 73; Mori 1998b: fig. 15; 2001b: pl. 8	Private Collection
XII	Lauf 1976: pl. 26; Mori 2001b: pl. 12	(no information)

(c) Other series

II	Tucci 1949: pl. 214; Béguin 1990b: Fig. 10; Mori 1998b: fig. 14; 2001b: pl. 2	British Mus.
III	Lauf 1976: pl. 45; Mori 2001b: pl. 3	(no information)
VIII	Leidy & Thurman 1997: pl. 24; Mori 2001b: pl. 8	Philadelphia Mus.
VIII	Huntington & Bangdel 2003: pl. 87	Private Collection
IX	Lo Bue 1985: fig. 14; Mori 2001b: pl. 7	Victoria & Albert Mus.

(d) Commemoration to Bla ma ldan pa

VI-1	Heller 2004: Fig. 4	Mus. für Indische Kunst, Berlin
X-1	Heller 2004: Fig. 1; Huntington & Bangdel 2003: pl. 86	Private Collection.
X-2	Heller 2004: Fig. 2	Lionel Fournier Collection
X-5	Kossak & Singer 1998: Pl. 46; Heller 2004: Fig. 3	Metropolitan Mus.

(e) Single works, not related to the Ngor series

	Huntington & Bangdel 2003: pl. 89	Virginia Mus. of Fine Arts
	Huntington & Bangdel 2003: pl. 143	Los Angeles County Museum of Art

Table 5 Main Lineages of the *Vajrāvalī* in India and Tibet

Bu-ston

1. Vajradhara, Vajrayoginī, Abhayākragupta, Nāyakapa, Daśabalaśrī, Vikhyātadeva, Kha che Śākyasrībhadra, Bhūmiśrī, Vimalaśrī, Lo tsa ba Grags pa rgyal mtshan, Dus ‘khor ba Shes rab sen ge, Bla ma dPal ldan pa
2. Vajradhara, Vajrayoginī, Abhayākaragupta, Nāyakapa, Daśabalaśrī, Vikhyātadeva, Kha che Śākyasrībhadra, Glan bad so ba, gNyags rdo rje ‘dzin pa, Khams pa dkon mchog rin chen, Lo tsa ba mChog ldan, Bla ma dpal ldan pa
3. Vajradhara, Ḍakinī, Abhaya, Legs spyod ‘byung gnas sbas pa, Nyer spyod ‘byung sbas pa, Ratnarakṣita, Zhang lo tsa ba Grub pa dpal, Khams pa Śākyā rdo rje, dBus pa sangs rgyas ‘bum, Lo tsa ba mChog ldan, Bla ma dPal ldan pa

Tsong kha pa

Vajradhara, Vajrayoginī, Abhayākaragupta, Nāyakapa, Daśabalaśrī, Vikhyātadevba, Kha che pan chen, Bhūmiśrī, Vimalaśrī, Lo tsa ba Grags rgyal, Bla ma she seng, Bla ma ‘jam dbyangs chos kyi brtson ‘grus, Bla ma Chos kyi dpal

*Theb ter sngon po*

Vajradhara, Vajrayoginī (Vajravārāhī), Abhayākara, Nāyakapāda, Stob bcu dpal, Vikhyātadeva, Śrīdhara, Lalitavajra, Dharmagupta, Ratnākara, Padmavajra, Ratnakīrti, Buddhaghosa, Vanaratna

Table 6 Disposition of deities in *The Kālacakra and Tantric Deities*, Boston Museum of Fine Arts

1	Mañjuvajra	21	Buddhakapāla	41	Vajrasattva
2	Aksobhya	22	Vajrahūmkāra	42	Kālacakra
3	Vajrasattva	23	Samvara	A	Vajradhara
4	Jñānaḍākinī	24	Cakrasamvara	B	Vajrayoginī
5	Hevarjra (Garbhahevajra)	25	Cakrasamvara	C	Abhayākaragupta
6	Hevajra (Cittahевajra)	26	Vajravārahī	D	Nāyakapa
7	Hevajra (Vākhevajra)	27	Vajravārahī	E, F	unidentified monks
8	Hevajra (Kāyahevajra)	28	Vajravārahī	G	Śākyasrībhadra (?)
9	Nairātmyā	29	Buddhakapāla	H- L	unidentified monks
10	Nairātmyā	30	Yogāmbara	M	Vajrabhairava
11	Kurukullā	31	Yamāri	N	Raktayamāri
12	Vajrāmṛta	32	Vajratārā	O	Mahācakra Vajrapāni
13	Vajrahūmkāra	33	Mārīcī	P	Vaiśravana
14	Vajraheruka	34	Pañcarakṣā	Q	Mahākāla
15	Amṛtakundalin	35	Vairocana	R	offerings
16	Hevarjra (Garbhahevajra)	36	Mañjuvajra	S	unidentified monk
17	Hevajra (Cittahевajra)	37	Dharmadhātuvāgīśvara (Mañjughoṣa)		
18	Hevajra (Vākhevajra)	38	Durgatipariśodhana (Śā- kyasimha)		
19	Hevajra (Kāyahevajra)	39	Bhūṭadāmara		
20	Mahāmāyā	40	Hevajra		

A	B	C	D	E	F	G	H	I	J
K	L	M				16		19	18
2	1							17	20
4	3							21	22
7	8							24	23
6	5							26	25
10	9		N			O		27	28
12	11							29	30
13	14	15	41	40	39	36		32	31
S	R	Q	P	38	37	35		34	33

Table 7 rDor phreng section of *The Five Hundred Deities of Narthang*

No.	Tibetan name	Sanskrit name etc.
453(D1a)	gSang 'dus 'jam rdor	Guhyasamāja Mañjuvajra
454(D1b)	rNam snang 'jam rdor	Vairocana Mañjuvajra
455(D1c)	gSang 'dus mi bskyod pa	Guhyasamāja Aksobhya
456(D2a)	dGra nag gshin rje gshed	Kṛṣṇārī Yamāntaka
457(D2b)	sNying po kyai rdor	sNying po Hevajra
458(D2c)	Thugs kyai rdor	Cittahевайра
459(D3a)	gSung kyai rdor	Vāghevajra
460(D3b)	sKu kyai rdor	Kāyahevajra
461(D3c)	rDo rje mkha' 'gro	Vajradāka
462(D4a)	rDo rje bdag med ma	Vajranairātmyā
463(D4b)	rDo rje bdag med phyag gnyis ma	Two-armed Vajranairātmyā
464(D4c)	Ku ru ku le	Kurukullā
465(D5a)	rDo rje sgrol ma	Vajratārā
466(D5b)	Kyai rdor	Hevajra
467(D5c)	Thugs kyai rdor	Cittahевайра
468(D6a)	gSung kyai rdor	Vāghevajra
469(D6b)	sKu kyai rdor	Kāyahevajra
470(D6c)	bDe mchog rdo rje sems dpa'	Vajrasatva Samvara
471(D7a)	bDe mchog	Samvara
472(D7b)	bDe mchog phyag gnyis	Two-armed Samvara
473(D7c)	'Khor lo sdom pa ser po	Pīta Cakrasamvara
474(D8a)	Phag mo dmar mo	Rakta Vārahī
475(D8b)	Phag mo sngon mo	Nīla Vārahī
476(D8c)	Phag mo ser mo	Pīta Vārahī
477(D9a)	Khro bo hūm mdzad	Krodhahūmkāra
478(D9b)	rDo rje sems dpa'	Vajrasatva
479(D9c)	rNam par snang mdzad	Vairocana
480(D10a)	Rin 'byung	Ratnasambhava
481(D10b)	sNang mtha'	Amitābha
482(D10c)	Mi bskyod pa	Aksobhya
483(D11a)	Don yod grub pa	Amoghasiddhi
484(D11b)	rDo rje bdud rtsi	Vajrāmrta
485(D11c)	rDo rje hūm mdzad	Vajrahūmkāra
486(D12a)	Khrag 'thung	Heruka
487(D12b)	bDud rtsi 'khyil ba	Amrtakundalin
488(D12c)	Sangs rgyas thod pa	Buddhakapāla
489(D13a)	Sangs rgyas thod pa	Buddhakapāla
490(D13b)	Ma hā ma ya	Mahāmāyā
491(D13c)	rNal 'byor nam mkha'	Yogāmbara
492(D14a)	Ye shes mkha' 'gro	Jñānadākinī
493(D14b)	Dus 'khor	Kālacakra
494(D14c)	sNang mdzad rdor dbyings	Vajradhātu Vairocana
495(D15a)	Shākyā seng ge	Śākyasimha
496(D15b)	Chos dbyings gsung dbang	Dharmadhātuvāgīśvara
497(D15c)	'Byung po 'dul byed	Bhūtadāmara
498(D16a)	'Od zer can ma	Mārīci
499(D16b)	So sor 'brang ma	Pratisarā
500(D16c)	Nor rgyun ma	Vasudhārā
501(D17a)	gZa' yum rig pa chen mo	Grahamātrikā Mahāvidyā
502(D17b)	rNam rgyal ma	Vijayā
503(D17c)	rGyan drug phyag mtshan	Saḍābharaṇa

\*The numbers follow Tachikawa et. al. (1995).

Table 8 *One hundred and Eight Mandalas of the Abhisamuktāmālā* by Mitrayogin

	Title of chapter	Number of Deities	TTP	NPY
1	(no title)	17	29.2.2-30.2.1	
2	Slob dpon sKlu grub kyi mdo gzungs kyi rjes su ‘brengs nas/ lHa dgu’i dal gyi mngon par rtogs pa	9	30.2.1-3.6	
3	bCom ldan ‘das Phyag na rdo rje bcu gsum lcags sbugs ma’i dal bskyed pa	13	30.3.6-4.3	
4	‘Phags pa ‘Jam dpal gsang ldan gyi mngon par rtogs pa	53	30.4.3-5.4	
5	Can dra go mi’i lugs kyi mngon par rtogs pa	17	30.5.4-31.3.8	
6	Khro bo’i rgyal po dpal rTa mgrin gyi mngon par rtogs pa	17	31.3.8-4.5	
7	Jo bo Thugs rje chen po lha bcu gsum gyi bdag nyid can	13	31.4.5-5.2	
8	Phyag na rdo rje thugs kyi dal gyi mngon par rtogs pa	13	31.5.2-4	
9	Me ltar ‘bar ba phrin las kyi dal gyi mngon par rtogs pa	17	31.5.4-8	
10	rDo rje dbyings kyi dal chen po bskyed pa	53	31.5.8-32.4.1	35
11	dPal mchog dang po’i dal gyi mngon par rtogs pa	61	32.4.1-5.7	
12	Kun rig rtsa ba’i dal bsgom pa’i mngon par rtogs pa	97	32.5.7-33.1.8	
13	gTsug tor dgu’i lha tshogs kyi dal gyi mngon par rtogs pa	37	33.1.8-2.5	38
14	Don thams cad grub pa’i dal gyi mngon par rtogs pa	53	33.2.5-3.1	
15	‘Gro ba ‘dul ba’i dal gyi mngon par rtogs pa	53	33.3.1-4	
16	Khams gsum rnam par rgyal ba’i dal gyi cho ga mngon par rtogs pa	53	33.3.4-4.2	
17	Tshed pag tu med pa gsung gi dkyil ‘khor gyi mngon par rtogs pa	13	33.4.2-5	
18	bDe ba chen po’i yon tan gyi dkyil ‘khor gyi mngon par rtogs pa	138	33.4.5-5.2	
19	dPal gsang ba ‘dus pa lha sum cu po [sic] gnyis ‘phags pa yab sras kyi lugs kyi mngon par rtogs pa bsgom pa	32	33.5.2-34.3.7	2
20	Ye shes zhabs kyi lha bcu dgu’i mngon par rtogs pa	19	34.3.7-5.6	1
21	rDo rje hūm mdzad gsang ‘dus khro bo bcs skor ba’i dkyil ‘khor	11	34.5.6-35.1.4	22
22	‘Jam dpal dgra nag lha bcu gsum ma’i mngon par rtogs pa	13	35.1.4-3.3	31
23	‘Jam dpal gdong drug gi mngon par rtogs pa	21	35.3.4-4.4	
24	‘Jam dpal gshin rje gshed dmar po’i mngon par rtogs pa	14	35.4.4-5.5	
25	rDo rje ‘jigs byed kyi mngon par rtogs pa	9	35.5.6-36.2.1	
26	Be ro ca na rakṣi ta’i ‘Jigs byed yab yum lha bco brgyad kyi mngon par rtog pa	18	36.2.2-4.4	
27	‘Jigs byed zhal cig phyag gnyis pa’i mngon par rtogs pa	9	36.4.4-5.2	
28	bCom ldan ‘das dGyes pa rdo rje zhal brgyad phyag bcu drug pa’i mngon par rtogs pa bsgom pa	9	36.5.2-37.1.4	16
29	Phyag drug pa’i mngon par rtogs pa	9	37.1.4-8	17
30	Phyag bzhi pa’i mngon par rtogs pa	9	37.1.8-2.1	18
31	Phyag gnyis pa’i mngon par rtogs pa	9	37.2.1-3	19
32	bDag med ma lha mo bco Inga’i mngon par rtogs pa	15	37.2.3-6	
33	Sampuṭa’i dGyes pa rdo rje lha bco brgyad kyi mngon par rtogs pa bzhi las dang po	18	37.2.6-4.4	5
34	Phyag drug pa’i mngon par rtogs pa	18	37.4.4-7	6
35	Phyag bzhi pa’i mngon par rtogs pa	18	37.4.7-8	7
36	Phyag gnyis pa’i mngon par rtogs pa	18	37.4.8-5.2	8
37	bCom ldan ‘das bDe mchog ‘khor lo lha drug bcu rtsa gnyis ma’i mngon par rtogs pa	62	37.5.2-38.2.2	23
38	Drug bcu rtsa gnyis ma ser mo’i mngon par rtogs pa	62	38.2.2-4	25
39	Drug bcu rtsa gnyis ma sngon po’i mn̄goñ par rtogs pa	62	38.2.5-6	24
40	bDe mchog yab ka dkar po’i mngon par rtogs pa	25	38.2.6-8	
41	bDe mchog yum bka’ so bdun gyi bdag nyid kyi dal bskyed pa	37	38.2.8-3.2	26-28
42	bDe mchog bcu gsum pa’i mngon par rtogs pa	13	38.3.2-4.2	
43	lHan skyas lha Inga’i mngon par rtogs pa	5	38.4.2-6	
44	bDe mchog te lo pa’i lha dgu’i mngon par rtogs pa	9	38.4.6-5.3	
45	gNyis med rdo rjes mdzad pa’i bDe mchog lha brgyad ma’i mngon par rtogs pa	8	38.5.3-39.1.2	
46	rDo rje gur rigs Inga’i dkyil ‘khor Inga’i mngon par rtogs pa	9	39.1.2-4	40

47	Sangs rgyas mkha' 'gro'i mngon par rtogs pa	9	39.1.4-8	
48	Rin chen mkha' 'gro'i mngon par rtogs pa	9	39.1.8-2.4	
49	Padma mkha' 'gro'i mngon par rtogs pa	9	39.2.4-8	
50	rTa mchog don yod grub pa ljang khu'i mngon par rtogs pa	9	39.2.8-3.4	
51	bDe mchog 'khor lo sgyur ba drug gi mngon par rtogs pa drug	18	39.3.4-3.8	41
52	rNam par snang mdzad kyi mngon par rtogs pa	18	39.3.8-4.3	
53	Rin chen mkha' 'gro'i mngon par rtogs pa	18	39.4.3-4.5	
54	Padma mkha' 'gro'i mngon par rtogs pa	18	39.4.5-8	
55	rDo rje mkha' 'gro'i mngon par rtogs pa	18	39.4.8-5.3	
56	Don grub sna tshogs mkha' 'gro'i mngon par rtogs pa	18	39.5.3-5.7	
57	Sam bu ta'i lha mo nyer gsum gyi mngon par rtogs pa	23	39.5.7-40.1.4	9
58	Ma ha ma ya lha drug gi mngon par rtogs pa	6	40.1.4-2.4	20
59	sGyu ma chen mo'i mngon par rtogs pa	5	40.2.4-7	
60	Ma hā ma ya dpa' bo cig pa'i bzlas pa	1	40.2.7-8	
61	Drang strong brgyad kyi mngon par rtogs pa	45	40.2.8-4.2	
62	Phyogs skyong bcu dang rgyal po bzhi'i mngon par rtogs pa	23	40.4.2-6	
63	Klu chen po brgyad kyi dal gyi mngon par rtogs pa	13	40.4.6-8	
64	gDan bzhi Nam mkha' rnal 'byor gyi mngon par rtogs pa	57	40.4.8-41.1.8	30
65	gDan bzhi Ye shes mkha' 'gro ma'i mngon par rtogs pa	13	41.1.8-2.7	4
66	Sangs rgyas thod pa'i mngon par rtogs pa	25	41.2.8-3.7	29
67	Sangs rgyas thod pa lha dgu'i mngon par rtogs pa	9	41.3.7-4.3	21
68	rDo rje sgrol ma lha bcu gcig gi mngon par rtogs pa	11	41.4.3-5.2	32
69	lHa mo Ku ru ku le lha bcu gsum gyi mngon par rtogs pa	13	41.5.2-4	11
70	lHa mo 'Od zer can gyi mngon par rtogs pa	25	41.5.4-42.1.5	33
71	lHa mo dBByangs can ma dkar mo'i mngon par rtogs pa	13	42.1.5-8	
72	Yum chen mo Shes rab kyi pha rol tu phyin pa'i mngon par rtogs pa	59	42.1.8-4.1	42
73	dPal Dus kyi 'khor lo'i mngon par rtogs pa	487	42.4.2-43.4.7	
74	'Jam pa'i rdo rje bzhi bcu rtsa gnyis kyi mngon par rtogs pa	43	43.4.7-5.8	
75	Slob dpon 'Jam dpal grags pa'i bzhed kyis [sic] Chos dbying bdag dbang mtshan brjod kyi mngon par rtogs pa sgom pa	119	43.5.8-44.3.2	36
76	mTshan brjod zab pa gdam ngag can gyi mngon par rtogs pa	21	44.3.2-4	37
77	Padma gar gyi dbang phyug gi mngon par rtogs pa	18	44.3.4-4.3	
78	Yi ge brgya pa'i lha rDo rje sems dpa'i mngon par rtogs pa	17	44.4.3-5	
79	Shes rab 'khor lo a ra pa tsa na'i mngon par rtogs pa	5	44.4.5-8	
80	gZugs dral lnga'i mngon par rtogs pa	17	44.4.8-5.7	
81	Khro bo'i rgyal po Mi g'yo mgon gi mngon par rtogs pa	11	44.5.7-45.1.2	34
82	Phyag na rdo rje dzāra ri pa 'khor lo chen po'i mngon par rtogs pa	14	45.1.2-2.3	
83	bDud rtsi thigs pa'i mngon par rtogs pa	1	45.2.3-7	
84	mDor bs dus pa'i mngon par rtogs pa	1	45.2.7-3.1	
85	mChod rten sngon po'i mngon par rtogs pa	7	45.3.1-6	
86	rDo rje gtum po khyung gsham can gyi mngon par rtogs pa	5	45.3.6-4.2	
87	rDo rje khyung gi mngon par rtogs pa	9	45.4.2-5	
88	Jo bo sPyan ras gzigs yab yum gyi mngon par rtogs pa	9	45.4.5-5.3	
89	'Phags pa Seng ge sgra sgrogs kyi mngon par rtogs pa	5	45.5.3-7	
90	Don yod zhag pa'i mngon par rtogs pa	5	45.5.7-46.1.3	
91	rDo rje phag mo zhal gsum phyag drug ma'i mngon par rtogs pa Te lo pa'i phag mo	13	46.1.3-8	
92	rJe na ro pa'i Phag mo'i mngon par rtogs pa	13	46.1.8-2.2	
93	(no title)	13	46.2.2-3	
94	Don thams cad grub pa'i mngon par rtog pa	13	46.2.3-4	
95	dBu bcad ma'i mngon par rtogs pa	13	46.2.5-7	
96	Phag mo nag mo'i mngon par rtogs pa	5	45.2.7-3.2	
97	Mitri pa'i mKha' spyod ma'i mngon par rtogs pa	9	46.3.2-5	
98	Phag mo zhal bzhi'i mngon par rtogs pa	37	46.3.5-8	

99	sGrol ma nyi shu rtsa cig ma'i mngon par rtogs pa	21	46.3.8-5.6	
100	sKu gdung bstan pa dam pa rigs brgya'i mngon par rtogs pa	100	46.5.6-47.1.2	
101	bCom ldan 'das Mi bskyod ka ka ni'i mngon par rtogs pa	13	47.1.2-4	
102	gTso mo chen mo'i brgyud gzungs kyi rjes su 'brangs pa'i mngon par rtogs pa	35	47.1.4-6	
103	rDo rje rnam par 'joms pa'i mngon par rtogs pa	23	47.1.6-2.2	
104	gTsug tor rnam par rgyal ba'i mngon par rtogs pa	9	47.2.2-7	
105	gTsug tor gdugs dkar mo	29	47.2.7-3.6	
106	Ri khrod lo ma can pa rna sha ba ri ser mo'i mngon par rtogs pa	5	47.3.7-4.3	
107	gNod sbyin 'dzam bha lha ser po yab yum gyi mngon par rtogs pa	18	47.4.3-7	
108	dPal mGon po ma hā ka la'i mngon par rtogs pa	9	47.4.7-2.3	

Table 9 Listings of the Deities in *The Drawings Collection of Mitra*

Mitra

No.	Name of Deity	AMM
0	Grub chen mi tra dzo ki	

Bya rgyud (Kriyātantra)

1	dByangs can ma	71
2	Ri khrod lo ma can	106
3	'Phags ma gdugs dkar mo can	105
4	gTsug tor rnam rgyal mo	104
5	Dzambha la	107
6	rGyal ba shākya thub pa	102
7	'Jam dpal dbyang a ra pa tsa na	79
8	sPyan ras gzigs	7
9	sPyan ras gzigs kha sa rpā ni	90
10	'Jig rten dbang phyug seng ge'i sgra	89
11	rTa mgrin	6
12	Mi g'yo ba	81
13	rDo rje rnam 'joms	103
14	Phyag rdor mdo lugs	2
15	Phyag rdor bdud rtsi thig pa	83
16	Phyag rdor gos sngon can	84
17	Phyag rdor mchod rten sngon po can	85
18	Phyag rdor lcags sbugs ma	3
19	Phyag rdor gtum po khyung sham can	86
20	Khyung nag 'bar ba	87
21	Mi 'khrugs pa	101

sPyod rgyud (Caryātantra)

22	Phyag rdor 'gro bzang	1
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rNal 'byor rgyud (Yogatantra)

23	rNam par snang mdzad	100
24	Tshe dpag med	17
25	Phyag na rdo rje	8
26	Phyag na rdo rje	18
27	Khro bo me ltar 'bar ba	9
28	Phyag na rdo rje	62
29	Phyag na rdo rje	61
30	Phyag na rdo rje	63
31	Khro bo khams gsum rnam rgyal	16
32	Don yod grub pa	14
33	'Gro ba 'dul ba	15
34	dPal mchog dang po'i rdo rje sems dpa'	11
35	'Jam dpal gsang ldan	4
36	'Jam dpal ye shes sems dpa'	5
37	'Jam dpal mtshan brjod	76
38	Yum chen mo sher phyin ma	72
39	rNam snang	12
40	rDo rje sems dpa'	78

rNal 'byor bla med rgyud (Anuttarayogatantra)

41	gShin rje gshed gdong drug	23
42	gShin rje gshed	24
43	rDo rje 'jigs byed	25
44	rDo rje 'jigs byed	26
45	rDo rje 'jigs byed zhal gcig phyag gnyis pa	27
46	Phyag r dor 'khor lo chen po	82
47	bDe mchog	40
48	'Khor lo sdom pa	42
49	'Khor lo sdom pa lhan skyes	43
50	'Chi ba skyob bde mchog	44
51	gNyis med rdo rje'i bde mchog	45
52	rDo rje phag mo zhal gsum phyag drug	91
53	rDo rje phag mo zhal gnyis ma	93
54	rDo rje phag mo don grub ma	94
55	rDo rje phag mo dbu bcad ma	95
56	Nā ro ta pa lugs kyi rdo rje phag mo	92
57	Mai tri mkha' spyod ma	97
58	rDo rje phag mo zhal bzhi ma	98
59	rDo rje phag mo	96
60	sGyu ma chen mo he ru ka	59
61	He ru ka rdo rje sems dpa'	60
62	Thugs rje chen po rgyal ba rgya mtsho	88
63	rTa mgrin padma gar gyi dbang phyug	77
64	rJe btsun sgrol ma	99
65	dPal rje nag po chen po phyag bzhi pa	108

rDor phreng

0	Abhayākaragupta	
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rNal ‘byor bla med pha rgyud (Anuttarayogatantra, Father class)

1	gSang ‘dus ‘jam rdor	20
2	gSang ‘dus mi bskyod pa	19
3	rNam snang ‘jam rdor	74
4	dGra nag gshin rje gshed	22
5	bDe mchog rdo rje sems dpa’	(nil)

rNal ‘byor bla med ma rgyud (Anuttarayogatantra, Mother class)

6	bDe mchog	36
7	bDe mchog zhal gcig phyag gnyis pa	38
8	bDe mchog zhal gcig phyag gnyis pa	37
9	rDo rje phag mo	41
10	rDo rje phag mo	(nil)
11	rDo rje phag mo	(nil)
12	rDo rje hūm mdzad	21
13	1. ‘Khor bsgyur ye shes mkha’ ‘gro rdor sems	51
	2. ‘Khor bsgyur rtag pa sangs rgyas mkha’ ‘gro	52
	3. ‘Khor bsgyur rdo rje nyi ma rin chen mkha’ ‘gro	53
	4. ‘Khor bsgyur padma gar dbang padma mkha’ ‘gro	54
	5. ‘Khor bsgyur he ru ka rdo rje mkha’ ‘gro	55
	6. ‘Khor bsgyur rta mchog sna tshogs mkha’ ‘gro	56
14	rDo rje bdud rtsi	(nil)
15	rDo rje hūm mdzad	(nil)
16	bDud rtsi khrag ‘thung	(nil)
17	bDud rtsi ‘khyil ba	(nil)
18	Sangs rgyas thod pa	66
19	Sangs rgyas thod pa	67
20	Mahā ma ya	58
21	rNal ‘byor nam mkha’	64
22	Ye shes mkha’ ‘gro ma	65
23	sNying po khai rdor thod pa can	28
24	sKu kyai rdor	31
25	gSung kyai rdor	30
26	Thugs kyai rdor	29
27	sKu kyai rdor	36
28	gSung kyai rdor	35
29	Thugs kyai rdor	34
30	sNying po kyai rdor mtshon cha can	33
31	1. rDo rje mkha’ ‘gro	46
	2. Sangs rgyas mkha’ ‘gro	47
	3. Rin chen mkha’ ‘gro	48
	4. Padma mkha’ ‘gro	49
	5. sNa tshogs mkha’ ‘gro	50
32	rDo rje bdag med ma	57
33	rDo rje bdag med ma	32
34	Ku ru ku le	69
35	rDo rje sgrol ma	68

rNal ‘byor rgyud (Yogatantra)

36	Dus ‘khor	73
37	sNang mdzad rdor dbyings	10
38	Shākyā seng ge	13
39	Chos dbying gsung dbang	75

sPyod rgyud (Caryātantra)

40	Phyag rdor 'byung po 'dul byed	(nil)
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Bya rgyud (Kriyātantra)

41	'Od zer can ma	70
42	So sor 'brang ma	80
43	Nor rgyun ma	(nil)
44	gZa' yum rig pa chen mo	(nil)
45	rNam rgyal ma	(nil)

Proceedings of the  
International Conference on Esoteric Buddhist Studies,  
Koyasan University, 5 Sept.-8 Sept. 2006

**Esoteric Buddhist Studies:  
Identity in Diversity**

Editorial Board, ICEBS

March 2008, Koyasan University

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First Printing, 2008

ISBN: 978-4-87528-010-6

Published by  
Kōyasan University  
385 Kōyasan, Kōyachō  
Itogun, Wakayama Prefecture  
Japan 648-0280

Printed in Japan

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