

MINOR VAJRAYĀNA TEXTS III:
A FRAGMENT OF THE **GUHYASAMĀJODDHRṬAYĀGAVIDHI*

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INTRODUCTION

The short fragment, edited and translated here for the first time, is a fragment from a work elaborating on rituals pithily described in the *Guhyasamājatantra*.¹ It cannot be ascertained what the name of the author or the title was, as the final colophon is missing. The title given above is merely an approximation based on the final surviving verse. The fragment consists of two leaves, now housed in the NAK as 1-1679 2/31, a small bundle of three palm-leaf folios. I have access to this manuscript via digital photographs of black and white microfilm images, NGMPP reel no. A 48/19. The cover card has *Vajrasambhavayogavidhi* as the title, but this is an erroneous conjecture.

A brief description of the contents of the two folios under discussion here and the identity of the third (a fragment of the *Pañcakrama*) is contained in Tanaka 1990: 182. This third folio has been used and reproduced in facsimile in Mimaki and Tomabechi 1994.²

The folios under consideration are slightly torn at the edges and the numeration does not survive. If these were part of a self-standing manuscript (that is to say, not part of a composite codex), then what we have here are in all likelihood the antepenultimate and penultimate leaves (marked below as X and Y respectively), for the fragment ends with the dedication of merits, which is typically the final verse or at least one of the final verses. The script is what is usually termed hook-topped Nepalese, typical of manuscripts from the 13th and 14th centuries. The copy is fairly accurate; only a small number of emendations are needed beyond some minor corrections in what looks like a second hand. Nevertheless, some uncertainties remain.

The text as we have it contains (1) what is probably the lion's share of a section dealing with rituals briefly described in *Guhyasamājatantra* 13.72–77, (2) a complete section elaborating on *Guhyasamājatantra* 13.80–83, (3) a complete section of a rite based on *Guhyasamājatantra* 17.65–66, and (4) almost three quarters of a clos-

ing verse dedicating the merits of the author that might have been gained from composing such a work.

The rituals are all apotropaic in nature: section (1) may be described as a series of civic protective rituals, whereas (2) and (3) focus on healing a single patient, who, judging from the description, need not be present. Section (3) is noteworthy for being a collective healing rite: here a whole community of initiates performs the ritual in the framework of a communal feast. This latter motif is an innovation on the part of the author (or his tradition), as the *Guhyasamājatantra* does not mention the *gaṇamaṇḍala* anywhere.

Sections (1) and (2) are styled *yāgavidhis* ('ritual practice'); the closing verse in (4) may allude to the fact that all sections were styled with the same term. Sections (2) and (3) conclude with verses, two *anuṣṭubhs* and an *āryā* respectively; this is not so in (1), although stylistic consistency would require it. That section, however, is sub-divided into three *prayogas*. From references in section (2) we may gather that the work also contained a description of the qualified officiant (*mantrin*) and his meditation chamber (*dhyānālaya*).

I was unable to trace a Tibetan translation, canonical or extra-canonical, of this work. This fragment is therefore also an addition to the steadily growing corpus of tantric Buddhist texts extant only in Sanskrit. Beyond its intrinsic merits, the text is noteworthy for the way in which it 'unpacks' rituals described in terse scriptural sentences.

EDITION

Verses of the *Guhyasamājatantra* are here supplied from Matsunaga's 1978 edition in smaller, italic type. I do not attempt to discuss each philological problem we encounter in the *mūla*, nor do I propose a translation.³ I provide the verses primarily for the sake of reference. I have used the following abbreviations: *Ms* stands for the reading of the fragment, *st.* denotes standardization, *corr.* a correction, *em.* an emendation, *conj.* a conjecture; *Ms (pc)* and *Ms (ac)* denote the readings of the manuscript after and before correction respectively; superscript *r* and *v* abbreviate *recto* and *verso*. Some usual standardizations (digemination after *repha*, gemination of *t* before *v*, *anusvāra* for homorganic nasals, palatal for dental sibilant where appropriate) have not been noted.

(1) *Elaboration on GST 13.72–77*

nagare vā 'tha vā grāme viṣaye vā prayojayet |
anena nityaṃ bhavec chāntiḥ sarvarogavivarjitā || 72
antarikṣagataṃ vajraṃ pañcaśūlaṃ prabhāvayet |
kalpoddāham iva dhyātvā punaḥ saṃhāram ādiśet || 73
sphuraṇaṃ ca punaḥ kāryaṃ ratnacintāmaṇiprabhaiḥ |
bhāvayed dharmameghān vai abhiṣekaṃ samādiśet || 74
anena dhyānavajreṇa duṣpūro 'pi prapūryate |
sa bhavec cintāmaṇiḥ śrīmān dānavajraprasādhakaḥ || 75
buddhameghair mahādharmaḥ vajrasattvaiś ca tat sphuret |
trikalpāsaṃkhyeyasthānaṃ sarvabuddhair adhiṣṭhyate || 76
idaṃ tat sarvabuddhānāṃ kāyaguhyam anāvilaṃ || 77
sarvasattvarogāpanayanavajrasambhavo nāma samādhiḥ |

[X^r]ta⁴ eva spharato mayūkhajvālameghān nagarādīgatarogādīmātram atyartham agniśaucavastranyāyena harato nagaranāgarādīnām anupaghātino dhyātvā punas tatraiva⁵ praviśataḥ⁶ paśyēt | iti prathamāḥ prayogaḥ⁷ ||

tadanu tata eva vajrān nirgatān ratnasambhavameghān sakalana-bhomaṇḍalavyāpinaḥ sarvabuddhadharmamaya⁸pīṭaraśmijālarūpeṇā-bhiṣekayogena nagarādīṣu praviśataḥ paśyēt | iti dvitīyāḥ prayogaḥ ||

tatas tata eva vajrād vinirgatair vairocanāmitābhākṣobhyameghais tāni nagarādīni vyāptāni vibhāvayet | iti tṛtīyāḥ prayogaḥ ||

tatra prathamena prayogeṇa sarvarogādyupaśamaḥ kriyate | dvitīyena pūrvam atyantaśoṣitāny api nagarādīni samyak pūryante | tṛtīyena sarvarogādyupadravarahitāni dhanadhānyādīpūrṇāni tāni sarvatathāgatādhiṣṭhitāni kṛtvā kalpatrayaṃ sthāpyante |

idaṃ punar mahādyutiṃ⁹ antarikṣaga[X^v]taṃ vajraṃ dharmakāya-svarūpam anāvilaṃ śāntipuṣṭikaraṃ pratidinaṃ pratisandhyaṃ yathā-vasaraṃ vā yāvad abhimatā siddhir bhavet tāvac chāntamaṇā bhāvayet ||

iti sarva¹⁰rogāpanayanavajrasambhavo nāma yāgavidhiḥ ||oll

(2) *Elaboration on GST 13.80-83*

khadhātumadhyagataṃ cintec chāntimaṇḍalam uttamam |
bimbaṃ vairocanaṃ dhyātvā hrdaye 'tha pravinyaset || 80 ||
khadhātuṃ locanāgraiś ca parīpūrṇaṃ vibhāvayet || 81 ||

*saṃhṛtya raśmipiṇḍena ārambhasya nipātayet |
romakūpāgravivare buddhameghān sphared vṛatī || 82 ||
abhiṣekaṃ tadā tasya buddhameghā dadanti hi |
anena vajrasamayaḥ śrīmān bhavati tatkṣaṇāt || 83 ||
buddhasamayameghavyūho nāma samādhiḥ |*

athaikasya rogiṇo rogopaśamanam vidhātum icchan mantrī prāgukta-
lakṣaṇaḥ pūrvoktalakṣaṇe dhyānālaye praviśya sukumārāsane niśadya
purastān mahati tāmrādibhājane suvarṇādipattra¹¹likhitasā-
dhyānāmākṣaragarbham sadhātukaṃ caityabhaṭṭāraṅgaṃ saṃsthā-
pyopariṣṭād vṛḍyantrikāyām sitagandhāmṛtakṣīramiśreṇa tīrthoda-
kenāpūrṇam cūtādipallavācchāditānanam sachattram¹² kalaśam āropya
tadadhobhāgacchidragatakuśāgragalitajvalad¹³binduvisarān stūpoṣṇīṣe
pātayet |

tataḥ sitacandanādigandhena maṇḍalakaṃ kṛtvā sitakusumair avakīrya
taṃ caityabhaṭṭāraṅgaṃ pañcopahārair abhyarcya mantrī vāruṇa-
maṇḍale candrasthavairocanayogena samādhitrayam kuryāt |

tataḥ svahr̥di jñānasa[Y^r]ttvahṛccandre OM JINAJIK AMUKASYA ŚĀNTIM
KURU SVĀHETi mantram uccārya svanāmādyakṣareṇa sādhyam
niṣpādyā taddhṛccandre OM RURU SPHURU JVALA TIṢṬHA SIDDHALO-
CANE SARVĀRTHASĀDHANI SVĀHETi mantrākṣaramālām śuklavarnam
jvalantīm ūrdhvaśiraskām vinyasya tataḥ sphāritān locanāmeghān
gaganatalavyāpinaḥ sitaśītaraśmipiṇḍarūpeṇa saṃhṛtyāturasya śārīre
’bhiṣekayuktyā praveśayet |

tadanv āturaśārīrād vairocanameghān pūrvavat¹⁴ saṃsphārya¹⁵ saṃhṛ-
tyābhiṣekayogena tatraiva praveśayet ||

abhedyā¹⁶kāntakāyaḥ syād āturo vidhināmunā¹⁷ |
acireṇa bhavec chrīmān balī sukhasamanvitaḥ ||
tasmād anudinaṃ mantrī vidadhyād bhāvanām imām |
yāvad rogopaśāntiḥ syāt tāvat samyaksamāhitaḥ ||
iti buddhasamayameghavyūho nāma yāgavidhiḥ ||oll

(3) Elaboration on GST 17.65–66

*vitastimātram atikramya mūrdhni maṇḍalakaḥpanā |
oṃkāraṃ madhyagataṃ dhyātvā pañcāmṛtanipātanam || 65
anena vajrayogena tejasvī bhavati kṣaṇāt |
kāyavākcittasausthityam bhavati nātra saṃśayaḥ || 66*

athaivaṃ yathāvidhi yāgaṃ vidhāya yāgasamāptidivase homakārikoktena vidhānena śāntikaṃ homaṃ kṛtvā rā[Y^v]trau gaṇamaṇḍalapūjāṃ kuryāt |

tadā punar mantrī tatrasthair bhāvitasveṣṭadevatair yogibhiḥ sahā-turasya śīrasa upariṣṭād¹⁸ vitastimātram atikramya candra-maṇḍalasthaṃ pañcāmṛtadraṃ sitapraṇavādhiṣṭhitam tadraśmyākṛṣṭasarvatathāgatahrjjñānāmṛtena samarasībhūtam sarva-jarāvyaḍhīharam vibhāvya tataḥ sravadamṛtadhārayā prāṇyāmākṛṣṭayā nāḍīsamcāreṇa purato bhāvitasya tasya śārīram āpyāyamānaṃ¹⁹ nīrogaṃ vajramayaṃ dhyāyāt |

tata OM JINAJIK AMUKASYA ŚĀNTIM KURU²⁰ SVĀHETI²¹ mantreṇāṣṭo-ttaraśataśaḥ parijaptāṃ sitakusumānvitāṃ dūrvām āśīrvādapūrvakam āturāya śīrasi dadyāt |

tadanūdāraṃ²² balim dikpālebhyo yathopadeśaṃ²³ dattvā gaṇamaṇḍalaṃ visarjayet |

yaḥ²⁴ kārayati yathoktaṃ
vidhim akhilaṃ śraddhayānvito rogī |
āsannamṛtyur apī sa
prāpyārogyaṃ²⁵ dṛḍhāṅgaḥ syāt ||

(4) *End matter*

śīrasamājāt²⁶ samuddhṛtya²⁷ kṛtvā yāgavidhiṃ mama |
kuśalaṃ yat²⁸ samu[end of fragment]

TRANSLATION

(1) *Elaboration on GST 13.72–77*

«After having visualised clouds [consisting of] blazes of rays emanating from that very same [vajra]²⁹ exceedingly removing only the illnesses and so forth³⁰ from the city and so on³¹, but not harming the city and its inhabitants etc.,³² just as in the case of an asbestos cloth,³³ [the qualified practitioner (*mantrin*)]³⁴ should see them re-enter in that same [vajra]. Thus the first practice.

«Then, he should visualize clouds [consisting of] Ratnasambhavas emanated from that very same vajra filling the entire sky and entering the city and so on in the shape of a network of yellow rays [conceived

of to] consist of all the properties of a buddha, [as if] sprinkling [them at the time of coronation/initiation]. Thus the second practice.

«Then, he should visualize that city and so on pervaded with clouds consisting of Vairocanas, Amitābhas, and Akṣobhyas, emanated from that very same *vajra*. Thus the third practice.

«Among these, the first practice achieves the quelling of all kinds of illnesses and other [afflictions]; the second will sufficiently fill cities and so on [with wealth, crops, etc.], even if these have previously suffered from extreme drought; the third will cause the [cities and so on]—[now] free of afflictions such as all kinds of illnesses [and] rich with wealth, crops, etc. [by virtue of the previous two practices]—to flourish for three aeons by having caused them to be presided over by all Tathāgatas.

«He may visualize this *vajra* of great splendour—the embodiment of the *dharmakāya*, spotless, provider of quelling [adverse influences] and re-invigoration—in the sky, [coupled] with a peaceful frame of mind, every day, at each [of the three/four] juncture[s], or as the occasion arises, until the accomplishment sought after manifests itself.

«Thus the ritual practice called ‘that which arises from a *vajra* [and] dispels all kinds of illnesses’.³⁵»

(2) *Elaboration on GST 13.80–83*

«Next, should the *mantrin*, whose characteristics have already been stated, wish to bring about the removal of illness for a single ailing person, he should enter [his] meditation chamber, the characteristics of which have [also] been stated, and sit down on a soft seat. After that, he should place in front [of himself] in a large bowl made of [a worthy substance] such as copper a majestic *caitya* containing a relic and, within its womb, the letters constituting the name of the target written on a flat surface such as gold [foil]. Above [it], in a shower apparatus³⁶ he should mount a flask filled with water from sacred sites mixed with white fragrant powders, medicinal extracts, and milk, its beak covered with shoots from the mango tree and so on, and [topped by] a parasol. Then he should drip on the top-knot of the *stūpa* an abundance of radiant drops trickling from the tip of a blade of *kuśa* grass set into an aperture on the bottom of that [flask].

«Then, after having fashioned a circle with fragrant substances such as white sandalwood-paste and scattered it with white flowers, as well as after having worshipped that majestic caitya with the five articles of worship, the *mantrin* should perform the [sequence of] three meditations³⁷ by visualizing [himself as] Vairocana seated on a moon-disk atop a water-disk.

«Then, after having [...] [visualized?]³⁸ upon a moon-disk in the heart of the *jñānasattva* which is in his own heart the mantra OM JINAJIK BRING FORTH PEACE FOR A.A. SVĀHĀ, he should imagine the target [emerging] from a seed-syllable, which is the first letter of his/her name.³⁹ He should then install [i.e. visualize] on a moon-disk in his/her [i.e. the target's] heart the string of letter constituting the mantra OM RURU SPHURU JVALA TIṢṬHA SIDDHALOCANE SARVĀRTHASĀDHANI SVĀHĀ; [the letters should be] white in colour, radiant, and with their heads up. [He should then imagine that] from those [letters] clouds of [the goddess] Locanā are emitted; [these clouds first] fill the sky and then condense into small globules of white, cooling light; [these then re-]enter the patient's body as if sprinkling it.

«Then he should [repeat the same process] of sprinkling, [but this time] by emitting and reabsorbing clouds of Vairocanas from and back into the patient's body.

«By this process, an ailing person's body will become unbreakable [like a *vajra*] and beautiful. He will quickly become bountiful, strong, and endowed with comfort. The *mantrī* should therefore undertake this visualization daily, correctly composed, until the illness has departed.

«Thus the ritual practice called 'the cloud-heap of the coming together of buddhas'.»

(3) *Elaboration on GST 17.65–66*

«Next, after having thus performed the ritual as prescribed, on its final day he should perform a placating fire-oblation in the manner described in the stanza[s] of oblation⁴⁰ and at night he should perform the rite of worship by communal feasting.

«At this time, the *mantrin* and the *yogins* accompanying him there, who have cultivated meditative identification with their chosen deity, should visualize over one span above the head of the ailing person a [globule of] fluid consisting of the five nectars atop a moon-disk and

presided over by a white OM syllable, [with that fluid] having become of the same taste with the nectar that is the gnosis residing in the heart of all Tathāgatas, drawn into it by its rays, [and thus able to] remove all fevers and illnesses. Then he should visualize that the body of that [ailing person], which is visualized in front, is being filled by oozing flows of nectar drawn in by means of breath control via the track of the tubes, [and thus] becoming free of illness and [solid as if] made of *vajra*[s].

«Then, preceded by a benediction, he should bestow on the head of the patient a blade of *dūrvā* grass together with a white flower, which has been empowered by reciting over it one hundred and eight times the *mantra* OM JINAJIK BRING FORTH PEACE TO A.A. SVĀHĀ.

«Then he should offer to the guardians of the directions a munificent food-offering in the manner taught and dismiss the community of worshippers.

«The patient who, filled with faith, commissions the entire ritual thus taught will obtain health and a strong body, even if his death was at hand.»

(4) *End matter*

«Whatever merit I have accrued by composing [this] ritual manual of practices, an extract of the glorious [*Guhya*]*samāja*, [...]»⁴¹

NOTES

1 I owe thanks to the organizers and participants of the Tantric Ritual Workshop (Berkeley, March 2014) for their insights when reading this text together, especially Harunaga Isaacson for his valuable input and constant encouragement. I also thank Stefano Zacchetti for his help with Chinese and Japanese matters. All remaining errors are entirely mine.

2 The fragment has the siglum D assigned to it. A small error should be pointed out here: p. xi lists the NAK number as 4-1697 instead of 1-1697.

3 The reader may consult Fremantle's 1971 translation with due caution. The *loci* in her numbering are as follows: (1) = 13.69–73, p. 78; (2) = 13.76–78, p. 79; (3) = 17.65–66, p. 135.

4 I conjecture that this read *tata*.

5 The -ai- is barely legible, the upper half of -va is torn.

6 The upper half of *praviṣa-* is torn.

7 *prathamah prayogaḥ*] *Ms* (*pc*), *prathamayogaḥ Ms* (*ac*). The correction is in a second hand. The *visarga* is inserted between the *akṣaras*, the *pra-* is added in the upper margin.

8 -maya-] *em.* (Isaacson), -matha- *Ms*

9 mahādyutim] *conj.* (Isaacson), ddhyatim Ms

10 Cf. *Guhyasamājantra* prose after 13.77, which makes it quite tempting to conjecture *sarvasattva-. However, it may equally be the case that -sattva- is a contamination in some manuscripts of the *tantra*. The author of the *Pratīpoddyotana* (Chakravartī 1984: 135) does not seem to have seen it either.

11 -pattra-] *st.*, -patra- Ms

12 sachattraṃ] *st.*, sacchattraṃ Ms

13 -jvalad-] *em.*, -jvala- Ms

14 pūrvavat] *em.*, pūrvavas Ms

15 saṃsphārya] *em.*, saspḥārya Ms

16 One could consider emending this to abhedyah.

17 vidhināmunā] *st.*, vidhināmunā Ms. The shape of the *dha* is noteworthy here, as it reminds one of the East Indian form of the letter, which is very close to a *va*, and not a *pa*. This may perhaps be a clue that the archetype of the present copy was not Nepalese.

18 upariṣṭād] *em.*, upaviṣṭād Ms

19 āpyāyamānaṃ] *conj.*, ārpyārpyamānaṃ Ms

20 kuru] *em.*, kura Ms

21 svāheti] *st.*, svāhā iti Ms (*pc*), svāhā | iti Ms (*ac*)

22 tadanūdāraṃ] *em.*, tadanudāraṃ Ms

23 yathopadeśaṃ] *em.*, yathopadeśaṃ Ms

24 yaḥ] *em.*, ya Ms

25 prāpyārogyaṃ] *em.*, prāpyarogyam Ms

26 śrīsamājāt] *em.*, śrīsamājān Ms

27 samuddhṛtya] Ms (*pc*), samuddhṛ Ms (*ac*)

28 yat] *em.*, yan Ms

29 Judging by the end of the sentence, the parallels below, and *Guhyasamājantra* 13.73ab, the place from which the rays emanate must be a (five-pronged) *vajra*.

30 The meaning of *ādi* is not entirely clear. It presumably includes, beyond other afflictions, drought, as the comment on the second practice below shows.

31 The meaning of *ādi* can be ascertained from *Guhyasamājantra* 13.72ab, which lists the other polities as a village or a province (*viśaya*).

32 The meaning of *ādi* most likely alludes to the other polities, village and province, and their inhabitants.

33 None of our dictionaries contain this meaning for *agniśaucavastra*, but this is what it must mean. I intend to devote a separate study to this word. For the time being it is perhaps sufficient to point out that one occurrence, *Dharmadhātustava* 20 (the Sanskrit survives in quotation, see Sferra 2006: 188; also see Liu Zhen's forthcoming study of the hymn, now available in a Sanskrit manuscript held in China), is rendered into Chinese (*Zan fajie song* 讚法界頌 T 1675 p. 754c 21 and 24) as 火浣布 (*huohuanbu*), which is widely attested as asbestos (Laufer 1915: 309). The point of the image is that the rays 'burn' the afflictions, but not the targeted polity or its inhabitants, just like asbestos cloth is purified when thrown into fire, but not damaged.

34 I supply the subject from the next sub-section.

35 Since the healing rays issue from the *vajra*, it is more likely that this is the intended meaning and not the interpretative sense offered by the *Pratīpoddyotana* (Chakravartī 1984: 135).

36 The reading is tentative and *vr̥ḍyantrikā* is otherwise unknown to me. However,

the image seems to be clear enough. This apparatus most likely resembles those used in the *śirodhāra* treatment of current Ayurvedic practice, where oil is slowly poured on the patient's head from a mounted device with a hole at the bottom.

37 That is to say, the *ādiyoga*, the *maṇḍalarājāgrī*, and the *karmarājāgrī*.

38 Something must be wrong with the text here. Because of the locatives we expect the *mantra* to be visualized and not recited. It is possible that during the process the *mantra* is also recited, but an absolutive in the sense of 'to imagine' is missing. Alternatively, it is possible that not only this verb, but also a *mantra* is missing.

39 This process imitates the emergence of the deity or deities from their seed-syllables. It probably goes without saying that the first letter of the target's name is topped by an *anusvāra*.

40 The *homakārikā* referred to here is possibly *Guhyasamājantra* 16.33–34. I thank Harunaga Isaacson for this observation.

41 The last fragmentary word available was most likely *samutpannam*. The last quarter probably contained the aim of dedicating merit, *tena loko 'stu vajradhṛk* or something similar.

ABBREVIATIONS

NAK = National Archives, Kathmandu

NGMPP = Nepal German Manuscript Preservation Project

T = *Taishō Shinshū Daizōkyō* (大正新脩大藏經) <http://21dzk.l.u-tokyo.ac.jp/SAT/>
(last accessed on July 7, 2014)

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