

Texts for 'Calling the Vultures' from Mongolia

Introduction

The current article is connected to the study of the Tibetan language texts of after-death rites as used in the practice of Mongolian Buddhism, being one of my publications related to this topic for the study of which I received a three-year (2015-2018) postdoctoral fellowship and research grant under the title “*Tibetan After-Death Rites in Mongolian Buddhist Practice: Ceremonial System, Text Typology and Analysis*”.¹

When studying actual ritual practices and Tibetan language texts of Mongolian Buddhism concerning the different after-death rites, readings for the deceased and for the protection of their bereaved² during my fieldworks in 2016 and 2017 summer, I also collected different ritual texts being in use in Mongolia. Publishing those that are uniquely in use in Mongolia is my main interest. Texts for „Calling the Vultures” are among these special texts.

Putting these texts into context, first an overview of the required measures taken and ceremonies performed upon someone’s death must be given. These are called collectively *M. buyanii ajil* in Mongolian (‘merit collecting work’)³ and are performed with the aim of ensuring the best possible rebirth for the deceased, including rites performed for guiding the ‘consciousness’ of the deceased after death, rites needed in preparing for funeral, funeral rites, rites after the burial and commemoration of the dead. Actually, all Mongolian lamas meet and fulfil this duty – necessary after-death rites can be performed by any lama or group of lamas. However, there are still specialized lamas, mainly specialized astrologer lamas trained in the science of *M. Altan saw*, ‘The Golden Vessel’ (*T. gser gyi sgrom bu*), the special burial manual, though only for settling all details of the measures that have to be taken, texts to be recited and all other details of the burial (mode, time, direction, etc.) based upon calculations (*M. Altan saw neekh*, *T. gser gyi sgrom bu ‘bye*, ‘Opening the golden vessel’ or *M. Shinjee neekh*, ‘Opening / Analyzing the signs’) from birth and death dates. In case the relatives ask for these calculations, then all measures taken in connection with the funeral, including the ceremonies and the burial itself, too, will be arranged according to these. Other lamas take

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² On this topic an article of mine was published in Hungarian: Majer 2018b.

³ In Mongolian language the word *buyan* is a translation for either Tibetan *bsod nams*, S. *punya*, ‘merit, meritorious action, virtue’, or Tibetan *dge ba*, ‘virtue, virtuous deeds’. The term *buyanii ajil* is used collectively for all measures in connection with funerals, or any after-death measures and rituals. Literally it means ‘merit collecting works/measures’, referring to the belief that the aim of these measures and rituals is to collect further merits and virtuous deeds in the name of or for the deceased, helping them thus to a better rebirth.

part in after-death duties and rituals according to their own training, initiations, etc., which means lamas perform rituals and recitations they are trained in in case of being asked for these duties, which results in a wide variety of connected rituals.

Buddhist lamas have a twofold role in relation to any death event. First, they are to help the deceased by helping his consciousness through the difficulties he faces after death through guidance in the intermediate state by reciting texts and performing rituals and by cleansing his negative karma through purification rituals, recitations and collecting merit – thus promoting better rebirth and better future life for him. All the activities done with the aim of ensuring a virtuous and better future life for the deceased are called *khoidiin buyan*, literally '[collecting and dedicating] merits/virtue of the future', in Mongolian. All of this is in fact, from the point of view of the Buddhist Bardo teachings, a work with the consciousness of the deceased, who is believed to be able to hear and follow the teachings by a kind of clairvoyance (though unclear and confused), whose karma is still possible to clean and whose rebirth is still possible to have an impact on by the above means. In addition, they are to protect the bereaved as well – this means again different types of rites and texts, though the two areas are closely interconnected.

The main aims of the recitations and rituals therefore are guiding the consciousness of the deceased in the intermediate state, helping him to attain a new rebirth soon and to suffer less in the intermediate state, helping him to find a better rebirth or even attain liberation from the cycle of existence (T. *khor ba*, S. *samsara*), urging him to be reborn in a special buddha-field, helping his detachment from the living and from material objects and this life (which could result in him or her not being able to find the next rebirth), averting the occurrence of further death by preventing the evil spirits from causing further sickness and death to the relatives or loved ones of the deceased, preventing the souls of the deceased from becoming ghosts (M. *chötgör*) or souls (M. *süins*) not being able to find a rebirth and coming back to haunt, performing rites to comfort the evil spirits, etc. Several of the texts aimed at restoring health and averting death are used also as after-death rituals (for example M. *Manal*, T. *sman bla* ceremony of the Medicine Buddha; and the Tantric M. *Lüijin*, T. *lus sbyin* 'body-offering ritual' mainly in Red Sect temples in Mongolia). Various short prayers are recited, too, for the deceased, several of them being special ones aimed at helping to find a better rebirth. There are also texts recited in the event of the death of a relative, however, not for the deceased but with the aim of defending his or her relatives and friends from risk caused by his or her death. This is given here only as a background information to the texts analysed in this article: for more details and a list of many other related text titles, references to scholarly works and articles on

the study of Tibetan funeral rituals and the research background of the topic see an article of mine on the different types of after-death texts as used in today's Mongolian Buddhist practice.⁴

Among the various after-death text types we find texts of funeral rites for the different modes of installation of the dead or different burial types (M. *orshuulga*): burial into soil (M. *orshuulakh*, *bulshlan orshuulakh*, *dald tawikh*, 'conceal'), cremation (M. *khailj chandarlakh*, *galt örgökh*, 'offer into fire', *galt chandarlakh*), disposal of the body (M. *il tawikh*, 'dispose at an open area', *khödöölüülekh*, 'dispose in the countryside/steppe', or sometimes by the term *salkhind tawikh*, 'dispose into the wind') and having their body eaten by the vultures through the ritual of calling the vultures (M. *tasiin duudlaga*) or simply 'leaving or losing the body' or abandonment of the body (M. *khün geekh*, 'losing a person', *kheer geegdüülen orshuulakh*, 'burying someone by losing them in the steppe'), which later was used mainly when children died, disposal in water (very rare), and also mummification (M. *khataan chandarlakh*, *khataakh*) which was practiced for high lamas.

Disposal of the body or simply the abandonment of the body have been a traditional way of burial in Mongolia, often described and even photographed by travellers, who found the sight of these abandoned bodies and the tradition itself very interesting. These pictures always depict bodies surrounded by dogs and vultures. It is important to mention that according to the belief, the quicker the body vanishes without remainder, or is eaten in this case by vultures and dogs, the quicker it will find its new rebirth. In Tibet sky burials are held in a different way, when during the funeral and the disposal of the body specialists even cut the dead bodies into small pieces and ground the bones, all for the vultures being able to consume the body even easier and quicker. Therefore vultures are considered 'meritful/virtueful' (*buyantai*) in Mongolia, as they are not birds of prey, do not kill but only consume the dead bodies, even ensuring this way a quicker rebirth to them.

These kinds of burials were (and still are) executed also accompanied by the appropriate Buddhist after-death rituals. One such text type recited at open-air disposals is the text of „Calling the Vultures” (*Tasiin duudlaga*, T. *bya 'bod*).

These burial texts aim at bringing the consciousness of the deceased to a Buddha-field or pure celestial land, here that of the five families, classes or aspects of *ḍākīnīs* (T. *mkha' 'gro rigs lnga*, M. *khand ringaa* or *tawan khand(maa)*, 'five *ḍākīnī* families', or T. *mkha' 'gro sde lnga*, M. *khand dina*, 'five classes of *ḍākīnīs* or the five *ḍākīnī* aspects'). The five classes are as

⁴ Majer 2018a.

follows: vajra family *ḍākīnīs*, T. *rdo rje rigs kyi mkha' 'gro*, M. *dorjkhand*; ratna or jewel family *ḍākīnīs*, T. *rin chen rigs kyi mkha' 'gro*, M. *rinchen khand*; padma or lotus family *ḍākīnīs*, T. *padma'i rigs kyi mkha' 'gro*, M. *badamkhand*; karma family *ḍākīnīs*, T. *las kyi rigs kyi mkha' 'gro*, M. *garamkhand*; and buddha family *ḍākīnīs*, T. *sangs rgyas rigs kyi mka' 'gro*, M. *sanjkhand*.

These five classes of *ḍākīnīs* are invited (T. *'bod*, M. *duudakh*) and appear from the five directions (the four cardinal directions and the middle or central direction) in the form of different coloured vultures, their colours corresponding to the colours of the given *ḍākīnīs*, while the body of the deceased (M. *sharil*, 'literally 'relic', a honorific word for the dead body, or M. *tsogts/beye tsogts*, T. *phung po*, 'accumulation, pile, heap, aggregates, psycho-physical constituents') is considered as a Tantric feast offering (M. *tsog*, T. *tshogs 'khor / tshogs kyi 'khor lo*, S. *gaṇacakra*, feast gathering, accumulation of offerings) given to them.

Of course, this practice, being a tantric one, is done only by those lamas who have empowerments to do it. What other after-death practices the lama performing the rite uses always depends on what empowerments he has, what deities he worships, and which rituals he is trained in. Usually, this ritual of „Calling the vultures” is performed by lamas trained in the practice of Chö (T. *gcod*, M. *zod*, 'Cutting (off the ego-clinging)'), and is performed together with it.

Details of the tradition of the disposal of the body and the usage of the 'Calling the Vultures' texts in today's practice, based on interviews

In my researches I have always been interested in finding and translating such texts that are in use in today's practice in Mongolia. Therefore, the texts I translate are not gained from libraries, archives, or the easily accessible online resource centers (though I use these for parallel text versions for the critical editions), but I collect them personally during my fieldworks. Therefore these mirror on the first hand the special features of Mongolian Buddhism, differing, in several aspects, from the Tibetan practice, the study of which has always been my primary interest, and on the other hand, also mirror specifically today's ritual practice. Consequently, during my fieldworks I collected texts from the lamas who do perform the given rites today, and I also made interviews with them on the exact usage of the ritual texts themselves and the given practice. In addition, if it was possible, I also read the texts together with them for explanations. Considering the topic of this article, the tradition of the disposal of the body and the connected text of the 'Calling the Vultures', during my 2016 and 2017 fieldworks mainly the following Mongolian lamas provided information: Maa lam Erdenebat or A. Erdenebat lama, who formed

the burial rituals as an advisor in the two temples operating near Ulaanbaatar at the two burial grounds with crematories; B. Soronzonbold lama, teacher of the Buddhist University of Gandan main monastery; S. Enkhbold, the astrologer lamas of Dashchoilin Gelug monastery, who also deals with astrology of the dead; P. Enkhtüwshin, *unzad* (T. *dbu mdzad*, chant master) lama of Namdoldechenlin Nyingma monastery named after Jagarmolom in Bayankhoshuu; Khulnaa Batsükh, librarian lama of Ürjinshaddüwlin Nyingma monastery (named after Gowiin noxon khutagt Danzanrawjaa); Batmönkhiin Pürewsüren, *golch* lama (title of the lamas sitting in the central benches and having main role in chanting) of Dechinchoinkhorlin Nyingma monastery; Altangereliin Tömörbat, *lowon* lama (T. *slob dpon*, spiritual master) of Maan' Gelug monastery in the centre of Ömnögow' county, Dalandzadgad. At certain points I refer to their individual names in the footnotes.

Mongolians believe that if the animals consume the dead body, then by the offering of the body, it is possible to collect merits (*buyan khiij baigaa*) for the better rebirth of the deceased. On the first hand, the starving animals are provided with food this way, and on the other hand, by performing the ritual, the animals 'lacking the Dharma' (*nomoor khoosorson*) are also conferred the offering of the Dharma (*nomiin öglög*).⁵ The *tsog* offering of the dead body, or the aggregates (the five constituents) (*tawan tsogtsiin tsog*, M. *tsogts*, T. *phung po*, S. skandha, meaning 'accumulation, pile, heap, aggregates, psycho-physical constituents', and M. *tsog* being T. *tshogs*, 'accumulation, feast offering ceremony') is consumed by the five vultures, and separating the consciousness from the body, is lead to the land of the *ḍākīnīs*.⁶ Similarly to how, at the *Lüijin* (T. *lus sbyin*) or *Zod* (T. *gcod*) practice the practitioner offers his own body to feed the beings, the same way, after death, the body of the deceased is thrown in its physical form to the animals, feeding them, and at the same time, on the ritual level, we do the same in the form of a ritual *tsog* offering, gathering merits (*buyan khiikh*) this way, too. The main, substantial part of the ritual, the transference or leading away of the consciousness happens meanwhile. Vultures are highly respected in Mongolia, being not birds of prey, not killing other animals, but cleaning nature by consuming the dead animal bodies. According to the Buddhist view, they are 'birds of merit' (*buyantai shuwuu*), as they, consuming the body, help the quicker rebirth of the deceased. Also, they are called as 'the bird of the buddhas' (*burkhanii shuwuu*).⁷

Considering the frequency of the disposal of body as a way of burial today, from the three most frequent traditional ways of burial (disposal of the body, burial into soil, and

⁵ P. Enkhtüwshin lama, Namdoldechenlin monastery.

⁶ P. Enkhtüwshin lama, Namdoldechenlin monastery.

⁷ P. Enkhtüwshin lama, Namdoldechenlin monastery.

cremation) today in the capital the last two are more frequent,⁸ though in the countryside perhaps the same amount of burials are done in this traditional way, too, with places for the disposal of the body (*il tawikh gazar*) in all districts (*sum*).⁹ One countryside lama accounted that in their county (*aimag*), as usual, there are burial grounds for burial into ground in every district in all directions, and the disposal of the body is also frequent, but there are no designated or regular locations for these (*il tawikh gazar*), but for each burial the premises are chosen separately.¹⁰ Thus, the sites of the disposals differ for each case, being individual sites chosen. Consequently, the term *il tawikh gazar*, 'burial place for disposals' do not refer to such given sites as designated or regular places, contrary to the term *orshuulagiin gazar*, 'cemetery (for burials into soil', burial place, which relates to the designated and permanent burial places.

Even in the capital, Ulaanbaatar, disposal of the body is a possible and often done method, but the place has to be chosen far enough from the city border.¹¹ If someone is buried in this way, and is from the capital, the site must be chosen maybe a hundred kilometers away.¹² In the area of the capital itself, even in greater free areas, such as mountainridges between the yurt districts, it is forbidden to dispose bodies, due to hygiene and public health regulations (of course there are burial places for burial into soil in the area of the city). However, if for a deceased from the capital this way of burial is chosen, they still use this method, but chose a place far from the capital for the disposal, and always separate places, without fixed places for this.¹³ One of my informant lamas, a ranked lama from one of the monasteries of the capital, who provided to me one of the text variants, also provided information on the sites near Ulaanbaatar which the lamas of his monastery use for such disposals of the body. He mentioned two such places where he himself executed burials in this way, and which are used by other lamas of his monastery for this purpose, and mentioned a third one as well. One of them is situated 50 kilometres from Ulaanbaatar to the north-west, in Bayantsogt district (*sum*), at a place called Altan uul ('Golden mountain'). The other one is situated about 50 kilometres to the south of the capital, 1 kilometre to the south of a military base called Tawan tolgoi, at a place called Ochir tolgoi ('Diamond hill'). The third place they use, but he himself never took part in a disposal or burial there, is situated 80-90 kilometres to the west of Ulaanbaatar, along the highway leading

⁸ B. Soronzonbold lama, Gandan monastery. On the different ways of disposal and the Buddhist burial ceremonies and Buddhist texts used in them in the two cemeteries with crematory and Buddhist temples near Ulaanbaatar see: Majer 2018c.

⁹ Kh. Batsükh lama, Ürjin shaddüwlin monastery.

¹⁰ A. Tömörbat lama, Maan' monastery, Dalandzadgad.

¹¹ B. Pürewsüren lama, Dechinchoinkhorlin monastery.

¹² Kh. Batsükh lama, Ürjin shaddüwlin monastery.

¹³ B. Soronzonbold lama, Gandan monastery.

the the western regions of Mongolia, also still in Töv county (the central county of Mongolia), and is called Atar or Atariin sang.¹⁴

Of course it is decided based on the calculations of the *Altan saw* or 'Golden Vessel' (T. *gser gyi sgrom bu*) burial manual if in the case of the given deceased the disposal of the body is the required way of burial, and also the direction of the place (from the given settlement, district, or the capital) where he or she is laid to rest is decided from the calculations (this is true for all types of burial modes).¹⁵ For this type of burial, the body must be taken rather far from the capital due to the rules, but there are no agreed or designated sites for this, to use this or that area for disposals, however, it is very important and must be examined that the 'signs' of the site must be good or suitable (*sain shinj*).¹⁶ On the other hand, some other informants accounted that these disposal sites are such places that 'the vultures come to', and are old 'places of calling' (*duudlagatai*, the word calling here refers to the 'Calling of the vultures') (*gazar bol odoo engeed tiim tas irdeg khuchiin tiim duudlagatai tiim gazar baina*)¹⁷, in other words, as if there would exist site or areas which, in a given region, traditionally serve this purpose. In the pictures of travellers or in archive pictures such places of disposal can often be seen where there are multiple abandoned bodies, sometimes even seeming to be almost piled up.

In general, however, there are no fixed place for disposals of the body (*il tawikh gazar*), but, in case a burial takes place in this way, the lamas examine the chosen site, whether its 'signs' (*shinj*, 'sing', *gazar ornig shinjij songon*, 'choosing a site by examining its signs') are suitable or not. For example, they check whether there are birds, vultures, or other animals who will consume the body (*tsogtsoor khoolokh amitan*), and look for similar positive signs.¹⁸

When the appropriate site is chosen (which, as seen above, might be a site in the bigger area of a place chosen by the lamas of the given monastery in the different directions, but mainly the disposals happen irrespectively, at different sites chosen for each case), in case of disposals of the body, the site of the burial is then 'asked for' in form of a ritual from the local spirits (*gazar usiig aragdaj gui awna*).¹⁹ Lamas (or mostly, one lama) go to the chosen site first and executes this ritual of 'taking the place' or getting it from the local spirits (*gazar awakh*), then, on the next day, the day of the burial (*orshuulakh ödör*) the body is disposed and the calling of the vultures ritual is performed.²⁰

¹⁴ P. Enkhtüwshin lama, Namdoldechenlin monastery.

¹⁵ P. Enkhtüwshin lama, Namdoldechenlin monastery.

¹⁶ Maa Lam Erdenebat.

¹⁷ P. Enkhtüwshin lama, Namdoldechenlin monastery.

¹⁸ Kh. Batsükh lama, Ürjin shaddüwlin monastery.

¹⁹ Kh. Batsükh lama, Ürjin shaddüwlin monastery.

²⁰ P. Enkhtüwshin lama, Namdoldechenlin monastery.

The preparations also include the recitation of the mantra (of the vulture calling) many times.²¹ This is usually done ten thousand times on the day before the disposal, or some lamas do it on the same day.²² Different fine substances (*zai*, T. *rdzas*), called the three whites and the three sweets (in Mongolian pronunciation *garsüm ngarsüm*, T. *dkar gsum mngar gsum*), being curds, milk, and butter and honey, sugar, and molasses are prepared during the manifold mantra recitation and preparations, and wrapped into paper.²³

The ritual being a tantric one, is performed only by such lamas who have the proper empowerment for the ritual and its text (*wang*, T. *dbang*) and took part in the connected retreats called *jarz* (T. *brgya rtsa (brgyad)*, '100', '108', or *chu mig brgya rtsa*, '100 springs'), meaning a 108 days retreat, and meditation periods called *nyamba/nyamb* or *nyamba büteel* (T. *bsnyen pa*, 'approaching' or 'familiarization', a long *sādhana* practice of a *yidam*, T. *yi dam*, including the manifold recitation of its mantra and manifold fire-offerings) (*ene nomiig unshaad yeröösöö zaawal jarts, nyamba khiisen lam baikh yostoi, nyamb büteeliig khiisen lam baikh yostoi*).²⁴

On the day of the disposal in the morning the body (*sharil* or *tsogts*, this later term being for T. *phung po S. skandha*, 'pile, collection, accumulation, aggregates, components, constituents', the physical body consisting of the physical components or aggregates) is taken to the site and laid or arranged. I got different answers to the question how the body is laid or arranged (*zasakh*) for disposal. There is the tradition of laying it on its left side, with its left hand placed under the head, and stabilized with one of its legs straight, and the other bent.²⁵ According to other informants, or other custom, the body is not arranged in any fixed, special or generally used way (*zasakhgüi*).²⁶

After placing the body, they make a fire for starting the ritual, mainly using *argal* (dried cow dung often used in Mongolia for making a fire in lack of firewood) in order to have a nice smoke, and then the above fine substances are burnt in the fire.²⁷

As for the ritual implements and accessories used, which are also mentioned in the texts themselves in their instructions, basically the *damaru* (M. *damar*) skull drum and the *ganlin* (T. *rkang gling*), thigh-bone trumpet (mentioned in the text as T. *mi rkang*, 'human trumpet') is

²¹ P. Enkhtüwshin lama, Namdoldechenlin monastery.

²² Maa Lam Erdenebat.

²³ Maa Lam Erdenebat.

²⁴ P. Enkhtüwshin lama, Namdoldechenlin monastery.

²⁵ S. Enkhbold lama, Dashchoilin monastery.

²⁶ Maa Lam Erdenebat.

²⁷ Maa Lam Erdenebat.

used. This later is also named in Mongolian as *tasiin ganlin* ('human thigh-bone trumpet used for Calling the vultures').

The texts translated here include pictures of vultures (see the illustrations). During the Calling of the vultures rituals such pictures depicting vultures are used, too. They depict the vultures in different forms-landing, flying, or sitting. These pictures of them are also used as means for successfully calling them.²⁸ Usually, in accordance with the five *ḍākīnīs* five such pictures are used, which are, according to the text, placed in the five directions – the four cardinal directions and the fifth being the central direction, or the body of the deceased. The pictures are either nailed to a tree/wooden stick and these are stuck in the soil at the appropriate directions,²⁹ or placed to the ground in the four directions and in the middle (but not on the body itself).³⁰ Not all lamas use, however, these vulture pictures, at least from among the lama informants I made interviews with.³¹ A ranked lama from another Nyingma (T. *rnying ma*) monastery of Ulaanbaatar, who gave me one of the text versions, said that the usage of these pictures depicting the vultures is characteristic for the Gelug (T. *dge lugs*) tradition, where this ceremony is also performed if needed.³²

The ritual is done sitting on the ground to the north of the body (*tsogts*), above its head. There was the old tradition that the lama performing the ritual changed his place according to the text and the given *ḍākīnī* family's direction, for the recitation and the related meditation of the given part. So when the part on the *ḍākīnī* appearing from the east is recited. the lama recited that standing or sitting to the east of the body, when the part came on the *ḍākīnī* appearing from the south he went to the south of it, and so on in case of west and north as well, and when in the end the part related to the central direction came, the lama sat on top of the body and recited that part. This was an old custom, or the old way of performing the ritual, but this is not used today.³³

After finishing the Calling of the vultures ritual itself, other ritual texts are recited, too, mainly different *yerööl* texts (T. *smon lam*, S. *praṇidhāna*) or aspiration prayers, such as, for example, a group of six of them, 'The six aspiration prayers' (*zurgaan yerööl*, T. *smon lam drug*), *Sanjid molom* or *Yerööliin khan* (T. (*'phags pa*) *bzang spyod smon lam (gyi rgyal po)*), S. *Ārya Bhadracharyāpraṇidhānarāja*, 'Prayer of Good Actions', 'The King of Prayers');

²⁸ S. Enkhbold lama, Dashchoilin monastery.

²⁹ S. Enkhbold lama, Dashchoilin monastery.

³⁰ Kh. Batsükh lama, Ūrjin shaddüwlin monastery.

³¹ Maa Lam Erdenebat.

³² P. Enkhtüwshin lama, Namdoldechenlin monastery.

³³ P. Enkhtüwshin lama, Namdoldechenlin monastery.

Sanjee gūnla or *Maidariin yerööl/ Jambiin yerööl* (T. *sangs rgyas kun la* (beginning of the text) or (*'phags pa*) *byams pa'i smon lam*(*gyi rgyal po*), Maitreya prayer, etc.³⁴; or for example *Pūljin* or *Diwaajin(giin) molom* (T. *phul 'byung mdzad pas* (beginning of the text) or *bde ba can du skye ba'i smon lam*, prayer for rebirth in Sukhāvātī (*Diwaajin*, T. *bde ba can*), the pure land of Amitābha (*Awid*, T. *'od dpag med*, 'Boundless light'); or *Shambaliin yerööl* (T. *sham bha la'i smon lam*), prayer for rebirth in the land of Shambhala.³⁵ As the text of the Calling of the vultures belongs to the tradition of *Lüijin* (T. *lus sbyin*) or *Zod* (T. *gcod*), *Lüijin* (*Zod*) is performed before or after the *Tasiin duudlaga*. This is also performed, in case a lama trained in it is asked for the burial and performing all after-death rituals, right after the death, on the day before the burial, and even after the burial several times either at the home or in the monastery³⁶ – of course the rituals and readings performed in this period are of many kinds.³⁷ The burial ends then.

It seems that lamas have different practice concerning the question of who can participate from the family members and relatives on these disposal rituals apart from the lama, as my informant lamas accounted on this differently. The traditional approach is that women can not participate, and the number of people allowed is restricted, too. One lama said, that on disposals with the Calling of the vultures rituals held by lamas of his monastery, who follow the tradition as transmitted by his master (Kh. Banzar from Dundgow' province (*aimag*), born in 1914, founder of Namdoldechenlin monastery after the revival) women family members are not allowed, and an uneven number of men can participate: 5, 7 or 9 person, not many.³⁸ There are however such lamas, who let anybody to the disposal rituals from among the relatives, being men or women.³⁹ The ritual can be performed and the disposal executed by one lama only, or there can be more lamas performing it. Carrying the body and disposing it obviously requires more people, but this task is performed by a designated or chosen person in each case, called 'the carrier of the bones' (*yaschin*), similarly to other duties after death, which are all executed according to strict rules and customs (for example, choosing who touches the dead body first, etc.).

On the translated texts

³⁴ S. Enkhbold lama, Dashchoilin monastery.

³⁵ Maa Lam Erdenebat.

³⁶ P. Enkhtüwshin lama, Namdoldechenlin monastery.

³⁷ See: Majer 2018a.

³⁸ P. Enkhtüwshin lama, Namdoldechenlin monastery.

³⁹ Maa Lam Erdenebat.

In the current article I analyse two connected texts collected during my fieldworks in Mongolia:

- Text 1: 'The feast offering of calling the vultures', T. *bya 'bod tshogs kyi 'khor lo bzhugs so* (3 folios), text gained from Namdoldechenlin (T. *rnam grol bde chen gling*) monastery in Bayankhoshuu, Ulaanbaatar, also available in modern printed edition⁴⁰
- Text 2: 'The profound oral transmission of the 'Calling of the vultures', being an additional practice of the Chöd practice of Machig Labdrön,⁴¹ T. (*ma gcig gi gcod kyi cha lag*) *bya 'bod snyan rgyud zab mo* (2 and a half pages in modern printed edition⁴²). This text is also available in the BDRC collection online (Buddhist Digital Resource Center, renamed to BUDA, The Buddhist Digital Archives, and moved to a new homepage since then).⁴³ The author is Karma Chagme (T. *Karma chags med*),⁴⁴ an important 17th-century (1610-1678) teacher of the Karma Kagyü (T. *karma bka' brgyud*) or Karma Kamtsang tradition (T. *karma kam tshang*), the largest branch of the Kagyü school of Tibetan Buddhism, and the founder of Neydo Kagyu (T. *gnas mdo bka' brgyud*) sub-school of the Karma Kagyü. This fusion of the Kagyü and Nyingma tradition (among his teachers we find the most famous masters of these two traditions) with the practices and teachings of Karma Chagme was widespread in Khams. Being a highly realized scholar, he was even recognized by many as being the incarnation of the ninth Karmapa, though not selected.

In the translation and interpretation of the texts – meaning a great challenge due to the many typos and mistaken forms in all versions – P. Enkhtüwshin, the *unzad* lama (T. *dbu mdzad*, chant master) of Namdoldechenlin Nyingma monastery named after Jagarmolom (situated in Ulaanbaatar, Bayankhoshuu) and Karma Dorje, the Tibetan lecturer of ELTE University, Faculty of Arts, Budapest were to my help. I hereby express my gratitude to them.

Text 1, Structure of the text

- PAYING HOMAGE / PROSTRATION (1 line): 'I pay homage to the lamas and ḍākinīs.'
- INTRODUCTION (in small letters):

⁴⁰ Soronzonbold – Pürewsükh 2017: 478-479.

⁴¹ T. *ma gcig*, 'the only mother', *ma gcig lab kyi sgron ma*, pronounced as *Machiglawdonma* in Mongolian, 'the only mother lamp of Dharma', Machig Labdrön (1031-1129), name of a great female master, consort and disciple of Padama Sangye (T. *pha dam pa sangs rgyas*) and founder of the Chö (T. *gcod*, M. *zod*) practices.

⁴² Soronzonbold – Pürewsükh 2017: 475-477.

⁴³ karma chags med. "*ma gcig gcod kyi cha lag bya 'bod snyan brgyud zab mo/ (ra).*" gsung 'bum/_karma chags med/ (gnas mdo dpe rnying nyams gso khang /). TBRC W1KG8321. [nang chen rdzong]: gnas mdo gsang sngags chos 'phel gling gi dpe rnying nyams gso khang /, [2010]. 53: 165 - 170. retrieved from [http://tbrc.org/link?RID=O1KG8321O1KG83211KG52347\\$W1KG8321](http://tbrc.org/link?RID=O1KG8321O1KG83211KG52347$W1KG8321) I refer to this version later as BDRC.

⁴⁴ His name is given in the colophon as T. *ra ga ā syē* (also written as *rā ga a sya*), Raga Ase (S. *rāgāsyā*).

- gives background information on why, when and how the text was composed: „In the Mongol land at a place called *ku sa li* a monk with a high degree in Buddhist philosophy arrived to the stage of dying. The father and mother said the following: „We took our son to the burial ground. A month have passed, and the birds and dogs have not eaten [his body].”
- justification of the given mode of burial (disposal of the body) and an explanation why cremation is not suitable: „If the corpse is burnt in fire then 84,000 calamities occur because of the burning [of the body]. If the bad smoke of the corpse affects the families of the local guardian spirits and nāgas of this place, all nāgas get sick, lose consciousness and die, and so forth, many sufferings arise for them. If they get angry at the burnt offering of human flesh which has a smoke of bad smell, the living ones will have bad luck. Therefore, it is not suitable to burn the corpse.
- stating the aim and suitability of the ritual: „I say that performing the 'Calling of the vultures' is the right method for the corpse being eaten by birds and dogs.”
- instructions on the way and site of the ritual and the ritual implements or accessories to be used: „Fill a cup with barley flour mixed with butter, recite this mantra, and go to the burial ground. Play the damaru and blow the thigh-bone trumpet.”
- gives the mantra and the instruction: „Recite [this] a thousand (times), blow in(to) white butter, and perform the consecration [and a smoke offering].”
- DEDICATION OF MERITS: „To all evil spirits, corpse raising spirits and odor eaters /of all charnel grounds of this Jambudvīpa continent, / I offer the totally perfect cloud of offerings of the burnt offering smoke. / May it fill the nose of the odor eaters!” „Dedicate [the merits thus] many times.”
- CONSECRATION / BLESSING: „Please bless the flesh and blood of the corpse”
 - [mantra]
 - „Perform a thousandfold consecration saying: *phaṭ phaṭ phaṭ phaṭ phaṭ*”
- VISUALIZATION: „Visualize that the sentient living beings manifest in the form of the five families of *ḍākīnīs*.”
- INVOCATION (of the *ḍākīnīs*): Five 8-lines stanzas to each of the *ḍākīnī* families. The text of these stanzas is similar, only the names of the *ḍākīnī* families, the appropriate directions, and their colours are changed in them. The *ḍākīnīs* are described in them arriving in the form of 10,000 – 10,000 different coloured vultures from their own directions with their attendants. They are invoked and called to sit on top of the human corpse, and consume it

(„take the meat, blood and bones without remainder!”). They are begged to separate the consciousness (T. *rnam shes*) of the deceased from the different demons or spirits occupying the dead body and thus from the dead body itself, and lead it to the land of the *ḍākīnīs* (T. *mkha' spyod gnas*). The iron hook of compassion (T. *thugs rje'i lcags kyu*) mentioned here in the text is the same that is used in the transference of consciousness practices (*powa*, T. *'pho ba*). „Separate from the companion of the corpse raising spirits and the hindrance of the scent eaters / by the iron hook of compassion of the perfected two accumulations, / and guide the consciousness to the utterly pure celestial land of *ḍākīnīs*!”

- ASPIRATIONAL PRAYER (1 line): “Shall the sentient living beings transform into the form of the five families of *ḍākīnīs*!”
- ENDING
 - TEXT VERSION 1⁴⁵
 - Gives the 'bird mantra' and the instruction to recite it 21 times.
 - ends with the form „May there be auspiciousness!”
 - TEXT VERSION 2⁴⁶ (somewhat longer)
 - Colophon, again mentioning, in first person singular, where, when and how the text was composed: „The 'Calling the vultures' earth-taming mantra liturgy subdueing demons, accumulation [of offerings], purification of obscurations, prayer for gaining rebirth at the [land of] the *ḍākīnīs* was written by me, *lha'i rgyan can* ('One Endowed with Divine Ornament'), at the time when I went to the Mongol land. A person had died, and several days had passed, and the birds and dogs and others did not eat [his body], and they did not gain the methods of different countries [for eliminating his entire body]. They urged me again and again with great pressure. Therefore, I composed this 'Feast offering of calling the vultures', on a sudden.”
 - Gives instructions to draw draw five vulture figures on the corpse, and to write in the middle of the drawing the mantra it gives here.
 - Gives the mantra and the instruction to recite it 21 or 108 times.
 - ends with the form „May there be auspiciousness!”

⁴⁵ Manuscript from Namdoldechenlin monastery. To this point the two text versions are identical (with the slight variations, mainly typos in one of them, shown in the footnotes).

⁴⁶ Soronzonbold – Pürewsükh 2017: 478-479.

The structure of **text 2** is very similar, though it has lengthier introduction and ending / colophon, giving more details of the preparations for the ritual, and also the five stanzas describing the five families of *ḍākīnīs* are lengthier in the invocation part.

Text 1, Translation

The feast offering of calling the vultures [is herein contained]⁴⁷

[PAYING HOMAGE / PROSTRATION]

[1B] I pay homage to the lamas and *ḍākīnīs*.

[INTRODUCTION]

In the Mongol land at a place called *ku sa li*⁴⁸ a monk with a high degree in Buddhist philosophy⁴⁹ arrived to the stage of dying. The father and mother said the following: „We took our son to the burial ground. A month have passed, and the birds and dogs have not eaten [his body]. It is a mistake that the high lamas⁵⁰ and their helpers did not burn his corpse.” – they said and cried sobbing in despair.

„I clear away the suffering of you two, father and mother! If the corpse is burnt in fire then 84,000 calamities occur because of the burning [of the body].⁵¹ If the bad smoke of the corpse affects the families of the local guardian spirits⁵² and *nāgas*⁵³ of this place, all *nāgas* get sick, lose consciousness and die, and so forth, many sufferings arise for them. If they get angry at the burnt offering⁵⁴ of human flesh⁵⁵ which has a smoke of bad smell, the living ones will have bad luck. Therefore, it is not suitable to burn the corpse. In India, Nepal, China, and so forth, they do not burn [the corpses] in fire.⁵⁶ I say that performing the 'Calling of the vultures' is the right method for the corpse being eaten by birds and dogs.”

⁴⁷ Text version 1 is the manuscript form Namdoldechenlin monastery. On the title page on the left there is a drawing of a vulture. Text version 2 is the modern edition of the text: Soronzonbold – Pürewsükh 2017: 478-479. This version has the picture of a vulture on the last page, surrounded by the mantra.

⁴⁸ The text is not clear here. It gives a Sanskrit name: T. *ku sa li*, *sādhu*, [learned] beggar (absorbed in meditative concentration). It might also be not the name of the area but the name of the person whose death the text accounts.

⁴⁹ T. *rab 'byams pa*, a highest rank of *geshe*.

⁵⁰ T. *bla mchod*, shortly for *bla ma mchod pa*: S. *gurupujā*, ritual of commemoration and worship of the master. However, here it is most probably a mistaken form for *bla mchog*, 'chief lama, supreme lama', referring here to the lama performing the funerary rites.

⁵¹ The translation of this sentence is uncertain. Text version 1: *bsregs pa 'i nyis la 'byung*, text version 2: *nyis pa 'byung*, probably erroneously for *nyes pa*, 'wrong doing, faults, misfortune, disease, calamity.' Text version 1: *bsregs pa 'i nyis la 'byung*, text version 2: *nyis pa 'byung*, most probably mistakenly for *nyes pa*, 'fault, sin.'

⁵² T. *gzhi bdag*, local deity, spirit, owner of the ground/soil, protective or guardian spirits of places.

⁵³ T. *klu*, S. *nāga*.

⁵⁴ T. *gsur*, burnt offering of flour or *tsampa* (M. *tsampa*, T. *tsam pa*) mixed with sacred substances and offered during a meditation on Avalokīteśvara to those in the intermediate state as well as to hungry ghosts.

⁵⁵ T. *sa chen*, S. *mahāmāṃsam*, literally 'great flesh', meaning human flesh.

⁵⁶ The sentence reads: *rgya gar bal yul / rgya nag sogs ma me la ma sreg*. Probable the first *ma* syllable is a mistake for *mi* 'person' or maybe *ro* 'corpse, dead body'. The sentence is in negative. Otherwise, in India it is the traditional

Fill a cup with barley flour mixed with butter,⁵⁷ recite this mantra, and go to the burial ground. Play the damaru and blow the thigh-bone trumpet.⁵⁸

oṃ āḥ hūṃ gu ru baṃ ha ri ni sa sidhi dza

Recite [this] a thousand (times), blow in(to) white butter,⁵⁹ and perform the consecration [and a smoke offering].⁶⁰

oṃ āḥ hūṃ hūṃ

[DEDICATION OF MERITS]

[*hūṃ*]⁶¹

To all evil spirits,⁶² corpse raising spirits⁶³ and odor eaters⁶⁴

of all charnel grounds [2A] of this Jambudvīpa continent,

I offer the totally perfect cloud of offerings of the burnt offering smoke.

May it fill the nose of the odor eaters!

[*swā hā*]⁶⁵

Dedicate [the merits thus] many times.

[CONSECRATION / BLESSING]

oṃ āḥ hūṃ gu ru baṃ ha ri ni sa sidhi

Please bless the flesh and blood of the corpse [so that it becomes similar to that of the] brahmin [from the flesh of whom if someone ate, he became liberated] within seven lives!⁶⁶

hūṃ swā hā

Perform a thousandfold consecration saying:

phaṭ phaṭ phaṭ phaṭ phaṭ

way to cremate the body – but the aim of the introduction of the text is, obviously, to give a justification of the effectiveness and necessity of the disposal of the body and calling the vultures instead of any other way of burial. Thus the justification is written in a way to fit this aim.

⁵⁷ T. *phyi mar*, correctly *phye mar*, A mixture of barley flour and butter. The full sentence reads: *phyi mar dang sprul pa phor gang*, here I can not identify *sprul pa* which might be a mistaken form.

⁵⁸ T. *mi rkang*, human thigh-bone trumpet.

⁵⁹ Presumably a kind of blessing is performed this way.

⁶⁰ T. *byin rlabs bya*. The alternative text reads: *bsangs dud btang*, 'perform a smoke offering' (T. *bsangs dud*, 'smoke puja').

⁶¹ Only in text version 2.

⁶² T. *'byung po*, S. *bhuta*, ghost, evil spirit, demon.

⁶³ T. *ro lang*s, S. *vetāla*, vampire, soul of the dead roving on earth, spirit or goblin that occupies a dead body, walking dead, zombie.

⁶⁴ T. *dri za*, odor eater, scent eater, S. *gandharva*, spirit class who live on odors, eaters of smells.

⁶⁵ Only in text version 2.

⁶⁶ T. *bam ro 'i bram ze skye pa bdun pa 'i sku sha sku khrag tu byin gyis rlobs shig*. This sentence refers to a story, in which a brahmin's body had such miraculous qualities that those, who have consumed even a small portion from it, became liberated within seven lives. Here the lama performing the ritual transforms ritually the body of the deceased into one having the same qualities by the blessing. Thanks to Karma Dorje for the background story to this sentence.

[VISUALIZATION]

Visualize that the sentient living beings manifest in the form of the five families of ḍākīnīs.

phaṭ

In the eastern direction 10,000 vajra family ḍākīnīs

manifest in the form of 10,000 white vultures,

10,000 beasts of prey together with the attendants.

Come hither, come hither, sit on top of the human corpse,⁶⁷

take the meat, blood and bones without remainder!

Separate⁶⁸ from the companion of [2B] the corpse raising spirits⁶⁹ and the hindrance⁷⁰ of the scent eaters

by the iron hook of the compassion⁷¹ of the perfected two accumulations,⁷²

and guide the consciousness⁷³ to the utterly pure celestial land of ḍākīnīs!

phaṭ phaṭ phaṭ phaṭ phaṭ

In the southern direction 10,000 jewel family ḍākīnīs

manifest in the form of 10,000 yellow vultures,

10,000 beasts of prey together with the attendants.

Come hither, come hither, sit on top of the human corpse,

take the meat, blood and bones without remainder!

Separate from the companion of the corpse raising spirits and the hindrance of the scent eaters

by the iron hook of the compassion of the perfected two accumulations,

and guide the consciousness to the utterly pure celestial land of ḍākīnīs!

phaṭ phaṭ phaṭ phaṭ phaṭ

In the western direction 10,000 lotus family ḍākīnīs

manifest in the form of 10,000 red vultures,

⁶⁷ T. *bam ro*.

⁶⁸ T. *phye*, Text version 2 erroneously: *phyi*.

⁶⁹ T. *ro langs*.

⁷⁰ T. *gshed*, hindrance, enemy, negative energy, a type of negative energy tied to particular entities with the capacity to hinder the dead by taking possession of *bla* ('life force' or spirit).

⁷¹ T. *thugs rje'i lcags kyu*, the iron hook of compassion, used in *'pho ba* (*phowa*, M. *powa*) practices (transference of consciousness).

⁷² T. *tshogs gnyis*, the two accumulations of merit and wisdom (T. *bsod nams kyi tshogs* and *ye shes kyi tshogs*).

⁷³ T. *mam shes*.

10,000 beasts of prey together with the attendants.

Come hither, come hither, sit on top of the human corpse,
take the meat, blood and bones without remainder!

Separate from the companion of the corpse raising spirits and the hindrance of the scent eaters
by the iron hook of the compassion of the perfected two accumulations,
and guide the consciousness to the utterly pure celestial land of ḍākīnīs!

phaṭ phaṭ phaṭ phaṭ phaṭ

In the northern direction 10,000 karma family ḍākīnīs
manifest in the form of 10,000 black vultures,

10,000 beasts of prey together with the attendants.

Come hither, come hither, sit on top of the human corpse,
take the meat, blood and bones without remainder!

Separate from the companion of the corpse raising spirits and the hindrance of the scent eaters
by the iron hook of the compassion [3A] of the perfected two accumulations,
and guide the consciousness to the utterly pure celestial land of ḍākīnīs!

phaṭ phaṭ phaṭ phaṭ phaṭ

In the central direction 10,000 buddha family ḍākīnīs

10,000 vulture birds⁷⁴ together with the attendants,

10,000 jackals and beasts of prey together with the attendants.

Come hither, come hither, sit on top of the human corpse,
take the meat, blood and bones without remainder!

Separate from the companion of the corpse raising spirits and the hindrance of the scent eaters
by the iron hook of the compassion of the perfected two accumulations,
and guide the consciousness to the utterly pure celestial land of ḍākīnīs.

phaṭ phaṭ phaṭ phaṭ phaṭ

[ASPIRATIONAL PRAYER]

Shall the sentient living beings transform into the form of the five families of ḍākīnīs!

⁷⁴ T. 'dab cag bya rgod, 'dab cag stands erroneously for 'dab can, 'bird, feathery'. Text version 2: 'dab cag gcan gza'.

[ENDING – TEXT VERSION 1]⁷⁵

The bird mantra⁷⁶ is the following:

om nag po lhung lhung nag po chil chil swā hā

Recite it 21 times.

This teaching⁷⁷ was written on a sudden.⁷⁸

May there be auspiciousness!

[ENDING – TEXT VERSION 2]⁷⁹

The 'Calling the vultures' earth-taming mantra liturgy⁸⁰ subdueing demons,⁸¹ accumulation [of offerings],⁸² purification of obscurations, prayer for gaining rebirth at the [land of] the *dākinīs* was written by me, *lha'i rgyan can* ('One Endowed with Divine Ornament'), at the time when I went to the Mongol land. A person had died, and several days had passed, and the birds and dogs and others did not eat [his body], and they did not gain the methods of different countries [for eliminating his entire body]. They urged me again and again with great pressure. Therefore, I composed this 'Feast offering of calling the vultures', on a sudden.

On top of the human corpse draw five vulture figures, and in the middle of the drawing write this following mantra:

om nag po lhung lhung nag po chil chil swā hā

Again recite this mantra 21 or 108 times.

May there be auspiciousness!

Text 2, Translation

[SHORT TITLE]⁸³

The profound oral transmission⁸⁴ of the 'Calling of the vultures'

[LONG TITLE]

The profound oral transmission of the 'Calling of the vultures', being an additional practice⁸⁵ of the Chöd practice⁸⁶ of Machig Labdrön⁸⁷ (is contained herein)⁸⁸

⁷⁵ Manuscript from Namdoldechenlin monastery. To this point the two text versions are identical (with the slight variations shown in the footnotes).

⁷⁶ T. *bya'i sngags*.

⁷⁷ T. *chos*.

⁷⁸ T. *khol byung du*, 'suddenly, quickly, in a rash'. Thanks for Karma Dorje for the interpretation of this term.

⁷⁹ Soronzonbold – Pürewsükh 2017: 478-479.

⁸⁰ T. *sa 'dul*, site of a building, earth-taming mantra liturgy.

⁸¹ T. *'dre*, S. *piśāca*, ghost, demon, evil spirit, fiend.

⁸² T. *tshogs bsag*.

⁸³ Given in the table of contents of text version 1.

⁸⁴ T. *snyan rgyud*, oral transmission, oral instructions, hearing lineage, whispered lineage.

⁸⁵ T. *cha lag*, additional practice or liturgy, supplement, auxiliary teachings.

⁸⁶ T. *gcod*.

⁸⁷ T. *ma gcig*, 'the only mother', *ma gcig lab kyi sgron ma*, pronounced as *Machiglawdonma* in Mongolian, 'the only mother lamp of Dharma', Machig Labdrön (1031-1129).

⁸⁸ Text version 1: Soronzonbold – Pürewsükh 2017: 475-477. Text version 2: the BDRC text.

[INTRODUCTION]

The 'Calling of the vultures' is the offering of the aggregates⁸⁹ and detailed⁹⁰ accumulation of offerings in accordance with the detailed funeral⁹¹ Chöd practice.

When the accumulation [of offerings] is offered, also recite this.

On the stomach of the aggregates write thus: *bheg ra na so gang gling*.

[Reciting the] *kaṃ ka ni* and *durga te, ū ṣhṇi* and so forth mantra,⁹² throw the dust⁹³ or barley flour⁹⁴ [on the stomach of the body]. Sprinkle water at the aggregates and exorcise the obstructing spirits: [recite] from *sum bha ni sum bha ni*'⁹⁵, and whip by a whip.⁹⁶

[CONSECRATION / BLESSING]

Consecrate [the food offering] by the blessing of *Rgyal pa rgya mtsho* ('Conqueror Ocean') or Vajravārāhī.⁹⁷

[VISUALIZATION]

Relying on the feast offering scripture do the visualization. [Visualize] yourself in the heart of Vajravārāhī and as the rays of light radiate, and by means of these, from the four main directions and the center, these five, these 500.000 ḍākīnīs manifest as clans of white, blue, yellow, red, and green vultures. Visualize that [they] arrive filling the sky, enjoy and eat the nectar ocean [of] the aggregates without remainder.

hūṃ

From the eastern direction vajra ḍākīnī
wears at its body feathers of conch shell [colour],
has vajra beak and vajra wings,
with attendants manifested as 100.000 ḍākīnīs,
together with 100.000 white vultures,
by a flap of its vajra wings
cuts even 84,000 miles⁹⁸
in a moment in one fell swoop.

⁸⁹ T. *phung po*, pile, heap, aggregate, the mental and physical aggregates, the dead body.

⁹⁰ This relates to the detailed (not shortened) form of the ritual ceremony.

⁹¹ T. *dur*.

⁹² T. *bsngags pa*, 'praise, glorification', BDRC: *sngags pa*, translated as 'mantra', means S. mantrī/mantrin, mantrika, practitioner of mantra or mantrayana, tantric practitioner.

⁹³ T. *byi me*, most probably an erroneous form for T. *phye ma*, 'powder, dust' or T. *phye mar* helyett (mixture of barley flour and butter), which occurs in the text.

⁹⁴ T. *thal phye*, dust, ashes and powder, barley flour.

⁹⁵ BDRC: *sumbha nis*.

⁹⁶ This relates to the ritual movements made by a whip to exorcise the evil spirits.

⁹⁷ T. *phag mo, rdo rje phag mo*, S. Vajravārāhī, Dorje Phagmo, an important female *yidam* or ḍākīnī, a wrathful form of Vajrayogini.

⁹⁸ T. *dpag bshad*, correctly *dpag tsad*, measure of distance, mile, league.

Come hither, take the feast offering of the aggregates!
Separate from these executioner vampire demons,⁹⁹
separate from these thieves of the vital breath¹⁰⁰ cutting off life
and lead the consciousness¹⁰¹ of this deceased¹⁰²
to 'The Joyous Realm'!¹⁰³

[I] give as an offering the aggregates¹⁰⁴ of the deceased,
enjoy this skeleton of an entire human corpse!¹⁰⁵

*ha badzra ṭāki ni¹⁰⁶ / ma hā maṃ¹⁰⁷ sa la khā hi / ma hā tsitta la khā hi / ma hā rakta la khā hi
/ ma hā go ro tsa na la khā hi / ma hā kiṃ ni ri ti la khā hi / ma hā zhing chen la khā hi / ma hā
pa¹⁰⁸ su ta la khā hi / ma hā ga na¹⁰⁹ tsa kra¹¹⁰ la khā hi /*

hūṃ

From the south jewel ḍākīnī
wears at its body yellow feathers,
has jewel beak and jewel wings,
with attendants manifested as 100.000 ḍākīnīs,
together with 100,000 yellow vultures,
by a flap of its jewel wings
cuts even 84,000 miles
in a moment in one fell swoop.
Come hither, the feast offering of the aggregates is offered!¹¹¹
Lead the consciousness of this deceased
to 'The Glorious Realm',¹¹²

⁹⁹ T. *za 'dre*, consuming or vampire demons, devouring spirits.

¹⁰⁰ T. *dbugs len*.

¹⁰¹ T. *rnam shes*.

¹⁰² T. *tshe las 'das pa*, deceased or dead (person), departed.

¹⁰³ T. *mngon dga'i zhing*, *mngon par dga' ba'i zhing* (*khams*), also as *shar phyogs mngon dga'i zhing*, S. Abhirati, 'The Buddhafield or Realm of Pure Joy or True / Manifest Joy', also translated as 'The Joyous'. It is the eastern pure land associated with Akṣobhya (T. *mi bskyod pa*, 'Immovable').

¹⁰⁴ T. *phung po*.

¹⁰⁵ T. *bam chen*, an 'entire (literally 'large') human corpse'.

¹⁰⁶ BDRC: *ḍā ki nī*.

¹⁰⁷ BDRC: *māṃ*.

¹⁰⁸ BDRC: *ba*.

¹⁰⁹ BDRC: *ṇa*.

¹¹⁰ BDRC: *tsakra*.

¹¹¹ T. *'bul*. BDRC: *bzhes*: 'take/accept!'

¹¹² T. *dpal ldan zhing*, *dpal dang ldan pa'i zhing*, 'The Illustrious / Glorious Buddhafield or Realm', Ratnasambhava's (T. *rin chen 'byung ldan*, 'Source of Great Value') Buddhafield in the south.

and separate [it] from these executioner vampire demons!

[I] give as an offering the aggregates of the deceased,
take this feast offering¹¹³ of an entire human corpse!

*ri ratna ṭa ki ni*¹¹⁴ / *ma hā maṃ*¹¹⁵ *sa la khā hi* / *ma hā tsitta la khā hi* / *ma hā rakta la khā hi* /
ma hā go ro tsa na la khā hi / *ma hā kiṃ ni ri ti la khā hi* / *ma hā* [476.] *zhing chen la khā hi* /
ma hā ba su ta la khā hi / *ma hā ga na*¹¹⁶ *tsakra la khā hi* /

hūṃ

From the western direction lotus ḍākīnī

has feathers of red coral,

has lotus beak and lotus wings,

with attendants manifested as 100.000 ḍākīnīs,

together with 100,000 red vultures,

by a flap of its lotus wings

cuts even 84,000 miles

in a moment in one fell swoop.

Come hither, take the feast offering of the aggregates!

Lead the consciousness of this deceased

to 'The Blissfull Realm',¹¹⁷

and separate [it] from these executioner vampire demons!

Take this feast offering of an entire human corpse,

[I] give as an offering the aggregates of the deceased!¹¹⁸

*ni padma ṭā ki ni*¹¹⁹ / *ma hā maṃ*¹²⁰ *sa la khā hi* / *ma hā tsitta la khā hi* / *ma hā rakta la khā hi* /
*ma hā ko*¹²¹ *ro tsa nal*¹²² *khā hi* / *ma hā kiṃ ni ri ti la khā hi* / *ma hā zhing chen la khā hi* / *ma*
hā ba su ta la khā hi / *ma hā ga na*¹²³ *tsa kra la khā hi* /

¹¹³ T. *tshogs kyi mchod pa*, the same as *thsogs mchod*.

¹¹⁴ BDRC: *ḍā ki nī*.

¹¹⁵ BDRC: *māṃ*.

¹¹⁶ BDRC: *ṇa*.

¹¹⁷ T. *bde ba can*, *bde ba can gyi zhing (kham)*, S. *Sukhāvatī*, 'The Blissful Realm', 1The Blissful Buddhafield', the pure land of Amitābha buddha (T. *'od dpag med*, 'Boundless Light') in the west.

¹¹⁸ The order of these last two lines are changed in the BDRC version.

¹¹⁹ BDRC: *ḍā ki nī*.

¹²⁰ BDRC: *māṃ*.

¹²¹ BDRC: *go*.

¹²² BDRC: *na la*.

¹²³ BDRC: *ṇa*.

hūṃ

From the north karma ḍākīnī,
has feathers of green turquoise,
has double-vajra beak and double-vajra wings,
with attendants manifested as 100.000 ḍākīnīs,
together with 100,000 green vultures,
by a flap of its double-vajra¹²⁴ wings
cuts even 84,000 miles
in a moment in one fell swoop.
Come hither, take the feast offering of the aggregates!

Lead the consciousness of this deceased
to 'The Realm of Supreme Deeds',¹²⁵
and separate [it] from these executioner vampire demons!
[I] give as an offering the aggregates of the deceased,
take this feast offering of an entire human corpse!

*sa karma ṭā ki ni*¹²⁶ / *ma hā maṃ*¹²⁷ *sa la khā hi / ma hā tsitta la khā hi / ma hā rakta la khā hi*
*/ ma hā ko*¹²⁸ *ro tsa nal*¹²⁹ *khā hi / ma hā kiṃ ni ri ti la khā hi / ma hā zhing chen la khā hi / ma*
*hā ba su ta la khā hi / ma hā ga na*¹³⁰ *tsa kra*¹³¹ *la khā hi /*

hūṃ

From the centre buddha ḍākīnī
has feathers of blue sapphire,
has wheel beak and wheel wing,
with attendants manifested as 100.000 ḍākīnīs,
together with 100,000 black vultures,
by a flap of its wheel wings
cuts even 84,000 miles

¹²⁴ T. *rgya gram*, double-vajra, crossed-vajra, swastika, cross.

¹²⁵ T. *las rab zhing*, *las rab rdzogs pa'i zhing* (*khams*), S. *Karmaprasiddhi*, 'The Realm of Totally Fulfilled Activity', 'The Realm of Supreme Deeds', 'The Buddhafield of the Perfection of Excellent Deeds', Amoghasiddhi's (T. *don yod grub pa*, 'accomplishing what is meaningful') Buddhafield on the north.

¹²⁶ BDRC: *ḍā ki nī*.

¹²⁷ BDRC: *māṃ*.

¹²⁸ BDRC: *go*.

¹²⁹ BDRC: *na la*.

¹³⁰ BDRC: *ṇa*.

¹³¹ BDRC: *tsakra*.

in a moment in one fell swoop.

Come hither, take the feast offering of the aggregates!

Lead the consciousness of this deceased

to 'The Unexcelled Realm!¹³²

[I] give as an offering the aggregates of the deceased,

take this feast offering of an entire human corpse!

Separate [it] from these executioner vampire demons!

Expel all bad circumstances¹³³ and hindrances!

Bestow the supreme and common siddhis!¹³⁴

*hrī*¹³⁵ *bhū dta*¹³⁶ *ṭā ki nī*¹³⁷ / *ma hā maṃ*¹³⁸ *sa la khā hi* / *ma hā tsitta la khā hi* / *ma hā rakta la khā hi* / *ma hā ko*¹³⁹ *ro tsa na la khā hi* / *ma hā kiṃ nī ri ti la khā hi* / *ma hā* [477.] *zhing chen la khā hi* / *ma hā ba su ta la khā hi* / *mahā*¹⁴⁰ *ga na*¹⁴¹ *tsa kra*¹⁴² *la khā hi* /

[ENDING]

Thus blow the thigh-bone trumpet and together with the music make a smoke of burnt offering¹⁴³ and throw butter-flour mixed with butter¹⁴⁴ [into the fire]. In accordance with the liturgical text all *dākīnīs* manifest as vultures and then enjoy the feast offering of the aggregates.

Bestow the siddhis to me! Separate [from the] vampire demons and lead the consciousness!

Say benediction prayers for the good fortune of the beneficiary [relative]¹⁴⁵ and then visualize that he goes to his abode (?).¹⁴⁶

¹³² T. *'og min gnas*, S. *Akaniṣṭa*, the Highest/Unexcelled Realm, that which is not inferior or under any, 'unsurpassed heaven / highest pure land'. The pure land of Vairocana (T. *rnam par snang mdzad*, 'Illuminator') in the central direction. The same as ('*og min*) *stug po bkod pa 'i zhing (kham)*, S. *Akaniṣṭa Ghanavyūha*, 'The Realm of the Highest Compact Display'.

¹³³ T. *rkyen ngan*, text version 1 has erroneously *rkyen dan*.

¹³⁴ T. *dnagos grub*, S. *siddhi*, accomplishment, realization, attainment (resulting from Dharma practice).

¹³⁵ BDRC: *āḥ*.

¹³⁶ BDRC: *buddhā*.

¹³⁷ BDRC: *dā ki nī*.

¹³⁸ BDRC: *māṃ*.

¹³⁹ BDRC: *go*.

¹⁴⁰ BDRC: *ma hā*.

¹⁴¹ BDRC: *ṅa*.

¹⁴² BDRC: *tsakra*.

¹⁴³ BDRC: T. *gsur*, text version 1 has T. *bsur*, meaning 'a type of ritual, searing (incense of searing human flesh), sizzling.'

¹⁴⁴ T. *phye mar*, butter-flour, mixture of dough of *tsampa* (roast barley flour) and butter used in Tibet as an auspicious offering during the new year celebrations, when a pinch of this is thrown into the air.

¹⁴⁵ T. *yon bdag*, patron, donor, beneficiary, householder, or in this case family member who employs priests to perform sacrifices.

¹⁴⁶ This sentence is rather difficult to interpret. To visualize a living person, the relative sponsoring the ritual, to return home, is not probable in the instructions of such a text. The benediction prayer in the first half of the sentence is in fact for the relative (rituals for the deceased usually include parts for the protection of the bereaved, the relatives, or for their well-being and good fortune). According to Karma Dorje, Tibetan native teacher, probably

This [text] was given to me¹⁴⁷ by the mantra holder¹⁴⁸ *Grags pa rin chen* ('Renown Jewel') and the wisdom bearer¹⁴⁹ *Pra bha*¹⁵⁰ *ka ra de*. The oral tradition¹⁵¹ formerly had not been written down in letters, so the need [to write it down] occurred and *Ra ga ā syē*¹⁵² wrote it down.

I several times performed [it] in my younger ages and [the vultures] immediately ate [the body] and departed.

May there be auspiciousness!

mangga lam

As for calling the vultures to the aggregates of the deceased:

Near to the aggregates, at the four directions build four altars of piled-up stones,¹⁵³ and below those place [pictures of] bird figures and vawe. (...) ¹⁵⁴ take a handful of it from the east and throw to the aggregates.¹⁵⁵ Blow the thigh-bone trumpet. together with the visualization.

Visualize that from the four directions and the four intermediate directions, these eight, all birds gather.

The mantra is as follows:

*nag po chen po*¹⁵⁶ *thob thob* ('Great Black One, get it, get it!')

similarly, also above [every] single altar of piled-up stones:

ōṃ tho chu tho chu find the vultures from the four directions and the four intermediate directions!

Then blow the thigh-bone trumpet and wave to the four directions. Write this mantra on a slate and place it on top of the corpse:

ōṃ swa gang gling swā hā

Quote the above mantra many times. Again, the 'Calling of the vultures' is as follows:

ōṃ rdor ling swā hā

the second part of the sentence relates to visualizing for example, a Dharma protector returning, but this is also a doubtful explanation.

¹⁴⁷ Text version 1: *bdag la gnang ste*. BDRC: *bdag rā ga ā sya gnang ste* ('was given [to] me, rā ga ā sya') instead.

¹⁴⁸ T. *sngags 'chang*, S. *mantradhara*, mantra holder, practitioner, master of mantra, an adept of tantric rituals.

¹⁴⁹ T. *rig 'dzin*, S. *vidyādhara*, 'wisdom or knowledge bearer / holder', one who has mastered the recognition of awareness. Means an accomplished practitioner of Vajrayana.

¹⁵⁰ BDRC: *bhā ha*.

¹⁵¹ T. *ngag rgyun*, oral tradition or discourse, legend.

¹⁵² T. *ra ga ā syē*, BDRC: *rā ga ā sya* (also written as *rā ga a sya*), Raga Ase (S. *rāgāsyā*) is Karma Chakme (T. *karma chags med*) (1613-78), the author of the text.

¹⁵³ T. *tho*, 'altar of piled-up stones'.

¹⁵⁴ The beginning part of this sentence (T. *phyi khung kha*) is unclear to me, we could not translate it even with the Tibetan lector. Presumably it contains typos. This part is contained in the same form in both versions: T. *phyi khung kha shar du bstan pa'i spar gang blang ba la / phung po la gtor*). BDRC: *phyi khung kha shar du bstan pa'i sa spar gang blangs la / phung po la gtor*.

¹⁵⁵ Presumably this refers to throwing the same barley flour or *tsampa* to the dead body, which had already been mentioned in the text.

¹⁵⁶ T. *nag po chen po*, the great black one. Usually refers to S. *Mahākāla*, lord of death, but in this text, presumably refers to the vultures, and to urging them to and onto the dead body and consume it.

Recite exactly one hundred times and in the meanwhile blow into the thigh-bone trumpet. Visualize that the rays of light radiating from your own heart shake¹⁵⁷ the nest of all vultures and that the birds swiftly descend. Also, regarding the method of [getting] the birds landing at the aggregates [it is the following]:

ōṃ nag po lhab lhab / nag po lheb lheb / nag po thib thib / ōṃ ga tu¹⁵⁸ ṭa sarba tākki ni¹⁵⁹ / sa ma ya dza¹⁶⁰ hūṃ baṃ ho¹⁶¹ /

Thus write on five black stones onto the vulture form(s) and recite many times the mantra.¹⁶² Then circumambulate the aggregates and place [the stones] in the different directions. Then someone [from among the relatives] born in the year of bird, or, if there is not any such person, then someone, whose birth year is not incompatible with that of the deceased,¹⁶³ should make altars of piled-up stones at the four directions and the centre, this five. Then satisfy [the local spirits?] by a sacrificial cake for karmic creditors.¹⁶⁴ By doing so, the birds swiftly descend. Write on a wooden board,¹⁶⁵ circumambulate the aggregates three times clockwise and the five birds settle.

[*sarba mangga lam.*

May there be auspiciousness!]¹⁶⁶

[In the modern edition text version,¹⁶⁷ after the text there is a picture depicting a vulture, with the following mantra written around it: *hūṃ hūṃ hūṃ ōṃ tsaṅ ṭa ma hā ro ṣha na hūṃ phaṭ nag po 'dus 'dus nag po thib thib.*]

Conclusion

The importance of the text lies in the fact that though Mongolian Buddhism has used and is still uses mainly Tibetan rituals and texts for its after-death practices, too, among the different modes of burial the abandonment of the body had always been a traditional Mongolian form of sky burials never practiced in the same form in Tibet. Consequently, the connected texts, the texts of 'Calling of the vultures' are exclusively Mongolian ritual texts.

The two texts translated here are very similar, having similar structures. The second version is more detailed, here the 5 stanzas describing and invoking the five families of *ḍākīnīs* are more lengthy with more details of their appearance, and this version, being, as given in the title, a 'profound oral transmission' (T. *snyan rgyud*, oral transmission, oral instructions) to the

¹⁵⁷ Waking them up and making them to depart from their nest this way.

¹⁵⁸ BDRC: *ru*.

¹⁵⁹ BDRC: *ḍā ki nī*.

¹⁶⁰ BDRC: *dzaḥ*.

¹⁶¹ BDRC: *hoḥ*.

¹⁶² The text has: T. *bsngags*.

¹⁶³ T. *gshed min pa*, 'not an enemy, not incompatible'. This term refers to the person whose birth year is not incompatible with that of the deceased. In case having no one among the relatives who was born in the year of bird, any such person can help in the tasks related to the burial.

¹⁶⁴ T. *lan chags gtor ma*, sacrificial cake (M. *dorom*, T. *gtor ma*) for karmic debts or karmic creditors.

¹⁶⁵ This refers to writing the mantra on it.

¹⁶⁶ Only in the BDRC version.

¹⁶⁷ Soronzonbold – Pürewsükh 2017: 475-477.

practice, has more details or instructions of performing the practice in its description of the preparations and equipments needed.

To conclude, the texts give a description and text of the practice, including the invocation of the *ḍākīnīs* in form of vultures, describing their appearance, and the turning of the dead body — after separating it from various demons and evil spirits already occupying it — into a tantric offering offered to them, and details of how to perform the ritual. Together with the data gained during field-works in interviews on the way how this ritual is performed, the translations of the texts provide a valuable material on this special burial mode still practiced in today's Mongolia and its special ritual text.

Text 1, Tibetan text

bya 'bod tshogs kyi 'khor lo bzhugs so¹⁶⁸

[1B] na mo gu ru ṭā ki ni /

ku sa li min can hor sogs pa'i¹⁶⁹ yul zhig na rab 'byams pa cig shi sad¹⁷⁰ speb¹⁷¹ po / pha ma na re / bu yi dur khrod du bskyel nas bya khyis ma zos par zla pha¹⁷² gcig song / bla mchod rnam dang / khol bo brang g-yog rnam kyi ro me la ma bsregs bas¹⁷³ lan zer nas myas ngan¹⁷⁴ du 'bod byed / nga byed¹⁷⁵ pha ma gnyis kyi sdug bsngal sel lo / re¹⁷⁶ me la bsregs nas brgyad khri bzhi stong bsregs pa'i nyis la¹⁷⁷ 'byung / yul 'di gzhi bdag rnam klu'i¹⁷⁸ rigs yin pas / thab gzhob ro'i dud phog na klu padma¹⁷⁹ na brgyal pa shi pa¹⁸⁰ sogs sdug bsngal mang po 'byung / sha chen gyi gsur dung¹⁸¹ byas na dri ngan sdang / gson pa rnam la bkra mi shis pa 'byung pas / re¹⁸² me la bsregs mi rung / rgya gar bal yul / rgya nag sogs ma me la ma sreg / ro bya khyis za ba'i thabs la nga yis bya 'bod byed smras

¹⁶⁸ Text version 1 is the manuscript form Namdoldechenlin monastery. The manuscript is in a bad but still well legible handwriting. Repetitive parts are either left out but inserted above the lines by a smaller different and even worse handwriting containing many typos, or marked by an X in the text, and given separately at the end by the same different and worse handwriting (supposedly by one of the pupils learning the text). On the title page on the left there is a drawing of a vulture. Text version 2 is the modern edition of the text: Soronzonbold – Pürewsükh 2017: 478-479.

¹⁶⁹ Text version 2: ba'i.

¹⁷⁰ Text version 2: sar (correct version).

¹⁷¹ Text version 2: sleb po (correct version).

¹⁷² Correctly zla ba.

¹⁷³ Text version 2: pas.

¹⁷⁴ Correctly mya ngan.

¹⁷⁵ Text version 2: khyed (correct version).

¹⁷⁶ Text version 2: ro (correct version).

¹⁷⁷ Text version 2: nyis pa.

¹⁷⁸ Text version 2: klu'i.

¹⁷⁹ Text version 2: thams cad.

¹⁸⁰ Text version 2: ba.

¹⁸¹ Text version 2: dud (correct version).

¹⁸² Text version 2: ro (correct version).

/ phyi 'da¹⁸³ dang sprul pa phor¹⁸⁴ gang la sngags 'di bzlas te dur khrod du song / da¹⁸⁵ ma ru grol¹⁸⁶ / mi rkang 'bud /

om āḥ hūṃ gu ru baṃ ha ri ni sa sidhi dza /

stong bzlas pad¹⁸⁷ mar dkar la phus btab pa'i byin rlabs bya¹⁸⁸ /

om āḥ hūṃ hūṃ /

¹⁸⁹'dzam bu'i gling gi dur [2A] khrod thams cad kyi / 'byung po ro langs dri za'i tshogs rnams la / gsur dud kun tu bzang po'i mchod sprin 'bul / dri za'i dri 'dzin yul tu khyab gyur cig¹⁹⁰ / lan mang bsngo /

om āḥ hūṃ gu ru baṃ ha ri ni sa sidhi

bam ro'i bram ze skye pa bdun pa'i sku sha sku khrag tu¹⁹¹ byin gyis rlobs shig

hūṃ swā hā /

sdong¹⁹² gi byin rlabs byas te / 'di skad do /

phaṭ phaṭ phaṭ phaṭ phaṭ /

skye 'gro sems can mkha' 'gro'i rigs lnga'i skur bzhengs par bsam¹⁹³ / *phaṭ /*

shar phyogs rdo rje rigs kyi mkha' 'gro 'bum / bya rgod thang dkar 'bum gyi skur bzhengs la¹⁹⁴ / 'dab cag gcan gza'¹⁹⁵ 'bum bcas 'khor dang bcas / tshur shig¹⁹⁶ tshur byon bam ro'i steng du bzhugs / sha khrag rus pa lhag ma med par bzhes / stong [2B] zla ro langs dri za'i gshed dang phye¹⁹⁷ / tshogs gnyis rdzogs pa'i thugs rje'i lcags kyu yis / rnam shes dag pa mkha' spyod gnas su khrid /

phaṭ phaṭ phaṭ phaṭ phaṭ /

¹⁸³ Text version 2: mar (correct version).

¹⁸⁴ correctly: por.

¹⁸⁵ Text version 2: ṭā.

¹⁸⁶ Text version 2: dkrol (correct version).

¹⁸⁷ Text version 2: par (correct version).

¹⁸⁸ Text version 2: instead of bya: bsangs (in small letters) dud btang la.

¹⁸⁹ Text version 2: hūm.

¹⁹⁰ Text version 2: + swā hā.

¹⁹¹ Text version 2: du.

¹⁹² Text version 2: stong.

¹⁹³ Text version 2: bsams.

¹⁹⁴ Text version 2: la is missing.

¹⁹⁵ Correctly gcan gzan.

¹⁹⁶ Correctly tshur shog. Text version 2: tshur gshegs.

¹⁹⁷ Text version 2 erroneously: phyi.

lho phyogs rin chen rigs kyi mkha' 'gro 'bum / bya rgod thang srid¹⁹⁸ 'bum gyi skur bzhengs
la / ('dab X [cag gcan gza' 'bum bcas 'khor dang bcas /] tshur gshegs / X [tshur byon bam ro'i
steng du bzhugs /] sha khrag X [rus pa lhag ma med par bzhes /] / [stong zla ro langs dri za'i
gshed dang phyi]¹⁹⁹ / tshogs gnyis X [rdzogs pa'i thugs rje'i lcags kyu yis /] nam shes X [dag
pa mkha' spyod gnas su] khrid) /

phaṭ phaṭ phaṭ phaṭ phaṭ /

nub phyogs padma'i rigs kyi mkha' 'gro 'bum / bya rgod thang dmar (X ['bum gyi skur bzhengs
la] 'dab cag X [gcan gza' 'bum bcas 'khor dang bcas /] tshur gshegs X [tshur byon bam ro'i
steng du bzhugs /] sha khrag X [rus pa lhag ma med par bzhes /] stong zla X [ro langs dri za'i
gshed dang phyi]²⁰⁰ /] tshogs gnyis X [rdzogs pa'i thugs rje'i lcags kyu yis /] nam shes X [dag
pa mkha' spyod gnas su] khrid) /

phaṭ phaṭ phaṭ phaṭ phaṭ /

byang phyogs las kyi rigs kyi mkha' 'gro 'bum / bya rgod thang nag 'bum gyi [skur bzhengs la
'dab cag gcan gza' 'bum bcas 'khor dang bcas / tshur shig²⁰¹ tshur byon bam ro'i steng du
bzhugs / sha khrag rus pa lhag ma med par bzhes / stong zla ro langs dri za'i gshid dang phe²⁰²
/ tshogs gnyis rdzogs pa'i [3A] thugs rje'i lcags kyu yis / nam shes dag pa mkha' spyod gnas
su khrid /]²⁰³

phaṭ phaṭ phaṭ phaṭ phaṭ /

dbus phyogs sangs rgyas rigs kyi mka' 'gro 'bum / 'dab cag bya rgod²⁰⁴ 'bum bcas 'khor dang
bcas / lce spyang²⁰⁵ gcan gzan 'bum bcas 'khor dang bcas / tshur gshegs tshur byon bam ro'i
steng du bzhugs / sha khrag [rus pa lhag ma med par bzhes / stong zla ro langs dri za'i gshid²⁰⁶
dang phe²⁰⁷ / tshogs gnyis rdzogs pa'i thugs rje'i lcags kyu yis]²⁰⁸ nam shes dag pa mkha'
spyod gnas su khrid /

phaṭ phaṭ phaṭ phaṭ phaṭ /

¹⁹⁸ Text version 2: ser (correct version).

¹⁹⁹ Text version 2: this sentence is missing.

²⁰⁰ Text version 2 erroneously: phyi.

²⁰¹ Correctly tshur shog. Text version 2: gshegs.

²⁰² Text version 2 erroneously: phyi.

²⁰³ This part is written by the different handwriting at the bottom of the page and at the top of the next page.

²⁰⁴ Text version 2: instead of bya rgod: gcan gza' (correctly gcan gzan).

²⁰⁵ Text version 2: sbyang.

²⁰⁶ Text version 2: gshed.

²⁰⁷ Text version 2 erroneously: phyi.

²⁰⁸ This part is left out from the text, but is marked and given at the bottom of the page in a different handwriting.

skye 'gro sems can mkha' 'gro rigs lnga'i sku gyur cig /

[Ending – text version 1]

bya'i sngags ni /

om nag po lhung lhung nag po chil chil swā hā /

²⁰⁹ bzlas so /

chos 'di khol byung du spyar pa'o /

dge'o /

(X 'bum gyi skur bzhengs la / 'dab cag gcan gza' 'bum bcas 'khor dang bcas / thsur shig²¹⁰
tshur byon bam ro'i steng du bzhugs / sha khrag rus pa lhag ma med par bzhes / stong zla ro
langs dri za'i gshid dang phe / tshogs gnyis rdzogs pa'i thugs rje'i lcags kyu yis rnam shes dag
pa mkha' spyod gnas su khrid /)²¹¹

[Ending – text version 2]

bya 'bod sa 'dul 'dre 'dul tshogs bsag sgrib sbyong mkha'spyod du skye pa'i smon lam yin no / ces pa 'di ni bdag
ming lha'i rgyan can hor sog po'i yul na song pa'i dus mi gcig shi nas zhag 'ga' zhig song nas bya khyi sogs kyis
ma zos par lus thams cad kyis thabs ma rnyed par bdag la yang yang nan chen bskul ba la brten nas / bya 'bod
tshogs kyi 'khor lo 'di khol byung du sbyar pa'o /

mi yi ro'i steng du bya rkod²¹² kyi gzugs lnga'i bris te bris nang du 'di sngags bri sngags ni /

om nag po lhung lhung nag po chil chil swā hā /

yang 'di sngags gnyir gcig gam rgya rtsa brgyad bzlas so /

dge'o //

Text 2, Tibetan text

**bya 'bod snyan rgyud zab mo / ma gcig gi gcod kyi cha lag bya 'bod snyan rgyud²¹³ zab
mo bzhugs so /²¹⁴**

²⁰⁹ The text has a 2 digit number here, but it is illegible.

²¹⁰ Correctly tshur shog.

²¹¹ This part giving the left out repetitive parts is written on a separate page with the different handwriting.

²¹² Correctly bya rgod.

²¹³ BDRC: brgyud.

²¹⁴ Soronzonbold – Pürewsükh 2017: 475-477. First I give the title from the table of contents, then the full title. This is compared with the version on the BDRC website.

bya 'bod ni / rgyas par dur gcod kyi nang ltar phung po yon 'bul tshogs 'bul rgyas par byas²¹⁵ / tshogs kyi skabs
su 'di yang 'don /

phung po'i lto bar /

bheg ra na so gang gling / zhes bri²¹⁶ /

kaṃ ka ni dang *durga te / ū śhṇi* sogs²¹⁷ bsngags²¹⁸ pa'i byi me 'am²¹⁹ thal phye 'debs / phung po bran la
bgegs bskrad *sum bha ni*'²²⁰ nas lcag²²¹ brab / rgyal pa rgya mtsho'am phag mo'i tshogs byin rlabs dang / tshogs
gzhu²²² brton rjes dmigs pa dang bcas / rang nyid phag mo'i thugs ka na²²³ 'od zer 'phres²²⁴ pas /

phyogs bzhi dbus dang lnga nas mkha' 'gro 'bum sde lnga / bya rgod dkar sngo ser dmar ljang khur sprul nas /
nam mkha' gang bar byon te phung po bdud rtsi'i rgya mtsho lhag med du rol nas gsol par²²⁵ bsgom²²⁶ /

hūm /

shar phyogs²²⁷ rdo rje mkha' 'gro ma / sku la dung gi thu lu gsol / rdo rje'i mchu dang gshog
pa can / 'khor dang sprul pa'i mkha' 'gro 'bum / bya rgod thang dkar 'bum dang bcas / rdo rje'i
gshog pa brdabs pa yi²²⁸ / dpag tshad brgya²²⁹ khri bzhi stong yang / skad cig nyid la rlabs kyis
gcod / 'dir gshegs phung po'i tshogs mchod bzhes / za 'dre shi gshed 'di dang phrol / srog gcod
dbugs len 'di dang phrol / tshe las 'das pa 'di nyid kyi / rnam shes mngon dga'i zhing du drongs
/ tshe 'das phung po yon du 'bul / keng rus bam chen 'di la rol /

²¹⁵ BDRC: + la.

²¹⁶ BDRC: + 'o.

²¹⁷ BDRC: + kyis.

²¹⁸ BDRC: sngags.

²¹⁹ BDRC: bye ma'am.

²²⁰ BDRC: *sumbha nis*.

²²¹ BDRC: lcags.

²²² BDRC: gzhung.

²²³ BDRC: nas.

²²⁴ BDRC: 'phros (correct version).

²²⁵ BDRC: bar.

²²⁶ BDRC: bsgoms.

²²⁷ BDRC: shar nas.

²²⁸ BDRC: yis.

²²⁹ BDRC: brgyad (correct version).

ha badzra ṭāki ni²³⁰ / mahā²³¹ maṃ²³² sa la khā hi / mahā²³³ tsitta la khā hi / mahā²³⁴ rakta la khā hi / mahā²³⁵ go ro tsa na la khā hi / mahā²³⁶ kiṃ ni ri ti la khā hi / mahā²³⁷ zhing chen la khā hi / mahā²³⁸ pa²³⁹ su ta la khā hi / mahā²⁴⁰ ga na²⁴¹ tsa kra²⁴² la khā hi /

hūṃ /

lho nas rin chen mkha' 'gro ma / sku la gser gyi thu lu gsol / rin chen mchu dang gshogs²⁴³ pa can / 'khor dang sprul pa'i mkha' 'gro 'bum / bya rgod thong²⁴⁴ ser 'bum dang bcas / rin chen gshog pa brdabs pa yi²⁴⁵ / dpag tshad brgyad khri bzhi stong yang / skad cig nyid la rlabs kyi²⁴⁶ gcod / 'dir gshegs phung po'i tshogs mchod 'bul²⁴⁷ / tshe las 'das pa 'di nyid kyi / rnam shes dpal ldan_zhing du drongs / za 'dre shi gshed 'di dang phrol / tshe 'das phung po yon du 'bul / bam chen tshogs kyi mchod pa bzhes /

ri ratna ṭa ki ni²⁴⁸ / mahā²⁴⁹ maṃ²⁵⁰ sa la khā hi / mahā²⁵¹ tsitta la khā hi / mahā²⁵² rakta la khā hi / mahā²⁵³ go ro tsa na la khā hi / mahā²⁵⁴ kiṃ ni ri ti la khā hi / mahā²⁵⁵ [476.] zhing chen la khā hi / mahā²⁵⁶ ba su ta la khā hi / mahā²⁵⁷ ga na²⁵⁸ tsakra la khā hi /

hūṃ /

²³⁰ BDRC: ḍā ki nī.

²³¹ BDRC: ma hā.

²³² BDRC: māṃ.

²³³ BDRC: ma hā.

²³⁴ BDRC: ma hā.

²³⁵ BDRC: ma hā.

²³⁶ BDRC: ma hā.

²³⁷ BDRC: ma hā.

²³⁸ BDRC: ma hā.

²³⁹ BDRC: ba.

²⁴⁰ BDRC: ma hā.

²⁴¹ BDRC: ṇa.

²⁴² BDRC: tsakra.

²⁴³ BDRC: gshog.

²⁴⁴ BDRC: thang.

²⁴⁵ BDRC: yis.

²⁴⁶ BDRC: gyis.

²⁴⁷ BDRC: bzhes.

²⁴⁸ BDRC: ḍā ki nī.

²⁴⁹ BDRC: ma hā.

²⁵⁰ BDRC: māṃ.

²⁵¹ BDRC: ma hā.

²⁵² BDRC: ma hā.

²⁵³ BDRC: ma hā.

²⁵⁴ BDRC: ma hā.

²⁵⁵ BDRC: ma hā.

²⁵⁶ BDRC: ma hā.

²⁵⁷ BDRC: ma hā.

²⁵⁸ BDRC: ṇa.

nub phyogs²⁵⁹ padma kha' 'gro ma / dmar mo byi²⁶⁰ ru'i thu lu can / padma'i mchu dang gshog pa cag²⁶¹ / 'khor dang sprul pa'i mkha' 'gro 'bum / bya rgod thang dmar 'bum dang beas / padma'i gshog pa brdabs pa yis / dpag tshad brgyad khri bzhi stong yang / skad cig nyid la rlabs kyi²⁶² gcod / 'dir gshegs phung po'i tshogs mchod bzhes / tshe las 'das pa 'di nyid kyi / rnam shes bde ba can du drongs / za 'dre shi gshed 'di dang phrol / bam chen tshogs kyi mchod pa bzhes / tshe 'das phung po yon du 'bul /²⁶³

ni padma ṭā ki ni²⁶⁴ / mahā²⁶⁵ maṃ²⁶⁶ sa la khā hi / mahā²⁶⁷ tsitta la khā hi / mahā²⁶⁸ rakta la khā hi / mahā²⁶⁹ ko²⁷⁰ ro tsa na²⁷¹ khā hi / mahā²⁷² kiṃ ni ri ti la khā hi / mahā²⁷³ zhing chen la khā hi / mahā²⁷⁴ ba su ta la khā hi / mahā²⁷⁵ ga na²⁷⁶ tsa kra la khā hi /

hūṃ /

byang nas las kyi mkha' 'gro ma / ljang mo g-yu yi thu lu can / rgya gram mchu dang gshog pa can / 'khor dang sprul pa'i mkha' 'gro 'bum / bya rgod thang ljang 'bum dang beas / rgya gram gshog pa brdabs pa yis / dpag tshad brgyad khri bzhi stong yang / skad cig nyid la rlabs kyis mchod²⁷⁷ / 'dir gshegs phung po'i tshogs mchod bzhes / tshe las 'das pa 'di nyid kyi / rnam shes las rab zhing du drongs / za 'dre shi gshed 'di dang phrol / tshe 'das phung po yon du phul²⁷⁸ / bam chen tshogs kyi mchod pa bzhes /

²⁵⁹ BDRC: nas.

²⁶⁰ BDRC: byu.

²⁶¹ BDRC: can (correct version).

²⁶² BDRC: kyis.

²⁶³ The order of the last two sentences are changed in the BDRC version.

²⁶⁴ BDRC: ḍā ki nī.

²⁶⁵ BDRC: ma hā.

²⁶⁶ BDRC: māṃ.

²⁶⁷ BDRC: ma hā.

²⁶⁸ BDRC: ma hā.

²⁶⁹ BDRC: ma hā.

²⁷⁰ BDRC: go.

²⁷¹ BDRC: na la.

²⁷² BDRC: ma hā.

²⁷³ BDRC: ma hā.

²⁷⁴ BDRC: ma hā.

²⁷⁵ BDRC: ma hā.

²⁷⁶ BDRC: ṇa.

²⁷⁷ BDRC: gcod (correct version).

²⁷⁸ BDRC: 'bul.

sa karma t̄ā ki ni²⁷⁹ / mahā²⁸⁰ maṃ²⁸¹ sa la khā hi / mahā²⁸² tsitta la khā hi / mahā²⁸³ rakta la khā hi / mahā²⁸⁴ ko²⁸⁵ ro tsa na²⁸⁶ khā hi / mahā²⁸⁷ kiṃ ni ri ti la khā hi / mahā²⁸⁸ zhing chen la khā hi / mahā²⁸⁹ ba su ta la khā hi / mahā²⁹⁰ ga na²⁹¹ tsa kra²⁹² la khā hi /

hūṃ /

dbus na²⁹³ sangs rgyas mkha' 'gro ma / sngon po²⁹⁴ mu min²⁹⁵ thu lu can / 'khor lo'i mchu dang gshog pa can / 'khor dang sprul pa'i mkha' 'gro 'bum / bya rgod thang nag 'bum dang bcas / 'khor los²⁹⁶ gshog pa brdabs pa yis / dpag tshad brgyad khri bzhi stong yang / skad cig nyid la rlabs kyi²⁹⁷ gcod / 'dir gshegs phung po'i tshogs mchod bzhes / tshe 'das pa²⁹⁸ 'di nyid kyi / rnam shes 'og min gnas su drongs / tshe 'das phung po yon du 'bul / bam chen tshogs kyi mchod pa bzhes / za 'dre shi gshed 'di dang phrol / rkyen dan²⁹⁹ bar chad thams cad bzlog³⁰⁰ / mchog dang thun mongs dngos grub stsol /

²⁷⁹ BDRC: dā ki nī.

²⁸⁰ BDRC: ma hā.

²⁸¹ BDRC: māṃ.

²⁸² BDRC: ma hā.

²⁸³ BDRC: ma hā.

²⁸⁴ BDRC: ma hā.

²⁸⁵ BDRC: go.

²⁸⁶ BDRC: na la.

²⁸⁷ BDRC: ma hā.

²⁸⁸ BDRC: ma hā.

²⁸⁹ BDRC: ma hā.

²⁹⁰ BDRC: ma hā.

²⁹¹ BDRC: ṅa.

²⁹² BDRC: tsakra.

²⁹³ BDRC: nas.

²⁹⁴ BDRC: mo.

²⁹⁵ BDRC: men.

²⁹⁶ BDRC: lo'i.

²⁹⁷ BDRC: kyis.

²⁹⁸ BDRC: tshe las 'das pa.

²⁹⁹ BDRC: ngan.

³⁰⁰ BDRC: zlog.

*hri*³⁰¹ *bhū dta*³⁰² *tā ki ni*³⁰³ / *mahā*³⁰⁴ *maṃ*³⁰⁵ *sa la khā hi* / *mahā*³⁰⁶ *tsitta la khā hi* / *mahā*³⁰⁷
rakta la khā hi / *mahā*³⁰⁸ *ko*³⁰⁹ *ro tsa na la khā hi* / *mahā*³¹⁰ *kiṃ ni ri ti la khā hi* / *mahā*³¹¹ [477.]
zhing chen la khā hi / *mahā*³¹² *ba su ta la khā hi* / *mahā*³¹³ *ga na*³¹⁴ *tsa kra*³¹⁵ *la khā hi* /

*zhes*³¹⁶ *rkang dung* 'bud rol mo dang *bsur*³¹⁷ *dud byas*³¹⁸ / *phye mar* 'debs / 'don cha ltar mkha' 'gro thams cad bya
 rgod du sprul nas / *phung po tshogs* 'khor du rol nas / *bdag la dngos grub stsol* / za 'dre kha phral rnamshes³¹⁹
 drongs / yon *bdag la bkra shis brjod nas rang gnas su gshegs par bsgom* / 'di ni sngags 'chang grags pa rin chen
 dang / rig 'dzin pra bha³²⁰ ka ra des *bdag la gnang ste*³²¹ / *ngag rgyun ma gtogs sngar yi ge med pa las* / *dgos pa*
 gcig 'byung³²² nas / ra³²³ ga ā syēs³²⁴ bris /

*bdag phyis*³²⁵ pa'i dus lan dga'³²⁶ byas pas 'phrul³²⁷ nyid du zos song ngo /

*bkra shis*³²⁸ shog /

mangga lam /

tshe 'das *phung po bya* 'bod la / *phung po* 'khris³²⁹ *phyogs bzhin*³³⁰ tho bzhi brtsis³³¹ la / de'i 'og tu bya *gzugs*
*bzhags*³³² *bzhag la g.yab g.yugs*³³³ rgyab / *phyi khung kha shar du bstan pa'i*³³⁴ spar gang blang³³⁵ ba³³⁶ la / *phung*

³⁰¹ BDRC: āh.

³⁰² BDRC: *buddhā*.

³⁰³ BDRC: dā ki nī.

³⁰⁴ BDRC: ma hā.

³⁰⁵ BDRC: *māṃ*.

³⁰⁶ BDRC: ma hā.

³⁰⁷ BDRC: ma hā.

³⁰⁸ BDRC: ma hā.

³⁰⁹ BDRC: go.

³¹⁰ BDRC: ma hā.

³¹¹ BDRC: ma hā.

³¹² BDRC: ma hā.

³¹³ BDRC: ma hā.

³¹⁴ BDRC: ṇa.

³¹⁵ BDRC: tsakra.

³¹⁶ BDRC: ces.

³¹⁷ BDRC: gsur.

³¹⁸ BDRC: bya.

³¹⁹ BDRC: rnam shes (correct version).

³²⁰ BDRC: bhā ha.

³²¹ BDRC: *bdag rā ga ā sya gnang ste* instead of *bdag la gnang ste*.

³²² BDRC: byung.

³²³ BDRC: rā.

³²⁴ BDRC: syas.

³²⁵ BDRC: byis (correct version).

³²⁶ BDRC: 'ga' (correct version).

³²⁷ BDRC: 'phral (correct version).

³²⁸ BDRC: + par.

³²⁹ BDRC: khri'i.

³³⁰ BDRC: bzhi na (correct version).

³³¹ BDRC: brtsegs (correct version).

³³² BDRC: this syllable is missing.

³³³ BDRC: g.yug.

³³⁴ BDRC: +sa.

³³⁵ BDRC: blangs.

³³⁶ BDRC: this syllable is missing.

po la gtor / rkang dung bus / dmigs pa dang bcas / phyogs bzhi mtshams brgyas³³⁷ nas bya thams cad 'dus par bsam
/

sngags ni /

nag po chen po thob thob /

yang gcig la tho gong dang mtshungs /

ōṃ tho chu tho chu bya³³⁸ phyogs bzhi dang mtshams bzhi nas khug cig /

de nas rkang dung bus nas / g.yab g.yug phyogs bzhir g.yob / ro yi steng du g.yar mal³³⁹ sngags 'di bris la bzhog³⁴⁰
/

ōṃ swa gang³⁴¹ gling swā hā /

gong gi sngags mang du 'dren / yang bya 'bod ni /

ōṃ rdor ling swā hā /

brgya re bzla³⁴² mtshams su rkang dung la phu btab / rang gi thugs ka nas 'od zer 'phros pas bya rgod thams cad
kyi tshangs³⁴³ sprugs³⁴⁴ par bsam / bya myur bar 'babs so³⁴⁵ / yang phung po la bya 'babs³⁴⁶ pa'i thabs la /

*ōṃ nag po lhab lhab / nag po lheb lheb / nag po thib thib / ṃ ga tu³⁴⁷ ṣa sarba tākki ni³⁴⁸ / sa
ma ya dza³⁴⁹ hūṃ baṃ ho³⁵⁰ /*

ces³⁵¹ rdo nag po lnga la bya rgod³⁵² gzugs kyi nang du bris la³⁵³ bsngags mang du bzlas nas btab ste phung po la
phyogs nas bskor nas³⁵⁴ bzhag / bya lo ba'm³⁵⁵ ma byung na la³⁵⁶ gshed min pa gcig gis phyogs bzhi dbul³⁵⁷ lngar
tho byed / rjes su lan chags gtor mas tshim par bya'o / de yis bya myur du 'babs so³⁵⁸ / shing byang la bris phung
po la g-yas bskor gsum bya lngas³⁵⁹ su 'dzug go³⁶⁰ /³⁶¹

[sarba mangga lam / dge'o //]³⁶²

³³⁷ BDRC: brgyad (correct version).

³³⁸ BDRC: +rgod.

³³⁹ BDRC: g.ya' ma la.

³⁴⁰ BDRC: bzhag.

³⁴¹ BDRC: gad.

³⁴² BDRC: this syllable is missing.

³⁴³ BDRC: tshang.

³⁴⁴ BDRC: sprugs.

³⁴⁵ BDRC: 'bab bo.

³⁴⁶ BDRC: 'bab.

³⁴⁷ BDRC: ru.

³⁴⁸ BDRC: ḍā ki nī.

³⁴⁹ BDRC: dzaḥ.

³⁵⁰ BDRC: hoḥ.

³⁵¹ BDRC: zhes.

³⁵² BDRC: + kyi.

³⁵³ BDRC: the syllable la is missing.

³⁵⁴ BDRC: bar.

³⁵⁵ BDRC: pa'am.

³⁵⁶ BDRC: lo.

³⁵⁷ Correctly: dbus.

³⁵⁸ BDRC: 'bab bo.

³⁵⁹ BDRC: sngas.

³⁶⁰ BDRC: 'dzugs so.

³⁶¹ On the last page of the modern edition there is a drawing depicting a vulture, with the following mantra written around it: *hūṃ hūṃ hūṃ ṃ tsanṭa ma hā ro ṣha na hūṃ phaṭ nag po 'dus 'dus nag po thib thib.*

³⁶² Only in the BDRC version.

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Source of pictures:

Picture 1: Drawing of a vulture with the mantra around it

Soronzonbold B. – Pürewsükh U. (eds.), *Eldew zasal II: gzhan phan la nye bar mgo ba'i sku rim sna tsogs deb gnyis pa*, Ulaanbaatar 2017. p. 477.

Picture 2: Drawing of a vulture with explanation above it

Batsanaa, B. – Ider S. (eds.). *Ikh nuuts tarniin chukhal kheregtei sakhuis, tarniudiin tailbar*. Ulaanbaatar 2005. p. 125.