



Manuscript reference: Ds 189

This folio with red margins, the last of the manuscript, is drawn with a *maṇḍala* and the images of a *klu* and four offerings.

The *maṇḍala* occupies almost the full height of the folio on the left side. It is of the eight-petal lotus type and comprises not figures of deities but letters symbolizing them. Its centre is inscribed with the letter *phu* and possesses four rims, the first of which is painted with a yellow wash. As for its eight petals, they are similarly inscribed with the letter *phu*, while their borders are painted yellow and sometime also trefoiled. Imagined raising above water, the lotus is surrounded by a circle featuring in a short section close to the eastern petal of the lotus a few ripple designs, which are identified as “confluent waves” (*chu ris tshags ma*) by the caption fitted next to them in the circle. Another inscription, written on the top right of the *maṇḍala* and related to the latter by a dotted line, enjoins: “Draw waves on the outer rim of the eight lotus petals of the *maṇḍala* pattern!”¹ The perfect circular shape of the latter must have been obtained using some sort of compass.

At the centre of the folio is drawn the beautiful image of a *klu* joining his hands in homage, immediately recognizable from his coiled snake lower body and his hood of nine snake heads mentioned in a caption.² On the right of this figure are represented three dough offerings known as *bshos bu*. The first one, featuring a tapered base, an upper section divided in three parts by thin strokes, and a pointed top, is identified by a caption as the *bshos* of Mt Meru (*ri ṅrab bshos*). The second one, possessing a trefoiled shape, and the third one, possessing a small round side-projection, are called the male and female *bshos*, respectively.³ Slightly

¹ This inscription reads: *dkyior (dkyil 'khor) dpe ris padma 'dab brgyad mtha' la chu ris briso /*

² It reads: *sbrul g+ho (mgo) dgu yino (yin no) /*

³ The captions read: *pho bshos ; mo bshos*

above them, on the right side of the folio, is represented a footed container full to the brim with some liquid identified by a caption as medicinal milk (*smān 'o mā*). All these ritual four offerings are painted with a yellow wash. Below them, a two-line inscription explains how, together with the nearby image of a *klu*, they relate to the *maṅḍala*:

These five [objects] are displayed at nine [places]: the eight lotus petals and its centre. Outside the latter are waves, and still outside the latter are arranged all [sorts of] plants. They are dressed in coloured silks and coloured wool.⁴

Hence, the entire universe, along with the possessions of men and women and precious substances are offered to the *klu*. The main text, which is fragmentary, goes into some detail as regards the *klu* of the four main directions, but not as regards the *klu* of the four intermediate directions. Their supplication is especially related to the conception of children.

⁴ The inscription reads: *§ 'di lnga po pad 'dab rgyad dbus dang dgu ru bzhago / de'i phyir riṃs chu {1. 2} ris / de'i phyi riṃs rtsi shing thamḍ bskod do / dar mtshon bal tshon skon /*