

Minor Vajrayāna Texts IV. A Sanskrit fragment of Ānandagarbha's Vajrasattvodayā

(still a very rough draft, please do not quote)

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1 Introduction

The collection of fragments under scrutiny here is now kept at the National Archives, Kathmandu (5-86 *vi. bauddhakarmakāṇḍa* 13). I do not have direct access to this manuscript, but I was able to read it from relatively high quality black and white microfilm scans (Nepal-German Manuscript Preservation Project reel no. B 24/34). The manuscript consists of 12 palm-leaf folios. The size of leaves seems to vary somewhat, but the title card gives the uniform measurement 29 x 5 cm. The title given on the title card is *Pa-rikramapadopāmikāpadmaprasaraśca* [sic!], which is, as we shall immediately see, misleading. To the best of my knowledge, this manuscript has not yet received any scholarly attention.

In actual fact the twelve folios contain fragments from at least five works: 1) a two-folio fragment studied here; 2) a single-folio fragment, the end of a *sādhana* of the goddess Tārā by an anonymous author¹; 3) a single-folio

¹The colophon reads: *āryatārābhaṭṭārikāyā sādhanopaikā samāptavyam iti // [fleuron] //*. There is also a date, but this is added in a later hand: *[siddham] samvat 445 āṣāḍhaśūklapūrṇamāsya*, corresponding to 1325 CE. (The colophons here and the next footnotes, including the text in n. 5, are given in diplomatic transcript.)

fragment, the end of a *sādhana* of the goddess Vajrayoginī by Anupamavajra²; 4) a *Guhyasamāja* work called the *Parikramapadopāyikā* by Śrīkīrti³; followed by 5) with the title *Karmaprasara*, perhaps an appendix to the previous and perhaps by the same author⁴; 6) the beginning of a section (?) on building a *maṇḍala*⁵. The *Parikramapadopāyikā* and its appendix or appendices deserve to be studied individually, and I intend to do so in a separate article. Here it should suffice to say that the misreading of this title and that of the accompanying work, the *Karmaprasara*, resulted in the peculiar title-card title.

2 Ānandagarbha and his Vajrasattvodayā

The subject of the present study is the first fragment of two folios. These can be identified as the beginning of a work called the *Vajrasattvodayā nāma sādhanopāyikā*, written by the famous and influential *yogatantra* exegete, Ānandagarbha (*fl. ca.* late 8th to early 9th c.).⁶ This text is available in a Tibetan translation (Tōh. 2517), but no Sanskrit manuscripts have yet come to light. The Tibetan translation has been translated into Japanese by Hisao Takahashi (1997).

In fact, very few of Ānandagarbha's works survive in Sanskrit. The most famous of these is his initiation manual for the chief *yogatantra*, the *Tattvasaṃgraha*, called the *Sarvavajrodayā nāma maṇḍalopāyikā*, which has been edited from a single, incomplete manuscript (Mikkyō Seiten Kenkyūkai 1986 & 1987 and Takahashi 1988, who located and edited further folios from the same manuscript). This text has been translated into Tibetan (Tōh. 2516) some-

²The colophon reads: *trayodaśātmakavajrayoginīsāsādhanaṃ samāptam iti // kṛtir iyācāryaanupamavajrasya // o //*. As far as I am able to tell, in spite of the similar title this is not the same text as **Guhyasamayāsādhanaṃālā* (Bodleian Library, Oxford, ms. Sansk. c. 15 (R)) item 16.

³The colophon reads: *parikramapadopāyikā samāptā // o // kṛtir ācāryaśrīkīrttipādānāṃ // o //*

⁴The colophon reads: *karmaprasaraḥ samāptaḥ // o //*

⁵The only surviving part reads: *tataḥ sūtraśodhanādhiṣṭhānapātanaś ca // raṅgam api tathaiva kuryāt // o //*

⁶This is more or less the current scholarly consensus. The dates of Ānandagarbha have not yet been settled with any satisfactory precision, in spite of the fact that he does have some names and toponyms in the concluding parts of his various works. To the best of my knowledge, there has been no attempt to link these to data from Indic epigraphy. Tibetan accounts such as those of Bu ston and Tāranātha contain conflicting information.

time in the first half of the eleventh century. The Sanskrit manuscript itself is also quite old, dating from NS 179 = 1059 CE.

Another work by Ānandagarbha surviving in Sanskrit is the *Vajrajvālo-dayā nāma sādhanopāyikā*, a *sādhana* of Heruka ‘extracted’ from the *Sarvabuddhasamāyogaḍākinījālasaṃvara*. No Tibetan translation of this work is known to us. The text survives in a single witness, in a collection of Hevajra *sādhana*s (see Isaacson 2009: 112-113), and it has not yet been edited in full.⁷

The present fragment of the *Vajrasattvodayā nāma sādhanopāyikā* is therefore only the third item⁸ that can be shown to have survived in Sanskrit among Ānandagarbha’s not inconsiderable *oeuvre* now available only in Tibetan (for a list of which see Takahashi 1999).⁹

Beyond its intrinsic importance, the fragment is very useful in reconstructing the initial sections of Ānandagarbha’s initiation manual, the *Sarvavajrodayā*, a part that is not known to be extant in Sanskrit, but which can be shown through the Tibetan translation to be—discounting some inflections mostly required by the context—almost identical with the text in our fragment. In the edition I shall therefore first give the Sanskrit text of the *Vajrasattvodayā* fragment (marked by VSU_{Skt.} in the margin), followed by the text of the Tibetan translation (VSU_{Tib.} = Derge Rgyud ’grel Ku 50a4-51b7), and the Tibetan translation of the corresponding part in the

⁷Some passages are given in footnotes in Sanderson 2009 (xxx-xxx), which also contains in the main text a discussion of the pantheon and iconography. Sanderson points out that the work is quite corrupt and convincingly conjectures that there must be several passages lost in transmission.

⁸Or perhaps the fourth, if we accept the authorship attribution of the *Kalpoktamāricīsādhana* (*Sādhanamālā* 142). There is a strong chance that the Garbhapāda mentioned there in the colophon is not Ānandagarbha, but one Bodhigarbha (cf. Isaacson 2009: 109-110).

⁹It is perhaps worth pointing out that beyond the *Vajrajvālo-dayā* there may have been at least one more work by Ānandagarbha that escaped the notice of Tibetan translators. Mahāmatideva, in his still unpublished *Tattvaviśadā nāma Ḍākinīvajrapañjarapañjikā* (Ms scattered, this passage is in NAK 5-20 = NGMPP A 47/17, f. 7r5), quotes (paraphrases?) and refers to a *Sarvabuddhaṭīkā* by Garbhapāda (*tathā coktaṃ Garbhapādaiḥ Sarvabuddhaṭīkāyāṃ saṃvaryaḍicaturdevī viśuddhirūpeṇa catuḥpārśvaśūlaṃ tathāparaṃ turaṅgamādyair iti*). Ānandagarbha’s commentary to the *Sarvakalpasamuccaya*, an explanatory scripture of the same cycle, survives in Tibetan (Tōh. 1662), but this passage cannot be located in it. We must therefore assume that he—provided that Garbhapāda and Ānandagarbha are the same person—also wrote a commentary on the *Sarvabuddhasamāyogaḍākinījālasaṃvara*, which is now apparently lost. Isaacson’s assertion (2009: 113) that Tōh. 1667 is a *ṭīkā* by Ānandagarbha on the *Sarvabuddhasamāyogatantra* is, I believe, erroneous.

Sarvajvāloḍayā (SVU_{Tib.} = Derge Rgyud 'grel Ku 1a1-3a2).

This section was very influential for Kuladatta's *Kriyāsaṃgrahapañjikā* (as already pointed out by Takahashi 1997: 4), who reproduces the preliminaries almost word for word in the *devatāyoga* section of the sixth chapter of his compendium (edited by Inui 1988).¹⁰ A further important parallel, one with a recension of the *Sarvadurgatipariśodhana* has been demonstrated by again Takahashi (1990 and 1997: 4-9), in spite of the fact that he did not have access to the Sanskrit text of the *Sarvavajrodayā* or the *Vajrasattvodayā*. Ānandagarbha's influence is by no means limited to these occurrences. As a small witness to this fact, I shall give in the appendix the text of another fragment from the rich collection of the National Archives.

3 Edition

Conventions followed in the edition are as follows: text or punctuation in round brackets are in my view not needed; text or punctuation in square brackets should be supplied; square brackets also enclose proposed emendations preceded by =; <|text|> marked thus is cancelled by the scribe.

[1 ^v] [<i>siddham</i>] ¹¹ namaḥ śrīvajasattvāya	VSU _{Skt.}
dpal rdo rje sems dpa' la phyag 'tshal lo	VSU _{Tib.}
dpal rdo rje sems dpa' la phyag 'tshal lo	SVU _{Tib.}
vajrasattva[m] jagannātham prani[=ni]patya punaḥ punaḥ () sādhānopāyikāṃ vakṣye vajrasattvodayāṃ śubhā[m]	VSU _{Skt.}
rdo rje sems dpa' 'gro ba'i mgon yang dang yang du phyag byas nas	VSU _{Tib.}

¹⁰This section, in turn, is the underlying influence for an illustrated manual that has had great currency in Nepal. The manual is referred to as either simply the *Vajradhātumukhākhyanā* or the *Vajradhātumukhākhyanādegurividhi*, and has been edited by Mitsu-toshi Moriguchi in several parts. The section relevant here is to be found in Moriguchi 1983.

¹¹Expressed with a sign.

| rdo rje sems 'byung dge ba yi |
| sgrub pa'i thabs ni bshad par bya |

| khyab bdag rdo rje sems dpa' la |
| kun nas dang bas [= dad pas] phyag 'tshal te |
| rdo rje kun 'byung dge ba yi |
| dkyil 'khor cho ga bshad par bya |¹²

SVU_{Tib.}

tatrāryatattvasaṅgrahamahātantravidhinā vajradhātumahāmaṇḍale labd[h]a- VSU_{Skt.}
samayād(h)ikasya yogina(h||) āryavajrasattvārādhanavidhi[h] samuccīyate ||

de la ['phags pa?] de kho na nyid bsdus pa'i rgyud chen po'i cho gas | rdo rje VSU_{Tib.}
dbyings kyi dkyil 'khor du dam tshig la sogs pa thob pa can gyi rnal 'byor
pa'i phyir | 'phags pa rdo rje sems dpa' mnyes par byed pa'i cho ga bsdu bar
bya'o ||

de la 'phags pa de kho na nyid bsdus pa'i rgyud chen po'i cho gas dam tshig SVU_{Tib.}
la sogs pa thob | [!] rnal 'byor pa'i don du dkyil 'khor gyi cho ga bsdu bar
bya'o ||¹³

prathamam tāvan nairātmyādhimuktyādhyātmikasnānam kṛtvā() HRĪ[Ḥ]kā- VSU_{Skt.}
rena[=na] kaṇṭhadeśe aṣṭadalam padmam jihvāpadmadale [ca] HŪMkāreṇa
śukla[m] pañcasūcikam vajram niṣpādyānenādhitiṣṭhet[-] VAJRAJIHVETi ||

dang por re zhig bdag med pa la lhag par mos pas nang gi khros byas nas VSU_{Tib.}
| lkog ma'i phyogs su yi ge HRĪḤ las padma 'dab ma brgyad pa dang | lce'i
padma'i 'dab ma la yi ge HŪM las rdo rje rtse lnga pa [dkar po?] bskyed la |
BADZRA DZI HWĀ zhes bya ba 'dis byin gyis brlab par [D 50b] bya'o ||

dang por re zhig bdag med pa la lhag par mos pas nang gi bdag nyid can gyi VSU_{Tib.}
khros byas la | lkog ma'i phyogs su yi ge HRĪḤ las padma 'dab ma brgyad
pa bsams pa'i lce'i padma'i 'dab mar HŪM las rdo rje rtse lnga pa dkar po
bskyed la | BADZRA DZI HWĀ zhes bya ba 'dis lce byin gyis brlab par bya'o ||¹⁴

¹²The Sanskrit can be restored as follows: **vajrasattvam vibhūṃ bhaktyā praṇipatyā samantataḥ / maṇḍalopāyikāṃ vakṣye sarvavajrodayāṃ śubhām ||*

¹³The Sanskrit can be restored as follows: **tatrāryatattvasaṅgrahamahātantravidhinā labdhasamayādikasya yogino maṇḍalavidhiḥ samuccīyate ||*

¹⁴The Sanskrit ought be a verbatim match with the VSU. Supplying the object *lce* for

karadvaye tv Akārābhyāṃ candramaṇḍaladvayaṃ taylor upari HŪṃkārābhyāṃ VSU_{Skt.}
(ca) pañcasūcikaṃ vajradvayaṃ vicintya karasākhyā[=śākhāś] caiva sūciṃ [= sūcīr] vighnaghātādikaṃ kuryāt ||

lag pa dag la yi ge A dag las zla ba'i dkyil 'khor gnyis dang | de'i steng du VSU_{Tib.}
yi ge HŪṃ dag las rdo rje rtse lnga pa gnyis dang | lag pa'i sor mo dag rtse
mor bsams nas | bgegs bsal ba la sogs pa bya'o ||

lag pa gnyis su yang A las zla ba'i dkyil 'khor re re bsams te | [D 1b] de gnyis SVU_{Tib.}
kyi steng du HŪṃ gnyis las rdo rje rtse lnga pa dkar por bsams shing | lag
pa'i sor mo rnams kyang rdo rje'i rtse mor bsams la | bgegs bsal ba la sogs
pa bya'o ||¹⁵

tatra HŪṃkāreṇa vajrajvālānalārkaṃ ātmānaṃ nirmāya(||) OM GRḤṆA VA- VSU_{Skt.}
JRA SAMAYA HŪṃ VAM ity udīrayan(||) krodhaterintirīṃ badhnīyāt |

de la yi ge HŪṃ las rdo rje me ltar 'bar bdag nyid sprul la | OM GRḤṆA VSU_{Tib.}
BADZRA SA MA YA HŪṃ BAṃ zhes bya ba brjod nas | khro bo ti rīnti ri'i
phyag rgya bcing bar bya ste |

de la yang yi ge HŪṃ las rdo rje me ltar 'bar bar bdag nyid bsams la | OM SVU_{Tib.}
GRḤṆA BADZRA SA MA YA HŪṃ BAṃ zhes brjod la | khro bo ti rīnti ri'i
phyag rgya bcing bar bya ste ||¹⁶

vajrabandhaṃ tale kṛtvā VSU_{Skt.}
cchādaye[t] kru(r)ddhamānasah ||
gādha[=ḍha]m aṅguṣṭhavajreṇa
krodhaterintirī smṛtā ||¹⁷

| rdo rje bsdams pa bcings nas ni | VSU_{Tib.}

byin gyis brlab par bya is probably a clarification by the translators, and not a reflection of missing text.

¹⁵The Sanskrit ought to be a verbatim match with the VSU, with a possible addition to mark the colour of the two *vajras* as white (alternatively a word meaning ‘white’ has been lost from the SVU). The second *bsams* is probably an addition by the translators, who might have been slightly surprised by the loose syntax (i.e. *vicintya* referring to the accusatives that follow it as well), which is, however, judging from parallels, original.

¹⁶The Sanskrit ought to be a verbatim match with the VSU.

¹⁷This is a silent quotation from the *Tattvasaṃgraha* (Horiuchi 1974: 438, §1052).

| yid kyis khros nas dgab bya ba'i |
 | rdo rje mthe bong dam po ste |
 | khro bo ti rīnti rir bshad |

| rdo rje bsdams pa nang bcing nas |
 | yid kyis khros nas dgab bya ba'i |
 | rdo rje mthe bong dam po ste |
 | khro bo ti rīnti rir bshad |

SVU_{Tib.}

tato vajrārdhāsana(n)niṣaṇṇo vajraterintirīm ba[d]dhvā vajramālābhise[=ṣe]-
 kaṃ gr̥hṇīyāt || OM VAJRAJVĀLĀNALĀRKA HŪṢ A BHIŚI[=ṣi]ÑCA MĀM iti
 vajrabandhe 'ngu[2^r]ṣṭhadvayaṃ saṃhatot(s)thitaṃ vajrabandhasyopari śli-
 ṣṭaṃ dhārayet| vajraterintirī ||

VSU_{Skt.}

de nas rdo rje skyil mo krung phyed du 'dug la | rdo rje ti rīnti ri bcing bar
 bya ste | OM BADZRA DZWA LA ANALĀRKA HŪṢ A BHIṢINYTSA MĀM zhes
 bya bas rdo rje phreng ba'i dbang bskur ba blang bar bya'o || rdo rje bsdams
 pa nang du bcing ba'i mthe bong gnyis gshibs te bsgreng pas blang bar bya'o
 || rdo rje bsdams pa steng nas dgab pa'i tshul du bzhag pa ni rdo rje ti rīnti
 ri'i phyag rgya'o ||

VSU_{Tib.}

de nas rdo rje skyil mo krung phyed du 'dug la | rdo rje ti rīnti ri(r) bcing ste
 | OM BADZRA DZWA LA A NA LĀRKA HŪṢ | A BHIṢINYTSA MĀM | zhes bya
 ba dang | rdo rje bsdams pa nang du bcings pa'i mthe bong gnyis gshibs te
 bsgreng ba sor mo'i steng nas dgab pa'i tshul du gzhag pa 'di ni ti rīnti ri'i
 phyag rgya ste | 'dis spyi bo nas brtsams nas | phyogs bzhir rdo rje phreng
 ba'i dbang bskur ba blangs la |¹⁸

SVU_{Tib.}

OM ṬUM ity anena dvyakṣarakavacena kavacayitvā(||) OM VAJRAJVĀLĀ-
 NALĀRKA HŪ(Ṣ)M ity udīrayan(|) vāmavajramuṣṭim hṛdaye kṛtvā dakṣiṇena
 vajramuṣṭim ullālayaṃ[=n] sarvaviḥnāṃ[=n] hanyāt ||

VSU_{Skt.}

OM ṬUM zhes bya ba'i yi ge gnyis kyi go cha 'dis go bgos nas | OM BADZRA

VSU_{Tib.}

¹⁸With the exception of 'dis spyi bo nas brtsams nas / phyogs bzhir (*anena śīrasa ārabhya caturṣu dikṣu) the Sanskrit ought to be a verbatim match with the VSU, in spite of the fact that both Tibetan translations seem to contain a little bit more detail. The word *phyogs* here, according to the testimony of the *Kriyāsaṃgrahapañjikā* (Inui 1998: 103), ought to imply that the practitioner touches the four sides of the head (forehead, right ear, back of the head, left ear) whilst maintaining the gesture.

DZWA LA A NA LĀ HA [=RKA] HŪM zhes bya ba brjod cing | g.yon pa'i rdo rje khu tshur snying gar bzhag nas | g.yas pa'i rdo rje khu tshur bsor zhing bgegs thams cad la bsnun par bya'o ||

OM ṬUM zhes bya ba'i yi ge gnyis kyi go chas go bgos la | OM BADZRA DZWA LA A NA LĀRKA HŪM | zhes brjod cing g.yon pa'i khu tshur snying gar bzhag nas | g.yas pas rdo rje khu tshur gsor zhing | bgegs thams cad la bsnun [D 2a] par bya'o ||¹⁹ SVU_{Tib.}

tato vajrānalena mudrāsahitena vighnadahanādikaṃ kuryāt | OM VAJRĀNALA DAHA PACA MATHA BHAÑJA RAṆA PHAḌ iti udīrayan() abhyantaravajrabandhe 'ṅgulijvālāgarbhe 'ṅguṣṭhavajram utthitam iyaṃ vajrānalasamaya-mudrā || VSU_{Skt.}

de nas rdo rje me'i phyag rgya dang bcas pas bgegs bsreg pa la sogs pa ni | HŪM [=OM] BADZRA A NA LA HA NA DA HA PA TSA MA THA BHANYDZA RA ṆA HŪM PHAṬ ces brjod cing bya'o || de nas rdo rje bsdams pa nang du bcings la | sor mo 'bar ba' [=ba'i] snying po can mthe bong rdo rjer bsgrengs pa 'di ni rdo rje me'i dam tshig gi phyag rgya'o || VSU_{Tib.}

de nas rdo rje me'i phyag rgya dang bcas pas bgegs sreg pa la sogs pa bya ste | OM BADZRA DZWA LA A NA LA HA NA DA HA PA TSA MA THA BHANYDZA RA ṆA HŪM PHAṬ ces brjod par bya ste | rdo rje bsdams pa nang du bcings la | sor mo rnams nang du 'bar ba lta bur byas te | mthe bong rdo rje sgrenge ba 'di ni () rdo rje me'i [dam tshig gi?] phyag rgya'o ||²⁰ SVU_{Tib.}

tadanu() VAJRANETRĪ BANDHA SARVAVIGHNĀN iti mudrāyuktayā sarvavi-ghnabandhaṃ kuryāt || vajrabandhaṃ ba[d]dhvā aṅguṣṭhadvayaṃ prasārya samaṃ dhārayet || vajranetrīmudrā || VSU_{Skt.}

de'i rjes la BADZRA NAI [=NE] TRI BANDHA SARBBA BI GHNĀM zhes bya ba phyag rgya dang ldan pas bgegs thams cad bcing bar bya'o || rdo rje bsdams pa bcings la mthe bong gnyis brkyang ste | mnyam la gzhaag pa ni rdo rje spyang gi phyag rgya'o || VSU_{Tib.}

¹⁹The Sanskrit ought to be a verbatim match with the VSU.

²⁰The Sanskrit ought to be a verbatim match with the VSU. Both Tibetan translations seem to have misunderstood that *vajrānalena* meant 'by means of the *vajrānala/mantra*'.

de'i rjes la BADZRA ṆE ṬI [=NE TRI] BANDHA SARBA BIGHNĀṂ zhes bya SVU_{Tib.}
ba'i phyag rgya dang ldan pas bgegs thams cad bcing bar bya'o || rdo rje
bsdams pa bcings la mthe bong gnyis brkyang ste | bsnyams la bzhang pa ni
rdo rje spyang gyi phyag rgya'o ||²¹

prasāritavajrabandhaṃ bhūmau pratiṣṭhāpya '[=a]dhobandhaṃ kuryāt| OM VSU_{Skt.}
VAJRA DRḌHO ME BHAVA RAKṢA SARVA[=RVAM/RVĀN] SVĀHETi ||

rdo rje bsdams pa brkyang ba sa la bzhang ste | OM BADZRA DRḌHO ME BHA VSU_{Tib.}
WA RAKṢA SARBAṂ SWĀ HĀ zhes bya ba dang bcas pas 'og bcing bar bya'o ||

rdo rje bsdams pa brkyang la sa la bzhang ste | OM BADZRA ḌḌHO [=DRḌHO] SVU_{Tib.}
ME BHA WA RAKṢA SARBBĀṂ SWĀ HĀ zhes bya bas 'og bcing bar bya'o ||²²

vajrabhairavanetreṇa mudrāsahitenordhvabandhaṃ kuryāt|| OM HULU 2 HŪṂ VSU_{Skt.}
PHAD iti(|) vajramuṣṭidvayaṃ ba[d]dhvā(')lātacakra[vad] bhra[=bhrā]mayitvā
śīrasa upari tarjanyaṅkya[=ku]śākāreṇa dhārayet| vajrabhairavanetramudrā
||

rdo rje 'jigs byed spyang gyi phyag rgya dang | OM HU LU HU LU HŪṂ PHAṬ VSU_{Skt.}
ces bya ba dang bcas pas steng bcing bar bya'o || rdo rje khu tshur gnyis
bcings [D 51a] la mgal me'i 'khor lo bzhin du bskor te | mgo bo'i steng du
mdzub mo lcags kyu'i tshul du bzhang pa ni | rdo rje 'jigs byed spyang gyi
phyag rgya'o ||

rdo rje 'jigs byed spyang gyi phyag rgya | OM HU LU HU LU HŪṂ PHAṬ ces VSU_{Tib.}
bya ba dang bcas pas steng bcing bar bya'i [=bya'o] || rdo rje khu tshur gnyis
bcings la | mgal me'i 'khor lo bzhin du bskor te | mgo bo'i steng du mdzub
mo lcags kyu'i tshul du gzhang pa ni rdo rje 'jigs byed can gyi phyag rgya'o ||²³

tasyādhaṣṭāt vajrayakṣeṇa [2^v] mudrāsahitena punaḥ tatraiva bandhaṃ ku- VSU_{Skt.}

²¹The Sanskrit ought to be a verbatim match with the VSU. The second Tibetan translation seems to misunderstand that *iti* meant *ity anena mantreṇa*.

²²The Sanskrit ought to be a verbatim match with the VSU.

²³The Sanskrit ought to be a verbatim match with the VSU. It is to be noted that the both Tibetan translations again misunderstood the name of the *mantra* in the Instrumental.

ryāt| OM VAJRAYAKṢA HŪ(M)M iti| vajrāñjalir[=ler] aṅguṣṭ[h]advayaṃ pra-
sārita[m] tarjanīdvaya[m] d(r)aṃṣṭra[vat kṛtvā] vajrayakṣasya mudrā||

rdo rje gnod sbyin gyi phyag rgya OM BADZRA YAKṢA HŪM zhes bya ba dang VSU_{Tib.}
bcas pas de'i 'og tu yang de nyid bcing bar bya'o || rdo rje thal mo'i mthe
bong gnyis brkyang la mdzub mo gnyis mche ba lta bur byas pa ni rdo rje
gnod sbyin gyi phyag rgya'o ||

rdo rje gnod sbyin gyi phyag rgya | OM BADZRA YAKṢA HŪM zhes bya ba SVU_{Tib.}
dang bcas pas de'i 'og tu yang de nyid du steng bcing bar bya'o || rdo rje
thal mo'i mthe bong gnyis brkyang la mdzub mo gnyis mche ba lta bur byas
pa ni rdo rje gnod sbyin gyi phyag rgya'o ||²⁴

vajroṣṇīṣeṇa mudrāyuktena pūrva[=rvā]m diṣaṃ bandhayet| OM DRUM BA- VSU_{Skt.}
NDHA [HA]M iti <|vā|> DRUM iti vā| vajramuṣṭīdvayaṃ kanyasāśṛṅkhala-
bandhena tarjanīdvayasūcīmukhaṃ parivartyoṣṇīṣe sthāpayet| vajroṣṇīṣamu-
drā||

rdo rje gtsug tor gyi phyag rgyas OM DRUM BANDHA HAM zhes bya ba'am VSU_{Tib.}
| HŪM [=DRUM] zhes bya ba dang bcas pas shar phyogs bcing bar bya'o ||
rdo rje khu tshur gnyis kyi mthe'u chung lu gu rgyud du sbrel la | mdzub mo
gnyis kyi rtse mo sbyar te bzlog nas spyi bor bzhag ste rdo rje gtsug tor gyi
phyag rgya'o ||

rdo rje gtsug tor gyi phyag rgya dang bcas pas shar phyogs bcing bar bya ste SVU_{Tib.}
| OM DRUM BANDHA HAM zhes bya ba'am | DRUM zhes bya ba ni sngags so
|| rdo rje khu tshur gnyis kyi mthe'u chung lu gu rgyud du sbrel la | mdzub
mo gnyis rtse mor sbyar te | bzlog nas spyi bor gzhag pa 'di ni rdo rje gtsug
tor gyi phyag rgya'o ||²⁵

punaḥ vajrapāśena tāṃ eva bandhayet| [OM] HŪM VAJRAPĀŚA HRĪḤ iti| va- VSU_{Skt.}
jramuṣṭ(h)īdvayena bāhya[=hu]granthiṃ kuryāt| vajrapāśamudrā||

[yang?] rdo rje zhags pa dang OM HŪM BADZRA PĀ SHA HRĪḤ zhes bya bas VSU_{Tib.}

²⁴The Sanskrit ought to be a verbatim match with the VSU. The Tibetan renderings
commit the same fault as the one noted in the previous footnote.

²⁵The Sanskrit ought to be a verbatim match with the VSU.

de nyid bcing bar bya'o || rdo rje khu tshur gnyis kyi mkhrig ma gnyis mdud
pa byas pa ni rdo rje zhags pa'i phyag rgya'o ||

yang rdo rje zhags pas de nyid bcing bar bya ste | OM HŪṢ BADZRA PĀ SHA SVU_{Tib.}
HRĪḤ rdo rje khu tshur gnyis kyi mkhrig ma mdud par byas pa ni rdo rje
zhags pa'i phyag rgya'o ||²⁶

vajrapatākayā paścimā(yā)ṃ() OM VAJRAPATĀKE PATANĠIRI[=NI] RAṬ() VSU_{Skt.}
iti vajrabandhe 'ṅguṣṭ[h]a[m] sattvaparyañkaṃ sūcīkṛtāgrāsamānāmāvidāri-
tā(ṃ)bhyā[m] paṭṭāgrī vajrapatāka[=kā]yāḥ||

rdo rje ba dan dang OM BADZRA PĀ TAṢ KE PĀ TAṢ KE NI RA TRAṬ [=RAṬ] VSU_{Tib.}
zhes bya bas nub bcing bar bya'o || rdo rje bsdams pa las mthe bong sems
dpa'i skyil mo krung du byas te | mdzub mo gnyis mnyam por gshibs te phye
la | mthe'u chung gnyis ba dan ltar bya ba ni rdo rje ba dan gyi phyag rgya'o ||

rdo rje ba dan gyis nub phyogs bcing bar bya ste | OM BADZRA PA TAṢ KE SVU_{Tib.}
PA TAṢ KE NI RA TE [=RAṬ] | rdo rje bsdams pa las mthe bong gnyis sems
dpa'i skyil mo krung du byas pa la | mdzub mo gnyis mnyam par gshibs te
| phye la mthe'u chung gnyis ba dan ltar bya ba ni rdo rje ba dan gyi phyag
rgya'o ||²⁷

vajrakālyottarā[m] (OM) HRĪḤ VAJRAKĀLI RAṬ MAḌ iti() vajrayakṣamu- VSU_{Skt.}
draiva mukhe dṛḍhīkṛtā[] vajrakālyāḥ ||

rdo rje nag mo dang HRĪḤ BADZRA KĀ LI RU ṬA [=RUṬ] MA ṬA [=MAṬ] zhes VSU_{Tib.}
bya bas byang bcing bar bya'o || rdo rje gnod sbyin gyi phyag rgya snying
gar bstan [=brtan] par byas pa ni rdo rje nag mo'i'o ||

phyogs dang mtshams dang steng dang 'og gi bgegs rnams tshar bcad par
byas nas | [!] rdo rje dus kyi [=kyis] byang phyogs bcing bar bya ste | HRI SVU_{Tib.}
[=HRĪḤ] BADZRA KĀ LI RUṬ MAṬ | rdo rje gnod sbyin [D 3a] gyi phyag rgya
nyid khar brtan par byas pa ni rdo rje dus kyi phyag rgya'o ||²⁸

²⁶The Sanskrit ought to be a verbatim match with the VSU.

²⁷The Sanskrit ought to be a verbatim match with the VSU.

²⁸The Sanskrit ought to be a verbatim match with the VSU, with the rather significant
exception of the introductory half sentence.

vajraśikharayā dakṣiṇām() OM VAJRAŚIKHARE RUṬ MAḌ iti() vajramuṣṭi- VSU_{Skt.}
dvayena parvatotkarṣābhinayā| vajraśikhara[=rā]yāḥ||

rdo rje rtse mo dang OM BADZRA SHI KHA RI RU ṬA MA ṬA [!] zhes bya bas VSU_{Tib.}
lho bcing bar bya'o || rdo rje khu tshur gnyis kyis ri bo 'degs pa'i tshul du
bya'o ||

rdo rje rtse mos lho phyogs bcing bar bya ste | OM BADZRA SHI KHA RA RUṬ SVU_{Tib.}
MAṬ | rdo rje khu tshur gnyis kyis ri bo 'degs pa'i tshul du bya ba ni rdo rje
rtse mo'i phyag rgya'o ||²⁹

vajrakarmaṇā maṇḍalabandhaṃ kṛtvā prākāraṃ dadyāt() OM VAJRAKA- VSU_{Skt.}
RMEti||

rdo rje las dang HŪM BADZRA KARMA zhes bya bas dkyil 'khor bcing bar VSU_{Tib.}
byas la ra ba bya'o ||

rdo rje las kyi dkyil 'khor bcing bar byas la ra ba bya'o || HŪM BADZRA SVU_{Tib.}
KARMA ||³⁰

punar abhyantaraprā-[*end of fragment*]

yang nang du rdo rje hūm mdzad dang hūm zhes bya bas ra ba bya ste | rdo VSU_{Tib.}
rje khu tshur gnyis bcings la mkhrig ma bsnol te mthe'u chung lu gu rgyud
du sbrel la | khams gsum rnam par rgyal ba zhes bya ba mdzub mo gnyis
sdigs mdzub tu byas pa'o ||

yang rdo rje hūm mdzad kyis nang du ra ba byas ste | rdo rje khu tshur gnyis
bcings la | mkhrig ma gnyis bsnol te | mthe'u chung gnyis kyi lcags kyu sbrel
la | khams gsum rnam par rgyal ba zhes bya ba mdzub mo gnyis sdigs mdzub
tu bsgreng ba ni rdo rje hūm mdzad kyi phyag rgya'o ||

²⁹The Sanskrit ought to be a verbatim match with the VSU.

³⁰The Sanskrit ought to be a verbatim match with the VSU.

4 Appendix: fragment of an unknown *sādhana* by a follower of Ānandagarbha

The following fragment is now kept at the National Archives, Kathmandu (1-1697 *vi. bauddhakarmakāṇḍa 1*). I do not have direct access to this manuscript, but it is accessible to me in a black and white microfilm scan (NGMPP B 24/51, titled *Sarvadurgatisāadhanam*). The fragment consists of a single palm-leaf folio measuring 28 x 5 cm, and contains the beginning of a *sādhana* in the cycle of the *Sarvadurgatipariśodhanatantra*, a very important *yogatantra* also commented on by Ānandagarbha himself. The unknown author states very clearly that he is here following Ānandagarbha's threefold-*samādhi* system, and the preliminaries we can witness are indeed very similar to the text given above. Fol. 1^r contains a writing exercise (*[siddham]*³¹ *om namā budhāya/ namā dhamāya// namāḥ saṃghāya//*) in a later hand. I could not trace a Tibetan translation of this text. It is hoped that the rest of the *sādhana* will emerge at some point.

[1^v] *[siddham]*³² *namaḥ sarvabuddhabodhisattvebhyaḥ||*

vidhūtasarvasaṃkalpaṃ bhāvābhāvavivarjitam |
śākyasiṃhaṃ namaskṛtvā śuddhaṃ prakṛtinirmalam ||

tatsāadhanam pravakṣyāmi sarvadurgatisāadhanam |
garbhapādānusāreṇa samādhitrāyam uttamam ||

prathamam tāvad yogī vijane mano[']nukūle pradeśe sukumārāsane niṣa-
(r)ṇṇaḥ(||) sugandhena maṇḍalam kṛtvā pañcopahārapūjā karaṇīyā|

tataḥ sarvadharmānairātmyam bhāvayitvā ātmānam hūṃkāreṇa vajrajvālā-
nalārkaṃ bhāvayet|

tasya kaṇṭhe hrīḥkāreṇa padmaṃ tasyopari dalāgre akāreṇa candramaṇḍa-
lam(|) tasyopari hūṃkāreṇa pañcasūcikaṃ vajraṃ(|) tad vajra[m] jihvāyām
līnam bhavati(|) vajrajihveti| tena vajrajihvā[=hvo] bhavati| mantrajāpo-
[=pa-]kṣamo bhavet|

³¹Expressed with a sign.

³²Expressed with a sign.

hastadvayasya madhye sitaAkāreṇa candramaṇḍalam(।) tasyopari HŪṃkāre-
ṇa pañcasūcikavajraṃ tad vajraṃ karamadhye līyate[।] vajrahasto bhavati|
sarvamudrābandhakṣamo bhavet|

tato rakṣācakrabhā-[end of fragment]

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