

Translation of Ānandagarbha's *Sarvavajrodayā*  
*Maṇḍalopāyikā*  
Maṇḍala Manual 'For the Rising of All Vajras'

Arlo Griffiths & Ryugen Tanemura

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# **Chapter 1**

# **Invocation**



## Chapter 2

# Triple Absorption (Preliminary Service)

### 2.1 Initial Union

... are to be visualized. Thus the Absorption called Initial Union.

### 2.2 Summit of Maṇḍala Kings

#### 2.2.1 Emanation of the Sixteen Bodhisattvas

##### 2.2.1.1 Vajrasattva

Subsequently, with the [seal of] Vajradhātṽśvarī<sup>1</sup> he should empower himself at the four places,<sup>2</sup> display the *bodhyagrī* [seal]<sup>3</sup> and impell Vajrasattva in his heart, [saying] O VAJRASATTVA.<sup>4</sup>

Then, [the practitioner] visualizes [Vajrasattva] as being present in the form of (*bhūtvā*) lunar discs emanated from the hearts of All Tathāgatas; as making all sen-

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<sup>1</sup>STTS §391 *aṅguṣṭhadvayaparyāṅkā kuñcitāgrāgravigrahā | samamadhyottamāṅgā ca vajradhātṽśvarī smṛtā* ||. The same stanza is quoted in KSP ch. 6 (ed. Inui §73).

<sup>2</sup>Based on Ānandacandra's VJU §12 *tatas trilokavijayamudrayā, oṃ sumbha nisumbha hūṃ, gṛhṇa gṛhṇa hūṃ, gṛhṇāpaya gṛhṇāpaya hūṃ, ānaya hoḥ, bhagavan vidyārāja hūṃ phaṭ, adhiṭṭha mām iti hṛdūrṇakāṇṭhamūrdhasv āsanam adhiṭṭhet*, we assume the four are heart, the throat, the space between the eyebrows, and the top of the head. See also, in our text, §3.3p24.

<sup>3</sup>SDPT p. 264: *tatremāḥ krodhamuṣṭidvidhākṛtya | vāmavajrāṅgulī grāhyā dakṣiṇena samutthitā || bodhyagrī nāma mudreyaṃ buddhabodhipradāyikā || saḡarvotkarṣaṇaṃ dvābhyāṃ vajrahumkāra-vajrasattvasattvavajrīṇām* ; KSP ch. 6 (ed. Inui §94): *vāmavajrāṅgulīm grāhya dakṣiṇena samutthitām | bodhyagrī nāma mudreyaṃ buddhabodhipradāyikā* ||.

<sup>4</sup>STTS §35.

tient beings throughout all world-systems penetrate selflessness; as creating single-minded focus upon the shape of a lunar disc; <sup>5</sup> [and] as arriving in the positions of all deities, precisely in the form of lunar discs.

Then [according to his visualization] knowledge-rays emanate from them,<sup>6</sup> enter the vajra in his own heart,<sup>7</sup> and become one with it. [Whereupon] he should visualize [it] as having taken, thanks to the empowerment of All Tathāgatas, the form of a great five-pronged vajra as extensive as the assembly of the universe; as having once again become, like previously, of the size of the vajra in his heart; and as emanating from it onto his hand. And from that [vajra] are emanating rays, which this time have the shape of vajras, multiple colors and multiple forms, and they expand throughout the System of the Universe. From them [emanates], this time taking the form of Vajrasattva, etc., the whole System of Beings, and he applies it to the Complete Awakening with the Knowledge of the Equality of All Tathāgatas without exception (*yāvat*), and the rest.<sup>8</sup> Through Contraction Yoga, they once again take the body of a single being and enter the vajra in his own heart. He should visualize a hymn being sung by him (i.e., Vajrasattva) who is present there:

Oh, I am Samantabhadra, the solid being of the Self-born [Buddhas]. Though bodiless, thanks to their having a solid body, I have obtained the body of a being!<sup>9</sup>

Then he should visualize [Vajrasattva] as having descended from his heart and standing in front of Akṣobhya while requesting instruction.<sup>10</sup>

Then he should perform the consecration to Emperorship of the Family of All Tathāgatas with the consecration by means of a crown-turban representing the

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<sup>5</sup>RT: The term *cittaikāgratā* is a definition of *samādhi* in Abhidharma literature. The present passage alludes to the opening of STTS (§20) where Sarvārthasiddhi sees a lunar disc which represents *bodhicitta*.

<sup>6</sup>The moon discs.

<sup>7</sup>That is Vairocana's, i.e. the practitioner's, own heart. See the first sentence of §2.2.1.2.

<sup>8</sup>The rest alluded to here with *ādi* seems to be the list *sarvatathāgatamahābodhicittotpādāna...sarvatathāgatarddhivikurvītāni* in STTS §39.

<sup>9</sup>It seems that Ānandagarbha interpreted this *udāna* quite differently. See *Tattvāloka* on STTS 40: “‘Oh’ means amazement. ‘I am [Vajrasattva, or the practitioner?] himself. [I am] self-born because [I am] born on my own, and [therefore] the Lord Buddha. ‘The solid being’ is the unbreakable being. If you are Samantabhadra among Buddhas, what is the amazement? [Answering this question, the part] beginning with [the words] ‘because of solidness’ is recited. The relative pronoun *yad* means the reasoning (*rgyu gang gis*, \**yena hetunā*). Although bodiless because of solidness, i.e. although I have non-dual mind as my nature, I am in the body of a being, which means that I have the body of a being itself as my nature, which in turn means that I am in the state of the body of a being (*sattvakāyatvam*). *āgataḥ* means ‘having obtained’. It is the amazement that [I am] accomplished in this way. This is taught as follows: Although I have non-dual knowledge as my nature and therefore am formless, I will show the form-body (*gzugs kyi sku*, \**rūpakāya*) of my own to the people to be instructed.”

<sup>10</sup>RT: The expression *ājñāṃ mārgayamānam* seems to be a circumlocution for asking a *śamaya*.

Five-Buddhas. Together with a bell marked with the primordial Vajra, he should give to Samantabhadra the primordial Vajra that consists in unsurpassed conduct, etc., [and] generates the Complete Awakening with the Knowledge of the Equality of All Tathāgatas without exception, in order to create the Complete Whole System of Beings. Then he should give the name-consecration, etc.<sup>11</sup>

Subsequently he should sing a hymn with self-identification as Vajrapāṇi:

This is that unsurpassed accomplishment-Vajra of all Buddhas! I have been given into my (i.e., Vajrasattva's, i.e., Vajrapāṇi's) hand, established as a Vajra in the Vajra!

### 2.2.1.2 The other fifteen Bodhisattvas

In the same way he should visualize [another] hymn being sung by [the group of Bodhisattvas starting with Vajrarāja and]<sup>12</sup> ending with Vajramuṣṭi who are present in the middle of the Vajra in the heart of Vairocana thanks to his emanation, expansion, contraction and stabilization in his abode,<sup>13</sup> as well as a hymn right after the consecration.<sup>14</sup> Now follow the hymns for Vajrarāja, etc.

#### 2.2.1.2.1 Vajrarāja

Oh, I am Amogharāja, a hook born from the Vajra, through which (*yat* = *yena*) are attracted the omnipresent Buddhas for the purpose of accomplishment!

This is that unsurpassed Vajra-knowledge of all Buddhas, through which [takes place] the unsurpassed attracting for the purpose of accomplishing the purpose of all Buddhas!

#### 2.2.1.2.2 Vajrarāga

<sup>11</sup>It seems that the term *abhisamaya* (as seen in STTS §42 *yāvat-sarvatathāgata-samatājñānābhijñānuttara-mahāyānābhisamayottamasiddhy-avāpti-phala-hetos*) and *abhisambodhi* (as used here by Ānandagarbha) are interchangeable in the STTS system. Cf. STTS §196 *sarvatathāgata-samatājñānābhijñānābhisambodhy-uttamasiddhaye*.

<sup>12</sup>The parallel passage in KSP has *vajrasattvād ārabhya yāvad vajramuṣṭiparyantaṃ*, but in our context the group begins with Vajrarāja.

<sup>13</sup>These actions are all alluded to in the previous section.

<sup>14</sup>Vilāsavajra on MNS 4.135 *khaḍgapāṇiṃ vicintya taddhṛccandropary akāraṃ dhyātvā pūrvavat spharaṇasamharaṇanilayadr̥ḍhībhāvādikaṃ kṛtvā bhāvayed iti sarvatra yojanīyam*. Tribe comment on this passage: 'I have taken it to be the requirement to stabilise the visualisation of the maṇḍala (*nīlayadr̥ḍhībhāva*) as this is both the last and the only new instruction.'

Oh, I am the passion (*anurāga*), pure in nature, of the Selfborn ones, with which passion (*rāga*) they give discipline, for the purpose of purifying the dispassionate ones!<sup>15</sup>

This is that unmuddled passion-knowledge of All Buddhas: through passion they slay dispassion and give complete bliss!

#### 2.2.1.2.3 Vajrasādhū

Oh, I am every acclamation (‘*sādhū* (well done)!’), the best of all Omniscient ones, through which is steadily produced the satisfaction of those who have transcended conceptualization!

This is that Vajra of All Buddhas which instigates the acclamation, which effects universal satisfaction, supernatural, conducive to joy!

#### 2.2.1.2.4 Vajraratna

Oh, I am the proper consecration, the unsurpassed Vajra-jewel, because of which, despite their indifference, the Jinas are called Lords of the Triple Sphere!

This is that consecration [of Ākāśagarbha] by All Buddhas into the Sphere of Beings. I have been given into my (i.e., Vajraratna’s) hand, fixed as a Jewel in the Jewel!

#### 2.2.1.2.5 Vajrateja

Oh, I am the unequalled energy, through which the manifestation of the Saviors in the sphere of beings is purified, even though they are pure Buddhas!<sup>16</sup>

This is that light, more abundant than that of suns as numerous as a cloud (*rajas*) of the finest particles, of all Buddhas, which destroys the darkness of ignorance!

<sup>15</sup>On *virakta*, see Sūta/CMP, ch. 9: *prathamam tavad bhagavān caramabhavikabodhisattvā-vasthāyām dvīpādyavalokanam kṛtvā tuṣṭabhuvaṇād avatīrya santānādicaturvidhānyāyām darśayitvā vītarāgarūpam abhinirmāya hīnādhimuktikānām caturāryasatyādhigamam virāgacaryām ca pratipādyā punar mahāyānābhiniṣṭhānām aṣṭavijñānakāyādidharmanairātmyādhigamam bhūmipāramitādicaryām ca pratipādyā punaś cakravartirūpam abhinirmāya gambhīrādhimuktikānām satyadvayādvayādhigamam rāgadharmacaryām ca pratipāditavān*. This stanza from STTS also concerns *rāgacaryā*.

<sup>16</sup>We take the *śodhayati* as equivalent to a passive form, and the genitives here as objective genitives. See STTS §74: *atha vajraprabho mahābodhisattvas tena vajrasūryeṇa sarvatathāgatān avabhāsayann idam udānam udānayām āsa*, from the prose passage between the present stanza and the next in STTS and in our text.



**2.2.1.2.6 Vajraketu**

Oh, I am the incomparable banner of the Sarvārthasiddhis (Buddhas), through which (results) the fulfillment of all aims for those who are filled with all aims!

This is that fulfillment of all aims by All Buddhas, called Banner among Wish Jewels, the system of the Perfection of Giving!

**2.2.1.2.7 Vajrahāsa**

Oh, I am the great and very miraculous laughter of the best ones of all, which the thoroughly concentrated (Buddhas) use toward the aim of (becoming) a Buddha!<sup>17</sup>

This is that greatly gladdening knowledge, unknown to other teachers, which shows the miraculous arising of All Buddhas.

**2.2.1.2.8 Vajradharma**

Oh, I am that fundamentally pure ultimate aim of the Self-born (Buddhas), through which purity is obtained by them who use the Dharma like a boat!

This is that awakening unto reality through the passion of All Buddhas. I have been given into my (i.e., Vajradharma's) hand, fixed as Dharma in the Dharma!

**2.2.1.2.9 Vajratikṣṇa**

Oh, I am known as the soft sound of All Buddhas, through which Formless Wisdom comes to have sound!

This is that System of the Perfection of Wisdom of All Buddhas, the splitter of all enemies, the ultimate remover of all sins!

**2.2.1.2.10 Vajrahetu**

Oh, I am the Wheel full of Vajras of (the Buddhas) whose Law is the best of Vajras, by which the Wheel of the Law turns as soon as the Thought (of Awakening) arises!

This is that purification of all Laws of All Buddhas, the wheel of the non-returners known as the Platform of Awakening!

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<sup>17</sup>The reading *prayuñjanti* in STTS (a regular active form) at first sight seems likely to be less original than the Aśa passive *prayujyanti* that we have in our ms., and which was retained by EdT. But in the end it seems to us more plausible that the ms. of STTS has preserved the correct reading.

**2.2.1.2.11 Vajrabhāṣa**

Oh, I am known as the secret of the Selfborn (Buddhas), as the one of cryptic speech, through which they instruct the Good Law free of verbal prolixity!

This is that uninterrupted Vajra enunciation of All Buddhas, the quick accomplishment of the mantras of All Tathāgatas!

**2.2.1.2.12 Vajrakarma**

Oh, I am every manifold unerring act of the Buddhas, by which the Vajra act proceeds effortlessly for the purpose of [becoming] a Buddha!<sup>18</sup>

This is that highest executor of all acts of All Buddhas. I have been given into my (i.e., Vajrakarma's) hand, fixed as the Viśva(vajra) in the Viśva(vajra)!

**2.2.1.2.13 Vajrarakṣa**

Oh, I am the very solid armor full of powers of solid-bodied [yet] bodiless (Buddhas), by whose solidness, (I am) the ultimate maker of Vajra bodies!

This is that superlative cuirass of the friendliness of All Buddhas, said to be of solid power and great protection, a great friend!

**2.2.1.2.14 Vajrayakṣa**

Oh, I am the great expedient of the Buddhas whose spirit is compassionate, through which they, though pacified, engage in frightfulness for [the salvation of all] beings!

This is that best fetter used by All Buddhas for every evil, the sharp weapon with Vajra fangs, the expedient of the ones whose spirit is compassionate!

**2.2.1.2.15 Vajramuṣṭi**

Oh, I am the very solid binding, the pledge of the solid-bodied (Buddhas), through which even those who are (already) liberated can be bound, for the purpose of realizing all desires!

This is that very solid seal-display of All Buddhas, the untransgressable pledge toward the realization of the instructions of All Buddhas!

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<sup>18</sup>Buddha = Buddhatva or bodhi, or = buddhakārya: cf. Lalitavistara, Ratnagotravibhāga, Mahāvvyutpatti.

### 2.2.2 2.2.2. Emanation of the Four Goddesses Surrounding Vairocana

Then he should generate Sattvavajrī with the self-identification of Akṣobhya; Ratnavajrī with the self-identification of Ratnasambhava; Dharmavajrī with the self-identification of Amitābha; Karmavajrī with the self-identification of Amoghasiddhi.

Now follow the hymns for them:

#### 2.2.2.0.1 Sattvavajrī

Oh, I am the solid Entity-vajra of All Buddhas. Although bodiless, thanks to their having a solid body, I have obtained the body of a Vajra!

#### 2.2.2.0.2 Ratnavajrī

Oh, I am known as the Jewel-vajra of All Buddhas, through which the consecration system of all seals is solid!

#### 2.2.2.0.3 Dharmavajrī

Oh, I am the pure Dharma-vajra of All Buddhas, because even passion is fully immaculate, due to the natural purity (of all *dharma*s)!

#### 2.2.2.0.4 Karmavajrī

Oh, I am the Action-vajra of All Buddhas, manifold though being one, which properly carries out the actions of the whole Sphere of Beings!<sup>19</sup>

### 2.2.3 The Four Goddesses of Worship in the Inner Circle

Again with the self-identification of Vairocana [he should generate] the four [goddesses] starting with Lāsyā. [Now follow] their hymns:

#### 2.2.3.0.1 Vajralāsyā

Oh, there is no other worship of the Self-born [Buddhas] equal to me, because through worships of Kāma and Rati every worship is carried out!<sup>20</sup>

<sup>19</sup>We presume that *yadekaḥ* is to be analyzed as *ya-d-ekaḥ*, with hiatus-breaking *d*. For another instance of this phenomenon, see STTS §222 *yadi brūyā-d-imam nayam* ‘when you will pronounce this system’.

<sup>20</sup>The term *lāsyā* connotes erotic dance. Cf. STTS §§276, 297, 1578. The form *pravartate* seems to stand in the meaning of *pravartyate*.

**2.2.3.0.2 Vajramālā**

Oh, I am the unequalled one called Jewel-worship, worshiped through which [the Buddhas] instruct the excellent kingdom of the Three World-Systems!<sup>21</sup>

**2.2.3.0.3 Vajragītā**

Oh, I am the worship, full of chanting, of the All-seeing [Buddhas], because through worships they are pleased even with [chantings] that merely resemble echoes!<sup>22</sup>

**2.2.3.0.4 Vajranṛtyā**

Oh, I am the lofty worship [of the Buddhas], who cause every worship to be efficacious, because Buddha worship is brought about through the conduct of Vajra dance!

**2.2.4 The Four Goddesses of Worship at the Corners**

Again with the self-identification of Akṣobhya, etc., [he should generate] the four [goddesses] starting with Vajradhūpā. [Now follow] their hymns:<sup>23</sup>

**2.2.4.0.1 Vajradhūpā**

Oh, I am the great worship, the beautiful one that causes pleasure! Because, through the method (*yoga*) of penetration into beings (or: penetration by the Being), Awakening is quickly obtained.

**2.2.4.0.2 Vajrapuṣpā**

Oh, I am the flower worship, which brings about every decoration! Because the Jewel-state of the Tathāgatas is quickly obtained after performing worship [with flowers]!

**2.2.4.0.3 Vajradīpā**

Oh, I am the very lofty worship, the beautiful one full of lamps! Because he will quickly obtain the light-filled eyes of All Buddhas.

<sup>21</sup>The causative form *śāsayanti* seems to be used here *metri causa* for *śāsanti*.

<sup>22</sup>It seems *toṣayanti* = *tuṣyanti*.

<sup>23</sup>The author here switches to use of collective singular *udānam* while plural *udānāni* was used so far.

**2.2.4.0.4 Vajragandhā**

Oh, I am the supernatural worship, charming, full of fragrance! Because [with me] he gives the fragrance of the Tathāgatas to [his] whole body.

**2.2.5 The Four Gate-keepers**

Then, with the self-identification of Vairocana [he should generate] the four [gods] starting with Vajrāṅkuśa. [Now follow] their hymns:

**2.2.5.0.1 Vajrāṅkuśa**

Oh, I am the solid attraction of All Buddhas! Because attracted by me they participate in every *maṇḍala*.

**2.2.5.0.2 Vajrapāśa**

Oh, I am the solid Vajra noose of All Buddhas! Because even though they have (already) penetrated everywhere, they are still made to penetrate by me.

**2.2.5.0.3 Vajrasphoṭa**

Oh, I am the solid Vajra **burst** of All Buddhas! Because for the benefit of (all) beings a bond is necessary for those freed from all bonds.<sup>24</sup>

**2.2.5.0.4 Vajrāveśa**

Oh, I am the solid Vajra possession of All Buddhas! Because, even after becoming universal rulers, they become slaves.

Thus far the Absorption called Summit of Maṇḍala Kings.

**2.3 Summit of Action Kings**

Then he should visualize himself as identical to Vairocana and gather the assembly.<sup>25</sup> Then he should visualize those All Tathāgatas in the assembly along with

<sup>24</sup>In latter Tantric texts, Vajrasphoṭa is explicitly associated with a word for ‘chain’ (Ratnāvalī 114: *sphoṭam vajrasṅghalām* |; Samputa: *om āḥ vajrasphoṭe vaṁ haṁ svāhā* | *vajrasṅghalāyāḥ* | | VIII.4.18. | |). It is obvious that the same idea underlies the present stanza, but less evident how the term *sphoṭa* could have gained such an association. Cf. Sanskrit theory of language where terms *sphoṭa* and *sambandha* are used?

<sup>25</sup>The construction INSTR. + saha + abhinna, cf. VJU *punar gaurīrūpayogena sādhyena sahaikībhūtam ātmānam cintayed e[184v1]vam api mudrayati* |; *sarvadevatābhir abhinnaṁ ātmānam bhāvayed*.



**Vajrarāja** drawing near All Tathāgatas

**Vajrarāga** passion for them

**Vajrasādhū** gladdening them

**Vajraratna** consecrating them

**Vajrateja** illuminating them with light

**Vajraketu** assigning to the perfection of liberality

**Vajrahāsa** bestowing a miraculous smile

**Vajradharma** producing absorption into complete purity

**Vajratikṣṇa** cutting off defilements and minor defilements

**Vajrahetu** introducing into the great maṇḍala

**Vajrabhāṣa** assigning to the reality (*dharmatā*) which is free of proliferation (of the mind)

**Vajrakarma** veneration of All Tathāgatas with every form of worship without omission

**Vajrarakṣa** protection against desire for other vehicles and against the dangers of defilements and minor defilements, etc.

**Vajrayakṣa** guarding with all means of protection

**Vajrasandhi** producing All-Buddha-hood with the Tathāgata fist which is the binding that unifies body, speech and mind,<sup>31</sup>

**Sattvavajrī, Ratnavajrī, Dharmavajrī, Karmavajrī** producing liberality, good conduct, forbearance, heroism, wisdom, concentration, resolve and means

**Vajrāṅkuśa** drawing all beings to the city of great liberation with the goad which is the thought of Awakening

**Vajrapāśa** introducing [them into it] through the practice of the ten perfections

**Vajrasphoṭa** shattering desire for other vehicles

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<sup>31</sup>Vajrasandhi = Vajramuṣṭi! The latter seems to be more common in SVU. STTS §132–137: vajrasandhi is the heart mantra of the Bodhisattva Vajramuṣṭi who is himself a transformation of the mantra.

**Vajrāveśa** non-arising [of dharmas] (i.e., emptiness)<sup>32</sup> which is naturally luminous, and

**Vairocana** guarding the city of the good law.

[Thus far] the Absorption called Summit of Action Kings.

## 2.4 Prior Service

Then, with fragrant water that has been **empowered** with the [mantra of] Vajrayakṣa,<sup>33</sup> he should besprinkle all requisites for worship, empower [them again] with the [mantra of] Vajrānala and its seal;<sup>34</sup> [empower] the flowers, pronouncing OM VAJRAPUṢPE HŪM, with the flower-seal; [empower] the fragrant powder, pronouncing OM VAJRAGANDHE HŪM, with the fragrant-powder-seal; [empower] the incense, pronouncing OM VAJRADHŪPE HŪM, with the incense-seal; [empower] the **tribute**, pronouncing THE SYLLABLE A IS THE GATE OF ALL ENTITIES BECAUSE OF THEIR PRIMORDIAL BEGINNINGLESSNESS,<sup>35</sup> with the sword-seal — the sword-seal is the gesture of drawing the sword with the Vajra-bind<sup>36</sup> —; [empower] the lamp, pronouncing OM VAJRĀLOKE HŪM, with the lamp-seal.

Pronouncing OM VAJRASATTVA HŪM, he should scatter the sesame, barley, *kuśa*-grass, parched rice, white and fragrant flowers, and sandal water, into a conch-shell, a vessel, or such, and place [the latter] either after empowering it three times with the guest-water-seal marked by the budding Vajrāñjali, or after empowering it seven or twenty-one times [with the same seal]. Then he should open the gates in the proper manner,<sup>37</sup> and display the great seal of Śrī Vajrasattva, after empowering it with OM VAJRASATTVA HŪM.

Himself in union with Śrī Vajrasattva, he should assemble All Buddhas using his arms, a Vajra-bind [or] releases of the Vajra-snap.<sup>38</sup>

With a clap of the left palm the [seal] called Proper **Tālā** is realized; with the right, the one called [simply] **Tālā**. [The third one is as follows] both [palms] are joined together.<sup>39</sup>

<sup>32</sup>Chanchan suggests that anutpāda is a synonym of śūnyatā.

<sup>33</sup>OM VAJRAYAKṢA HŪM, i.e., the *sārvakarmika* mantra.

<sup>34</sup>See KSP 6-2-1-7 *punar vajrānalāhaṅkāreṇa tanmudrāyuktena pūjāṅgāni śodhayet* and parallel passage in SDPT.

<sup>35</sup>Allusion to Arapacana, and thus to the sword, is evident from extensive version at Pañcaviṃśatiprajñāpāramitā 1. The note in Tribe's book on Nāmasaṅgīti 4.46 does not seem to mention this point. He translates "The sound 'A' is the first of all dharmas since it is unarisen from the beginning."

<sup>36</sup>**We need a general note on this, referring to STTS on vajrabandha.**

<sup>37</sup>**Is dvārodghāṭana described anywhere in the text?**

<sup>38</sup>Haru: the following stanza suggests that the plural is a real plural.

<sup>39</sup>Haru: 'Both together is called Saṃnipāta.'



[Thus] the characteristics of the assembly-seals. The heart of the assembly-seals  
is: OM VAJRA-ASSEMBLY JJAḤ HŪM VAM HOḤ.