

On the Five Postures (*Sthānaka*) and Fifty-three Poses (*Ākṣepa*) According to Nāgabodhi's *Śrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi*

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The *Śrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi* (hereafter: *Viṃśati-vidhi*) attributed to Nāgabodhi/Nāgabuddhi, who belonged to the Ārya school of interpretation of the *Guhyasamāja-tantra*, is a ritual manual for the 32-deity maṇḍala of the *Guhyasamāja-tantra* centred on Akṣobhya-
vāra, and it is one of the basic texts for maṇḍala rites in late Tantric Bud-
dhism.

I have hitherto published in several journals the romanized texts of several chapters of the *Viṃśatīvidhi* recovered from the *Vajrācāryanayottama*, a Sanskrit manuscript discovered in Nepal. In the present article I propose to present the romanized text of the explanation of the five postures and fifty-three poses to pacify demons and evil spirits from Chapter 3.

The *Viṃśatīvidhi* only lists the names of the fifty-eight postures and poses. The *Vajrācāryanayottama*, on the other hand, adds descriptions to each posture and pose. These postures and poses are expounded in the *Māyājāla-tantra* (Chapter 2) and are also explained in Buddhajñānapāda's *sTaṅ stabs kyi bkod pa* and the *Vajrāvalī*, *Ācāryakriyāsamuccaya* and *Kriyāsamgrahapañjikā*. Several explanations of the postures and poses in the *Vajrācāryanayottama* coincide with the descriptions in these other ritual manuals, but these correspondences are only sporadic. For further details, reference should be made to the text and accompanying tables (pp. 112-128).