Nāgabodhi’s Śrī-guhyasamājamanḍalopāyikā-vimśati-vidhi:
The Tibetan Translation and and Sanskrit Text of Chapters 13, 14 and 15

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The Śrī-guhyasamājamanḍalopāyikā-vimśati-vidhi (hereafter: Vimśatīvidhi) attributed to Nāgabodhi/Nāgabuddhi, who belonged to the Ārya school of interpretation of the Guhyasamaāja-tantra, is a ritual manual for the 32-deity maṇḍala of the Guhyasamaāja-tantra centred on Akṣobhya-vajra, and it is one of the basic texts for maṇḍala rites in late Tantric Buddhism. Some time ago I discovered that the Vajrācāryanayottama, a Sanskrit manuscript in a private collection photographed by the Nepal-German Manuscript Preservation Project, includes a work combining the text of the Vimśatīvidhi with explanatory comments, and I have already published several chapters of the Vimśatīvidhi recovered from this manuscript. In the present article I propose to present the romanized text of Chapter 13 “Snānamanḍalavidhi”, Chapter 14” (Udakādy)abhiṣekavidhi” and Chapter 15 “Praharanābhiṣekavidhi.”

I have presented on pp. 197-214 the romanized Sanskrit text as recovered from the Vajrācāryanayottama along with the Tibetan translation (left side of page) as given in the bsTan’gyur edited by the National Center for Tibetan Studies. The romanization given below is based on the single extant manuscript of the Vajrācāryanayottama and has been emended with reference to the accompanying Tibetan translation and identical or similar
verses found in other works.

As is common in Nepalese manuscripts, the manuscript does not distinguish between ba and va, and there is also frequent confusion of sa, śa and śa. The virāma is missing in most cases, but has been supplied when deemed necessary. In addition, sattva and dattvā are regularly written satva and datvā, while a consonant after r is doubled, but these and other discrepancies with standard orthographical practice have been transcribed as they are, and the comment (sic) has been added only when they might be mistaken for a typographical error.