

Nāgabodhi's *Samājasādhanavyavasthāna*:
The Tibetan Translation and Sanskrit Text of 3-1-3 to 3-3-3

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The **Samājasādhanavyavasthāna* (hereafter: *Vyavasthāna*), attributed to Nāgabodhi/ Nāgabuddhi of the Ārya school of interpretation of the *Guhyasamāja-tantra*, explains the philosophical significance of *yoga* involving the use of the *maṇḍala*, and considerable importance has been attached to it in Tibetan Buddhism, especially in the dGe-lugs-pa school. But until recently no Sanskrit manuscript of this work had been discovered. I found, however, that there is a parallel passage in the Sanskrit manuscript of the *Vajrācāryanayottama* discovered in Nepal. Unfortunately this section is damaged in the Kathmandu manuscript of the *Vajrācāryanayottama* (Ms. K), a fact which prevented me from making any further progress in the study of the *Vyavasthāna*. But it was subsequently brought to my notice that another manuscript of the *Vajrācāryanayottama* (Ms. Gb) is included in Sector B of photograph Xc14/30 among the manuscripts photographed by Rāhula Sāṅkṛtyāyana and later acquired by the Niedersächsische Staats- und Universitätsbibliothek, Göttingen, and that it was possible to recover approximately one-eighth of the original Sanskrit text. I also discovered that a complete manuscript of the *Vyavasthāna* (Ms. Ga) is included in Sector A of photograph Xc14/30, but regrettably the photograph suffers from halation and is partially illegible. It is therefore difficult to recover the entire Sanskrit text of the *Vyavasthāna*, but as far as the passage quoted in the *Vajrācāryanayottama* is concerned, it is possible to refer to three Sanskrit manuscripts in addition to the Tibetan translation. In this article I have therefore transcribed the Sanskrit text of the passage quoted in the *Vajrācāryanayottama* together with the Tibetan translation. For further details, reference should be made to pp. 296-282.