

Addenda to
“Minor Vajrayāna Texts III. A fragment of the
**Guhyasamājoddhṛtayāgavidhi*,” in C.
Ramble & U. Roesler (eds.), *Tibetan &
Himalayan Healing: an Anthology for
Anthony Aris*, Kathmandu: Vajra Books,
2015, pp. 667–686.

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The last folio of the *Yāgavidhi*

In the article mentioned in the title I wrote: “It cannot be ascertained what the name of the author or the title was, as the final colophon is missing.” I also reported that the final verse is extant in the following form, just before the manuscript fragment ends: *śrīsamājāt* (em., *śrīsamājān* Ms) *samuddhṛtya* (Ms pc, *samuddhṛ* Ms ac) *kṛtvā yāgavidhiṃ mama / kuśalam yat* (em., *yan* Ms) *samu-*.

I now see that I was wrong when stating that the final leaf is missing. It is in fact available in another manuscript bundle at the National Archives, Kathmandu, namely 1-1607/*vi. tāntrikapaddhati* 4, which is accessible to me via digital images of the microfilm Nepal German Manuscript Preservation Project reel. no. A 49/18. This is a rather rich collection of stray leaves, which I have already studied in 2009. I am somewhat embarrassed to report here that the notes I took at that time were not consulted when preparing the above article.

The folio side filmed as 81 upper frame contains the end of the work, reading thus: *-dbhūtañ jagat (em., jagan Ms) tenāstu nīrujam iti // samāpto [']yam śrīguhyasamājatanthroddhṛto 'śeṣarogādyupaśamano yāgavidhiḥ | kṛtir iyam paṇḍitācāryaśrīdivāka*[l. 2]*racandrasyeti // [fleuron] //*

This fragment gives us the rest of the final verse and the colophon containing the title and the author of the work: “. . . may people be free of illness by the merit that has arisen. This *Yāgavidhi*, able to quell all diseases etc., extracted from the glorious *Guhyasamājatantra*, is finished. It is the work of the pundit-officiant, Śrī Divākaracandra.”

Divākaracandra's dates

The other side of the folio I have just mentioned contains a writing exercise in a very clumsy, probably juvenile hand. It begins thus: [*siddham*] *samva ā cū 5 | śrī-ānaṃdadevasya vivijayayā* etc. The date converted from Nepal Samvat 275 corresponds to 1155 CE and we also know that Ānandadeva ruled between 1147 and 1167 CE.¹ Such writing exercises are penned on empty folio sides *after* the main text has been copied; the opposite would be very unusual. Divākaracandra's text therefore must have been copied before 1155 CE.

This date could be pushed back by more than half a century if we accept that a colophon reported by Bagchi² is accurate and that the name has the same referent. Here the compiler identifies himself in Middle Indic as *paṇḍi-asirīdivāracanda* (= Skt. *paṇḍitaśrīdivākaracandra*) and the scribe dates his work to 221 NS = 1101 CE. However, colophons are frequently misread and we cannot be sure whether this is the same person. Note that Schaeffer translates this text erroneously.³

¹Luciano Petech, *Mediaeval History of Nepal (c. 750–1482). Second, thoroughly revised edition*, Roma: IsMEO, 1984, pp. 61–67.

²Prabodh Chandra Bagchi, *Dohākoṣa (Apabhraṃśa Texts of the Sahajayāna School)*, Calcutta: Metropolitan Printing and Publishing House Limited, 1938, p. 13: *samanto jahāladdho dohākoṣo eso saṅgahio paratthakāmeṇa paṇḍi-siri-divāracandeṇetti | saṃvat 221 śrāvaṇaśuklapūrṇamāsyāṃ | śrīnogvalake paramopāsakaśrīrāmavarmmaṇaḥ pustako 'yam | yathādṛṣṭaṃ tathā śākyabhikṣusthavira-pathamaguṇṭena likhitavyam (Sic).*

³Kurtis R. Schaeffer, *Dreaming the Great Brahmin: Tibetan Traditions of the Buddhist Poet-Saint Saraha*, Oxford University Press, 2005, p. 103: “This *Dohākoṣa* was compiled completely, just as it was found, according to the stages of the ultimate concern, by the scholar Siri Divārcanda in 1101, full moon of Śrāvaṇa. This book, [belonging to] Paramopāsaka Śrī Rāmavarmmaṇa, was copied just as it was by the Buddhist monk, the Elder Pathamaguṇṭa, at Śrī Nogvalaka.” The text was not compiled ‘completely’ but ‘is

Isaacson conjectured that the Divākaracandra figuring as the author of several texts in the **Hevajrasādhanasaṃgraha* must have been active in the second half of the 11th century.⁴ He also quotes Sakuma’s estimate, which is *ca.* 1030–1130 CE.

finished’ (= Skt. *samāpto*); not ‘according to the states of the ultimate concern’ but ‘by he, who desires the benefit of others’ (= Skt. *parārthakāmena*); the name is Divāarcanda and not Divāarcanda; it is the manuscript which was produced in 1101 and not the text itself; the owner’s name is Rāmavarman and not Rāmavarmaṇa.

⁴Harunaga Isaacson, “A collection of *Hevajrasādhanas* and related works in Sanskrit,” in: Ernst Steinkellner in cooperation with Duan Qing, Helmut Krasser (eds.), *Sanskrit Manuscripts in China: Proceedings of a panel at the 2008 Beijing Seminar on Tibetan Studies October 13 to 17*, Beijing: China Tibetology Publishing House, 2009, pp. 101–102.