On the Process of Meditational Realization
(সাধনা-) Written by Saroruhavajra

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0. Introduction

Saroruhavajra (= Saroruha), is thought to have been alive in the years AD 9th–10th centuries\(^1\) and was involved in organizing the HT.\(^2\) He also has the name of Padmavajra; though there were many persons with this name.\(^3\) He is an important person not only in Indian esoteric Buddhism but also in Tibetan esoteric Buddhism,\(^4\) but there are few previous studies on him. His sādhana, HeSU,\(^5\) has been published by CIHTS, but this text has many problems arising from errors of the revision and notes on Tibetan translation. Thus, the purpose of this paper is to take a general view of the contents of the HeSU, showing the structure and contents of the VP\(^6\) written by Jālandhāri (Suratavajra\(^7\)).\(^8\)

1. The Structure of the VP

Jālandhāri has written the VP by contents of thirty-two headings, and they have been listed at the beginning of the VP. The following are the thirty-two headings.

(1) Circle of worship (pūjācakra-), (2) [Practicing] the four immeasurable states of mind (caturbrahmavihāra-), (3) [Visualizing of] the Best (parama-), (4) [Visualizing of] Innate [Heruka] (sahaja-), (5) Guardian deity (svētadeva-), (6) Protection of place (rakṣācakra-), (7) Believing and understanding of Emptiness (śūnyatādhimokṣa-), (8) Cemetery (śmaśāna-), (9) Palace (kūṭāgāra-), (10) Maṇḍala of the origin (hetumāṇḍala-), (11) Entering into liquid state (ārutāpatti-), (12) Perfect arising (samutthāna-), (13) Placement (nyāsa-), (14) One who has a nature of anger (dveṣātmāna-), (15) Emanation (utsarga-), (16) Circle of wisdom (jñānacakra-), (17) Consecration (abhiṣeka-)

Jālandhāra explains the HeSu by the mentioned above. The method of explanation is not word for word, and in the VP, some rituals which are not stated in the HeSu are explained. The names of these thirty-two headings are also indicated at the end of each section except for (8), (12), (14), (15), (16), (18), (20), (21), (22), (24), (25), and (32). Jālandhāra indicates other names at the end of above sections or does not indicate any name at the end of sections. After listing headings, the following sentence is stated. “By these [contents], the thirty-two rules of accomplishment is the purification of a great man’s special features.” (etena dvātrimśatsādhanasūtraṁ mahāpurusālakṣaṇaviśuddham/)

Thus, I think that there are the thirty-two features of Buddha in the background of listing the thirty-two headings, and it can be said that explaining the thirty-two headings by contents is one of the characters of the VP.

2. Overview of the HeSu

Broadly speaking, the HeSu is composed of three parts, (a) the opening verse, (b) the body, and (c) the verse of transferring merit to others. This division is made by me and there is no word in the text itself which clearly divides the contents of the HeSu, unlike the VP. Now, I shall briefly introduce (b) the body.

First of all, the practitioner stands in a cemetery or similar appropriate place, making the oblation and visualizes the blue-black seed syllable hum on a sundisk which has originated from the seed syllable ram in his heart. In the air, he spreads rays of five colours which are originated from the seed syllable hum. Then, he draws the lord in front of himself through rays of five colours and visualizes the lord whose skin colour is blue-black and who has the sixteen or six or two arms and so on. Then the lord is embraced by his consort, being surrounded by eight goddesses, and the practitioner worships him by the three offerings. In (1) of the VP, these contents are explained as
the process of accumulation of virtue and wisdom.

Next, the practitioner becomes penitent, appropriates delight, and transfers his merit to the perfect Buddhahood (samyaksambodhi). Then, the practitioner takes refuge in the Buddha (Hekārvajra), the Dharma, and the Devatīgana, and practices the four immeasurable states of mind, and utters mantras. After that, he visualizes the adamantine wall, etc., and visualizes himself as the Hekārvajra who has the blue-black skin, etc. Then Hekārvajra appears in tandem with Nairātmyā. In (6) of the VP, Jālandhari states the ten fierce deities who are stated in the GS and so on and protect the maṇḍalacakra from obstructions. Then, the practitioner empowers the Vajra (the lord’s sex organ) and lotus (his consort’s sex organ), and practices the sexual-yogic union with his consort, and emanates the maṇḍala of goddesses. Furthermore, Saroruha states the visualization of the eight goddesses’ appearances and so on. Just after this, the lord enters a liquid state with his consort, and is with a figure of the seed syllable. Then the lord rises from the liquid state through the adamantine songs recited by the four goddesses, and emerges as the Hekārvajra again. At this time, the practitioner identifies himself with the Hekārvajra. Jālandhari introduces the above contents in the section of (10), (11), and (12) of the VP. In his explanations, he states two steps: yoga and anuyoga in (12), and explains (13) as atiyoga. Moreover, he states mahāyoga in (14), and explains from (7) to (14) of the VP as the process of the ādiyoga nāma samādhi. After the above statement of the HeSU, Saroruha states that the practitioner should visualize the appearance, etc. of the lord and his consort. Then, the practitioner visualizes the merging of jñānasattva into his heart of samayasattva, and visualizes himself as Hekārvajra. After that, the practitioner comes to the four moments: vicitra, vipāka, vimarṣa, and vilakṣaṇa, and perceives the four delights: ānanda, paramānanda, viramānanda, and sahajānanda. Then, Saroruha stated that the practitioner should grasp the four consecrations: ācārya, guhya, prajñā, and paramamahāsukhaparyanta by the four purifications, i.e., the purifications of smiling, gazing, embracing, and sexual intercourse. In this step, Saroruha does not refer to the name of the so-called “fourth consecration.” In his explanation on the HT II.iii.11, he does not refer to the name of paramamahāsukhaparyanta, and simply states “fourth.” 10) This is a very notable thing for our consideration of the formation of the four consecrations. Therefore, I will deal with this problem at another time.
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Saroruha goes on to state the sealing of the goddesses and the five wisdoms. The practitioner powerfully attains also the state of maṇḍala, and visualizes the eight goddesses who enter with their own eight faces. The practitioner also visualizes the four circles: mahāsukhacakra and so on. Then, in air, he emanates the five rays emanated from the seed syllable om which is on the lotus of nirmāṇacakra, and retracts them. He places deities on the six signs, etc. After sealing, Jālandhari states (19) and (20). He also explains from (15) to (20) of the VP as the process of maṇḍalarājārī nāma samādhi.

Saroruha states the mantra of empowerment, which is recited with visualization by the practitioner. The practitioner, firstly, visualizes that syllables of mantra going out of his consort's mouth and they enter into his own mouth. Next, those syllables go out of the lord's sex organ, and enter into his consort's sex organ. Saroruha states that the practitioner should repeat this mantra of empowerment, visualizing the above-mentioned process. Saroruha, however, does not state what mantra should be recited here. 1) Reciting this mantra until fatigue is gone; the practitioner visualizes the blue-black seed syllable hūṃ in the sundisk and the moondisk on his own heart. Next, he sees the seed syllable am in the moondisk on the Nairātmyā's heart, and visualizes that the Nairātmyā who enters a liquid state with the moondisk and the seed syllable am enters his own heart. The practitioner, then, emanates the āli and the kāli from a mass of rays which went out of the seed syllable hūṃ on his own heart, and retracts them. This āli and kāli enter into his own heart, and become one, being placed in the center of the seed syllable of the union of moondisk and sundisk. Next, he does the offering of ambrosia, and should visualize the praising, etc. in order of four times of injunction. In the VP, Jālandhari explains from (21) to (25) as the process of karmarājārī nāma samādhi. Saroruha states that the songs of vow 2) should be recited by the practitioner in the time of injunction and so on. Then, Saroruha states appearances of the lord who has two arms, etc. (the HT II.i.x.12–13). Finally, the vow is stated at the end of the body. This paper is an overview of the HeSU. In the future, I will examine other works by Saroruha, and consider the relation between rituals and the thought in their background.

Notes
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(7) Jalandhari also calls himself Suratavajra in a certain manuscript edition. 8) I, however, shall keep to a minimum because this paper has a word limit. I will present a more detailed paper at a later date.

9) Xc-14/38 = kavacādyaya, Tib. go cha gnis dan/ dgod pa gnis dan/ (CTT vol. 5, p. 210, ll. 3–4) 10) Sakurai (1996, 38) has previously pointed out that “the fourth consecration” is not stated in the *Hevajranaṃḍalakarmakramavādhi. 11) In (24) of the VP, Jalandhari explains this mantra of empowerment as dolāja. He also explains piṇḍajā, samayajā, and vajrajā in this section. Sakurai (1998) indicated that the three recitation of the name of vajrajā, samayajā, and dolāja is stated by Prajñārkṣita in the text of the Lūyīpāda school of the Cakrasaṃvara cycle. 12) These songs are quoted from the HT II.iv.6–8.

**Abbreviations**

CIHTS = Central Institute of Higher Tibetan Studies. GS = Guhyasāmājatantra. HeSU = Hevajraśādhanopāyikā. HT = Hevajratantra. NGMCP = Nepal-German Manuscript Cataloging Project.

**Bibliography**


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**Key words** Jalandhari, Hevajrasādhanopāyikā, Hevajratantra, Padmavajra, Saroruha, Vajrapradīpa

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