A Summary of the First Half of Ānandagarbha's *Vajrajvālodayā*

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1. Introduction

Ānandagarbha (ca. 9th century), a Buddhist Tantric Master, is famous as the author of the *Sarvavajrodayā*, the *maṇḍalavidhi* based on the *Sarvatathāgatātattvasaṃgraha* (henceforth *Tattvasaṃgraha*). Ānandagarbha had expertise in the literature and practice of Yogatantra. Twenty-five works attributed to him are contained in the Tibetan *bstan 'gyur*; however, few works have survived in Sanskrit.¹⁾ This paper deals with Ānandagarbha's work entitled *Vajrajvālodayā* which is preserved only in Sanskrit.

The *Vajrajvālodayā* is a *sādhana* manual that pertains to Heruka, the chief deity of the *Sarvabuddhasamāyogaḍākinījālaśaṃvara* (henceforth *Samāyogatantra*). This text is included in a Hevajra *sādhana* collection which consists of 45 distinct works (272 folios in total). Isaacson (2009) offers information, such as the history of the codex, titles, contents, and quotations of beginnings and ends of each text, and relevant works.

According to Isaacson, the *Vajrajvālodayā* is the eighteenth work in the *sādhana* collection; it is a complete work and consists of 17 leaves. The opening and concluding lines are following:

Opening: Bowing down to Śrī Heruka, the lord who subdues the difficult to tame, I shall compose this manual for *sādhana*, entitled *Vajrajvālodayā*.

Concluding: I have accumulated merit by writing the *Vajrajvālodayā*. By the power of it, may people [and I,] for whom the most important is the [five classes of] knowledge, which possesses delight within (*ānandagarbhavidyāgra*), become Vajra-holders. The manual for *sādhana* of Śrī Heruka, the honorable and great Lord, which is extracted from the Ārya *Sarvabuddhasamāyogatantra* has been completed.²⁾

As Isaacson pointed out, because the same expression “*ānandagarbhavidyāgra*” is found in the concluding verse of the *Sarvavajrodayā* (and a similar one “*kun dga' snying po drag po mchog*” in D 2519), the author of these works is probably the same Ānandagarbha. The

Vajrajāloḍayā has remained unpublished but has been in parts transcribed and translated into English by Sanderson (2009: 145–156).³⁾

2. Synopsis of the First Half of the *Vajrajāloḍayā*

The central topic of the *Vajrajāloḍayā* pertains to the meditation on Heruka and his maṇḍala. The main rituals are depicted in the latter half of the text (fols. 176r1–186r5), whereas the first half (fols. 170r6–176r1) consists of the explanations of the preparatory meditation. The explanations are quite similar to those in the *Sarvavajrodayā* or the **Trailokyavijayodayā*.⁴⁾ In the following synopsis, I shall show the similarity of the contents of the three works.⁵⁾

<i>Vajrajāloḍayā</i> [folio numbers] (related sections of STTS)	<i>Sarvavajrodayā</i> [D; P] (related sections of STTS)	<i>*Trailokyavijayodayā</i> [D; P] (related sections of STTS)
1. Opening lines [170r6–]	Opening lines [1b2; 1a5]	Opening lines [67a4; 76a2]
2. Character required of practitioners and suitable places for practice [170r7–]		Character required of practitioners and suitable places for practice [67a4; 76a3]
3. Empowerment (<i>adhiṣṭhāna</i>) of the tongue and hands [170v2–]	Ablution (<i>snāna</i>) and empowerment of the tongue and hands [1b4; 2a4] Protection of the site [2a1; 2b2] (cf. STTS §894/1052/1431)	Ablution and empowerment of the tongue and hands [67b1; 76a6] (Protection of the site)
4. Emanation of the maṇḍala using the <i>vajracakramudrā</i> [170v7–]	Emanation of the maṇḍala using the <i>vajracakramudrā</i> [3a3; 3b4]	Emanation of the maṇḍala using the <i>vajracakramudrā</i> [68a1; 76b7]
5. Bowing before the deities [171r2–]	Bowing before the deities [3a5; 3b7] (cf. STTS §214–7)	Bowing before the deities [68a2; 77a1] (cf. STTS §214–7)
6. Taking refuge in the Three Jewels and arising <i>bodhicitta</i> [171r3–]	Confessing sins, rejoicing, and soliciting for Buddhas for instructions [3b2; 4a4] Twenty kinds of worshipping [4a1; 4b4]	Confessing sins, rejoicing, and soliciting for Buddhas for instructions [68a6; 77a6] Twenty kinds of worshipping [68b4; 77b4]
	Devotion to Buddhas/ Bodhisattvas and turning over of one's merit to others [6a7; 7b3]	Devotion to Buddhas/ Bodhisattvas and turning over of one's merit to others [70b5; 79b7]
	Receiving the disciple (<i>saṃvara</i>) [6b4; 8a1]	Receiving the disciple [71a2; 80a4]
7. Being possessed by deities (<i>āveśa</i>) ⁶⁾ [171r7–] ⁷⁾ (cf. STTS §227/229–300/409)	Being possessed by deities and eliminating sins and evil rebirths [7a2; 8a8] (cf. STTS §227/299–300/409/837/841–2/983–4)	Being possessed by deities (and eliminating sins and evil rebirths) [71a7; 80b2] (cf. STTS §227/299–300/409)
8. Empowerment of oneself [171v7–] (cf. STTS §301–3/2698)	Empowerment of oneself [7b2; 9a1] (cf. STTS §301–3)	Empowerment of oneself [72a2; 81a5] (cf. STTS §301–3)
(If practitioners desire to perform <i>anuvoga</i>) ⁷⁾		
9. Visualization of oneself as Heruka [172r7–] (cf. STTS §254–6)		Visualization of oneself as Vajrahūmkāra [72a6; 81b4] (cf. STTS §254–6/370/656/867–9)

10. Accomplishment of the deity-assembly using the <i>samājamudrā</i> [173v4–] (cf. STTS §256)		Accomplishment of the deity-assembly using the <i>samājamudrā</i> [72b7; 82a5] (cf. STTS §256)
11. Binding the four mudrās of the five Tathāgatas [173v5–] (cf. STTS §263–4/278/285–6)		Binding the four mudrās of the five Tathāgatas [73a1; 82a7] (cf. STTS §263–4/278/285–6)
12. Empowerment of the four parts of one's body and recitation of 100-syllable mantra, etc. [174r5–] (cf. STTS §307/656/947)		Empowerment of the four parts of one's body and recitation of 100-syllable mantra, etc. [73b3; 83a3] (cf. STTS §307/1225–7/1305–6)
13. Meditation on oneself as receiving consecration (<i>abhiṣeka</i>) from deities [174v4–] (cf. §315)		Meditation of the self-consecration and the meanings of <i>vajra</i> , <i>gaṇṭhā</i> and <i>samaya</i> [74a1; 83b1] (cf. STTS §233/311/315–6/323–7/391–2/902–4/1052)
14. The meanings of <i>vajra</i> , <i>gaṇṭhā</i> and <i>samaya</i> [175v1–]		(If practitioners desire to perform <i>mahāvoga</i>) ⁸⁾
	Meditation on oneself as receiving consecration from deities [8a1; 9b1] (cf. STTS §218–9/228–34/311/315–6/323–7/390–2)	Meditation on oneself as receiving consecration from deities [74b7; 84b2] ⁹⁾
	Visualization of oneself as the twenty-eight deities and placement of them on each part of the body [9a3; 10b7] (cf. STTS §254–6)	Visualization of oneself as Vajrahūmkāra and Vajrāveśa [75a5; 85a1] (cf. STTS §254–6)
	Accomplishment of the deity-assembly using the <i>samājamudrā</i> [10b4; 12b5] (cf. STTS §256)	Accomplishment of the deity-assembly using the <i>samājamudrā</i> [75b5; 85b2] ⁹⁾
	Binding the four mudrās of the five Tathāgatas [10b4; 12b7]	Binding the four mudrās of deities [75b5; 85b3] ⁹⁾
	Empowerment of the four parts of one's body [11a1; 13a4]	Empowerment of the four parts of one's body [75b5; 85b3] ⁹⁾
	Binding the four mudrās of the thirty-three deities [11a3; 13a6] (cf. STTS §263–70/278–83/285–90)	
	Recitation of 100-syllable mantra and meditation of the self-consecration [13a7; 15b8]	Recitation of 100-syllables mantra and meditation of the self-consecration [75b6; 85b4] ⁹⁾
		Placement of deities on each part of the body [75b6; 85b4]
	Recitation of the <i>vajragīti</i> , etc. and the meanings of <i>vajra</i> , <i>gaṇṭhā</i> and <i>samaya</i> [13b1; 16a1] (cf. STTS §314)	Recitation of the three mantras, ¹⁰⁾ etc. [76a3; 86a1]
	Worshipping Vajrasattva [14a1; 16b2]	
		Emanation of the maṇḍala on one's heart ¹¹⁾ [76a7; 86a6]
		The meaning of Vajrahūmkāra's mantra ¹²⁾ [76b3; 86b2]
15. Meditation on <i>śūnyatā</i> [175v4–]	Meditation on <i>śūnyatā</i> [14a4; 16b7]	Meditation on <i>śūnyatā</i> [76b6; 86b6]
16. Visualization of the grounds and palace [175v5–176r1]	Visualization of the grounds and palace [14a5; 16b8]	Visualization of the grounds and palace [77a1; 86b8]

3. Conclusion

This table shows that the preparatory rituals detailed by the *Vajrajvālodayā* are not only structurally similar to other two ritual manuals on the *Tattvasaṃgraha*, but also frequently use the mudrās and mantras drawn from this sūtra. This fact in turn strengthens the assumption that the three works may have been compiled by the same author.

Notes

1) Aside from the *Vajrajvālodayā*, the *Sarvavajrodayā* (incomplete and edited) and the *Vajrasattvodayā* (incomplete and the edition is currently being prepared by Dr. Péter-Dániel Szántó) are preserved in Sanskrit. I am currently working on an edition of the *Vajrajvālodayā*.

2) For the Sanskrit text, see Isaacson 2009: 112.

3) The following parts have been quoted: fols. 172v1–2, 173r4–v4 (visualization of Heruka), 176r7–v1 (mantras of Caurī and Pramohā), 177r4–178v2 (visualization of the twelve *dākinīs*).

4) The two works are based on the *Tattvasaṃgraha*; the former deals with the ritual of the *vajradhātumahāmaṇḍala* which is explained in Chapter 1, and the latter deals with the *trailokyavijayamahāmaṇḍala* in Chapter 2. Although this work has been known as **Trailokyavijaya-maṇḍalopayika* on the basis of the heading Sanskrit transliteration found in the *bstan 'gyur*, we can probably correct it to **Trailokyavijayodayā maṇḍalopayikā* on the basis of the opening verse (TVU D 67a4, P 76a2–3: *jig rten gsum rgyal 'byung ba yi dkyil 'khor cho ga*) and similar titles of other works by the same author (e.g., *Sarvavajrodayā*, *Vajrajvālodayā*, *Vajrasattvodayā*).

5) The table above is a modified version of the table in Ijūin 2015.

6) Upon folding his hands in *saṃpuṭāñjali*, *vajrāñjali* and *vajrabandha*, a practitioner becomes possessed by the deity using *āveśamudrā* and mantra. The practitioner performs the purification ritual only after being possessed by the deity (the **Trailokyavijayodayā*'s account of this is rather unclear). Two mudrās called “*dam pa'i chos kyi 'khor lo*” (**saddharmacakra?*) and “*lṅga po bsdus pa*” (**pañcakulasamāja?*) are also referred to in the **Trailokyavijayodayā*.

7) VJU, fols. 172r7–v1: ... *iti yogamātra*(conj. *yogamāta*- Ms)*sādhānopayikēyam*(em. -*sādhānopayikīya m* Ms) | *saced anuyogaṃ kartukāmo bhavati* | ... These sentences suggest the first two of the four stages: *ādiyogasamādhi*, namely, *yoga*, *anuyoga*, *atīyoga* and *mahāyoga*. I owe this to Prof. Isaacson's suggestions.

8) TVU D 74b7, P 84b2: *khal te rnal 'byor chen po byed 'dod na* ...

9) Ānandagarbha offers only a brief outline of the five rituals here as they had already been described earlier.

10) The mantras are following: *oṃ vajrāmako 'ham*; *oṃ svabhāvasūddho 'ham*; *oṃ sarvasamo 'ham*.

11) This ritual is similar to the meditation described in the *Sarvavajrodayā* §§ 25(86)–26(87) (Mikkyōseiten kenkyūkai 1987, p. 227, ll. 6–20: *atha vā ... sādhyāḥ*). Bu ston Rin chen grub (1290–1364) considers this to be an alternative to *trīsamādhi* in his commentary on the *Sarvavajrodayā*, titled *Yid bzhin gyi nor bu*. See Ijūin 2016: (98); (103)–(105).

12) STTS, vol. 1, 328: *oṃ śumbha niśumbha huṃ grṛṇa grṛṇa huṃ grṛṇāpaya huṃ ānaya ho bhagavan vajra huṃ phaṭ*.

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