

Translation of Ānandagarbha's *Sarvavajrodayā*

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1 Ritual of purifying the earth and touching it

Having thus carried out the preliminary service, he should draw the maṇḍala in the northeastern part of a monastery, a park, a village or a city, or where it is agreeable to his mind, on a piece of ground that is even, smooth, gently sloping, of proper dimensions and not saline. For a king (it should measure) a hundred or fifty arm-lengths; for feudatory chiefs (*sāmanta*) or feudatory princes (*mahāsāmanta*), fifty or twenty-five arm-lengths; for a guild foreman or a merchant, twenty-five or half of it; for adepts,¹ twelve or six arm-lengths. In the middle of the prospective maṇḍala ground, he should first ward off the maṇḍala obstacles with an oblation of powder of human bones along with blood and poison,² and carry out a pacificatory oblation for himself, his disciples), the king, etc.³

Then he should purify the ground. He should dig down a fathom deep, or as deep as the neck, the navel or the knee, fill (the hole) with soil that has been rubbed with perfume, besprinkle it repeatedly⁴ with fragrant water that has been consecrated with the Vajrasīkharā (mantra), and beat it until it is properly even. He should enter the storeyed palace⁵ whose extremities are closed by four paneled doors, having beautiful flags that are very colorful and have dangling from them,⁶ splendidly covered by canopies, adorned with the Buddha, the jewel (of Ratnasambhava), etc., in

¹Can we come up with a nicer translation, to bring across that the word *sādhaka* refers to one who seeks only *siddhi*, not release?

²Guhyasamājatantra 15.83: *pratikṛtim asthicūrṇṇena viṣeṇa rudhireṇa ca | kṛtvā tu gṛhyate śīghraṃ vajrasattvo 'pi dāruṇaḥ ||*.

³So do we have two *homas*, or only one? In the latter case, is the use of ghora ingredients for *śāntikahoma* a problem, or not?

⁴Or should we consider that *āsicyāsicya* is a dittography? Tib. suggests that it is.

⁵Or may we translate 'citadel'?

⁶Cf. Bhramaharasādhana: *calaccitrapatākāgraghaṇṭāmukharadiṇmukham | paramaiḥ pañcabhiḥ kāmair upahāraiś ca darpaṇaiḥ*; SDPT *nānāprakārāṇi vitānāni catuḥkoṇe vicitrapatākāvasaktāni chattradhvajapatākāś ca*.

painting or sculpture, with incense pots placed at its four corners, and adorn it (further) with flowers, lamps, cloths, etc., after which he should smear it with perfume, besprinkle it with water that has been consecrated with the Vajrayakṣa (mantra), place his hand on the ground and seven times repeat the Vajrasattva (mantra) with the (mantra of) a hundred syllables.⁷

2 Ritual of oblation for **incubation**

Then,

in the morning, his body perfumed, wearing ornaments and garments
as available, wrapped in a deep-red cloth, garlanded, with fragrant
mouth, himself

he should carry out the maṇḍala ritual, starting on the eighth of the waxing (fort-night), or starting on the tenth, thirteenth or fourteenth, through the fifteenth. A piece of ground in unmodified state should be swept and smeared with cow dung, after which he should repeat (the mantra of) Vajrasattva in the aforementioned way,⁸ while touching (the ground) with the hand. Then he should carry out the entire ritual. Or he should do it starting on the morning of the full-moon day.

But on the day of entering the maṇḍala the master together with the disciples should fast. In this context, first he should take position in the middle of the maṇḍala ground and carry out the self-protection as well as the smashing of obstacles, etc. Then with the Vajracakrā (*mudrā*) he should mete out the maṇḍala, and execute (*niṣpādyā*) the taking of the vow preceded by obeisance, etc.,⁹ the great Yoga,¹⁰ (and the visualization of) the storeyed palace and the seats, after which he gladdens himself while he sits in *sattvaparyāṅka*.

Today my birth is fruitful! And my life is fruitful! I will become the equal
of the Pledge Buddhas — no doubt!¹¹

⁷On ‘the (mantra of) a hundred syllables’ (*śātākṣara*), and its ritual function, see Tanemura 2004: 261 n. 116.

⁸This refers back to the end of the previous section (*vajrasattvaṃ śātākṣaram ca saptaśa āvartayed iti*).

⁹On *praṇāmādika*, see Ādiyoga, Takahashi translation §19, *catuṣpraṇāma*. See also Tanemura 2004: 295 n. 218.

¹⁰See MSK §25 and §27. *mahāyoga* means to empower body, speech and mind. See GuSaMaVi 320–321: *kāyavākcittasamsiddher yās cānyā hīnajāḥ smṛtāḥ | sidhyante mantrajāpāt tu kāyavākcittabhāvanaiḥ || yaduktaṃ | vajraṃ tattvena saṃgrhya ghaṇṭāṃ dharmeṇa vādya ca | samayena mahāmu-drām adhiṣṭhāya hṛdā japed iti ||*.

¹¹We need to record the parallel in KSP 6.3.2. Also in Nāgabodhi’s *Viṃśatividhi*. Bhūtaḍāmara initiation manual in Göttingen.

I will become an non-returning singleminded Bodhisattva!¹² Today I will have a birth in the Buddha family — no doubt!
This is the best day for me. My worship today is unsurpassed! My encounter today is the best, because of (my) invitation of all Buddhas!

Then he prostrates with all limbs, and invites all Buddhas with an incense pot in his hand.

Let the Buddhas situated in all directions pay heed to me! I, named N.N., the vajra-bearer, fashion the maṇḍala. Let all Buddhas, etc., come forth! May you grant this accomplishment!

Having said this, the yogin performs the initial yoga, the (meditation named) supreme maṇḍala king,¹³ the (meditation named) supreme action king, and after a renewed opening of the gates¹⁴ he stands in the place of Vajrasattva,¹⁵ with the great *mudrā* of Śrī-Vajrasattva,¹⁶ utterly devoted to reciting His mantra, is to be solicited by means of the one-hundred-and-eight names¹⁷ by all assistants (*uttarasādhaka*), who are endowed with the self-consciousness of (the respective subordinate) Tathāgatas,¹⁸ for the marking of the great maṇḍala.

Then he should arise,¹⁹ make reverence to the feet of all Tathāgatas and observe that the sky is filling up with all Tathāgatas.

I alone am myself the vajra bearer! I myself am Vajrasattva! I am the great king Buddha! I am the powerful vajra-bearer!
I am the king Lord of yogins! I am the resolute Vajrapāṇi! I am the lord with the great vajra, who does not lose sight of power!²⁰

¹²We tentatively assume double sandhi for *bodhisattva ekacetanaḥ*; Tanemura 2004: 275 took it as a compound.

¹³See KSP 6-2-11 *Maṇḍalarājāgrī nāma samādhiḥ*. Consult Candrakīrti's Vajrasattvasādhana (ed. Tomabechi); maybe in Tomabechi's thesis there is discussion.

¹⁴This refers to SVU §15: *tato yāvad dvārodghātanaṃ kṛtvā śrīvajrasattvamahāmudrāṃ baddhvā*.

¹⁵According to PDS, this means the center of the maṇḍala.

¹⁶The *mahāmudrā* is described in the passage, lost in Sanskrit, that is given in Takahashi's translation, §24. See also his §39–40, suggesting that it is connected with *āveśa*.

¹⁷See STTS.

¹⁸I.e., visualizing themselves as the retinue of Tathāgatas surrounding Vajrasattva. PDS suggests conjecturing *-tattattathāgata-* (KSP *śiṣyaiḥ svasvacakravartiyogavadbhir yathāyogavajraghaṇṭād-hāribhir*).

¹⁹PDS: Does this mean that *vyavasthita* in the preceding sentence means 'sitting'? But *utthā* is also a technical term for end of *meditation*.

²⁰*adhiṣṭhānam na riñcati* is a set phrase in several Buddhist texts; the whole passage displays scriptural language.

Then he should place (the mantra) VAJRADR̥ṢṬI MAṬ on the eyes, mete out a crossed vajra on the soles of his feet with the syllable AḤ, form the pledge *mudrā* of his own (deity)²¹ and cause that maṇḍala to arise in the sky above (pronouncing) O VAJRA, ARISE.

Then he once empowers his own self with that pledge *mudrā* of his own (deity) and again forms the great *mudrā* (of Vajrasattva).²²

Arising in the same way, remaning with the *mudrā*, looking down in all directions, he should stride around with (the deity's) self-confidence, reciting (the mantra of) Vajrasattva.

With the vajra-eye he should bind the maṇḍala with boundary markers in the directions, should erect a wall enclosure with the soles of his feet, while making the earth full of vajras up to the top of Sumeru, should again carry out the smashing of obstacles, etc., and should adduce the secret-shaped maṇḍala with this (mantra) joined with *mudrā*: OM̐ VAJRAMAṆḌALA HŪM̐ JAḤ. The *mudrā* that adduces the entire maṇḍala with the vajras of the index and the thumb in the two vajra-fists is called Vajracakrā. (He pronounces) OM̐ GREAT VAJRACAKRĀ EMPOWER CAUSE SUCCESS HŪM̐ and with this (*mudrā*) he again empowers the maṇḍala. The *mudrā* (or: name)²³ of this (*mudrā*) is Vajrahetukarmamudrā.

Then the vajra-stakes of *khadira* (wood) are to be driven into the four corners of the maṇḍala with the vajra. They are consecrated one-hundred-and-eight times with this heart: OM̐ VAJRA STAKE PEG DOWN ALL OBSTACLES HŪM̐ PHAṬ. Or he takes a five-pronged vajra with his left vajra-fist and, while intoning the syllable HŪM̐, he fashions five stakes, at the four corners of the maṇḍala and at the maṇḍala's navel, after which he drives them down with his right hand made into a three-pronged vajra, while intoning this (mantra): OM̐ GHA GHA SMASH SMASH ALL EVILS PHAṬ, PEG DOWN PEG DOWN ALL SINS PHAṬ, O VAJRA-STAKE, THE VAJRA-BEARER COMMANDS SVĀHĀ.

Then he places the sprinkling jar, consecrated with the Vajrayakṣa (mantra), in the doorway of the maṇḍala, strengthens all protections²⁴ with the Vajramuṣṭikarmamudrā and covers it with the Vajra-cover. And so its is said:

He should make the Vajra-fist for a yoga rite of binding.²⁵ But in a maṇḍala he should cover all protections²⁶ with the Vajra-cover.

²¹ Presumably Vajrasattva.

²² See just above *śrīvajrasattvamahāmudrayā*.

²³ Em. *mudrā* to *nāmā*?

²⁴ Em. *sarvarakṣā* (acc.pl.)?

²⁵ em. -*vidhāne* ca or -*vidhānāya*?

²⁶ Em. *rakṣā sarvās tu*?

He should sit back down in the middle of the maṇḍala, arrange the entire maṇḍala in his mind, smear all places²⁷ in the maṇḍala with perfume, and make small square maṇḍalas with sandal, saffron, etc., in the places of the five Tathāgatas. In the other (places) round ones. And they are consecrated seven times with their own mantras.

Then from the sky-region he should **adduce** (them) with the Vajra-hook, etc., enter, bind and subdue (them). In these (places) he makes the Tathāgatas, etc., settle down with their own hearts and worships them with five services.

Over the jar for unction, that is full of all rice grains, etc., he scatters a drop of water consecrated with (the mantra of) Vajrasattva. He should incubate it according to precept, after giving *arghya* with perfume water. He should also scatter flowers and incubate it/them with incense. On another day, at the three nodes, he should properly consecrate it. With it, when it is consecrated again, he should carry out the unction in the maṇḍala. And eminent men should know its characteristics, that will be stated.

And this (jar) is to be placed in front of Śrī-Vajrasattva.

Then he should make one-hundred-and-eight oblations of ghee, etc., one by one, with (the mantras of) Vajrayakṣa, Vajrasattva, and Buddhālocanā.

Ritual of oblation for **incubation**.

²⁷Text has singular for plural.