

Advayavajra's Instructions on the *ādikarma*

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I. INTRODUCTION

This article explores the course of training for a newly initiated Buddhist practitioner contained in the collection of works by Advayavajra (ca. 1007-1085¹) known as the *Advayavajrasaṅgraha*. The prescriptions for this training, called the *ādikarma* (literally: preliminary practice), is contained in the first text of the collection, the *Kudṛṣṭinirghātana*² (*The Refutation of False Views*). The article is divided into two

* I would like to thank John Makransky for reading this piece with such care, and offering valuable advice on crucial technical points.

¹ On the dating of Advayavajra, see Mark Tatz, "The Life of the Siddha-Philosopher Maitrīgupta," *Journal of the American Oriental Society*, 107.4 (1987): 695-711 (pp. 696-98 on the dates). Advayavajra is also known as Maitrīpa, Maitrīpāda, Maitrīgupta, and Avadhūtipāda. Tatz (p. 699) shows that certain of these and other names are related to particular periods of Advayavajra's life.

² My treatment of the *Kudṛṣṭinirghātana* is based on the critical edition of the Sanskrit version, published in the "Annual of the Institute for the Comprehensive Studies of Buddhism, Taisho University," no. 10, (March 1988): 255-198 (note Japanese reverse pagination). This edition consults three manuscripts in the National Archives of Nepal and three Tibetan editions (see "Annual," p. 233 for details). All variant readings are given, and, in the cases where a meaning is unclear, the Tibetan is provided. For these reasons, this edition is preferable to H. P. Shastri's earlier transcription of a single (?) manuscript (*Advayavajrasaṅgraha*, Gaekwad's Oriental Series, vol. 40 [Baroda: Oriental Institute, 1927]). The entire work is published in several installments of the "Annual," as follows. (I would like to acknowledge Ulrich Kragh for providing me with this and other helpful bibliographical information on Advayavajra, including his thesis [Ulrich Kragh, *Culture and Subculture: a study of the Mahāmudrā teachings of Sgam po pa* (University of Copenhagen: M.A. thesis, 1998)]. I would also like to acknowledge Kurtis Schaeffer for generously sharing his data on Advayavajra with me.) No. 10, March 1988, pp. 234-178: (1) *Kudṛṣṭinirghātana*; (2) *Kudṛṣṭinirghātanavākyaṭippinikā* (this is a gloss on the first paragraph of the previous text); (3) *Mūlapatti*; (4) *Sthūlapatti*; (5) *Tattvaratnāvalī*; (6) *Pañcatathāgatamudrāvivarāṇa*. No. 11, March 1989, pp. 259-200: (Note that the text numbering, which represents the ordering of the *Adv.*, is not consecutive from here on.) (8) *Caturmudrānīścaya*; (9) *Sekatātparyasaṅgraha*; (10) *Pañcākāra*; (23) *Amanasikārādhāra*; (24) *Sahajaṣaṭaka*. No. 12, March 1990, pp. 317-282: (11) *Māyānirukti*; (15) *Yuganaddhaprakāśa*; (16) *Mahāsukhaprakāśa*; (17) *Tattvaviṃśikā*; (18) *Mahāyānaviṃśikā*; (21) *Premapañcaka*. No. 13, March 1991, pp. 291-242: (7) *Sekanirdeśa*; (12) *Svapnanirukti*; (13)

parts. The first provides some context for the ritual prescriptions, the translation of which constitutes the second part. My contention is that Advayavajra, in prescribing the *ādikarma* in the rhetorical manner that he does, is aiming to accomplish several aims. These can be grouped under two broad concerns. The first is institutional in nature, the second, ritual. First, Advayavajra seems to be creating a bridge between the antinomian, extra-monastic forms of Buddhist practice that were gaining influence in his day, and the established institutional structures that had, for centuries already, represented the norm for Buddhist learning and practice. This reconciliatory project required him to argue for the legitimization of certain ritual and doctrinal innovations that were, in fact, divergent from established practices and views. Second, in his prescriptions for the *ādikarma* itself, Advayavajra aims to establish a clear relationship between preliminary training and expert accomplishment. He connects this concern with the first by founding unconventional expertise on conventional training. The strategy employed by Advayavajra in this regard is to prescribe the *ādikarma* not merely as “preliminary,” as is generally the case, but as “primary,” in the sense of a continuously constituted foundation. In so doing, Advayavajra presents what he holds to be the necessary conditions for ritual efficacy. Finally, in the *Kudṛṣṭinirghātana*, Advayavajra shares the basic twofold concern of all liturgicists: to define a world, and to create a blueprint for the formation of a specific type of practitioner, the person who inhabits that world. The *ādikarma*, as both text and practice, is the place where world and person become mutually constituted.

Tattvaprakāśa; (14) *Apratiṣṭhānaprakāśa*; (19) *Nirvedhapañcaka*; (20) *Madhyamaśaṭka*; (22)

The Author: Advayavajra

Advayavajra stands among the medieval Buddhist figures known to later generations as the *mahāsiddhas* or *siddhācāryas*.³ These were men (and in several cases women) who lived in India from the eighth to the twelfth centuries teaching a form of Buddhism that, in spirit, doctrine, and practice, defied and challenged the traditional, monastically oriented Theravāda, Mahāyāna, and Vajrayāna institutions that dominated the landscape of medieval Indian Buddhism. Although Advayavajra is not explicitly included in the cycle of texts relating the stories of the Indian *mahāsiddhas*,⁴ he is nonetheless bound to these figures in several ways: through his association with Nāropa (1016-1100) and Mar pa (1012-1097), two of the most renowned of the *siddhas*; through the tenor of his teachings; and through the course of his career. To elaborate briefly on each of these points, first, Nāropa was one of Advayavajra's teachers, and the Tibetan Mar pa, the *guru* of Mi la ras pa (1040-1123) and renowned translator, was, for a time, one his students.⁵ (Both of these *siddhas* figure prominently in the lineage of the modern day Tibetan *Bka' brgyud* school.) Second, the teachings of the *mahāsiddhas* are perhaps

Tattvadaśaka.

³ Several of the *mahāsiddhas* initiated lineages that were carried to Nepal and Tibet from the eleventh century on, thereby protecting these traditions from the fate of their Indian counterparts. Today, the primary preservers of the medieval *mahāsiddha* traditions are the Tibetan *Bka' brgyud pa* schools. Although the different sub-sects of this school have varying versions of the lineage tree, Advayavajra is generally agreed to have been a teacher of Mar pa, who in turn was the teacher of Mi la ras pa and the first patriarch of the *Karma Bka' brgyud* lineage. To a lesser extent, the *Rnying ma pa* and the *Sa skya pa* also derive teachings and practices from the Indian *mahāsiddha* traditions. On the history of the *Bka' brgyud pa* schools, see E. Gene Smith, *Among Tibetan Texts: History and Literature of the Tibetan Plateau*, Studies in Indian and Tibetan Buddhism (Boston: Wisdom Publications, 2001), 39-96, and Khenpo Könchog Gyalsten, *The Great Kagyu Masters: The Golden Lineage Treasury* (Ithaca: Snow Lion Publications, 1990).

⁴ The best known of these is the *Caturśtisiddhapravṛtti* (*History of the Eighty-four Siddhas*). This is extant in Tibetan translation as *Grub thob brgyad cu stsa bzhi'i lo rgyus*. This version has been translated by James B. Robinson as *Buddha's Lions* (Berkeley: Dharma Publishing, 1979), and Keith Dowman, *Masters of Mahāmudrā*, Buddhist Studies Series (Albany: State University of New York Press, 1985). For an account of the textual sources for the *mahāsiddha* "legends," see Dowman, *Masters*, pp. 384-388.

most succinctly characterized by their emphatic insistence that the surest, if not only, way to the human awakening known as buddhahood is the path of what John Makransky calls “nondual yogic-attainment.” Although each of the *mahāsiddhas* uses particular vocabulary to transmit his teachings, I think that the following verse by Tilopa (988-1069), Nāropa's teacher, expresses this general, and shared, *siddha* notion captured in Makransky's phrase:

Watch without watching for something. Look
From the invisible at what you cannot grasp
As an entity. To see and yet to see no things
Is freedom in and through yourself.⁶

As we will see when we turn to Advayavajra's instructions for the newly initiated practitioner below, this capacity to “watch without watching⁷” requires considerable preparation and sustained training. Nonetheless, what is being expressed here is a stance within a debate that has spanned, in one form or another, the history of Buddhism. The terms of this debate as it was being waged during the late medieval period have been treated in detail, and with great subtlety, by John Makransky.⁸ As a way of summarizing both this perennial Buddhist issue and the tenor of Advayavajra's practice in response to it, it will be useful to quote Makransky at length. The poles of the dichotomy that lies at the heart of this issue are termed by Makransky as the “nondual yogic-attainment” and “analytical-inferential” perspectives.

⁵ See Tatz, “Life,” 699-700.

⁶ Translated by Herbert Guenther, *The Life and Teaching of Nāropa* (Oxford: Oxford University Press, 1963), p. 42

⁷ This calls to mind Advayavajra's notion of *amanasikāra*, or non-attentiveness (discussed below).

The nondual yogic-attainment perspective in India, with its increasing emphasis upon Buddha-nature (and cognate doctrines such as innate pure mind), was the primary organizing perspective of tantric practice traditions of late Indian and Tibetan Buddhism. First, resonant with the nondual yogic-attainment perspective . . . and unlike the analytic-inferential perspective, tantric praxis takes the nondual perspective of Buddhahood (or at least a symbolic facsimile of it) at the point of view from which it is to be approached: nonduality of samsāra and nirvāṇa, appearance and emptiness, etc. Secondly, tantric praxis has involved, at its core, an immediacy of identification with Buddhahood made possible by the increasing centrality of the doctrine of Buddha-nature: One can identify with [Buddha-nature] only insofar as one understands it to be one's actual nature in the here and now. The legendary quickness of the tantric path (full enlightenment available even in one lifetime) has assumed this very understanding, permitting a rapid progression on the path by revealing the intrinsic purity of deity and maṇḍala as the actual, primordial nature of oneself and one's world. . . .The differing perspectives have some sociological implications as well. If ultimate awareness is believed to be accessed exclusively through analytic-inferential procedures accomplishable only after long periods of study, monastic study institutions become the sole mediators of enlightenment. If other possibilities of access to ultimate awareness are also permitted (e.g., immediate entry triggered by vivid encounter between master and student, by practices of guru yoga, or by forms of meditation that do not necessarily rest upon years of scholastic study), then nonmonastic social institutions, such as lay communities of disciples gathering around a tantric master in a village or mountain dwelling, may be viewed as equally significant or more central.

Although the Buddhist vision of Advayavajra falls easily into this description of the “nondual yogic-attainment perspective,” and while it can be shown, on the basis of his biography, that Advayavajra promoted methods and teachings that were at odds with the institutional norms of the day, the course of *ādikarma* that he advocates is in itself non-controversial. This is, in fact, an aspect of his larger rhetorical strategy of placing

⁸ See John Makransky, *Buddhahood Embodied: Sources of Controversy in India and Tibet* , Buddhist Studies Series (Albany: State University of New York Press, 1997).

controversial practices on traditional foundations, thereby bridging the two dichotomous options identified by Makransky.⁹

Versions of Advayavajra's biography have been preserved in several Nepalese, Sanskrit, and Tibetan sources. These have been treated in some detail by Mark Tatz,¹⁰ and so will not be repeated here. I will just briefly mention the following aspects of his life story, however, since they provide some background pertinent to Advayavajra's overarching concern in the *Kudrṣṭinirghātana*. The course of Advayavajra's career follows a pattern similar to that of certain *mahāsiddhas* (and, with some adjustment, of the Buddha himself). He was born to a high caste family, received a superior education, both secular, heterodox (*tīrthika*), and Buddhist, and then settled into a monastic life.¹¹ Mastering the monastic curriculum, consisting of grammar, logic, Buddhist philosophy, medicine, and crafts, and receiving numerous tantric initiations and practices, he establishes himself as an eminent scholar. Nonetheless, his understanding is still deficient, and he lacks realization. As the Tibetan historian, Tāranātha (1575-1634), succinctly puts it:

⁹ Cf. Kragh, *Culture and Subculture*. Although Kragh's main concern is to trace the Mahāmudrā system of Gampopa (1079-1153), his thesis provides a mine of data on the role played by Indian and Tibetan teachers from the eleventh to the thirteenth centuries, including Advayavajra (called Maitrīpa in the thesis), to synthesize controversial tantric teachings and practices with those of conventional Mahāyāna. Kragh, in fact, sees the writings of Advayavajra as the "watershed" event that enabled his Tibetan successors to separate Mahāmudrā practices from their problematic tantric subculture origins. This separation, Kragh argues, entailed a rare but successful fusion of "culture" (the high ethical standards and models of ideal humanity nurtured by the monasteries) and "subculture" (the "fresh wind of vision and provocation" unleashed by tantric innovators such as Advayavajra) (p. 78). See, in particular, pp. 56-62.

¹⁰ Tatz, "Life." On the difficulties of determining the nature of biographical data on the Indian *siddhas*, as well as an illuminating example of such data, see Kurtis Schaeffer, "The Religious Career of Vairocana vajra -- A Twelfth-Century Indian Buddhist Master from Dakṣiṇa Kośala," *Journal of Indian Philosophy*, 28 (2000): 361-384.

¹¹ At Vikramaśīla in Magadha, the center of tantric studies in medieval India; see Tatz, "Life," pp. 699 and 700, footnote 23.

[At the monastery] his capabilities had become measureless, yet he had but little comprehension of reality. Following the prediction of an obligational deity, he proceeded to Śrīparvata to seek [the teacher] Śabari.¹²

Although tantric teachings had become commonplace in the monastic establishments of Advayavajra's day, a recurring theme in the *mahāsiddha* literature is the inadequacy of those institutions for leading the practitioner to the realization of a *buddha*, even if the institutions were in possession of the suitable teachings and methods. Redressing this perceived failure of the Buddhist establishment is a primary aim of the *ādikarma*; and, given the course of his life and practice, Advayavajra was perfectly situated to accomplish this.

ādikarma and puraścaraṇa

The term employed by Advayavajra to denote the initial phase of practice is *ādikarma*. Normatively, this has the sense of a beginning (*ādi*) act or endeavor (*karma*).¹³ More technically, it refers to an initial or a preliminary practice that precedes more advanced ones. While Advayavajra certainly employs this usage, he adds a dimension to it that plays somewhat on the term. The initial endeavor remains first, primary, chief (*ādi*), even after the initial stage of practice (*karma*). The *ādikarma*, for Advayavajra,

¹² Tatz, "Life," p. 701.

¹³ A common term for Brahman in the sense of creator is *ādikara*. The German term *Urschöpfer* nicely captures this correspondence to *ādikara*.

thus stands perpetually at the beginning, in the sense of “ground.”¹⁴ (Details of this usage are given below.) This having been said, it will nonetheless be useful to examine the more common understanding of *ādikarma* as “initial endeavor” or “preliminary practice.”

In many ways, *ādikarma* functions in a similar manner as *puraścaraṇa*, also meaning “preliminary practice.” This is a term used widely in the early medieval period by both Hindu and Buddhist communities.¹⁵ Both *puraścaraṇa* and *ādikarma* denote a series of ritualized activities performed at the initial stage of a formalized practice. Though activities vary somewhat from community to community, they generally involve such exercises as *mantra* recitation (*jāpa*), daily ablutions (*snāna*), oblations (*homa*), meditation (*dhyāna*), devotional worship of *buddhas* and *bodhisattvas* (*pūjā*), *maṇḍala* offerings, and occasional alms begging (*bhikṣā*). These are carried out under a vow (*vrata*), during an extended period of training. The execution of both the *ādikarma* and the *puraścaraṇa* follows formal initiation into a cult, but precedes the performance of advanced ritual practice. A common characteristic of these terms is the emphasis placed on elements that are generally considered emblematic of a tantric milieu, namely, the prerequisite of initiation (*abhiśeka* or *dikṣa*) by a qualified *guru*, the employment of two or three-dimensional diagrams (*maṇḍala* or *yantra*) in several categories of rituals ---

¹⁴ This sense of *ādi* as “basis, foundation” is attested in the Turfan texts. See Michael Schmidt (ed.), *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden* (Göttingen: Vandenhoeck and Ruprecht), s.v. *ādi*, where the sense *Basis, Grundlage* is cited.

¹⁵ On the basis of Buddhist works such as the *Māñjuśrīmūlakalpa* and Hindu works such as the Pañcarātra literature, this term was widely used in the technical sense of a structured “preliminary practice” by the eighth century C.E. See, for instance, Gudrun Bühnemann, “On Puraścaraṇa: Kulārnavatantra, Chapter 15,” in Teun Goudriaan (ed.), *Ritual and Speculation in Early Tantrism, Studies in Honor of André Padoux*. (Albany: State University of New York Press, 1992), 61-106; Sanjukta Gupta, “The Pañcarātra Attitude to Mantra,” in Harvey P. Alper, (ed.), *Understanding Mantras*, SUNY Series in Religious Studies (Albany: State University of New York Press, 1989), 224-248; H. Daniel Smith, *A Descriptive Bibliography of the Printed Texts of the Pañcarātrāgama*, volumes I and II, Gaekwad's Oriental Series, nos. 158, 168 (Baroda: Oriental Institute, 1975 and 1980).

appeasement, possession, attraction, fixation, hostility, destruction, and death¹⁶ --- the use of sculpted (*pratimā*) or painted (*paṭa*) images of deities and revered beings in devotional rituals, and the implementation of hand-gestures (*mudrā*) in “sealing” the efficacy established by means of practice. Of paramount importance to these groups’ ritual programs, furthermore, is the linguistic instrument known as *mantra*. The central role played by the *mantra* in such groups during this period is reflected in the indigenous terms *mantraśāstra*, *mantracaryā*, and *mantrayāna* as synonymous with both the texts and practices of *tantra*. Indeed, the term employed by Advayavajra to characterize the type of Buddhism that he is advocating is not what might be expected – Mahāyāna, tantra, Vajrayāna, Mahāmudrā -- but *mantrayāna*.¹⁷

Legitimizing the Teaching

Advayavajra states at the outset of the *Kudṛṣṭinirghātana* that his intention in producing this work is to refute false views, and to do so in accordance with the precepts for the primary practice that he subsequently prescribes in detail.¹⁸ What exactly are the “false views” that Advayavajra has set out to refute? Since the entire first section of the *Kudṛṣṭinirghātana*¹⁹ is concerned with establishing as non-controversial the rituals that follow, it seems that the views being countered here concern the status of the practices as

¹⁶ These are commonly called *śānti*, *vaśikaraṇa*, *ākaraṣaṇa*, *stambhana*, *vidveśaṇa*, *uccaṭāna*, and *māraṇa*, respectively. See, for example, Ariane MacDonald, *Le Maṇḍala de Mañjuśrīmūlakalpa* (Paris: Adrien-Maisonneuve, 1962), 24, footnote 1.

¹⁷ For references, see Mark Tatz, “Philosophic Systems According to Advayavajra and Vajrapāṇi,” *Journal of Buddhist and Tibetan Studies*, volume I (1994): 65-121. Tatz’s article also gives a valuable account of Advayavajra’s views on the philosophical schools of his day.

¹⁸ *Adv* 1.10.2: *vakye kudṛṣṭinirghātam ādikarmavidhānataḥ*. The numbering refers to the text within the *Advayavajrasaṅgraha*, consecutive pagination of the “Annual” edition (in parentheses in the header), and line(s) (although this is not provided in the edition).

¹⁹ *Adv*. 1.10.4-1.16.4.

legitimately Buddhist. The biographical statements on Advayavajra reported by Tāranātha (b. 1575) may provide a clue to this interpretation when he writes:

The professor promulgated Nonattentiveness²⁰ in the Middle Country.

Some people did not believe in it; for them, he expounded the detailed commentary to the textual source, the *Dohā*.²¹ When they said, “this is not the thought of the tantras,” he proved that it was with accepted scriptures, chiefly the *Hevajra* and the *Guhyasamāja*.²² To the question, “from whom did you receive these?” he composed the *Elucidation of Initiation*,²³ which Tibetans consider to be the oral instructions of the mountain man²⁴ who taught from his own experience.²⁵

²⁰ The term for one of Advayavajra’s principle concepts, *amanasikāra* (“Nonattentiveness” in Tatz’s translation), is an important technical term in the Pāli tradition. See footnote 26 below. On this term, see also S. K. Pathak, “A Comparative Study of the Amanasikārādhāra of Advayavajra,” in V. Raghavan, *Proceedings and Transactions of the All-India Oriental Conference* (Poona: Bhandarkar Oriental Research Institute, Volume II, Part I, 1961): 93-107. Pathak’s article includes a brief discussion of Advayavajra’s usage of *amanasikāra*, as well as a Sanskrit and Tibetan edition of the *Amanasikārādhāra* (*Adv.* 23).

²¹ This is the *Dohākosapañjikā*, O 3101-2; see Tatz, “Life,” p. 709, footnote 66.

²² Advayavajra cites the *Hevajratantra* at *Adv.* 1.16.5, 6.54.7, 6.56.2, 9.114.3, 23.138.5, 23.142.4, and 23.142.11. Advayavajra, in fact, cites, quotes, or mentions numerous works and authors throughout the texts gathered in the *Advayavajrasaṅgraha* (in alphabetical order): *Avadāna* (at *Adv.*, 1.32.15) (see footnote 2 above for the text title corresponding to the numbers); *Bhagavadgītā* (7.54.1); *Candrapradīpa* (6.52.13); *Ḍākinīvajrapañjara* (6.54.17); *Devīparipṛcchāśīvanīrṇādatantra* (7.50.1); *Jātaka* (1.32.15); *Laṅkāvatara* (6.54.1); *Mahāmaṇḍalavyūhatantra* (1.24.17); *[Mañjuśrī]Nāmasaṅgīti* (1.18.1, 23.142.8); verses of Nāgārjuna (does not specify which text; 6.56.2); *Nidāna* (1.32.15); *Prajñāpāramitā* (1.28.15); *Sarvabuddhaviṣayāvatārajñānālokālaṅkāramahāyānasūtra* (23.136.8); *Ucchuṣmatantra* (7.50.8); *Vajrasēkara* (6.48.6); Pāṇini (23.136.3); *Vimalakīrtinirdeśasūtra* (1.12.10); Vedāntins (7.52.1); *Yogādhyāya* (7.50.11). I have not been able to locate a reference to the *Guhyasamāja* in the *Advayavajrasaṅgraha*.

²³ Although this appears to be translating the *Sekanirdeśa* (or its variant ° *nirṇaya*; *Adv.* 7), this work does not concern the *abhiśeka*. This is, rather, dealt with in detail in the *Sekatātparyasaṅgraha* (*Adv.* 9).

²⁴ The name of Advayavajra’s initial *guru* is Śābara. Tatz writes that he is called “Śābara ‘mountain man,’ because he dwells among a southern tribe of that name, and that “[t]his ‘lord of śābaras ‘ (śābareśvara) possesses a set of teachings deriving from other siddhas, including the ‘great brahman’ and author Saraha” (“Life,” p. 695).

²⁵ Tatz, “Life,” p. 709.

This statement suggests that it is not only the non-controversial nature of the *ādikarma* that is at stake in the *Kudṛṣṭīnirghātana*, but the acceptability of Advayavajra's teachings as a whole. The concept of "Non-attentiveness" (*amanasikāra*) mentioned here, for example, constitutes a principle doctrine of Advayavajra.²⁶ Because of the outright contradiction of *amanasikāra* to the term *manasikāra*, a concept of utmost importance and unquestioned exactitude in the earliest Buddhist literature, Advayavajra's teaching sounds, to the conventionally trained ear, scandalous, not to mention controversial, as a Buddhist doctrine. But by refuting this view of his central teaching's problematic nature "in accordance with the prescriptions for the *ādikarma*," Advayavajra is practicing an ancient prerogative of Buddhist teachers: establishing an innovation on the foundation of tradition.²⁷ As we will see, the *ādikarma* consists largely of the cultivation of the six perfections as known from the *Prajñāparāmitā*, by means of a daily practice known from

²⁶ Along with other principal concepts employed by Advayavajra, such as *mahāmudrā*, *yuganaddha* and *sahaja*, *amanasikāra* appears to be emblematic of the medieval *siddhācāryas* and *dohā* authors in general. Presumably, because of its importance and, perhaps, its contentious tone, Advayavajra devotes a substantial text to this concept, the *Amanasikārādhāra* (*Adv.* 23). Much of this work is devoted to showing, on a combination of grammatical and doctrinal grounds, that the term is not "offensive" (*apaśabda*; *Adv.* 23.136.7). Nonetheless, the normative Buddhist understanding of *manasikāra* is that it refers to a disposition crucial to realizing the Buddha's teaching, namely, *yonīṣu manasikāra*, thorough attention, the ability to fix one's attention where it should be fixed (see *Dīghanikāya* 33.1.11 [xiii]). In the *Saṅgītisutta* (*Dīghanikāya* 33.1.9 [x]) for example, it is said that one of the Buddha's "perfectly proclaimed" teachings is "skill in [knowing] the [eighteen] elements [i.e., six senses, their six objects, and the corresponding consciousness of each], and skill in fixing attention [on each instant of the process] (*dhātukusalatā ca manasikārakusalatā ca*). Advayavajra seems to play directly on this when he quotes another work as stating: *amanasikārā dharmā kuśalāḥ, manasikārā dharmā akuśalāḥ*: "non-attentive states are skillful, attentive states are unskillful" (*Adv.* 23.136.10-11). At first glance, this seems to mean the opposite of what the Buddha intended. On closer examination, however, Advayavajra is employing a similar rhetorical strategy here as in the *Kudṛṣṭīnirghātana* as a whole. He does this insofar as he reinterprets the seemingly contradictory notion of *amanasikāra* to harmonize with the basic tenets of both Mahāyāna and Theravāda. In short, Advayavajra argues that the initial "a" (*akāra*) in *amanasikāra* is to be construed not as a negative prefix (*nañarthaka*), as appears to be the case, but as the seed (*bīja*) of *nairātmya*, *anātman*, and *asvabhāva*. Understanding *amanasikāra* as "non-attentiveness," would be erroneous according to Advayavajra. The proper meaning is in fact in perfect accord with the premier doctrine of the Buddha: thorough attention (*manasikāra*) to the nonsubstantiality (*a*) of phenomena. (*Adv.* 23.142.1-20).

²⁷ This license derives both from the Buddha's insistence that any word that is "well spoken," i.e., that leads to the overcoming of sorrow, lamentation, etc., is the *dharmā*, as well as from the general notion of *upāya*.

the *tantras*, i.e., involving rituals employing *mantras*, *mudrās*, *maṇḍalas*, and so on. In its blending of ideas and rituals stemming from mainstream Mahāyāna and Vajrayāna, Advayavajra's *ādikarma* thus conforms easily to the *mantrayāna* form of Buddhism that was being taught in the educational-monastic institutions of late medieval India. The less transparently Buddhist notions of *amanasikāra*, *mahāmudrā*, *sahaja*, and *yuganaddha*, founded as they are on the *ādikarma*, are thus rendered more acceptable as Buddhist doctrines.

The audience being addressed by Advayavajra in the *Kudṛṣṭinirghātana*, following this interpretation, is the skeptical ones referred to by Tāranātha as those who “did not believe him.” The very fact that Advayavajra recorded his teachings in written form at all is a significant clue in this regard. A shared feature of the assorted group of teachers classed as *mahāsiddhas* is the insistence on direct, extra-linguistic, pre-conceptual realization, and doubts concerning the value of the “analytical-inferential” approach informing the writing, reading, and debate of texts. An additional divergence from the spirit of the *mahāsiddhas*' teachings, is the fact that Advayavajra wrote the *Kudṛṣṭinirghātana* in scholarly Sanskrit rather than the Apabrahṃśa of the *dohās*. All of this, in brief, points to the *ācāryas* of the monastic-educational institutions as the targeted readers of the text. As a former *ācārya* himself, with its concomitant mastery of all the marks of learning, Advayavajra served as an ideal link between the “mountain man” and the “professor.”

Advayavajra begins his argument by stating that the prescriptions for the *ādikarma* apply, as would be expected, to those who are presently undergoing training (*śaikṣa*). But he then adds that practitioners who have completed their training (*aśaikṣa*)

should abide by these rules as well.²⁸ Elsewhere in the text, he will explain how the *ādikarma* even applies to practitioners engaged in “the vow of the madman” (*unmattavrata*), that is, to those who are training in advanced, though manifestly extra-monastic and debatably non-Buddhist, practices.²⁹ So, while the *ādikarma* enables the practitioner to collect the two requirements (*sambhāra*; these are *puṇya*, merit, and *jñāna*, wisdom) that presuppose ritual efficacy, accomplishment in meditation, and buddhahood itself, the *ādikarma* also constitutes a perpetual grounding in conventional Buddhist practice. Advayavajra begins the *Kudṛṣṭinirghātana* as follows.

There are two types of people: those undergoing training (*śaikṣas*) and those who have completed training (*aśaikṣas*).³⁰ The meaning of this is that [the *śaikṣa*] is one who intently applies himself to [the stage] of aspiration and [then] to the realization of the stages [of the *bodhisattva*].

²⁸ This is made explicit later at Adv. 1.12.16: *ādikarma yathoddiṣṭaṃ kartavyaṃ sarvayogibhiḥ* (“the *ādikarma*, as mentioned, is to be practiced by all practitioners”).

²⁹ Adv. 1.14.8. The *unmattavrata* is mentioned in the *Tattvadaśaka* (*Ten Verses on Reality*; Adv 22.94.7). In verse 9 of that work, Advayavajra seems to indicate that the vow, put simply, involves a rejection of social norms of behavior, values, etc., and a concomitant reliance on one’s own determination of what constitutes proper living. The verse reads: *lokadharmavyatīto ‘sau unmattavratam āśrītaḥ / sarvaḥ karoty anālambaḥ svādhiṣṭhānavibhūṣitaḥ* (“deviating from worldly norms, he depends on this vow of the madman. He does everything free from supports, adorned with his own basis of power”). The term *adhiṣṭhāna* (basis of power) is complex. In its general sense it means “foundation.” In Mahāyāna literature, it is used technically to denote particular kinds of power ensuing from *buddhas*’ and *bodhisattvas*’ determination to work for the welfare of all beings. Both the mental basis and the supernatural abilities (of transformation, multiplication, “grace,” etc.) stemming from this are referred to as *adhiṣṭhāna*. As such, *adhiṣṭhāna* is sometimes synonymous with, and sometimes a complement of, *ṛddhi* (extra-normal mental and physical powers) and *vikurvaṇa* (physical transformation). The term *anālambaṇa* is sometimes used technically to mean exclusively “without mental supports,” i.e., free from conceptuality.

³⁰ This distinction is established already in the Pāli *suttas*. In a statement reminiscent of Advayavajra’s, the *Sanḅūṭisutta* of the *Dīghanikāya* (33.1.10 [36]), for instance, reads: *Tayo puggalā. Sekho puggalo, asekho puggalo, n’eva sekho nāsekho puggalo* (“there are three types of people: the person who is training, the person who is no longer training, and the person who is neither training nor no longer training”). The qualities of the *śaikṣa/sekha* are defined at *Ānguttaranikāya* 1. 63, 96, 219; 2. 87, 90, 362, 3. 15, 116, 329, 4. 24, 6. 331; and the *aśaikṣa/asekha* at 1. 63, 162, 3. 271, 5.16, 326, 222, to give a few examples. See also the *sekhiyā* section of the *Suttavibhaṅga*. The early Mahāyāna systematizers accepted this division as standard. Lamotte, in his translation of the *Sūraṃgamasaṃādhisūtra*, gives a list from the *Madhyamāgama* of the eighteen types of *śaikṣa* and the nine types of *aśaikṣa* as well as additional references. See Étienne

For those *śaikṣas*, who abide in a condition of cause (*hetu*),³¹ up to the attainment of the powers [of a *buddha*],³² collect the two requirements³³ necessary for complete awakening perfect awakening by means of the precept for the complete, perfectly purified *ādikarma*. For the non-*śaikṣas*, too – i.e., those who have dispelled and countered doubt concerning the fruition of truth by strenuously uniting with (*yuganaddha*³⁴) spontaneity (*anābhoga*³⁵), possessing a strength, force, and application like that of Śākyamuni's -- the *ādikarma* involves continual engagement with that which is characterized as activity for the sake of other people.³⁶

There is, of course, no better way to assert the orthodoxy of a Buddhist practice than to claim that Śākyamuni himself engaged in that practice. The *Kudṛṣṭinirghātana* thus continues with a homage to the Buddha that simultaneously places the *ādikarma* within the framework of his teachings. The Buddha is said here to be the initiator of the *ādikarma*. Because he was ethically perfected, wise, and deeply compassionate, the

Lamotte, *Sūramgamasamādhisūtra, The Concentration of Heroic Progress* (Surrey: Curzon Press, 1998): 205, footnote 4.

³¹ Advayavajra elaborates on this point in a work, termed a “gloss” (*ṭippinikā*), called the *Kudṛṣṭinirghātavākyāṭippinikā* (*Adv.* 2). This short work consists entirely of an explanation of the term “condition” (*avasthā*). It explains this roughly as follows: “There are three conditions. [The first] is called ‘the condition of cause’ (*hetvavasthā*) which pertains from the arising of the mind of awakening until one sits down on the seat of awakening. [The second] is called ‘the condition of result’ (*phalāvasthā*) which is the condition of arriving at the cessation of all defiled qualities during the arising of complete knowledge of awakening. [The third] is called ‘the condition of performing rituals for the sake of living beings,’ (*sattvārthakriyāvasthā*) which pertains from the first turning of the wheel of the teaching until the disappearance of craving. The condition of cause is threefold: the condition of intention (*āśayāvasthā*), the condition of practice (*prayogāvasthā*), and the condition of power (*vaśītāvasthā*). The condition of intention is the fervent desire to liberate living beings. . . Practice (*prayoga*) is twofold. There are seven perfections of mental application; there are ten perfections of ethical application: generosity, morality, equanimity, effort, meditation, wisdom, expediency (*upāyatā*), determination, strength, and knowledge – these are the ten perfections . . . The *ādikarma* is to be carried out entirely by persisting in the condition of cause. The *ādikarma* is engaged in spontaneously (*anābhoga*), as was the case with Śākyamuni, who persisted in a state of action so that living beings [might arrive at] the condition of result.”

³² For the conventional list of *vaśītā* (powers) of the *bodhisattva* enumerated in classical Mahāyāna literature such as the *Daśabhūmikāsūtra*, see Har Dayal, *The Bodhisattva Doctrine in Sanskrit Buddhist Literature* (Delhi: Motilal Banarsidass, 1970 [1932]): 140-41.

³³ Namely, merit and wisdom.

³⁴ The *Yuganaddhaprakāśa* (*Adv.* 15) states: *naiḥsvābhāvvyād ajātatvaḥ pratyayād aniruddhatā / bhāvābhāvāv ato na sto yuganaddhaṃ tu bhāsate* (“Because of the absence of inherent existence, there is non-arising; because of co-operating cause[s], there is lack of obstruction. For this reason, being and non-being are destroyed, and union becomes manifest” [*Adv.* 15.58.5-6]).

³⁵ See footnote 37.

ādikarma similarly possesses these qualities. Advayavajra makes a point here that he will repeat throughout the text; namely, that the practice that he is prescribing is grounded on the conventional Mahāyāna *bodhisattva* ideal of striving for awakening for the sake of others.

Not, oh lord [Śākyamuni], are you with conceit, uncertainty or blame.

Through spontaneous power (*anābhoga*) you [abide] in the world,
automatically engaging in the actions of a *buddha*.³⁷

The fruit of perfect awakening for others' sake
is the foremost doctrine.

Buddhahood for a reason other than that
is not considered the [chief] fruit.

It is like a wish-fulfilling jewel
that is caused to tremble by the winds of volition,
yet still fulfills the wishes of all beings.

There are those who are adverse to the results of this truth
because they have abandoned and are separated from the precepts.

The perfectly wise one, the auspicious one, is awakened.

The *ādikarma* practices indeed follow from that fact.³⁸

³⁶ *Adv.* 1.10.4-10.

³⁷ Derived from the root *bhuñj*, to eat, to enjoy, an early usage of the term *anābhoga* carried the sense of non-engrossment, or, more literally, non imbibing, in the objects of sense. In Mahāyāna, it comes to signify the capacity of an awakened being to act without conceptual contrivance and, hence, automatically, spontaneously, and effortlessly. Sthiramati (5th-6th C.E.) says that this ability is like that of the heavenly gongs referred to in Indian legends: "Like the [gongs] in the analogy, the Tathāgatas, dwelling in the undefiled realm (*anāsravadhātu*) carry out the various explanations of dharma for sentient beings, without any premeditated thought, 'I will teach the dharma,' and without any effort or striving on their part. Rather, the teaching of the dharma arises in utter spontaneity." Translated in John Makransky, *Buddhahood Embodied: Sources of Controversy in India and Tibet*, Buddhist Studies Series (Albany: State University of New York Press, 1997), p. 94. I would like to acknowledge Professor Makransky for pointing out to me this and other references that reveal the development of the term *anābhoga* from the passive earlier usage ("non-engrossment") to the pro-active later one ("automatic activity" or "spontaneous power").

³⁸ *Adv.* 1.10.12-19.

Advayavajra next lays out his argument that the *ādikarma* constitutes the development and fulfillment of the six perfections.³⁹ Specifically, he says that “the five perfections are designated by the term *ādikarma*; the perfection of wisdom, which is the essence of these, will then not fail [to be realized].”⁴⁰ Advayavajra seems to be either countering a view, promulgated by others (the *nāstika* at 1.14.2?), that an understanding of emptiness or void (*śūnyatā*) is sufficient in itself for awakening, or defending himself against an accusation that he holds such a view.

Surely, the prescription for the *ādikarma* is practiced by the *śaikṣas*. But why do even non-*śaikṣas*, who [have realized] the lack of nature of existents, undertake the *ādikarma*? This [realization] is, in itself, just a golden fetter. This is true on account of their [the non-*śaikṣas*’] want of mastery of the perfection of wisdom. For, the essence of the five [other] perfections is the perfection of wisdom. For this very reason it is said that *śūnyatā* makes present the most excellent aspect of everything. And, as was spoken by the Blessed One: “[when] the five [other] perfections are devoid of the perfection of wisdom, the practice of the perfections is not obtained.” As it says in the noble *Vimalakīrtinirdeśa*:

Separated from wisdom, means is fettered;
separated from means, wisdom is fettered.
Accompanied by wisdom, means is liberated;
Accompanied by means, wisdom is liberated. . .

³⁹ The customary list of these is given at Adv. 1.12.22: generosity (*dāna*), morality (*śīla*), equanimity (*kṣamā*), effort (*vīrya*), meditation (*dhyāna*), and wisdom (*prajñā*).

⁴⁰ Adv. 1.12.16-17.

Therefore, the *bodhisattva* must delight in the perfectly pure *ādikarma*.
And, in countering addiction to the doctrines of those who do not affirm
(*nāstika*) [our doctrine], this has been said:

Even though good and bad are devoid of self-existence,
good should be done, not bad.

The ways of the world are at best as a reflection in a drop of water.
Happiness is held dear, perpetual suffering is not held dear.⁴¹

Concerning the relation of the *ādikarma* to the *unmattavrata*, Advayvajra next asks, “how is the *ādikarma* to be practiced confidently and unwaveringly by those disciples who have taken the vow of the madman?” He then gives a brief gloss on each perfection (“morality derived from self control of body, speech, and mind [is undertaken] for the sake of all beings . . . wisdom, with respect to realizing the ungraspable characteristic of all things,” etc.) Following this, he adds the kind of provocative statement against which he is presumably defending himself: “for him who pierces the essence of spontaneity, all the other perfections come to pass.” If this appears to remove the *ādikarma* from the conventional foundation that the text is ostensibly circumscribing, he quickly adds that, “the *ādikarma* is also practiced by those who are abiding by the vow of the madman. Out of propriety, under no circumstances should the doctrines of the materialists and of other worldly nihilist be declared.”⁴²

⁴¹ *Adv.* 1.12.1-12; 1.14.1-5.

⁴² *Adv.* 1.14.8-16.

Initiation

The next section shifts from an apologetic to a prescriptive tone. The prescriptive section of the *Kudṛṣṭinirghātana* commences with a brief section on the *poṣadha* undertaken by the practitioner prior to the daily fulfillment of the *ādikarma*. The passage, formulaic in nature, gives the declaration of the practitioner to fulfill certain obligations.

Take heed, O honorable master! I, the novice so-and-so, go to the Buddha, *dharma*, and *sangha* for refuge until the seat of awakening is reached. . .

Take heed, O master! I, the novice so-and-so, from now until the rising of the sun tomorrow undertake to desist from harming all sentient beings, from stealing from others, from unworthy behavior, thus from divisive speech, from generating false [notions] of selfhood, from drinking spirituous liquors, from eating in the afternoon, from engaging in singing, dancing, adornment, and jewelry, from sleeping on raised beds.

For a lay practitioner,⁴³ the *poṣadha* is a day of intensified practice. It is meant to reaffirm one's commitment to the Buddhist teachings through the recitation of texts summarizing doctrines and providing protection, the practice of abstinence, etc. An ancient Indian practice, attested as early as the *Brāhmaṇas*, is to prepare for a significant ritual by fasting and other forms of abstinence the day or days prior to the ritual.⁴⁴ It is thus possible that the *poṣadha* ceremony in the *Kudṛṣṭinirghātana* is performed in

⁴³ In the *Kudṛṣṭinirghātana*, the practitioner is referred to as a "householder" (*gṛhapati*, *Adv.* 1.16.15) and layperson (*upāsaka*, 1.16.6).

⁴⁴ At, for example, *Śatapathabrāhmaṇa* 1.6. For this and other references, see Monier Monier-Williams, *A Sanskrit-English Dictionary* (Oxford: Oxford University Press, 1899), s.v. *upa + vas*.

preparation for an initiation ritual (*abhiṣeka*). One reason for this conjecture is that Advayavajra wrote a relatively detailed work on the subject of initiation.⁴⁵ This indicates that he viewed the ritual as an important, even necessary, feature of the *mantrayāna*. Such a view is, of course, in keeping with the common understanding of the *mantrayāna* as an esoteric teaching; that is, as one requiring initiation by a *guru* who is established within a community of practitioners. In further support of this conjecture is the fact that a nearly identical passage appears in another eleventh century work, the *Ādikarmapradīpa*.⁴⁶ After a passage that is virtually identical to that of the *Kudrṣṭinirghātana* quoted above, the *Ādikarmapradīpa* suggests that this is followed by an *abhiṣeka*. It states that, following the formulaic declaration of the practitioner, the master says, “the preliminaries (*aupayika*) are well done;” and the commentary adds, “completing this with [recitations from or study of?⁴⁷ several texts⁴⁸], he should confer (*anugraha*) [the initiation] with aspersions of water.”⁴⁹ Now, on the other hand, perhaps we should take the *Kudrṣṭinirghātana* at face value and not ignore the fact that it contains no explicit mention of an *abhiṣeka*. In this line of argument, we could conjecture that part of Advayavajra’s strategy for making the *mantrayāna* more acceptable to conventional

⁴⁵ This is the *Sekatātparyasaṃgraha* (*Adv.* 9).

⁴⁶ See *Ādikarmapradīpa*, edited by Louis de La Vallée Poussin, in *Bouddhisme, Études et Matériaux*, Mémoires de l’Académie de Belgique (London: Luzac and Co., 1898): 177-232.

⁴⁷ The verb that I am translating as “completing” is *saṃskṛtya*. La Vallée Poussin understood this to refer to a period – whether immediately following the *aupayika*, or extending into months or years, as in Brahmanical systems of training, is not clear – of education or initiation into certain texts. He writes: “Le maître continue l’éducation (*saṃskāra*) du disciple en lui enseignant diverses disciplines résumées dans des manuels connus: le *Daśakuśalaparityāga*, la *Ṣaḍgatikārkā*, le *Sattvārādhana* [the text of the *Ādikarmapradīpa* itself reads *Satv*°], le *Gurvārādhana*” (La Vallée Poussin, *Études et Matériaux*, p. 208).

⁴⁸ These are listed in the previous footnote.

⁴⁹ The text reads: *sasekair anugrahaḥ kuryāt* (literally: “he should perform a conferral with [water] sprinklings”). This is perhaps a play on *abhiṣeka*, i.e., consecration by means of aspersions of water. The following line makes it clear that an initiation is taking place: *evaḥ labdhopāsakanāmadheyena*. As this indicates, the conferral continues with the standard bestowal of a new name, etc. (La Vallée Poussin, *Études et Matériaux*, p. 189).

Mahāyāna is to forego the usual esoteric rite of initiation. In either case, the passage indicates that the practitioner of the *ādikarma* must make a formal commitment before a community of fellow practitioners to fulfill obligations well beyond those of a casual adherent of Buddhism.

With the following prescriptive section of the *Kudṛṣṭinirghātana*, Advayavajra provides us with a picture of daily practice in medieval India. As with all such manuals, the presentation is, of course, of an envisioned and ideal practice. Nonetheless, because of its close conformity to subsequent, historically documented forms of Vajrayāna practice, including modern day forms deriving from the Tibetan communities that originate in such Indian formulations of practice, it is not difficult to appreciate the following instructions by Advayavajra as an important social-historical document of Buddhism.

II. TRANSLATION:

THE INSTRUCTIONS FOR THE PRIMARY PRACTICE

[*Preparatory rituals*]⁵⁰

[16.15⁵¹] The householder *bodhisattva*,⁵² together with taking refuge in the three jewels, abstains from the five acts of abusing sentient beings, taking

⁵⁰ From this point on, I bracket topic headings that are not given in the text.

⁵¹ The numbering refers to the text within the *Advayavajrasaṅgraha*, consecutive pagination of the “Annual” edition (in parentheses in the header), and line (although this is not provided in the “Annual”). See footnote 2 for full bibliographical information.

⁵² For a discussion of the *gṛhapatibodhisattva*, the householder *bodhisattva*, as a Mahāyāna ideal, see Richard Robinson, “The Ethic of the Householder Bodhisattva,” *Bhāratī: Bulletin of the College of Indology*, vol. 9, no. 2 (1966): 25-56.

what is not given, sexual misconduct, false speech, which is by nature blameworthy, and drinking intoxicants. Endowed with discriminating knowledge, the householder *bodhisattva*, who avoids the ten non-virtuous acts but refrains from non-action, who practices virtuous action, rises early in the morning. After washing his face with clean water, he recalls the three jewels. By reciting *oṃ āḥ hūṃ* he binds protection to himself. He should then engage in such things as [reciting verses of] praise, recitation of *mantras*, meditation, and study. He should also recite the *Nāmasaṅgīti* three times a day.

[18.3] After this, he quietly intones *oṃ jambhalajalendrāya svāhā* and must then offer to Jambhala⁵³ one hundred and eight handfuls of water.

Then, he recites this *mantra* seven times: “Beholding all the *tathāgatas*, homage to all *buddhas*. *om sambhara sambhara hūṃ phaṭ phaṭ svāhā*.”

With drops of ghee dripping off of the five fingers of his stretched out right hand, he should see that strings of food and water offerings, purified and filled with a *droṇa* of anise, are placed at the bottom of the door. Leaving a triple portion in the vestibule for *pretas* and *piścācas*, he makes a food offering to the *bodhisattvas*.

[18.13] Now, he is to clearly realize [the following]: loving kindness toward all people, the kind of love that one feels toward an only son; compassion that has the nature of a longing to remove [all people] from the ocean of *saṃsāra*, caused by both what is unpleasant and what is not unpleasant; joy, which is the majesty of the mind bursting forth from going to refuge in the triple jewel; and equanimity, which is the quality of being completely unattached.

[*Imaginative creation (bhāvana) of the maṇḍala*]

[18.16] On a section of the ground where a circle has been consecrated with pure cow dung, clean water, [and by reciting the *mantra*] *oṃ āḥ*

vajrarekhe hūṃ, he whose mind is employed in zealous engagement on behalf of all beings makes a *maṇḍala* of four sides, a square, or however desired. He then imagines [the following]. In the middle of the *maṇḍala*, which has a border of eight lotus petals of several different colors, on a sun disk, arising completely out of the form of a blue *hūṃ*, is Aksobhya. He is black in color and forms the “touching the earth” gesture. Then, on the eastern side, arising out of the form of a white *oṃ*, white in color, forming the “requisite of awakening” gesture, is Vairocana, [20.2] Then, on the southern side, generated from the form of a yellow *trṣṭh*, yellow in color, forming the “generosity” gesture, is Ratnasambhava. Then, on the western side, generated from the form of a red *hrī*, red in color, forming the “contemplation” gesture, is Amitābha. Then, on the northern side, generated from a black *khaṃ*, black in color, forming the “fearless” gesture, is Amoghasiddhi. Consecrating this with the *mantra oṃ āḥ vajrapuṣpe*, he should then approach all those who are most cherished. These five *tathāgatas* are wearing saffron robes and turbans, their heads and faces are shaven, and they are situated on sun disks. [20.10] Vairocana, facing Akṣobhya, has a four-sided crown; Akṣobhya is facing the *sādhaka*. [The practitioner] should make these visible, and, in front of them, [recite] the verses for the triple refuge. The verses for the triple refuge are as follows.

The prescription for worshipping the maṇḍala

[20.14] Homage to the Buddha, the teacher.

Homage to the *dharmā*, the protector.

Homage to the great community.

To these three, unceasing homage!

To my refuge, the triple jewel,

⁵³ Jambhala is a benevolent *yakṣa*, who, as the epithet Jambhalajalendrāya indicates, is the “lord of waters.”

I confess all wrongs.
Rejoicing in the merits of the world,
[my] mind is fixed on the awakening of *buddha*.

I go for refuge to awakening,
to the Buddha, *dharma*, and supreme community.
I create the mind of awakening,
accomplishing this for the sake of others and myself.

[20.20] I generate the supreme mind of awakening.
I invite all beings.
I will pursue this sought [-after goal],
coursing toward the supreme awakening.

By confessing all wrongs committed,
by rejoicing in virtues,
I will practice as one who has performed the *upavāsa*,
[i.e.,] the *poṣadha* for maintaining the noble eight precepts.

Then, [the following is recited]:

Those who are anointed with the perfume of morality,
who are covered in the robe of meditation,
who proclaim the lotus flower of the limbs of awakening --
may you all dwell happily!

Having recited this, he should utter [the *mantra*] *oṃ vajramaṇḍala muḥ*.
He should then worship Mañjuśrī, and so forth, as has been taught.

Verses in praise of the maṇḍala

[22.11] Generosity is the cow dung mixed with water,
and morality is the cleansing.

Equanimity is removing small red ants;
effort is maintaining the ritual practice.

Meditation is creating one-pointed thought in an instant of time.

Wisdom is a luminous line of beauty.

He acquires these six perfections,
having created the *maṇḍala* of the silent sage (*muni*).

He becomes one who is golden, freed from all diseases,
distinguished from gods and humans,
possessing splendor like that of the shining moon.

He is born to a royal family, possessing abundant gold and wealth,
having performed [these] bodily actions in this supreme house of the
Buddha (*sugata*).

The praising

[24.1] Creating the *maṇḍala* daily
using water, cow dung and flowers,
offering something to the teacher at the three appointed times,
he should honor [him] with worship.

Contented by a mind [turned] toward others,
he should turn away from thoughts of himself.

Happy, pleasant, fortunate,
he is born in the Land of Bliss (*sukhāvātī*).

He should be one who fulfills the six perfections,
empowered by those such as the Buddha.
He who creates the *maṇḍala* is endowed with infinite virtues.

The precept for worshipping painted icons and books

[24.9] After reciting the *Prajñāpāramitā*,
he should perform worship according to the prescriptions
for the entire *maṇḍala*, etc.,
continually plunging deeply into its meaning.

Concentrated wholly on the aim
through employing the single-syllable [*dhāraṇī*]
or a *dhāraṇī* consisting of two verses, one verse, four verses,
or that of the six-faced Bhadracaryā,
[he should worship] three times of day.

Possessing unbroken absorption, fully concentrated,
he should recite as long as he desires.
He should perform worship to a statue,
book, or painting, etc., of the *buddhas* and *bodhisattvas*.

The prescriptions for smiting all [objects of worship]

[24.17] Now, the prescription for smiting all [objects of worship]⁵⁴ is
further explicated by reference to the *Mahāmaṇḍalavyūhatantra*.

⁵⁴ The “Annuals” text reads *sañcaka* (= *caka*, i.e., leaves [for writing, etc.]?). This would point to the technical meaning of *tāḍana*, namely, the practice of throwing water at the leaves on which are written the particular *mantras* that are employed in a given ritual activity. This sense of “smiting” is described succinctly in a text called the *Sarvadarśana* (quoting another called the *Śāradātilaka*): *mantravarṇān samālikhya tāḍayec candanāmbasā / pratyekañ vāyubijena* [variant: *vāyunā mantrī*] *tāḍanaḥ tad udāhṛtam*

Homage to all *buddhas*!

oṃ vajrapuṣpe svāhā -- this is the *mantra* used when grabbing earth.

oṃ vajrodbhavāya svāhā -- the *mantra* for strengthening the image.

oṃ araje viraje svāhā -- the *mantra* for protecting the oil.

oṃ dharmadhātugarbhe svāhā -- the *mantra* for casting the *mudrā*.

oṃ vajramudgarākoṭana svāhā -- the *mantra* for the shaping.

oṃ dharmarate svāhā -- the *mantra* for attraction.

oṃ supraṭiṣṭhitavajre svāhā -- the *mantra* for erecting.

oṃ sarvatathāgatamaṇīśatadīpte jvala jvala dharmadhātugarbhe svāhā --
the *mantra* for the dedication.

oṃ svabhāvaśuddhe ā hara ā hara ā gaccha ā gaccha
dharmadhātugarbhe svāhā -- the *mantra* for dismissal.

oṃ ākāśadhātugarbhe svāhā -- the *mantra* for taking leave.

The great dhāraṇī of praise

(“having written the letters of the *mantra*, he should smite them with sandalwood water, [while] consecrating each with the [intonation of the] seed-source of the vital wind [i.e., that which constitutes the efficient force of the *mantra*]: this is called the smiting”). This is given by La Vallée Poussin, *Études et Matériaux*, p. 218, fn. 4. However, several texts, both Tibetan and Sanskrit, have the variant of *sarvaka* for *sañcaka*. La Vallée Poussin quotes a manuscript called the *Caityapuṅgava* as being exclusively concerned with the explication of the *sarvakatāḍana* (*vakṣyāmy ahaṃ sarvakatāḍanākhyam*) (p. 219). The *Ādikarmapradīpa* also reads *sarvakatāḍana* (p. 193). And, following a section on *mantras* that is virtually identical to that in the *Kudṛṣṭīnirgātana*, the *Ādikarmapradīpa* adds: *tatas tac caityādikam anupahatapradeśe niveśayet* (“then, he should erect the *caitya*, etc., on an unused portion of the ground”) (p. 194). La Vallée Poussin comments that “we find here an enumeration of a series of rites that are indispensable, not only for the *caityakaraṇa* [construction of the *caitya*], but also for the *liṅga*^o or the *pratimākaraṇa*” (p. 220). (It is perhaps for this reason that La Vallée Poussin conjectures *sajjaka* [preparing, equipping] against the *Ādikarmapradīpa*’s reading of *sarvaka* [p. 218].) Therefore, it is not altogether clear to me whether (1) the *mantras* given here are meant to be used in the *caitya* ritual that follows the next section, and perhaps in the previous section on worshipping books and paintings as well; (2) *tāḍana* is being used in the sense employed in the contemporaneous Vaiṣṇava Pāñcarātra ritual manuals; namely, as one of the five means of purifying objects used in *pūjā* (see, for example, H. Daniel Smith, *A Descriptive Bibliography of the Printed Pāñcarātrāgama*, volume I, Gaekwad’s Oriental Series, no. 158 [Baroda: Oriental Institute, 1975]: 11), or (3) the term is being used technically, in which the *mantras* are being written on paper and then “smitten” with water to ensure efficacy in the actual making of the votive *caitya*.

[26.15] *om* homage to the blessed one, to the sovereign who shines forth as Vairocana, to the *tathāgata*, to the worthy one, to the completely awakened one. The [*dhāraṇī*] is this: *om sūkṣme sūkṣme same samaye śānte dānte samārope anālambe tarambe yaśovati mahāteje nirākulanirvāṇe sarvabuddhādhiṣṭhānādhiṣṭhite svāhā*. Through reciting this *dhāraṇī* twenty-one times, he should create a *caitya* of earth or sand.⁵⁵ As many atoms as there are in the city of Avantī, [so many] tens of millions of *caityas* are [thereby] created. He acquires virtues as numerous as the number of atoms, becomes one who has mastered the ten levels [of a *bodhisattva*], and quickly gushes forth supreme, perfectly realized awakening. The blessed *tathāgata* Vairocana said this.

The precept for making a caitya out of materials such as earth or stone

[28.5] Whatever phenomena are produced by a cause,
the *tathāgata* revealed the cause of those.

The cessation of those, too, the great *śramaṇa* has revealed.⁵⁶

⁵⁵ The Tibetan reads *tsha tsha* (see the “Annual’s” apparatus, page 25, note 2), i.e., a votive relief image of a *caitya* or *stūpa*. For an example of the preparation and use of these in Tibet, see Martin Boord, *The Cult of Vajrakīla*, Buddhica Britannica, Series Continua IV (Tring: The Institute of Buddhist Studies, 1993): 215ff. As Boord mentions there, see also Li Jicheng, *The Realm of Tibetan Buddhism* (New Delhi: UBS Publishers' Distributors, 1986): 170-176 for photographs of the production of *tsha tsha*. Also, an illuminating cultural-historical note is cited by La Vallée Poussin (*Études et Matériaux*, p. 219, note 1); the source is Rājendralāla Mitra quoting the *Caityapuṅgava* in his *The Sanskrit Buddhist Literature of Nepal*, (Calcutta: Sanskrit Pustak Bhandar. 1971 [1882]): 277-279: “The *caitya* is to be made of pure clay mixed with the five products of the cow, the five nectars (*pañcāmṛta*), the five jewels and the five aromatics. The mixture is to be kneaded seven times while repeating the *samantaprabhamaṅtra*. The shape is to be a rounded one with a tapering top. The figure, being then anointed with oil, is to be placed in the center of an altar, duly worshipped, and then cut across in a slanting direction. From the womb of the bisected figure, the light of *caitya* (*caityabimba*, what this is I know not) is to be extracted, and placed on a jeweled throne, and there worshipped. . . The six Pāramitās are to be duly observed during the time of worship.” Elsewhere (p. 273), Mitra quotes this from the *Vratāvadānamālā*: “he should take an early bath, gather from the field different kinds of clay, temper them with milk, curd, gḥi, cowdung, and cow’s urine. The clay should be purified by the repetition, twenty-one times, over it of the mantra called Virochaṇadhāraṇī. Then it should be shaped into a solid sphere with a tapering spire. The sphere should be opened in the middle and grass, rice, and five jewels placed into it. Such models should be worshipped to the extent of one hundred thousand, or any less number that may be convenient.”

⁵⁶ As the following statement indicates, this formula is commonly recited as a way of effecting a consecration. For another example, see Stephan Beyer, *The Cult of Tārā* (Berkeley: The University of California Press, 1973): 146.

Consecrating [the *caitya*] with this verse, he should worship the *caitya* by employing [the following *dhāraṇī*]: *oṃ namo bhagavate ratnaketurājāya tathāgatāyārhatē samyaksambuddhāya*, and *oṃ ratne ratne mahāratne ratnavijaye svāhā*. By worshipping a single *caitya* with this *dhāraṇī*, tens of millions of *caityas* are thereby worshipped.

The prescription for the transference of, and rejoicing in, merit

[28.14] By means of the thorough fruition of all of that, I transfer [the merit accrued from it] without any personal pride. The fruit [of the merit] becomes thoroughly reaped.

[The practitioner] should transfer [the merit] by means of the “great transference” spoken of in the *Prajñāpāramitā*, as follows.

Just as the *tathāgatas*, the worthy ones, the perfectly awakened ones, by means of awakened knowledge, by means of the eye of awakening, know and see the root of good, whose character, mark, sort, sign, and nature exists by means of the *dharmatā*; just so does the root of good [exist] in the act of rejoicing [in the merits of others]. Just as the *tathāgatas*, the worthy ones, the perfectly awakened ones, consent, I transfer without personal pride the root of good in unsurpassed, perfect awakening; just so, I cause this transference.

By means of this virtuous action,
may I quickly become awakened in the world.
May I teach the *dharma* for the welfare of the world.
May I liberate all beings, oppressed by so much suffering.

[*Concluding ritual*]

[30.8] Of all possible forms of sustenance,
[the practitioner] should procure that which is pure.
He should consider that to be like medicine
for creating equanimity and pacifying⁵⁷ illness.

Consequently, when food [offerings] are being prepared [he should recite
the following]:

oṃ akāro mukhaṃ sarvadharmāṇām ādyanutpannatvāt
oṃ āḥ hūṃ phaṭ svāhā -- With this, he should offer the *bali*.
oṃ āḥ sarvabuddhabodhisattvebhyo vajranaivedye hūṃ --
With this, he should offer the *naivedya*.
oṃ hārīti mahāyakṣiṇi hara hara sarvapāpān kṣiṃ svāhā --
Having recited this, he should offer two rice balls
in devotion to Hārīti.

[30.20] Following this [he recites]: *oṃ agrapiṇḍāsībhyaḥ svāhā* --
the gift of an *agra* of rice ball.

Afterwards, having arranged his own eating bowl for use in worship
[while reciting] *oṃ āḥ hūṃ*, and having first washed it with his ring finger
and thumb in order to alleviate the bad consequences of poisons, etc., he
should eat. Then, having eaten the remaining food to his content, [and,
reciting] *oṃ utsrṣṭapiṇḍāsanebhyaḥ svāhā*, he should present the
remaining rice balls. He should discard⁵⁸ the remaining food without
bestowing a blessing.

Thus:

⁵⁷ I am following the several variants that read *kṣānti* (Tibetan *shi bya*) for *kṣuti* (see the apparatus, page 30, note 6).

⁵⁸ On the practice of “abandoning” food, see Patrick Olivelle, *Rules and Regulations of Brahmanical Asceticism* : 116 fn 54

One should offer the *bali*, the *naivedya*,
the *hārīti* offering, the *agra* of rice.

One should offer the fifth, the *utsrṣṭa*
in order to eat from the great fruit.

[32.9] After having sipped water, he should recite this three times for the happiness and welfare of all beings, who are endowed with supreme happiness and completely purified intelligence:

Thus:

May the kings, and householder patrons,
and those others who belong to the masses of beings
always obtain happiness, long life, good health, and fulfillment.

[32.14] Afterwards, he should spend as much time as he desires doing exercises that purify his body, speech, and mind. As soon as he settles down [in the evening], he should spend time, day after day, together with companions or fellow practitioners to discuss [episodes, etc.] from the *Jātaka*, *Nidāna*, and *Avadāna*. Thus, at evening's twilight, he should perform meditation, *mantra* recitation, and hymns of praise, etc., with an unwearied mind, just as taught. He who has offered the oblation, should sleep in a meditation sleep reciting a *mantra* beginning with the syllable *a*.⁵⁹

* * *

This concludes the *ādikarma* per se. However, as if symbolizing the project of the *Kudṛṣṭinirghātana* as a way of harmonizing established understandings of Buddhist teachings with historically innovative ones, Advayavajra continues his work with a modification of the meaning of the term *upāsaka*, or lay practitioner.

[The meaning of “upāsaka”]

[32.20] Now, how is the word *upāsaka* to be understood?

u [signifies]:⁶⁰

He should become one who is zealously active
in the worship of *buddhas*,
who has a predilection for tranquility,
who is endowed with an understanding of skilful means
in order to help living beings.

pā:

He should abandon evil always,
as well as companionship with evil people.
He should avoid evil people,
pointing out evil everywhere [it is found].

sa:

He who has mounted liberation
perfectly well concentrated in meditation,
always rejoicing in the highest [good],
the wise one should accomplish perfect awakening.

ka:

Always, he exerts himself;⁶¹

⁵⁹ I am following the Tibetan, which reads “the syllable *a* (*yi ge a*)” for *yuga* (see apparatus, p. 32, note 15).

⁶⁰ Each of the four verses contains as its key terms words that begin with the syllable being defined. For example, the first verse, *u*, reads: *udyukto buddhpūjāyāṃ upaśāntopaśāyakaḥ / upakārāya sattvānām upāyenānvito bhavet*; and so on with *pā*, *sa*, and *ka*.

⁶¹ The Tibetan reads “effortless” (*ḥbad med*)! The “Annals” edition, and, apparently, all of the other editions collated by the editors, reads *yatnaṃ* (preceded by *sarvadā*: ms. *sarvadāyatnaṃ < ḥbad med?*). This is but one of numerous discrepancies between the Sanskrit and the Tibetan. (It was outside the scope

always, he should maintain compassion.
Even towards [another's] injurious action
he does nothing undesirable,
but extends the utmost kindness.

[34.12] Hence, from these statements [the following should be understood:] This *upāsaka*, who, endowed with [the qualities signified by] these four syllables, has abandoned evil actions and possesses an abundance of the requisite accumulation of merit,⁶² performs good deeds even in sleep, as if he were awake, because of his determination to practice consistently.

Seeing everything as a reflection,
the world [becomes] pure and clear.
Like a person engaged in magic,
he should always act [with a view to the]
baselessness [of all phenomena].

[34.18] He carefully reflects that from this point, there is no regression. Thus, day and night, continually engaged in acquiring the requisite of merit, he should remain until he has reached the seat of awakening, for the sake of the welfare of living beings.

The classic definition of *upāsaka* is found at *Aṅguttaranikāya* viii. 25. There, a lay follower asks the Buddha to explain the actions and virtues that constitute an *upāsaka*. The answer given by the Buddha is not fundamentally different from that provided by Advayaavajra throughout the *Kudṛṣṭinirghātana*: an *upāsaka* is one who takes

of this article to examine and explain these discrepancies. Such a careful philological analysis remains a desideratum of the Advayaavajra corpus.)

refuge in the Buddha, Dharma, and Saṅgha; who fulfills the five precepts (abstaining from the destruction of life, etc.); and who “lives for the welfare of both himself and others” (i.e., he possesses particular virtues, such as faith and generosity, and assists others in gaining them, he examines the teachings and reflects on their meaning, and encourages others to do so, and so on). Like the *ādikarma* section of the *Kudṛṣṭinirghātana*, the section on the *upāsaka* combines conventional notions known from both the Theravāda and Mahāyāna, with less accepted ones emerging out of Vajrayāna and *mahāsiddha* milieus. Indeed, the *Kudṛṣṭinirghātana* is an important work precisely because it contributes to our understanding of this historical process whereby the latter is integrated into the Buddhist mainstream of the former.

⁶² In this and the following verses, Advayavajra is returning to a statement made in the opening paragraph of the *Kudṛṣṭinirghātana* concerning the centrality of the two “accumulations” (*saṃbhāra*) of merit and knowledge.