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. 1007–1085) 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 Kudrśtinirghātana (The Refutation of False Views). The article is divided into two 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 Kudrśtinirghātana, 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.
Advayavajra stands among the medieval Buddhist figures known to
later generations as the mahāsiddha-s or siddhācārya-s. 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
mahāsiddha-s, 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 siddha-s; 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. (Both of these siddha-s figure
prominently in the lineage of the modern-day Tibetan Bka’ brgyud school.)
Second, the teachings of the mahāsiddha-s are perhaps 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
mahāsiddha-s 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.

As we will see when we turn to Advayavajra’s instructions for the newly
initiated practitioner below, this capacity to “watch without watching”
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. As a way of summa-
izing 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-inferen-
tial” perspectives.
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 mandala 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.9

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 adikarma that he advocates is in itself non-controversial. This is, in fact, an aspect of his larger rhetorical strategy of placing controversial practices on traditional foundations, thereby bridging the two dichotomous options identified by Makransky.10

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,11 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 Kudṛśtinghātana. The course of Advayavajra’s career follows a pattern similar to that of certain mahāsiddha-s (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. 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:

[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] Śābari.

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 Puraścarana

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). 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, thus stands perpetually at the beginning, in the sense of “ground.” (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 puraścarana, also meaning “preliminary practice.” This is a term used widely in the early medieval period by both Hindu and Buddhist communities. Both puraścarana and ādikarma denote a series of ritualized activities per-
formed at the initial stage of a formalized practice. Though activities vary somewhat from community to community, they generally involve such exercises as mantra recitation (jåpa), daily ablutions (snåna), oblations (homa), meditation (dhyåna), devotional worship of buddhas and bodhisattvas (pûjâ), mandala offerings, and occasional alms begging (bhiksâ). These are carried out under a vow (vrata), during an extended period of training. The execution of both the adikarma and the puraścarana 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 (mandala or yantra) in several categories of rituals—appeasement, possession, attraction, fixation, hostility, destruction, and death— the use of sculpted (pratimå) or painted (pata) images of deities and revered beings in devotional rituals, and the implementation of hand-gestures (mudrå) 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, mantracaryå, and mantrayåna 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—Mahåyåna, tantra, Vajrayåna, Mahåmudrå—but mantrayåna.18

Legitimizing the Teaching

Advayavajra states at the outset of the Kudrśtinirghåtana 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.19 What exactly are the “false views” that Advayavajra has set out to refute? Since the entire first section of the Kudrśtinirghåtana20 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 legitimately Buddhist. The biographical statements on Advayavajra reported by Tåränåtha (b. 1575) may provide a clue to this interpretation when he writes:

The professor promulgated Nonattentiveness21 in the Middle Country. Some people did not believe in it; for them, he expounded the detailed commentary to the textual source, the Dohå.22 When they said, “this is not the thought of the tantras,” he proved that it was with accepted scriptures, chiefly the Hevåja and the
Guhyasamāja. To the question, “from whom did you receive these?” he composed the Elucidation of Initiation, which Tibetans consider to be the oral instructions of the mountain man who taught from his own experience.

This statement suggests that it is not only the non-controversial nature of the ādikarma that is at stake in the Kudrśtinirghātana, 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. 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. As we will see, the ādikarma consists largely of the cultivation of the six perfections as known from the Prajñāpāramitā, by means of a daily practice known from the tantra-s, i.e., involving rituals employing mantra-s, mudrā-s, mandala-s, 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 Kudrśtinirghātana, 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 mahāsiddha-s 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 mahāsiddha-s’ teachings is the fact that Advayavajra wrote the Kudrśtinirghātana in scholarly Sanskrit rather than the Abhāramśa of the doḥās. All of this, in brief, points to the ācārya-s 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 (śaiksā). But he then adds that practitioners who have completed their training (aśaiksā) should abide by these rules as well. 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. So, while the ādikarma enables the practitioner to collect the two requirements (sambhāra; these are puñya [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 Kudṛṣṭiṅghātana as follows.

There are two types of people: those undergoing training (śaiksas) and those who have completed training (aśaiksas). The meaning of this is that [the śaiks] is one who intently applies himself to [the stage] of aspiration and [then] to the realization of the stages [of the bodhisatva]. For those śaiksas, who abide in a condition of cause (hetu), up to the attainment of the powers [of a buddha], collect the two requirements necessary for complete awakening, perfect awakening by means of the precept for the complete, perfectly purified ādikarma. For the non-śaiksas, too—i.e., those who have dispelled and countered doubt concerning the fruition of truth by strenuously uniting with (yuganaddha) spontaneity (anābhoga), 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.

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 Kudṛṣṭiṅghātana thus continues with an 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 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. 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 ådikarma practices indeed follow from that fact.39

Advayavajra next lays out his argument that the ådikarma constitutes
the development and fulfillment of the six perfections.40 Specifically, he
says that “the five perfections are designated by the term ådikarma; the
perfection of wisdom, which is the essence of these, will then not fail [to be
realized].”41 Advayavajra seems to be either countering a view, promul-
gated 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 ådikarma is practiced by the śaikṣas.
But why do even non-śaikṣas, who [have realized] the lack of
nature of existents, undertake the ådikarma? 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 perfec-
tion of wisdom, the practice of the perfections is not obtained.” As
it says in the noble Vimalakīrttinirdeśa:

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

Therefore, the bodhisattva must delight in the perfectly pure
ådikarma. 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.”42
Concerning the relation of the ādikarma to the unmattavrata, Advayavajra 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 nihilists be declared.”

Initiation

The next section shifts from an apologetic to a prescriptive tone. The prescriptive section of the Kudṛśtinirghātana commences with a brief section on the poṣadhā 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, the poṣadhā 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. It is thus possible that the poṣadhā ceremony in the Kudṛśtinirghātana is performed in preparation for an initiation ritual (abhiseka). One reason for this conjecture is that Advayavajra wrote a relatively detailed work on the subject of initiation. 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 Ādikarmapradāpa. After a passage that is virtually identical to that of the Kudrṣṭinirghātana quoted above, the Ādikarmapradāpa 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 several texts], he should confer (anugraha) [the initiation] with aspersions of water.” 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 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 Kudrṣṭinirghātana, 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]

[16.1552] The householder bodhisattva, together with taking refuge in the three jewels, abstains from the five acts of abusing sentient beings, taking 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 om āh hūṃ he binds protection to himself. He should then engage in such things as reciting verses of praise, recitation of mantra-s, meditation, and study. He should also recite the Nāmasaṅgīti three times a day.

[18.3] After this, he quietly intones om jambhalajalendryāya svāhā and must then offer to Jambhala54 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 phat phat 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 droma of anise, are placed at the bottom of the door. Leaving a triple portion in the vestibule for preta-s and piśčaca-s, 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 samsāra, 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 Mandalas]

[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] om āh vajrarekhe hūṃ, he whose mind is employed in zealous engagement on behalf of all beings makes a mandala of four sides, a square, or however desired. He then imagines [the following]. In the middle of the mandala, 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 om, 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 trāṃ, yellow in color, forming the “generosity” gesture, is Ratnasambhava. Then, on the western side, generated from the form of a red hrṭh, red in color, forming the “contemplation” gesture, is Amitābha. Then, on the northern side, generated from
a black kham, black in color, forming the “fearless” gesture, is Amoghasiddhi. Consecrating this with the mantra $\text{om} \\text{a} \\text{h} \\text{vajrapu≈pe}$, he should then approach all those who are most cherished. These five tathågata-s are wearing saffron robes and turbans, their heads and faces are shaven, and they are situated on sun disks. [20.10] Vairocana, facing Aksobhya, has a four-sided crown; Aksobhya is facing the sådhaka. [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 Mandala**

[20.14] Homage to the Buddha, the teacher.  
Homage to the dharma, the protector.  
Homage to the great community.  
To these three, unceasing homage!

To my refuge, the triple jewel,  
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 posadha 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] om vajramandala muh. He should then worship Mañjuśrī, and so forth, as has been taught.

Verses in Praise of the Mandala

[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 mandala 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 mandala 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 (sukhāvatī).

He should be one who fulfills the six perfections, empowered by those such as the Buddha. He who creates the mandala 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 mandala, 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] is further explicated by reference to the Mahāmandalavyāhatantra.

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 araṇe viraje svāhā—the mantra for protecting the oil.
oṃ dharmadhātugarbhe svāhā—the mantra for casting the mudrā.
oṃ vajramudgarākotana svāhā—the mantra for the shaping.
oṃ dharmarate svāhā—the mantra for attraction.
oṃ supratiṣṭhitavajre svāhā—the mantra for erecting.
oṃ sarvathāgaṭamaniṣatadiṭe 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

[26.15] Oṃ, 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: oṃ sūksme sūksme same samaye śānte dānte samārope anālambe tarambe yaśovati mahāteje nirākulanirvāne sarvabuddhādhiśtanādhiśhitā svāhā. Through reciting this dhāraṇī twenty-one times, he should create a caitya of earth or sand. 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 śramana has revealed.57

Consecrating [the caitya] with this verse, he should worship the
caitya by employing [the following dhāraṇī]: oṁ namo bhagavate
ratnaketurājaya tathāgatāyārhaṁ samyaksambuddhāya, and oṁ
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 Tathāgata-s, 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 Tathāgata-s, the Worthy Ones, the Perfectly Awakened Ones,
consent, I transfer without personal pride the root of good in unsur-
passed, 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 pacifying illness.

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

*om akāro mukham sarvadharmānām ādyanutpannatvāt*
*om āh hūṃ phat svāhā*—with this, he should offer the bali.
*om āh sarvabuddhabodhisattvebhyo vajranaivedye hūṃ*—
with this, he should offer the naivedya.
*om hārtti mahāyaksīnī hara hara sarvapāpān kṣīm svāhā*—
having recited this, he should offer two rice balls
in devotion to Hārtti.

[30.20] Following this [he recites]: *om agrapindāśibhyah svāhā*—
the gift of an agra of rice ball.

Afterwards, having arranged his own eating bowl for use in worship [while reciting] *om āh 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] *om utsrstaipindāśanebhyaḥ svāhā*, he should present the remaining rice balls. He should discard the remaining food without bestowing a blessing.

Thus:
One should offer the bali, the naivedya,
the hārtti offering, the agra of rice.
One should offer the fifth, the utrsṛṣṭa
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.60

* * *

This concludes the ādikarma per se. However, as if symbolizing the project of the Kudrṣṭinirghātana 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]:
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 skillful 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; always, he should maintain compassion.
Even towards [another’s] injurious action he does nothing undesirable,
but extends the utmost kindness.
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,63 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].

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 Anguttaranikāya 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 Advayavajra throughout the Kudrśtinirghâtana: an upāsaka is one who takes refuge in the Buddha, dharma, and sangha; 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 Kudrśtinirghâtana, 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 Kudrśtinirghâtana 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.
NOTES

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


2. My treatment of the *Kud®≈†inirghåtana* 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* 10 (March 1988): pp. 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 (*Advayavajrasaçgraha*, 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 Mahåmudrå 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) *Kudråśinirghåtana*; (2) *Kudråśinirghåtana-våkya†ippinikå* (this is a gloss on the first paragraph of the previous text); (3) *Målåpatå*; (4) *Sthålapå*; (5) *Tattvaratnåvalå*; (6) *Pañcåtathågatamudråvivaranå*. 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) *CaturmudråniΩcaya*; (9) *Sekatåtparyasaµgraha*; (10) *Pañcåkåra*; (23) *Amanasikårådhåhåra*; (24) *Sahajasatåka*. No. 12, March 1990, pp. 317–282: (11) *Måyanirukti*; (15) *Yuganaddhapракåśå*; (16) *Mahåsukhapракåśå*; (17) *Tattvavimsåkå*; (18) *Mahåyånavimsåkå*; (21) *Premapañcåka*. No. 13, March 1991, pp. 291–242: (7) *Śekanirdeśå*; (12) *Śvapnanirukti*; (13) *Tattvapракåśå*; (14) *ApratiØhånapракåśå*; (19) *Nirvedhåpañcåka*; (20) *Madhyamašatåka*; (22) *Tattvadaśåka*.

3. Several of the mahåsiddha-s 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 (Boston: Wisdom Publications, 2001), pp. 39–96, and Khenpo Köntchog Gyatsten, The Great Kagyu Masters: The Golden Lineage Treasury (Ithaca: Snow Lion Publications, 1990).

4. The best known of these is the CaturaΩ∆tisiddhaprav®tti (History of the Eighty-four Siddha-s). 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 (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.


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


10. 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.

11. Tatz, “Life.” On the difficulties of determining the nature of biographical data on the Indian siddha-s, as well as an illuminating example of such

12. At Vikramāśīla in Magadha, the center of tantric studies in medieval India; see Tatz, “Life,” pp. 699 and 700, footnote 23.


14. A common term for Brahman in the sense of creator is ādikarma. The German term Urschöpfernicely captures this correspondence to ādikarma.

15. 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.


17. These are commonly called śānti, vaśikarana, ākārana, stambhana, vidveśana, uccatāna, and mārana, respectively. See, for example, Ariane MacDonald, Le MandaladeMañjuśrīmūlakalpa (Paris: Adrien-Maisonneuve, 1962), p. 24, footnote 1.

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

19. Adv. 1.10.2: vakye kudṛṣṭinirghatam ādikarmavidhānatah. The numbering refers to the text within the Advayavajrasangraha, consecutive pagination of the Annual edition (in parentheses in the header), and line(s) (although this is not provided in the edition).

20. Adv. 1.10.4–1.16.4.

21. The term for one of Advayavajra’s principle concepts, amanasikāra (“Nonattentiveness” in Tatz’s translation), is an important technical term in the Pali tradition. See footnote 26 below. On this term, see also S. K. Pathak, “A Comparative Study of the Amanasikārādāhāra of Advayavajra,”

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

23. Advayavajra cites the *Hevajrabhadra* 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 *Advayavrajirasangraha* (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); *Dākinīvajrapañjāra* (6.54.17); *Devatākāśīvanirādātantra* (7.50.1); *Jātaka* (1.32.15); *Lankāvatara* (6.54.1); *Mahāmandalavīyūtantra* (1.24.17); [Mañjuśrī] *Nāmasangīti* (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); *Sarvabuddhavisayāvatārajñānālokālankāramahāyānasastrasūtra* (23.136.8); *Ucchusmatantra* (7.50.8); *Vajrapāṇi* (6.48.6); *Pānini* (23.136.3); *Vimalakīrtinirdeśasūtra* (1.12.10); *Vedāntins* (7.52.1); *Yogādyāyā* (7.50.11).

I have not been able to locate a reference to the *Guhyasamājā* in the *Advayavrajirasangraha*.

24. Although this appears to be translating the *Sekanirdeśa* (or its variant *śnīnaya; Adv. 7), this work does not concern the *abhiśēka*. This is, rather, dealt with in detail in the *Sekatāparyasamgraha* (Adv. 9).

25. The name of Advayavajra’s initial guru is Śabara. Tatz writes that he is called “Śabara ‘mountain man,’ because he dwells among a southern tribe of that name,” and that “this ‘lord of śabarās’ (śabareśvara) possesses a set of teachings deriving from other siddhas, including the ‘great brahman’ and author Saraha” (“Life,” p. 695).


27. 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” ( *apaśābda*; 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, *yonisu 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] (dḥātukusalatā ca manasikārakusalatā ca).” Advayavajra seems to play directly on this when he quotes another work as stating: amanasikārā dharmā kuśālah, manasikārā dharmā akuśālah: “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 Kudrṣṭinirghātana 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 (nāñarthaka), as appears to be the case, but as the seed (bija) of nairatmya, 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).

28. 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 dharma, as well as from the general notion of upāya.

29. This is made explicit later at Adv. 1.12.16: ādikarma yathoddistam kartavyam sarvayogibhiḥ (“the ādikarma, as mentioned, is to be practiced by all practitioners”).

30. 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: lokadharmavyatātto ‘sau unmattavratam āśritaḥ / sarvah karoty anālambah svādhīsthānavibhūsitah (“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 adhīsthāna (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 adhīsthāna. As such, adhīsthāna is sometimes synonymous with, and sometimes a complement of, rddhi (extra-normal mental and physical powers) and vikurvana (physical transformation). The term anālambana is
sometimes used technically to mean exclusively “without mental supports,” i.e., free from conceptuality.

31. This distinction is established already in the Pāli suttas. In a statement reminiscent of Advayavajra’s, the Sangitisutta 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 saikṣa/sekha are defined at Anguttaranikāya 1.63, 96, 219; 2.87, 90, 362, 3.15, 116, 329, 4.24, 6.331; and the aṣaikṣa/aṣekha at 1.63, 162, 3.271, 5.16, 326, 222, to give a few examples. See also the sekhiyā section of the Suttavibhanga. The early Mahāyāna systematizers accepted this division as standard. Lamotte, in his translation of the Śūramgamasamādhisūtra, gives a list from the Madhyamāgama of the eighteen types of sāikṣa and the nine types of aṣaikṣa as well as additional references. See Étienne Lamotte, Śūramgamasamādhisūtra, The Concentration of Heroic Progress (Surrey: Curzon Press, 1998), p. 205, footnote 4.

32. Advayavajra elaborates on this point in a work, termed a “gloss” (tippiṇikā), called the Kudṛṣṭnirghātavākyatippiṇikā (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 (upāyātā), determination, strength, and knowledge—these are the ten perfections…. The ādikarmais 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.”

33. For the conventional list of vaśītā (powers) of the bodhisattva enumerated in classical Mahāyāna literature such as the Daśabhūmikasūtra, see
34. Namely, merit and wisdom.

35. The *Yuganaddhaprakāśa* (Adv. 15) states: *naiḥsvābhāvyād ajātataḥ pratyayād aniruddhatā / bhāvābhāvāv atonaśto yuganaddham 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]).

36. See footnote 37.


38. 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 (ca. 400–500 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*, 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”).


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


44. In the *Kudrstinirgātana*, the practitioner is referred to as a “householder” (*grhapatī, Adv. 1.16.15*) and layperson (*upāsaka, 1.16.6*).

45. 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*.

46. This is the *Sekatātparyasamgraha* (Adv. 9).
47. See Ādikarmapradīpa, edited by Louis de La Vallée Poussin, in Bouddhisme, Études et Matériaux, pp. 177–232.

48. The verb that I am translating as “completing” is samskṛtya. 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 maitre continue l’éducation (samskāra) du disciple en lui enseignant diverses disciplines résumées dans des manuels connus: le Daśākuśalaparītya, la Sadgatikārkā, le Sattvārādhana [the text of the Ādikarmapradīpaitself reads Satv°], le Gurvārādhana” (La Vallée Poussin, Études et Matériaux, p. 208).

49. These are listed in the previous footnote.

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

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

52. 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.


54. Jambhala is a benevolent yākṣa, who, as the epithet Jambhalajalendrāya indicates, is the “lord of waters.”

55. The “Annuals’” text reads sañcaka (=caka, i.e., leaves [for writing, etc.])?. This would point to the technical meaning of tādāna, namely, the practice of throwing water at the leaves on which are written the particular mantra-s 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 Saradātīlaka): mantravrānaṁ samāliḥhya tādayaḥ candanāmbasā / pratyekah vāyubijena [variant: vāyunā mantra] tādanah tad udāhṛtam (“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 *sārvaka* for *sañcaka*. La Vallée Poussin quotes a manuscript called the *Caityapūrgava* as being exclusively concerned with the explication of the *sārvakatādāna* (*vaksyāmy aham sārvakatādanākhyam*) (p. 219). The *Ādikarmapradīpa* also reads *sārvakatādāna* (p. 193). And, following a section on *mantras* that is virtually identical to that in the *Kudrśtinīrgātana*, the *Ādikarmapradīpa* adds: *tatas tāc caityādikam anupahatapradēsa nivēṣayet* (“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 *caityakarāṇa* [construction of the *caitya*], but also for the *linga* 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 *sārvaka* [p. 218].) Therefore, it is not altogether clear to me whether (1) the *mantra*-s 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) *tādāna* is being used in the sense employed in the contemporary Viśṇu *Pāñcarātra* ritual manuals; namely, as one of the five means of purifying objects used in *pūja* (see, for example, H. Daniel Smith, *A Descriptive Bibliography of the Printed Pāñcarātragama*, volume I, Gaekwad’s Oriental Series, no. 158 [Baroda: Oriental Institute, 1975], p. 11), or (3) the term is being used technically, in which the *mantra*-s are being written on paper and then “smitten” with water to ensure efficacy in the actual making of the votive *caitya*.

56. The Tibetan reads *tsha tsha* (see the Annual’s apparatus, p. 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* (Tring: The Institute of Buddhist Studies, 1993), pp. 215ff. As Boord mentions there, see also Li Jicheng, *The Realm of Tibetan Buddhism* (New Delhi: UBS Publishers’ Distributors, 1986), pp. 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 Caityapūrgava in his *The Sanskrit Buddhist Literature of Nepal*, (Calcutta: Sanskrit Pustak Bhandar, 1971 [1882]), pp. 277–279: “The caitya is to be made of pure clay mixed with the five products of the cow, the five nectars (*pañcāmrta*), the five jewels and the five aromatics. The mixture is to be kneaded seven times while repeating the *samantaprabhāmani mantra*. 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 Paramitās are to be duly observed during the time of worship.” Elsewhere (p. 273), Mitra quotes this from the Vratāvadānamāla: “He should take an early bath, gather from the field different kinds of clay, temper them with milk, curd, ghee, cowdung, and cow’s urine. The clay should be purified by the repetition, twenty-one times, over it of the mantra called Virochanadhārani. 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.”

57. 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), p. 146.

58. I am following the several variants that read ksānti (Tibetan shi bya) for ksuti (see the apparatus, p. 30, note 6).

59. On the practice of “abandoning” food, see Patrick Olivelle, Rules and Regulations of Brahmanical Asceticism, p. 116, fn. 54.

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

61. 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 buddhpūjāyam upaśāntopāśāyakah / upakārāya sattvānām upāyenānvitō bhavet; and so on with pa, sa, and ka.

62. The Tibetan reads “effortless” (ḥbad med)! The Annals edition, and, apparently, all of the other editions collated by the editors, reads yatnam (preceded by sarvadā: ms. sarvadāyatnam < ḍbad med?). This is but one of numerous discrepancies between the Sanskrit and the Tibetan. (It was outside the scope of this article to examine and explain these discrepancies. Such a careful philological analysis remains a desideratum of the Advayavajra corpus.)

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