ADVAYASIDDHI

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ADVAYASIDHDI

(A study)
Edited with an Introduction
by
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FOREWORD

It gives me great pleasure to introduce to the world of scholars this small work, Advayasiddhi, edited by Miss Malati Shendge. The Editor has taken pains to give and discuss the Tibetan version of this important text. Miss Shendge is a very serious and promising research worker in this field and it is proposed that she will also edit for us in this series the Guhyasiddhi of Padmavajra and the Jñānasiddhi of Indrabhūti.

B. J. Sandesara
PREFACE

The research in Tantrism is still in its infancy. The following text has been edited with a particular aim in view. That aim is to understand Tantrism as a philosophical system and from this point of view the text is not treated here as a solitary treatise nor studied only from the philosophical point of view. An attempt has been made to put the text in its proper setting, in other words, provided with a philosophical background. In Tantrism this is essential, as without the proper understanding of its philosophical background, the teachings may sound meaningless. Thus putting the text in its proper setting will certainly contribute towards the correct understanding of Tantrism, in as much as it is sought to be treated as a religio-philosophical system.

Thanks are due to the authorities of the Oriental Institute, Baroda, for generously lending the use of their MS through the Department of Buddhist Studies of the University of Delhi. I am deeply indebted to Dr. V. V. Gokhale for his kind guidance throughout the preparation of the work, during my tenure as Research Fellow of the Department.

Delhi-6

December, 1962.

MALATI J. SHENDE
ABBREVIATIONS

GS—Sakala-tantra-sambhava-saṅcødani-śrī-guhya-sidhi-nāma (Mss. both ir. photographs and hand copy, belonging to the Oriental Institute, Baroda).


JS—Jñānasiddhi (G.O.S. No. 44, pp. 29-100).


ST—Sekoddeśa Tikā (ibid. No. 90).

PTT—Peking Tibetan Tripitaka, (Photographic Reprint, Tokyo-Kyoto, 1957).

INTRODUCTION

The present work is included in a photographic collection of Buddhist Tantric manuscripts preserved in the library of the Oriental Institute, Baroda, along with some other relevant works, like Prajñāpāramitā-sārasvatī-sāra-sāra, Jñānasiddhi, Guhyasiddhi etc. These texts seem to form a collection, as in the Tib. Trans. also they are found collected together in a series. This fact can be explained by a reference in the Blue Annals Vol. II, p. 856 where a collection of seven siddhis, grub pa sde bdun, is mentioned which forms an important part of the teachings of Vajrayāna. There it is said: "He (Vajrapāñj) also called the six "links" (bōrel pa). The theory accompanying tradition and reasoning, meditation accompanied by experience, practice suitable for the present time, results producing benefit to others, the path accompanied by the signs of the inner heat and initiation accompanied by the precepts. Among the chief texts were: the 'Seven classes of realization' Śrīguhyasiddhin (grub pa sde bdun). 1. the guhy ba grub pa of mtsa skyes Sarorahavajra, Sakalatantrasambhavasaṅcødani. 2. The lha ba sdegrub grub pa of Yan-las-med pahi rdo rje (Aññavajra-Prajñāpāramitā-sārasvatī-sāra-sāra). 3. The Ye lugs grub pa of Indrabhūti (Jñānasiddhi nāma sādhana). 4. The gūls-med-grub-pa ol Lahimskarā (Advayasaiddhi-sādhana nāma). 5. The Lhan-cig-skyes grub of Dombi Heruka (Śrī Sahajasiddhi-nāma). 6. The guhy ba chen pahi de-kho-na-nid grub pa of Da ri ka (Darika, Śrī Odīśyāna-viriṅga-guhyā-mahā-guhyā-tattvopadesa) and 7. The sros-po gsal bahi rjes su bgro-bahi de-kho-na-nid grub pa composed by the Yogini Tsho (Cinta), Vyaktabhāvanatattvapradīpini. From this it is obvious that these seven siddhis are closely connected with each other.

In the colophon of the Advayasaiddhi, the authorless Laksṇmīkara characterises the work as 'svādhiṣṭhānakramodaya' i.e. having its origin in the svādhiṣṭhāna krama (SK). SK is one of the five kramas (gradual realisations).

1 Edited by B. Bhattacharya in G.O.S. No. 44, 1949 under the title: "Two Vajrayāna Works".
2 PTT bstan bgyur, Vol. 68, No. 306t onwards.
4 Ila ba lu rigs dan bōrel pa itson po nams myon dan bōrel bshad pa dus tshon dan bōrel sgi bzhug bu gzan don dan bōrel bshad don bshad pa dbang gams nag dan bshad don sde bshad pa drug ldan du guwes gsum la grub pa sde bdun slob (Deb get sron po, Book XI Phyag rgya chen po, Fol. 86).
5 PTT bstan bgyur Vol. 68, 306r-67.
preached in the Pañcabrahma of Nāgārjuna. This work is attributed by Bu ston to Nāgārjuna, the founder of the Mādhyamika school which hardly seems possible as it contains references to the four-fold tantras etc., which I think is quite a late development. This Nāgārjuna may be some later śādha and need not necessarily be the great Nāgārjuna. These five Kramas are:
1. Vajra-jāpabrahma
2. Sarvaśādhisuddhādhikram or anuttarasaṃ-bodhi-krama
4. Paramarásaya-saṅkāḥbhisambodhikrama.
5. Yogānātha-krama.

These five Kramas are, as the word Krama indicates, gradual realisations or stages in Realisation. These are preceded by pūjākrama which is prescribable for the considerations regarding the body (Kāyaviveka).

After the reflections on the body starts the practice of (1) Vajra-jāpabrahma which leads to vocal purification. This is to be attained through the practice of Prāṇyama, the control of breath which according to the science of Yoga automatically leads to the control of the movements of the mind and other planes of consciousness. The mantra should be recited along with the controlled inhalation, retention and exhalation of breath. This, in turn, leads to the understanding of Vajra-jāpa. A person who is firmly established in Vajra-jāpa attains the meditative state of mind (citta-nidānymāni). This state leads to Māyopanasmādā which in turn introduces him to bhūtakāoti and thence to the realisation of the non-dual nature of Reality. This Vajrayāpabrahma should be practised by those well established in the practices of Utpadikrama (the process of creation) and desirous of undertaking the practices of nityanāmākrama. The process starting with the control of breath and leading to the realisation of non-duality is described as nityanāmākrama.

The next Krama in succession is the (2) anuttarasaṃ-bodhi or sarvasamādhi-krama which is also called cittavivekabrahma. There are four śāntyas viṣayānya, aitśāṇya, mahāśāṇya and sarvaśāṇya. By union of the three śāntyas the fourth one is attained and that is the Prabhāsvara. When the practitioner attains this he experiences what is called āryaphuṣaka samādhī in which the breath is neither inhaled nor exhaled. He undergoes the experiences described as the four mūtra: mahamūdrā, samasamādhrā, drhammarmudrā and hamsamudrā.

Next in order is the (3) Svādhiṣṭhānākrama with which we are particularly concerned as the present text is said to originate in this Krama. This implies that the philosophy preached in adhyāyasiddhi will be in consonance with the philosophy of svādhiṣṭhāna. The introductory sentences of SK lay down the qualifications of the practitioner. It is necessary that he should have studied the four classes of tantras i.e., Kriyā, Caryā, yoga and yogottara, undergone the experience of utpadikrama (the process of creation) and obtained the two abhiśekhas, ākāśya and guhyā. In addition to this he should also know Kāyaviveka, Vāg-viveka and Citta-viveka which implies that he should have studied the earlier Kramas. Thus equipped, he becomes fit to receive the knowledge of SK, without which he will not be able to attain Enlightenment.

SK is defined as “Svādhiṣṭhānākramam āsrayet samartho sayyadāram” i.e. the true perception of conventional world is the svādhiṣṭhānākrama. The tīpānā explains the words as saṃyādhiṣṭhānam svādhiṣṭhānam. Adhiṣṭhāna means position, power and is translated into Tib. as byin gyi brol ba. This translation seems to emphasize the power aspect but I think that the word adhiṣṭhāna refers here to position, establishment. Thus svādhiṣṭhāna can be interpreted in this light to mean establishing oneself in the knowledge of the truth underlying this conventional world which is like the truth in illusion, mirage, echo, reflection of the moon in water, the colours of the rainbow and so on.

Prabhāsvara is the cause of this world and is the absolute void. This world is an illusion. The skandhas, dhātu, five vijñānas are all in their inner and outer nature similar to void and the yogin should perceive them as such. All these are creations of the mind. In reality nothing is created, nothing is destroyed. So it is essential to grasp the nature of mind which can be achieved through Vāyurveda, the breath control. Thus the mind which in this case of fools leads to bondage, the same mind leads the yogins towards enlightenment.

Māyā is the conventional truth & the sambhoga kāya also in a certain

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6 Ed. by La Vallee Poussin, Gand, 1896.
8 सञ्जय गवेशन वर्ण स्वाहा देवी गायत्री
9 स्तुत्वं स्पर्शर्त तत् विस्मयं प्रस्तुतसं
10 Pañcabrahma.
11 Ayyavubhā po dan khama dān skve mokhā byi dbang rdo rje dam ma bhagsunu byin yin yin no
12 The conventional truth of the idol of a deity (i.e. as the idol is just an empty form without any life) and in reality it is the essence of illusion.
14 de kho na bom idan bka' kyi lins spo dbags pa bshis ma 'yin par sde pa bya chen yam' zes bya ba'i sgrags sprul pa bshis ma yin yin yin yin no // That itself is the sambhogakāya of the Lord and by the words that "the action of perception also exists", the nirūma-kāya also becomes the essence of māyā—(Ibid.).
sense the Nirmāṇa kāya, the gandharvasattva, the vajrakāya. He should consider himself as the Vajrasattva and worship himself. This idea of worshipping oneself is present in advayadidhi too. It is not just narcissism or self-hypnotization as while doing all these, one has to maintain a particular attitude of mind i.e. the attitude that all these actions are part of this

11 da ni sgu maḥi lus rdo rje khaṅ gi ran bzin niṅ phah phiyr mchog pha bya ba niṅ yin pahr diŋ dri saḥi sams can yin //  rdo rje shu yaṅ de ṅiṅ de // bdag niṅ rdo rje sams dpaḥ yin dpañ dbar niṅ mchog la khyid/ces bya ba guṅs tse \ dri saḥi sams can sas bya ba ni lus kyi za ma tuk bor te loh kyi po kun dan ldan pas lus gzan len pa byed paḥo // ĥdir ni sgu ma lla bhuṅ bya la phuṅ phoṁ nram par rlo pā ni dmigs phah phiyr dri saḥi sams can kha na yin tse \ dri saḥi sams can dan sgu maḥi lus la khyid pa dbyā yin med do \ // . Now the māvyāka being of the essence of Vajrakāra, it is on that account worthy of being worshipped and hence it is said, it is the gandharvasattva, the vajrakāya, the vajrasattva himself and so it should be worshipped. Gandharvasattva means the (state) between the casting off of the receptacle of body and assuming another one endowed with all the organs of body. Here gandharvasattva is the māvyākaa because of its not having substratum in the ideation of the spheres (skandha). There’s no particular joy either in māvyāka or gandharvasattva. (Ibid)

12 rdo rje hī sgu sūtū mī phyed phah sūtū yaṅ de niṅ yin no // zes bya ba ṅiṅ ni chos kyi sūtū niṅ byāt sūtū yin ṅiṅ tse\ Vajrakāya means the indestructible body and by it is meant the dharma-kāya.

13 rdo rje sams dpaḥ bdag niṅ tshī niṅ de bzhin bā tiṅ yin tse yā sā yī bṣu de ṅiṅ thems cad ston pa niṅ bṣu de bzhin bya ba ba yin no // ṅiṅ yin lag gi don ni śiṅ yin te lo rje ni sūtū niṅ sams dpaḥ niṅ rlo tse yin la ṅiṅ bzhin rdo rje sams dpaḥ niṅ yin no // zes bya bahi don ni de bzhin phiyr tshī niṅ de bzhin de la bzhin gaz xag cūn za ba bhaṅ raḥ paḥ bzhin gaz rmaḥ byaḥ la mchog byaḥ paḥ byaḥ de ṅiṅ yin pahr la mchog byaḥ la mchog byaḥ paḥ yin pahr de ṅiṅ byaḥ la mchog byaḥ paḥ byaḥ la mchog byaḥ paḥ byaḥ paḥ yin no

This is the meditation of the nature of Vajrasattva; the knowledge body is that arising from the principle of absolute void. Here the meaning of the parts is like this; Vajra means the void and sattva (being) is the compassion. Therefore, that itself is the essence of Vajrasattva. By this means one person worshipping through meditation or other similar actions like touching etc. should worship himself and by this meditation, there being no distinction between himself and others, the worship which is offered to others should be offered to oneself or that which is offered to oneself should be offered to others. (Ibid)
This short work has one unique feature i.e., it is written by a woman who practised and preached Tantrism. From this point of view I expected some unique doctrines but in reality all her teachings in no way differ from those preached by the male practitioners of the doctrine e.g. those preached by Indra-Anāgāvārja. So naturally the question poses itself—whether there can at all be bhūti or any such difference in the Sādhana prescribed for man and for woman? Of course this Sādhana question can be asked but it would be much too premature to answer it since very little data is available on the subject.

The author of Ādvaṭayāsiddhī is Ṭakaṃṣṭikārādevī, the sister of King Indrabhūti. Both of them were Siddhas, the perfect ones and must have lived in the ninth century A.D. We do not know much about her life except that she was initiated in the Tantric Sādhana by her brother Indrabhūti.

The above date is suggested from the genealogies given below. I and III are prepared on the basis of information given in the Mystic Tales of Lama Tārānāth (MTLT) an English summary of Grūndwēlēd’s Edelsteinmine, made by B. Datt (Calcutta, 1957). II is quoted in the Blue Annals (trans - Roerich) on p. 362 but originally appears in Sahajasiddhi paddhati nāma, a commentary by Ṭakaṃṣṭikārā on Sahajasiddhi by Indrabhūti. B. Bhattacharya and G. Tucci identify King Indrabhūti, Ṭakaṃṣṭ’s brother with the adopted father of Padmasambhava (though Tucci leaves the problem open). This identification doesn’t seem to be possible. As is obvious from MTLT p. 18 the Indrabhūti who was father to Padmasambhava didn’t leave any lineage behind. But whereas this Indrabhūti, brother to Ṭakaṃṣṭikārā, has Jālandhārī for his disciple whose disciple in turn was Kṛṣṇa the author of Yogaratnamālā, a pañjjikā on HT, I agree with Snellgrove and R. Saṅkṛtyāyana (RS) who assign him to the first half of the 9th century. (See HT Vol. I, p. 13 ff p. 4, RS: Journal Asiaticque, 223, 1933, p. 218 ff) so that the data of Indrabhūti could not be later than the early part of the 9th century and also that of Ṭakaṃṣṭikārā.

Again on p. 2a MTLT says, that Jālandhārī received instruction from Indrabhūti, Ṭakaṃṣṭikārā and Kācāpāda. So here she becomes a contemporary of Indrabhūti. Then in Gen. I and III given below Ṭakaṃṣṭ appears as the teacher of Viṣṇuvājrajī who was given Abbhiṣeka and Upadेतas by Viṃpāda and Ḍomī Heruka. So Ṭakaṃṣṭikārā again becomes the contemporary of Ḍomī Heruka and Viṃpāda as well as of Indrabhūti, as is shown above, who is much junior to them (See Gen. I) which might lead one to the possibility of hypothesizing two Ṭakaṃṣṭs.

At another point in the same genealogy Indrabhūti appears as a disciple of Kālpāla. This Indrabhūti is the brother of Ṭakaṃṣṭikārā. It is unlikely that there was a difference roughly of 36 years between brother and sister (assuming that there’s roughly 12 years difference between every guru and
The Sanskrit text used here is from the collection of Oriental Institute, Baroda. It is a photograph of the MS written in Newari of which the date may be round about the latter half of 14th century (from the data given by Bendall, in the Cambridge Catalogue of Buddhist Sanskrit MSS, Cambridge, 1883). I have used the Tib. text of Peking photographic edn. printed in Tokyo in 1957
disciple) and hence the possible existence of another Lakṣṇī. But this problem cannot be decided finally without more definite proof.

So also Gen III points to the teacher disciple relation between Lakṣṇī and Indrabhūti which means that there may not be much difference in their age.

The problem connected with Gen II is of slightly different nature. This genealogy though quoted in the Blue Annals in the form of a genealogy does not originally appear as a genealogy. In the beginning of Sahaja-siddhi, Indrabhūti salutes all these persons and then in the commentary Lakṣṇī gives their lives and works in paragraphs. So it is doubtful if this material can be treated as a genealogy. Another point is the appearance of only three familiar names i.e. of Padmavajra, Indrabhūti and Lakṣṇī, who were probably related as teacher-disciples (see Gen. III). The existence of so many persons in between them cannot be explained. Perhaps they might have been the contemporaries of Padmavajra or his co-disciples. So this limits the scope of Gen. II in throwing some light on the relationship between Padmavajra and Indrabhūti-Lakṣṇīkarā.

<table>
<thead>
<tr>
<th>Gen I</th>
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<th>Gen III</th>
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<tr>
<td>Āśvapāda</td>
<td>Jagadāśvāsa</td>
<td>Sahaja-dancing</td>
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<tr>
<td>Vīṇāpāda</td>
<td>Mahālīdevī</td>
<td>Mahāpadmavajra</td>
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<tr>
<td>Villāyavajrā</td>
<td>Vravajrā</td>
<td>Anāṅgavajra</td>
</tr>
<tr>
<td>Vajraghaṇā</td>
<td>Padmavajrā</td>
<td>Padmavajra sārūḥa</td>
</tr>
<tr>
<td>Kambala</td>
<td>Sahajavajrā</td>
<td>Indrabhūti</td>
</tr>
<tr>
<td>Indrabhūti</td>
<td>Namavajrā</td>
<td>Kṛṣṇacāri</td>
</tr>
<tr>
<td>Jālandhari</td>
<td>Vajrā</td>
<td>Kalyāṇanātha</td>
</tr>
<tr>
<td>Kṛṣṇa</td>
<td>Siddhavajrā</td>
<td>Amitavajrā</td>
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<td></td>
<td>Sarvajagnāthā</td>
<td>Kuśalabhadra</td>
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<td>Cittavajrā</td>
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<td>Indrabhūti</td>
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and collated it with Sāñcī edn. Rgyud, hgre, wi: F 60b-62a. There are no major differences in the two translations. The translation in some places is literal and in many others free. The translator’s aim seems to be not so much to give literal translation but an idea of the total meaning. The irregularities in skt. text and Tibetan translation are noted in footnotes. The irregularities or the so-called “free” character of the translation and the absence of the usual colophon giving the names of the translators, revisers etc. may suggest that the first draft of the translation never come to be revised according to the usual practice.

In two places the Tib. trans. is incomplete (see vv. 28). In some places both the texts are not meaningful. In spite of all the difficulties in understanding, I have tried to preserve the text intact as far as possible with the least possible emendations. The emendations are based on Tib. translations unless otherwise mentioned in footnotes. Minor emendations like anuṣvāra, etc. have not been noted.

The language of the Skt. text, as is usual in Tantric literature, is not the Pāśinian skt., Prakritisms which may be considered ungrammatical (or ‘hybrid’ if you like) are often met with here and are preserved as such.

As far as my knowledge goes, no Chinese translation of the text exists.
अद्वरसिद्धि:

[359] ॐ नमः श्रीमान्लकण।

प्रकृतिसाधनं गामः स्वयं नित्योदयः।

प्रामण शिश्वं क्षमोपस्यात्मकनन्दसं।

देशकारवित्रस्वेदपूर्वकशाक्षिन्।

वरसेष्ठः क्षणलक्षम संस्कृतस्यानि।

तर्स्यां क्रिया समस्यायामानि।

अवलुभ्यं पूज्यं न चिन्देश्यं स्वयंदुर्दीर्घम्।

विद्योधेश्वरीन जीववैश्वेषिकाः नानास्वरूपः।

पुण्येऽर तास्ते गणी आत्मानं तत्साधनः।

जननिरीक्षेत्रं दुःस्मिताविशेषकः।

मधुसूदनसिद्धान्तं रूपेन्त्रेण [358] सत्साधनम्।

एकप्रतिकोणं न्योता विचित्री व्रताभिन्नः।

गोपीन्द्र यौनिक्षम भावम्भावस्यास्यास्यं।

विद्योधेश्वरी ज्ञानज्ञानसाधनः।

तत्समस्यार्थं मनोहज्जर्द्धत्तं भवति।

स्त्री उपज्ज्वलं ब्रजोद्दात्रत्र।

पुण्येऽर शैवेण: सत्साधनं विशेषस्यास्यः।

2. cp. Tib. trans. Visā = bta ba'i gos pa
3. MS. vakṣaḥ
4. cp. Tib. trans. adds sgrub pa d sgrub pa
5. MS *nāb, cp. Tib. bhavanānāh = saṁ-po sgron pa
6. cp. Tib. trans. atattva = hab iñ tshur med pa
7. cp. Tib. trans. siddhātiti = bhyur
8. cp. Tib. trans. vipaji sodo = che chuñ
9. MS bijiyaināśikā
10. MS *bhāganeśikā
11. cp. Tib Trans. *vidhānena = bha ba
12. cp. PS p. 23, V. 25
13. MS. Vikalā and Silpinivapacikatātā = Tib. gzo bo khyi 'yi can
14. cp. JS p. 39, V. 80
15. MS. Tatreśāni bijapadāni bhavanti cp. Tib. blja = bbras klu
17. cp. GS. p. 40, L. 11.
18. MS pājayacca 19 Tib. adds 'bbab
गुप्तेश विलासिनीः

हन्तिते स्वाभाविकविद्वानविदर्शिते॥

अंगभविक्यांविनिर्व्यायाम् महाांस्मिर्याभिनवायतनव्याहस्यम्।

अंगभः सुबंधायात् दोषयोगिकर्षण्योगिकर्षण्योगिकर्षण्योगिकर्षण्॥

काशीश्वरोपितीकर्षणात्

हन्तिते स्वाभाविकविद्वानविदर्शिते॥

अंगभविक्यांविनिर्व्यायाम् महाांस्मिर्याभिनवायतनव्याहस्यम्।

अंगभः सुबंधायात् दोषयोगिकर्षण्योगिकर्षण्योगिकर्षण्योगिकर्षण्॥


cp. Tib. trans. stoh pa ñid = na bhāvaḥ.
25 MS. vitakpaya.
26 cp. Tib. reading.
27 cp. Tib. reading.
28 Not found in Tib. trans.
29 Not found in Tib. trans.
30 MS "nā".
31 MS "yogikā"
Advayāsiddhi

English Translation

Oṃ Hail to Vajrasattva (the adamantine Lord).¹

1. Having bowed down by my head to Vajra, which is naturally brilliant, omniscient and which gives birth to the threefold world and is the bestower of the desired fruit, I shall describe in brief, the best way of attaining (Sadhānam param)² the Vajrasattvaic nature, without any reference to place, time, date (tithi), particular day of the week (vāra), constellation or to the manādus (sacred figurative representation).

² Vajrasattva:
The term occurs very frequently in Buddhist Tantric literature and it is necessary to understand its significance.

Vajrasattva is defined in H.T.I. i. 4 as follows:

"The Bhavikākha ṣālakaraṇāḥ asaṃkṣaṭ. The Bhavikākha ṣālakaraṇāḥ asaṃkṣaṭ.

The translation of this verse will be as follows: “It is indivisible and so known as Vajra. Being is the unity of three worlds (Rūpa, arūpa and kāma). By this method of understanding, it is called Vajrasattva.” [cf. HT. Vol. I, p. 47 a (4)]. While commenting on this passage the author of Hevajra Tīkā F, 16B quotes from the mūlāntara and the gīt of it is as follows: The four beings i.e. Vajra-, Bodhi-, Mahā- and Samayasattvas are the four stages in the development of a Tantric Sādhana and as such are correspondent with the four Yogic Anuṭikās (states). These correspondences will be given below. Vajrasattva is the highest and Samayasattva is the lowest stage.

Modern scholars do not seem to value the correspondences so much and they are treated as a tendency to enumerate matters. This may hold good in some cases but in many others a close scrutiny will be helpful in throwing light on many obscure points.

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¹ The realization of the deity in actual form and spirit with a view to realise one’s complete identification with it and hence the Sadhana in its literary form.

² P. 42.11 and the Tib. trans. reads: dri chen rim ma snan s’es bsdur dej gi ba de bz’in rdo rje chu. PT Vol. 68, p. 243, 443.

The text has been emended by B. Bhattacharya suggesting ‘sukram’ in the place of ‘saṃkṛta’ for which no justification has been given. The manuscript that he has clearly reads sakṛt which reading he has put in the footnote.

A passage parallel to this found in Hevajra Tīkā of Daśabhūmīvāra Vajragarbhā which reads as follows:

From this verse it is clear that by Tantric convention sakṛt represents Vairocana, mūtra, Akṣobhya and Śakra, A Mitābha which are known to be symbolised forms of maha, dvesa and rāga or body, mind and speech respectively.

The next word ‘bijā’ (Tib. sa bon) may here be understood as a symbolisation for Śakra on the basis of the above reference. Also see Jāhika, Tib-Eng. Dictionary, sa bon, who equates it with kṣu ba. (See also Note 23 to Introduction).
5. The Yogin should worship with contemplation of knowledge and Vajra, any woman, who is low caste, physically defective or a crafts-woman.

6. By those self-same terrific deeds, which create bondage for beings one can be liberated from the bondage of this world, if these are accompani-
med by the Upiya.

7. He should, day after day, observe the vows (samaya), originating from the five Divine Families and worship with lamp etc., with the accompaniment of milk etc. collected from various sources.

8. The Mantra with his eyes shining with delight and with the ever-smiling face, having fixed up his mind on enlightenment should meditate on the ocean of knowledge.

9. Whatever objects, stationary or moving, are there in the three worlds, they should be perceived with Tatrayogic attitude, as possessing the vajra-essence.

10. Those holding different views and possessing various insignia should not be looked down upon in these matters of Vajrasattvic transforma-

11. Having found harmony among all the objects in the world that have

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5 Samaya:
The term Samaya (Tib. dam thig) is another obscure term. I think that it means vow or a convention (as in Note 4) but I do not agree with Snellgrove when he says “Samaya is a type of ritual food and hence sacrament”. (See HT Vol. II, p. 137.) He hasn’t given any reasons which lead him to this conclusion. If it is due to the expression “समय निःस्व रूप” (HT. II. xi.5) then I am afraid that the data are not sufficient as this particular phrase may mean that he should eat by convention or according to the vow. But samaya doesn’t appear to be referring to any kind of food.

6 The theory of five Tathāgata families (kulas) is set forth at the beginning of Guhyasamājā Tantra. The five Tathāgatas are the symbols for the five Skandhas. The mahābhūta of Guhyasamāja is the doctrine of the pāñca-kulas but the niṣṭhā is the collection of the five Skandhas and hence the body. So whatever will happen to the Tathāgatas are really the events in the Śādhuaka himself and not just outward creations.

7 See note on pradīpa (No. 11).

8 Sakṣaṭa:
Kṣaṭa means milk and literal Tib. trans. bo ma confirms this. But later on the same term appears in the company of Abalāsaṃbhadhakusuma in v. 16 which is symbol for menstrual discharge. Also the Tib. trans. of Sakṣaṭa in v. 16 is byaṅ chub sems which means bodhicitta. Again bodhicitta is an esoteric symbol for semen virile, so we may say that Kṣaṭa is a symbolic term for semen virile.

sprung from Soulishness, the Mantra should always contemplate on the naturally pure body.

12. The Lord (Sādhuaka himself?) is pleased by means of scent, flowers, garments, incense, offerings, songs, instrumental music and dance.

13. He should not resort to any ascetic practices, actions like fasting nor to bath and washing; also the Grāmadharma (i.e. practices observed by people of little intelligence and like tribal practices—interpretation according to Tib. trans.) should be abandoned.

14. He should not bow down to Gods made of wood, stone or clay. He should always worship his own body with concentrated mind.

15. He should worship the Vajradhāraṃ with honey and the five pradīpa mixed with excreta and urine.

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9 See Introduction.
10 See Introduction.
11 Pradīpa:
This word occurs in many places in various Tantric works such as JS, p. 32-33, GS p. 36, FS p. 32, ST, HT. Generally the Śādhuaka is recommended to eat the pradīpa of five animals-horse, donkey, elephant, dog and camel. Along with this, the pradīpa produced from human being is also recommended, which brings the number to six.

In the Advayasiddhi the Tib. trans. of this word is literal and that is gsal ha. Also in the Tib. trans. of PS it reads sgron ma (PTT Vol. 68, p. 241, 37b, 38a) as in JS (PTT Vol. 68, p. 243 F43a).

Hevajra-Tantra also mentions the word pradīpa which does not seem to have been understood as such by Snellgrove. In fact, he has failed to emend the text correctly in this particular instance. The text reads as follows:

-Janmāśiśa (तपस्या समान तपस्याः) संभवता: तदापौरभावं नभवान विद्याय यथा तथा। HT II. xi. 8

and the foot-note for the first line reads “B, T omit this half line”; A. hevajra siddhārtha; C. pradīpakayam samāhitah.” This half line is not found in Tib. trans. The last reading pradīpakayam seems to be much better than pradīpakayam which has no meaning. Again another interesting fact is that the initials of the names mentioned in the second line correspond to those of the animals mentioned in other works like JS, GS etc. The Hevajra-Tikā furnishes the list and it runs: nara, gau, hasi, akṣi, bhūma.

Guhyasamājā doesn’t mention this particular term but furnishes some other data. The following passage occurs on p. 55 of Guhyasamājā (GOS edn.):

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नयामसामाजायां ममिक्ष्यं नवोदय्युगमण्यं ।

नियंत्रितसा योगिन्येन विपदेः प्रवचनं पद्धतिः ॥
16. He should worship the deity residing in the body with contemplation on Tattva (Śūnyaṭā), by milk obtained from all sources and by the self-created flower of woman.¹³

17. He should snatch away other's wealth and seduce other's wives; he should speak lies and kill all the Buddhás.¹³

The commentary on this passage taken from the Pradīpodyotāṭīkā in its Tib. trans. (PTT Vol. 60, 2650, p. 06. 105b) is as follows: sa chen s’es bya ba la sogs pa gnyis te ’jigs ba ni mi ste de rnas kyi sa ni s’i ba ’ro las byun bas na dam tshig mchog stie las gtor ma byin la rdo rje gsum mchog ce bya ba ral gi lus byrgub par byas na jmnam mtha’ la gnas pa theb par byung ro || de yin kha na ma the ba mod par rigs pa’i mthas bsgos rnas nebs z’i bar bya ba ’byas phreng bya khyi po them sas la gtor ma byin la jmnam mtha’ la spyod pa ni dbang byargub par bya kho || dam tshig mchog gi s’es bya ba ni’ja chen la sogs pa bsam goi dan idan pa ni dam tshig stie’de rig pa ’dulce’i niid byargub par bka’o na gtor ma byin par bya kho || glanpo niid byis lus ran ri ba’i de’i sa las njom par ses pa on ba gtor pas gtor ma byin par bya kho || de bzin du rta yi las ni mi mchan ba yi dgos grub byargub par bya kho ||... It is clear from the Tibetan passage that mahāmāṃsa is the flesh obtained from a dead body of a human being and so also in the other cases, the flesh used is to be obtained from a corpse.

In the Sadāhanamālā in the Yamāntaka Śādhana p. 556, the Sadāhaka is again recommended to eat the pāṇcakravyān (five types of flesh) in order to attain the desired perfection.

From all this it is quite obvious that pāṇca-pradīpa means pāṇcakravyā and pradīpa can be translated as flesh.

¹² See note 9.

¹³ Like all other practices, the practices mentioned in this one are not to be performed. If at all one understands them literally and acts, then it is necessary to maintain the attitude of Sadāhiṣṭhāna which is adequately explained in the Introduction. From the religio-psychological point of view it is not what the Sadāhaka is doing outwardly that matters but his inward attitude towards the outward act which is of utmost importance and hence the emphasis on the Sadāhiṣṭhāna attitude.
30. If the Yogin, endowed with intelligence, knowing thus, meditates, he will no doubt attain perfection even though he is a person of little merit.
31. In the three worlds of stationary and moving things, there is nobody greater than the preceptor through whose favour the wise attain various perfections.
32. The teacher should be regarded as Vajrasattva and is respected by all the Buddhas as the Supreme God, who should be worshipped by every effort.
33. His form is suchness. In order to oblige the living beings, he having assumed the physical form in the conventional manner, is residing in the seat of Yoga.\(^\text{17}\)
34. The absence of essence in all things is a fatal misconception. One kills oneself by such misconception, which is only a manifestation of vulgar thought.

Colophon: Here ends the *Śūdrakopāyikā* called Advayasiddhi originating in the *Śūdrakopāyikātrīṣṇa* from the mouth of Śrī Lakṣmī coming from the *Mahāyogapīṭha* of Oḍḍiṣā and the receptacle of all the philosophical theories of *Yogātantra*.

\(^{17}\) *Pīṭha*: See HT I. viii. 12-17.
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