

The Literature of Mature Indian Esoteric Buddhism

(1) The Gurvārādhana

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HOW TO BEHAVE WITH ONE'S GURU? Critical overview of sources.

Authorship. Genre, language, and style. Transmission and importance.

Title

This work is usually known as the *Gurupañcāśikā* and this is supported by some manuscript colophons. However, the tradition seems to refer to it as *Gurvārādhana*, cf. Anupamavajra's *Ādikarmapradīpa: gurvārādhane cōktam* then quoting 19c-19b¹ and Mahāsukhavajra's *Padmāvātī: bhaktaḥ gurvārādhanakrameṇa kāyavākcittaiḥ sevanāt*.² The author seems to refer to it as *Guroanuvartanā*.³ On the ritual role of the text, the same Anupamavajra says: *tadanu daśākuśalaparityāga-ṣaḍgatikārikā-sattvārādhana-gurvārādhanādibhiḥ saṃskṛtya saṃsekair anugrahaṃ kuryāt*.⁴

¹ Ed. Takahashi, p. 142.

² MS NAK 3-402 = NGMPP B 31/7, f. 4r

³ Vss. 48 & 50.

⁴ Ed. Takahashi, p. 136.

Sources

The text was first edited in 1929 by Sylvain Lévi (here L) from a fragmentary multiple-text MS (here L_{Ms}) containing almost the same titles as the list given by Anupamavajra, so the artefact was probably used in such a setting.⁵ The text was 're-edited' (here DH) in Sarnath, first in the journal *Dhīh*, then in the *Bauddhalaghugranthasaṃgraha*, by Janardan Pandey using notes by Banarsi Lal. In fact, this is not based on any independent MS evidence, in exchange the author reconstructs the missing portion from the Tibetan—without telling us. A new MS (NAK 5-135 = NGMPP B 24/56) was discovered by me (here N) and published in diplomatic transcript.⁶ Unfortunately, this too is incomplete, but it does have a bit more text than Lévi. Recently, I came across a MS of an unknown provenance which proved complete (here X). The work has been translated into Tibetan ($T_d T_p T_l T_c T_g T_n$). There is also an para-canonical transmission (T_s). It has also been translated into Chinese by *Sūryakīrti (T1687). Besides Lévi's French translation, there are at least two translations into Italian (Minutiello,

⁵ "Autour d'Aśvaghōṣa." JA 215.

⁶ "Minor Vajrayāna Texts 2" in *Puṣpikā* vol. 1.

Sferra). The best English translation is by Sparham, who edited the Tibetan together with Tsongkhapa's very informative commentary.⁷

Why again?

So why should we have another look? See the radical new reading proposed by K. Praust, "Archaic Faliscan TITI – An Obituary Notice", *Zeitschrift für Papyrologie und Epigraphik* 194, 2015: 302-306. In 2009 M. C. BIELLA publishes a paper on a 7th c. BCE inscription on a calix: TITI. Taken as possessive genitive of Titos; regular Archaic Faliscan ending: *-osio*. 25 pages of published notes and some discussion later, form makes it into authoritative grammar. Author: Angelo Pasqui or co-worker, 1888. I doubt that we will find anything quite so off in here, but *eg* some of Lévi's misreadings or badly judged readings do obscure significant social realia.

Authorship

There are two contenders for authorship, the well-known Aśvaghōṣa and the more obscure Vāpilladatta. Both are sanctioned by tradition, in MSS, the Tibetan forms. The Chinese is aware only of the former. While earlier Tibetan accounts prefer the latter (in various mangled forms), more contemporary authors prefer the attribution to Aśvaghōṣa. The Sa skya tradition even preserves some hagiography. The attribution to Aśvaghōṣa might be on account of the poet's antiquity and fame; a very common case, indeed. The name Vāpilladatta is somewhat strange and only partially Sanskritic. Names suffixed with *-ila* or *-illa* (a Middle-Indic diminutive, cf. Kumārila) are more common in Western India.

Below is an excerpt from the *Lnga bcu pa'i gsal byed* by Sa skya Grags pa rgyal mtshan's (1147-1216 CE); source is the Khams reprint of the Derge ed., vol. 1, 351-377 [= vol. Cha, 176a-189a3]. The same story with slightly differing phrasing can be found in the *Lung gi snye ma* by Mus chen Ga ga na shrī bha dra's (Nam mkha dpal bzang, 16th c.) disciple, bha danta Shrī mā nartha siddhi (Dpal ldan don grub, 15th throne holder of Ngor, 1563-1636 CE), written in *sa mo glang*, which must be of the tenth cycle, 1589-1590 CE, roughly March-April. The colophon states explicitly that he relied on the synopsis of 'Phags pa for the outline and the commentary of Grags pa rgyal mtshan for the content.

de la rtsom pa'i slob dpon ni | Bha wi lha zhes grags pa yin te |
de'i rigs ni rgyal po zla ba'i rigs yin te rgyal srid spangs nas dpal Nā
lendra'i gtsug lag khang na rab tu byung ste | bla ma Dze ta ri dang
Nor bzang zhes bya ba yin to || paṇḍi ta chen por gyur kyang pa tra

⁷ *The Fulfillment of All Hopes*, Boston: Wisdom, 1999.

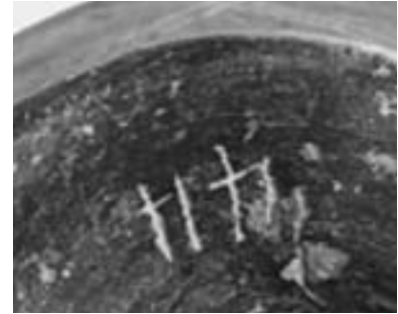


Figure 1: Archaic Faliscan TITI

ma thob pas gtsug lag khang na pañḍi ta rnam la rtsod pa mdzad
cing shar phyogs Bhaṃ ga lar gshegs so || kha cig ni dang po phyi
rol pa'i pañḍi ta mkhas pa yin zhes kyang grags so || Bhaṃ ga la de
dang nye ba na Tsandra go mis bzhengs pa'i Gling gi Sgrol ma zhes
bya ba bye ma las byas pa de la mchod pa la byon pas | 'dzam bu'i
gling dang nye ba na Tsu ta'i gling zhes bya ba Dbang phyug nags
tshal gyi dur khrod ces kyang bya zer ba de'i mi rkang pa gcig las med
de | mi gnyis gnyis gshibs nas 'khrul 'khor gyis 'gro ba de'i mis gzings
btang nas byung bas slob dpon 'dzam bu'i gling gi mi rkang pa gnyis
pa ngo mtshar che bas khyer ro ||

de nas slob dpon nyid sgrub pa mdzad kyin bzhugs mod kyang |
gling de na chos med pas rang gi yul du phyin la 'gro ba la phan
gdags pa yin pa la nga la 'gro ba'i thabs med snyam nas Sgrol ma
la bstod pa byed cing gsol ba ttab pas | nub cig rmi lam na yul yid
la gyis la 'gro 'dod pa'i bsam pas yul du mgo ston la gnyid log cig
gsungs nas de ltar mdzad pas gnyid sad tsa na rgya mtsho'i phar
'gram na bskyal nas 'dug ste | slob dpon gyis Nā lendrar byon tsa na
pañḍi ta rṅan po rnam ni 'das | sngar klog slob pa rnam ni yongs
su rdzogs pa'i pañḍi tar gyur te ngas gzhan don bya ba'i dus 'das
snyam [355] ste | thugs khros te Bde mchog le'u bzhi bcu bdun pa'i
yi ge bdun pa'i sngags kyis sa g.yo ba'i 'khrul 'khor bcas te sgyogs su
'phangs nas sa g.yor bcug pas slob dpon nyid kyi brang khang yang
zhig | khang pa gzhan yang zhig | Tsu ta'i gling gi dud 'gro dang
mi thams cad shir bcug brlag par byas pas | yang Sgrol mas rmi lam
du lung bstan te | theg pa chen po pa bya ba sems can la phan 'dogs
pa yin pa la khyod kyis sems can mang po bsad pas khyod kyi rgyud
la sems can la byams pa spong ba'i sdig pa yod pas khyod bshags pa
gyis zhes gsungs pas slob dpon gyi thugs dgongs la | Rgya nag Ri bo
rtse lngar 'phags pa 'Jam dpal bzhugs pa'i spyang sngar phyin la sdig
pa bshags dgos snyam nas yod tsa na | yang Sgrol mas des khyod
kyi sdig pa mi 'dag pas rdo rje theg pa la 'jug pa'i las dang po pa'i
don du rtsa ltung dang bla ma lnga bcu pa rtsoms | rgyud sde mang
po la 'grel pa rtsoms zhes lung bstan to || de nas slob dpon gyis bla
ma la brnyes pa spang zhing gus par bya ba'i phyir bla ma lnga bcu
pa | rigs lnga'i dam tshig mi nyams par bya ba'i don du rtsa ltung
brtsams so || Phyang na rdo rje dbang bskur ba dang | Legs par grub
pa dang | Rnam snang mngon par byang chub pa dang | Sangs rgyas
mnyam sbyor dang | Gdan bzhi dang | Rdo rje mkha' 'gro dang |
Dgyes pa rdo rje dang | Bde mchog 'khor lo rnam la 'grel pa mdzad
do || de lta bu'i slob dpon de la lha gsum par yang grags te | phyag
rgya chen po sgrub pa'i lha Bde mchog | phyi'i bar chad sel ba Sgrol
ma | nang gi bar chad [356] sel ba Mi g.yo ba'o || yang 'di dang 'Jam
dpal grags pa gnyis la mang du thos pa can zhes kyang grags so || de
ni rtsom pa po'i gang zag go ||

Genre, language, and style

Perhaps the best genre to place it in is *prakaraṇa*, 'treatise', 'essay', but it is also a kind of anthology as the author himself suggests. Because of its being full of silent quotations/incorporations, the level of the



Figure 2: A skiapod from the Nuremberg Chronicle.

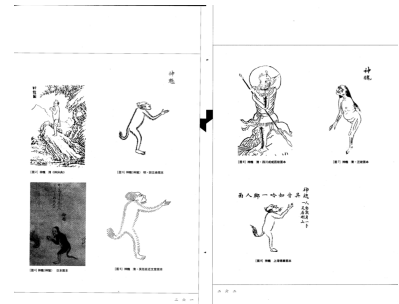


Figure 3: One-legged beings from the Ming-period Book of Mountains and Seas.

language fluctuates somewhat. The *anuṣṭubh* metre suffers pretty badly; *Pinṅala* 5.10 (between the second and third syllables one has to be long) & 5.11 (in even *pādas* the second to fourth must not be long-short-long) are violated frequently. The verses are arranged in a not unambiguous way. At least one double-entendre is used, in the opening verse. Otherwise the language is pretty pedestrian.

Transmission and importance

The earliest quotation of the text is not attributed; this is from Bhavabhṭṭa's *Catusepīthanibandha*, ca. mid-10th c. CE. The text is quoted, alluded to, paraphrased, and echoed in many places, so it must have been pretty fundamental. The *Vimalaprabhā* enjoys taking issue with it to promote the school's agenda. However, most authors refer to it with approval.

Sanskrit text with significant variants

[1] śrīvajrasattvapadavīpratīlambhahetor
natvā yathāvidhi guroś caraṇāravindam |
tatparyupāstir amalā bahutantragītā
saṃkṣīpya kathyata iyaṃ śrṇutādareṇa ||

[2] abhiṣekāgralabdho hi vajrācāryas tathāgataiḥ |
daśadīglokadhātusthais triṣkālam etya vandyate ||

[3] triṣkālam paramayā bhaktyā sapuṣpāñjalimaṇḍalaiḥ |
paryupāsyō guruḥ śāstā śirasā pādavandanaiḥ ||

[4] saddharmādīn puraskṛtya grhī vā navako⁸ 'pi vā |
vandyo vratadharair buddhyā lokāvadhyanāhānaye ||

⁸ vanako L

[5] āsanadānasamutthānam arthakriyādigauravam |
sarvam eva vratī kuryāt tyaktvāsatkarmavandanām ||

[6] prāk śiṣyācāryasambandhaḥ kāryaḥ parīkṣya sūribhiḥ |
samānaḥ samayabhraṃśo doṣo hi guruśiṣyayoḥ ||

[7] niṣkrpaṃ krodhanaṃ krūraṃ stabdhaṃ lubdham⁹ asaṃyatam |
svotkarṣaṇaṃ¹⁰ ca na kuryād guruṃ śiṣyaṃ ca buddhimān ||

⁹ laghum LDH

¹⁰ ātmotkarṣaṇaṃ N, sotkarṣaṇaṃ X,
svotkarṣakaṃ DH

[8] dhīro vinīto matimān kṣamāvān ārjavo¹¹ 'śaṭhaḥ |
mantratantraprayogajñāḥ kṛpāluḥ śāstrakovidāḥ ||

¹¹ āryavo NL_{Ms}

[9] daśatattvaparijñātā maṇḍalālekhakarmavit |
mantravyākhyākṛd ācāryaḥ prasannaḥ syāj jīvendriyaḥ ||

[10] taṃ¹² nāthaṃ yo¹³ 'vamanyeta śiṣyībhūya sacetanaḥ¹⁴ |
sarvabuddhāpamānena sa nityaṃ duḥkham āpnuyāt ||

¹² tano L, tan NX

¹³ nāo N

¹⁴ śiṣyo bhūyasacetanaḥ L, śikhyībhūya
kadācanaḥ N, śiṣyo bhūtvā sacetanaḥ
DH

[11] ityupadravacauraiś ca grahajvaraviśādhībhīḥ |
mriyate 'sau mahāmūḍho gurupādābhiniṇḍakāḥ ||

[12] rājavāḍā¹⁵nalavyāḍair dākinījalataskaraiḥ |
vighnair vināyakaīś cāpi mārito narakaṃ vrajet ||

¹⁵ odaṇḍāo N, ovātāo LDH

- [13] na kuryāc cittasaṃkṣobham ācāryasya kadācana |
karoti yadi duṣprajño narake pacyate dhruvam | |
- [14] ye narakāḥ samākhyātā avicyādyā bhayānakāḥ |
tatra vāsaḥ samākhyāta ācāryasya hi nindanāt | |
- [15] tasmāt sarvaprayatnena vajrācāryaṃ mahāgurum |
pracchanna¹⁶ varakalyāṇaṃ nāvamanyet kadācana | |
- [16] anu¹⁷ rūpaṃ ca tad deyaṃ gurubhaktaṃ sadakṣiṇam |
tato jvarādayas tāpā na bhūyaḥ prabhavanti hi | |
- [17] nityaṃ svasamayācāryaiḥ¹⁸ prāṇair api nijair bhajet |
adeyaiḥ putradārādyaiḥ kiṃ punar vibhavaś calaiḥ | |
- [18] yasmāt sudurlabhaṃ nityaṃ kalpāsaṃkhyeyakoṭibhiḥ |
buddhatvam udyogavate dadātihaiva janmani | |
- [19] nityaṃ sva¹⁹ samayaḥ sādhyo nityaṃ pūjyās tathāgatāḥ |
nityaṃ ca gurave deyaṃ sarvabuddhasamo hy asau | |
- [20] yad yad iṣṭataraṃ kiṃcid viśiṣṭataram eva vā |
tat tad dhi gurave deyaṃ tad evākṣayam icchatā | |
- [21] datte 'smai sarvabuddhebhyo dattaṃ bhavati śāśvatam |
taddānāt puṇyasambhāraḥ sambhārād bodhir uttamā | |
- [22] tasmāc chiṣyaḥ kṛpātyāgī śilakṣāntiguṇānviṭaḥ |
nānātvaṃ naiva²⁰ kurvīta guror vajradharasya ca | |
- [23] caityabhaṅgāgha²¹ bhītyā ca tacchāyām api na laṅghayet |
pādukāsanayānādilaṅghanena tu kā kathā | |
- [24] yatnāt kuryād guror ājñāṃ hṛṣṭacitto mahāmatīḥ |
aśaktau śrāvayet tasmai upapattyā tadaśaktitām²² | |
- [25] guroḥ siddhiṃ samāpnoti guroḥ svargaṃ guroḥ sukham |
tasmāt sarvaprayatnena guror ājñāṃ na laṅghayet | |
- [26] jīvam iva²³ guror dravyaṃ guruvac ca tadaṅganām |
bandhuvat tasya lokaṃ ca paśyen nityaṃ samāhitaḥ | |
- [27] śāyyārohaṃ puroyānam²⁴ uṣṇīṣam avaśaktikām²⁵ |
na kuryād āsane pādaṃ kaṭihastaṃ ca sannidhau | |
- [28] suptena no²⁶ niṣaṅṅena na stheyam²⁷ utthite gurau |
dakṣa utthānasampannas tatkāryeṣu sadā bhavet | |
- [29] śleṣmādināṃ parityāgaṃ pādaḥ prasārya vāsanam |
caṅkramaṇaṃ vivādaṃ ca na vidadyād guroḥ puraḥ | |
- [30] na saṃgāyanam anyonyaṃ gāyanam na ca vādanam |
na nṛtyaṃ na kathālāpaṃ → na kuryāc²⁸ chrutigocare | |
- [31] natvāsanāt samuttheyaṃ²⁹ niṣittavyaṃ ca bhaktitaḥ |
niśy apsu sabhaye mārge prārthyādeśaṃ puro bhavet | |
- [32] nāṅgāni valayed³⁰ dhīmān stambhādīn na samāśrayet |
aṅgulīḥ sphoṭayen nāpi puraḥ paśyati śāstari | |
- [33] caraṇakṣālanābhyaṅgodvartanamardanādīkam |
vidheyaṃ vandanāpūrvaṃ tathai³¹ vānte yathāsukham | |
- [34] grāhyaṃ noddīśya tannāma nāmāntaṃ pādasaṃyutam |
vaded viśeṣaṇaṃ vākyaṃ anyeṣāṃ pratipattaye | |
- ¹⁶ prayacchano N
- ¹⁷ annaḥ N
- ¹⁸ svasamayācāryaṃ L, svasamayācāryaiḥ L_{Ms}^{ac}, susamayācāryaṃ X, svasamvarācāryaḥ DH
- ¹⁹ suḥ NX
- ²⁰ nānarthaṃ caiva L
- ²¹ oādyaḥ LN, oādio DH
- ²² tv aśaktitām L_{Ms} DH, tv aśaktinām L (proposing *aśaktimān*)
- ²³ jīvam eva L, svātmavac ca DH
- ²⁴ praropanam L, agrayānam DH
- ²⁵ uṣṇīṣam avaśaktikām L_{Ms} X, uṣṭagoṣamavaśaktikām L, mūṣṇīṣam avaśaktikām N, uṣṇīṣādyupabandhanam DH
- ²⁶ vā LDH
- ²⁷ sthātavyas N
- ²⁸ kurvīta L, kurvīc N, kurvīt X
- ²⁹ samutthāya X
- ³⁰ cālayed DHN, calayed L
- ³¹ Explicit L

[35] ādiśati gurau brūyāt ka ādeśa iti drutam³² |
kṛtāñjalir avikṣipto gṛhṇīyād bhāṣitaṃ guroḥ ||

³² → 48a *deest* N

[36] mukhaṃ pracchādya hastena hāsakāsaksudādikam |
vācā madhurayā kāryaṃ kāryasya ca nivedanam ||

[37] vinītaḥ sammukhaṃ tiṣṭhet saṃyatavastramūrdhajaḥ |
triḥ prārthayec chrutādyarthī jānupātakṛtāñjalih ||

[38] sarvopasthānacaryāsu kāryo nirmānamānasaḥ |
sthāpyo navavadhūvṛttau hrīto bhīto 'tisamvṛtaḥ ||

[39] śṛṅgārādikriyāṃ sarvāṃ varjayec chāstur agrataḥ |
anyac caivaṃvidhaṃ kṛtyaṃ svayam ālocya saṃtyajet ||

[40] pratiṣṭhāṃ maṇḍalaṃ homaṃ vyākhyānaṃ śiṣyasamgraham |
vinānujñāṃ na kurvīta tadgrāmasathe gurau kṛtī ||

[41] pratiṣṭhādau yathālabdhaṃ nivedyaṃ sakalaṃ guroḥ |
sa tasminn iṣṭam ādāya kuryād anyad yathāsukham ||

[42] na kuryād guruśiṣyāṃś ca śiṣyaḥ śiṣyān guroḥ puraḥ |
nivārayed upasthānam utthānavandanādikam ||

[43] yat kiṃcid gurave deyaṃ prayacched api yad guruḥ |
karadvayena taṃ natvā deyaṃ grāhyaṃ ca dhīmatā ||

[44] amuṣitasmṛtir bhūtvā svayam ācāratatparaḥ |
anyonyaṃ vārayet prītyā bhrātṛiṃś cācāralaṅghanāt ||

[45] glānena gurukārye na vanditvānujñāyāpi ca |
niṣiddham apy anuṣṭheyaṃ nāpattiḥ śubhacetasaḥ ||

[46] bahunātra kim uktena yad yat toṣakaraṃ guroḥ |
hitvā roṣakaraṃ sarvaṃ tato yatnāt samācaret ||

[47] ācāryānugatā siddhir uktā vajrabhṛtā svayam |
matveti sarvabhāvena guruṃ samparitoṣayet ||

[48] śuddhāśayāya śiṣyāya gatāya śaraṇatrayam |
dadyāt kaṅṭhagatāṃ kartum imāṃ gurvanuvartanām ||

[49] tato mantrādidānena kṛtvā saddharmabhājanam |
pāṭhayed dhārayec caiva³³ mūlāpattiś caturdaśa ||

³³ dhāraṇāyeva N

[50] iti vidhāya guror anuvartanāṃ
sakalaśiṣya³⁴hitodayaśālinim |
yad amitaṃ sukṛtaṃ³⁵ vihitam mayā
bhavatu tena jagat tvaritaṃ jinaḥ ||

³⁴ ośattvaḥ

³⁵ iniraṇ kuśa N

gurupañcāsikā samāptā || o ||