Dauḍīpāda and the *Guhyāvalī*

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0. Introduction

The purpose of this short paper is to present some research notes on Dauḍīpāda, one of the Buddhist siddhas, and on his work, the *Guhyāvalī*, which have remained unstudied, even though the Sanskrit text of the *Guhyāvalī* and its commentary (*Guhyāvalīvivṛti*) written by Śrīghanadeva have been already published by the CIHTS.¹⁾ The *Guhyāvalī* consists of twenty-five beautifully crafted verses in three kinds of metre: śārdūlavikrīḍita, śikhariṇī and vasantatilakā.²⁾ The main topic of this work is 'svādhiṣṭhānakrama' (the yogic practice of self-empowerment), which is one of the important Vajrayāna doctrines.³⁾ Due to limitations of space, this paper does not refer to the contents of the *Guhyāvalī*. Since quite a few pieces of information on Dauḍīpāda and his *Guhyāvalī* are available at present, in this paper, firstly, I will try to present a comprehensive list of texts which quote the *Guhyāvalī*, in order to show how popular the *Guhyāvalī* was. In the closing part I will present some hypotheses on the meaning of his name, Dauḍīpāda.

1. The Primary Sources of the *Guhyāvalī* and Its Commentaries

The Sanskrit sources of the *Guhyāvalī* and its commentaries are available. However, none of them have been translated into Tibetan.

Guhyāvalī: NAK 7/5 = NGMPP B31/6 (4),⁴⁾ palm-leaf, complete, undated.

Guhyāvalīvivṛti: Cambridge Add1699⁵⁾ (2), palm-leaf, complete, Govindapāla 37th year (A.D. 1198).

Cambridge Add1699 (4), palm-leaf, incomplete (the end of v.16, v.17, the beginning of v.18), undated.⁶⁾

Anonymous commentary: NAK 3/693 = NGMPP A936/11,⁷⁾ palm-leaf, incomplete, NS 566 (A.D. 1446).

2. Were Dauḍipāda and His *Guhyāvalī* Well Known?

The mysterious Dauḍipāda and his *Guhyāvalī* appear to have been popular at a certain time, because verses of *Guhyāvalī* have often been quoted. We can imagine that practitioners found this work convenient for memorizing the theoretical part of the svādhiṣṭhāna. The verses quoted from the *Guhyāvalī* as far as I can find are shown in Table 1.

Table 1

<i>Guhyāvalī</i> Verses	Texts	Locations	Attributions ⁸⁾
v.1	<i>Padmini</i> ⁹⁾ (ch.3)	Ms9v6, D17r3, P20v5–6	—
v.3	<i>Subhāṣitasamgraha</i> ¹⁰⁾	Bendall1905, pp.53–55	<i>Guhyāvalī</i> , Dauḍipāda ¹¹⁾
v.4	* <i>Caryāgītikośavṛtti</i> ¹²⁾ (v.27)	Kvaerne1977, p.180	Dabarīpāda † (Ḍa ḍa'i zhabs)
v.5	<i>Amṛtakaṇikodyota- nibandha</i> ¹³⁾	Lal1994, p.155	—
v.7	* <i>Caryāgītikośavṛtti</i> (v.12)	Kvaerne1977, p.125	Daraṭīpāda † (Dau ḍa'i zhabs)
v.8	<i>Marmakalikā</i> ¹⁴⁾	Pandey2000, p.16, D77r6, P388v1	Dauḍipāda, Du ṭa u ri pa'i zhabs
v.9	* <i>Cakrasaṃvarasyābhiṣeka- vidhi</i> ¹⁵⁾	D154r3–5, P116r3–5	Thag pa'i zhabs
	<i>Subhāṣitasamgraha</i>	Bendall1905, pp.53–55	<i>Guhyāvalī</i> , Dauḍipāda
	<i>Padmini</i> (ch.3)	Ms9v7–8, D17r4–5, P20v7–8	—
v.10	<i>Padmini</i> (ch.3)	Ms9v7, D17r4, P20v7	—
v.11	<i>Subhāṣitasamgraha</i>	Bendall1905, pp.53–55	<i>Guhyāvalī</i> , Dauḍipāda
v.13	<i>Subhāṣitasamgraha</i>	Bendall1905, pp.53–55	<i>Guhyāvalī</i> , Dauḍipāda
v.14	<i>Padmini</i> (ch.13)	Ms23r2, D44v6–7, P51v5–7	Jaḍavīpāda (Tha ga pa)
v.17	* <i>Caryāgītikośavṛtti</i> (v.38)	Kvaerne1977, p.225	Daurīpāda † (Dau ḍi'i zhabs)
v.21	* <i>Caryāgītikośavṛtti</i> (v.40)	Kvaerne1977, p.233	Dauḍipāda (Dau ḍa'i zhabs)
v.22	<i>Padmini</i> (ch.4)	Ms12r8, D22b2–3, P26v5	Jaḍadauḍipāda (Thag pa'i zhabs)
	<i>Subhāṣitasamgraha</i>	Bendall1905, pp.53–55	<i>Guhyāvalī</i> , Dauḍipāda
v.23	* <i>Caryāgītikośavṛtti</i> (v.11)	Kvaerne1977, p.121	Daraṭīpāda † (Dau ḍa'i zhabs)

(† These names might be the result of misreading the manuscript.)

According to Table 1, fifteen verses out of the twenty-five are quoted. Among the texts which quote the *Guhyāvalī*, the **[Trayodaśātmakaśrī]cakrasaṃvarasyābhiṣekavidhi*, a procedure for consecration belonging to the Cakrasaṃvara cycle, written by Advayavajra

(c.a. 1020 CE, if this Advayavajra is the one also known as Maitrīpa) might be the oldest.

3. What Is ‘Dauḍī’?

What does the name Dauḍipāda mean? We are not even sure whether this word is in Sanskrit or in some other Middle Indic language. Firstly, how do the manuscripts of *Guhyāvalī* and the quotations transcribe the word dauḍī? We can find two kinds of spelling: dau + ḍī and da + ü + ḍī.¹⁶⁾ Since the vowel ‘au’ is sometimes transcribed as ‘a’ and ‘ü’ separately in Middle Indic, e.g., Apabhraṃśa, dauḍī could be a word in Apabhraṃśa, although the meaning is unclear. Since both spellings are found equally and few testimonies are available, we cannot determine which is original.

Now let us suppose that dauḍī is a Sanskrit word. If this is the case, it might be derived from duḍi (a tortoise). Since the sounds ḍa and la are interchangeable, Daulī presumably derived from duli is also found in the anonymous commentary on the *Guhyāvalī* (96r3–4). Consequently, Dauḍipāda or Daulipāda could mean ‘the venerable tortoise-man.’ In addition, as the table shows, the *Padminī* mentions his alias Jaḍavīpāda and gives him the title “Jaḍa.” Jaḍa normally means dull, motionless and the like. If Jaḍavī might be derived from Jaḍa + vin, meaning a dull or a torpid one like a tortoise, then it could be a synonym of Dauḍī in Sanskrit.

How is Dauḍipāda translated into Tibetan? As mentioned above, there is no Tibetan translation of the *Guhyāvalī* and its commentaries. However, we can check how the name Dauḍipāda is translated from the attributed references in the Tibetan translations of the above quotations. There are at least two translations: thag pa and tha ga pa. Both thag pa and tha ga pa mean ‘a weaver.’ In the **Caturaśītisiddhipravṛtti*, Tantri-pa, one of the eighty-four siddhas, is translated as thag pa or tha ga pa. Tantri-pa does correspond to thag pa and tha ga pa in meaning. Then, is Tantri-pa identical with Dauḍipāda? Since we do not have any historical and textual evidence to support this identification, it is not very likely. Tibetan translators might have confused them at a certain time.¹⁷⁾

Although it is not easy to determine the meaning of Dauḍī due to scant information, taking all evidence into consideration, my hypothesis that Dauḍī in Sanskrit is derived from duḍi is plausible for the moment. The mysterious Dauḍipāda is the venerable tortoise-man, i.e., the ‘slow intellect’ man who ironically composed one of the most important works on svādhiṣṭhāna.

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- 1) “*Guhyāvalī vivṛtisahitā*,” *Dhīh*, vol. 46 (pp.114–130).
- 2) *śārdūlavikrīḍita*: 1–3, 7, 8, 17, 23. *śikhariṇī*: 4–6, 9–16, 18–22, 24. *vasantatilakā*: 25.
- 3) *Vivṛti* (ed. p., Ms.1v4–6): *śrīmadāryadauḍipādo mahākaruṇāparigatahṛdayaḥ svādhiṣṭhānakramataḥ svayaṁ samadhigatāvīparītabhūtanayasamādhinā sarvajanānugrahaṁ kurvan svādhiṣṭhānakramam eva pañcaviṁśatyā ślokaḥ kartum ārabdhavān* . . .
- 4) This manuscript contains five titles, including the *Guhyāvalī*. See the entry in NGMCP Wiki: http://catalogue.ngmcp.uni-hamburg.de/wiki/B_31-6 (1) *Pañcakārābhisambodhi* in detail.
- 5) This manuscript contains four titles, including the *Vivṛti*. See Bendall1905.
- 6) This fragment of the *Vivṛti* was most likely copied by the same scribe as that of Add1699 (2).
- 7) This manuscript contains more than twenty-two titles, including the anonymous commentary of the *Guhyāvalī*. Most of them are fragmentary.
- 8) Among the attributions, only the *Subhāṣitasamgraha* refers to the title *Guhyāvalī* and the author Dauḍipāda.
- 9) *Padminī*: Ratnarakṣita. There are four Sanskrit manuscripts; Takaoka (CA17), Baroda (78), NAK (B113/8), Tucci (sscr 7; ch1–13, sscr 9; ch18–33). But the latter three are apographs of Takaoka. Therefore the paginations of the manuscript mentioned in Table 1 only refer to Takaoka. Toh1420, Ota2137.
- 10) *Subhāṣitasamgraha*: Anonymous. Skt. ed. Bendall1905. No Tibetan.
- 11) The romanization ‘Dauḍipāda’ shows a diphthong; ‘a + ü.’
- 12) **Caryāgītikośavṛtti*: Munidatta. Skt. ed. Kvaerne1977. Toh2293, Ota3141. On the title of this work, the manuscript used by Shastri1959 (Rev.) mentions the *Caryācaryāṭikā* (?) probably written by an official of the Nepal Durbar library on fol. 1r.
- 13) *Amṛtakaṇikodyotanibandha*: Vibhūticandra. Skt. ed. Lal1994. No Tibetan.
- 14) *Marmakalikā*: Vīryaśrimitra. Skt. ed. Pandey2000. Toh1585, Ota2296.
- 15) **Trayodaśātmakaśrīcakrasaṁvarasyābhiṣekavidhi*: Advayavajra. No Sanskrit. Toh1486, Ota4625.
- 16) *da + ḍi*: e.g. the manuscript of *Guhyāvalī* (NGMPP B31/6: 18v4–19r1). *da + ü + ḍi*: *Subhāṣitasamgraha* (Bendall1905, p.53). Moreover, the manuscript of the *Vivṛti* (Cambridge Add1699 (2): 1v2, 1v4) has this spelling but actually the author Śrīghanadeva does not take it as a diphthong (at least on 1v2), otherwise the metre does not work.
- 17) One of the other possibilities is that Dauḍi might be derived from Darzī, meaning a weaver in Persian.

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〈Key words〉 *Guhyāvalī*, Dauḍīpāda, Svādhiṣṭhānakrama, *Padminī*, Advayavajra

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