

## Study on the Satyadvayavibhaṅga ( I )

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The SDK and the SDV of Jñānagarbha are found only in the D & C, and not in the P, G or N Tibetan *bsTan 'gyurs*. Strangely enough, however, these two texts are nevertheless mentioned in the catalogue of all five canons. On the other hand, the Tibetan title of the SDV is *bDen pa gnyis rnam par 'byed pa'i 'grel pa* (we shall call it Title A), but in the catalogues it is registered under another title, namely *bDen pa gnyis rnam par gtan la dbab pa* (Title B). How can we analyse this discrepancy? There are still several problems to be elucidated concerning these important texts of Jñānagarbha.

The aim of the present paper is to examine the following three points concerning the SDK & the SDV :

(1) The number of *ślokas* in the SDK.

(2) The title of the SDV : When did Title B begin to be used?

(3) The incompatibility of the catalogue and its contents concerning the SDK & the SDV in the P, G and N editions.

(1) It is not certain whether the SDK was written independently from the SDV. According to S. Matsumoto<sup>1)</sup>, SDK in the D & C was extracted from the SDV, because there is an extra *pāda* between k<sup>o</sup> 26 and k<sup>o</sup> 27 in the SDK, and this extra *pāda* is exactly the same sentence that is found just after k<sup>o</sup> 26-cd in the SDV. I basically agree with Matsumoto on this point. This means it is very doubtful that the SDK was correctly extracted from the SDV, because it was not extracted by the author, Jñānagarbha, himself, but by another person probably in Tibet. We also have to pay attention to the fact that the catalogues of the different *bsTan 'gyur* give at least three different numbers of *ślokas* for the SDK : 46 according to the D & C, 37<sup>2)</sup> according to the *lHan dkar ma* (or *lDan dkar ma*) catalogue (9th century), and 27<sup>3)</sup> according to the catalogue contained in the *Bu ston chos 'byung* (composed in 1322). In other words, the SDK in the D & C has nine more *ślokas* than in the *lHan dkar ma* catalogue, and nineteen more than in the *Bu ston chos 'byung*. We have never seen

such a big difference concerning the *śloka* numbers of a text between the *IHan dkar ma* catalogue and the cata-logue in the *Bu ston chos 'byung* : most of the *śloka* numbers of other texts are either exactly or approximately the same in these two catalogues.

Moreover, it is difficult to determine which number (46, 37, or 27) is the original one. First of all, the number 46 in the D & C is doubtful, due to the extra *pāda*, mentioned above. The number 27 mentioned in *Bu ston chos 'byung* is probably too small.<sup>4)</sup> It is, therefore, more prudent to accept the number 36 of the *IHan dkar ma* catalogue, because this is the oldest presently available catalogue. Probably nine extra *ślokas* were later mistaken as original *ślokas* and were inserted in the D & C editions of the SDK.

In this case, too, it is difficult to decide which *ślokas* are the extra *ślokas* in the SDK. But, we can say at least that the last five *ślokas* of the SDK were not original ones, because these five *ślokas* also appear as the last five *ślokas* of the SDV, and there is no comment on these *ślokas* in the SDV, although all the other *ślokas* in the SDV have some comments. We have to continue our investigation concerning the other four extra *ślokas*, but, since we do not have enough space to develop our argument here, I will treat this problem in more detail in a later article.

(2) The Tibetan title of the SDV as indicated at the beginning of the text itself, is *bDen pa gnyis rnam par 'byed pa'i 'grel pa* (Title A), but the SDV is also known under another title, *bDen pa gnyis rnam par gtan la dbab pa* (\**Satyadvayaviniscaya*<sup>5)</sup>) (Title B). These two titles are, as a matter of fact, synonyms, and they are juxtaposed in the *bsTan 'gyur dkar chags* of the five Tibetan canons (C<sup>6)</sup>, D<sup>7)</sup>, P<sup>8)</sup>, G<sup>9)</sup>, N<sup>10)</sup>) of the seventeenth or eighteenth century. Among these five catalogues, the descriptions in the D & C are identical, as are those in the P, G & N. However, it seems that the Title B was recognized somewhat later. In the *IHan dkar ma* catalogue, only the Title A is registered (see n. 2). In *dBus pa blo gsal's bsTan 'gyur* catalogue, which represents the old canon of *sNar thang*, none of these titles is registered, but only an abridged title : *dBu ma bedn gnyis rtsa 'grel*.<sup>11)</sup> In the catalogue contained in the *Bu ston chos 'byung*, which might be based on *dBus pa blo gsal's* catalogue, the situation is more or less the same as in *dBus pa blo gsal's* catalogue : only *bDen gnyis* and *de'i rang 'grel* are mentioned (see n. 3). It is in the *bsTan 'gyur* catalogues of *Bu ston*<sup>12)</sup> and his disciple *sGra tshad pa*<sup>13)</sup> that these two titles seem to be juxtaposed for the first time.

Concerning the question of why and how the Title B was adopted in the later *bsTan '*

*gyur dkar chags*, we can probably speculate as follows. The following passage is found in the colophon of the SDV : *bden pa gnyis rnam par gtan la dbab pa / yang dag pa mthong bar brtson pa slob dpon Ye shes snying pos mdzad pa rdzogs so //*.<sup>14)</sup> As we see clearly, the Title B is mentioned here, and it is very probable that the compilers of the later Tibetan *bsTan 'gyurs* took this as the title of the SDV in their catalogues.

(3) There is an incompatibility between the catalogue and the real contents of the Tibetan canon, as is evident in the case of the SDK & SDV. For example, the SDK & SDV are not contained in P, but the titles of these two texts are mentioned in the catalogue of P.<sup>15)</sup> The situation is exactly the same with G & N. This probably means that the compiler of the catalogue did not actually examine the contents of the Canon, text by text, and that they just copied the previous catalogue.<sup>16)</sup> The history of the establishment of the Tibetan *bKa' gyur* has been considerably clarified thanks to the effort of Helmut Eimer and other scholars,<sup>17)</sup> but we still know very little about the *bsTan 'gyur*. An elucidation of the very complicated history of the transmission of the Tibetan *bsTan 'gyur* is beyond the scope of the present paper, and I hope to treat it more systematically in a later work. All that I can say for the moment concerning the SDK & SDV is that their description in the P, G & N catalogues is exactly the same as in sGra tshad pa's catalogue (and almost the same as in Bu ston's catalogue; see n. 8,12, & 13), but is considerably different from that in D & C.

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Abbreviations : C = Co ne ed. ; D = sDe dge ed. ; G = dGa' ldan ed. ; N = sNar thang ed. ; P = Peking ed. ; SDK = Satyadvayavibhaṅgakārikā of Jñānagarbha, D 3881 ; SDV = Satyadvayavibhaṅgavṛtti of Jñānagarbha, D 3882.

- 1) Shirō Matsumoto [1978] : "Jñānagarbha no Nitaisetsu" (Theory of Two Truths of Jñānagarbha), *Bukkyō Gaku*, 5, p. 135, note 2.
- 2) Marcelle Lalou [1953] : "Les textes bouddhiques au temps du roi Khri-sroñ-lde-bcan", *Journal Asiatique* 241, (pp.313-353), p.333.
- 3) Soshū Nishioka [1981]: "Bu ston Bukkyōshi Mokurokubu Sakuin II" (Index to the Catalogue Part of the *Bu ston chos 'byung*), *Tōkyō Daigaku Bungakubu Bunkakōryū Kenkyūshisetsu Kenkyūkiyō* 5, (pp. 43-94), p. 52.
- 4) In general, the *śloka* number indicated in the *Bu ston chos 'byung* is the same as (or very similar to) the one mentioned in the *IHan dkar ma* catalogue. It is exceptional that Bu ston gives the very small number of 27, ten less than the *IHan dkar ma* catalogue, concerning the SDK.
- 5) The reconstruction of *rnam par gtan la dbab pa* as *vinīścaya* concerning the SDV has been

- proposed by P. Cordier: cf. P. Cordier [1915], *Catalogue du Fonds Tibétain de la Bibliothèque Nationale*, Troisième Partie, Index du *bsTan 'gyur*, Paris, p. 310. In support of this, I can add the evidence that the *Pramāṇavinīścaya* is cited in the SDV and its title is written as *Tshad ma rnam par gtan la dbab pa*; M. D. Eckel [1987], *Jhānagarbha on the Two Truths*, State University of New York, p. 180, l. 8.
- 6) Cone Tanjur (Microfiche ed., Institute for Advanced Studies of World Religions, New York), vol. 208 (*ka*), fol. 266a1-2.
- 7) Cf. Tshul khriims rin chen, *bsTan 'gyur dkar chag*, Bod Ljongs mi dmangs dpe skrun khang, 1985, p. 788, ll. 14-16. The description is identical with C (above, n. 6), except for a small difference at the beginning of the passage: D has *bDen pa gnyis...* for *bDen gnyis...* of C.
- 8) P vol. 151, (pp. 61-119 = Tibetan part of the *bsTan 'gyur dkar chag*), p. 106, folio 113a1-2.
- 9) G vol. 226 (*iso*), (pp. 1-97), folio 145a3-4. The passage is exactly the same as in P (above, n. 8).
- 10) N No. 3960 (*iso*), fol. 112b3-4. The passage is exactly the same as in P (above, n. 8).
- 11) dBus pa blo gsal, *bsTan bcos kyi dkar chag*, fol. 44a4-5. I owe this information to Professor Leonard Van der Kuijp and Professor Katsumi Mimaki, who are preparing an edition of dBus pa blo gsal's *bsTan bcos kyi dkar chag*.
- 12) *bsTan bcos 'gyur ro 'tshal gyi dkar chag yid bzhin gyi nor bu dbang gi rgyal po'i phreng ba*, (Catalogue of Zhwa lu *bsTan 'gyur*), *The Collected Works of Bu ston*, Śāta-pitaka Series vol. 66, part 26 (*la*), New Delhi, 1971, (pp. 401-644), p. 580, ll. 6-7.
- 13) *bsTan bcos 'gyur ro 'tshal gyi dkar chag yid bzhin gyi nor bu rin po che'i za ma tog*, *The Collected Works of Bu ston*, Śāta-pitaka Series vol. 68, part 28 (*sa*), New Delhi, 1971, (pp. 343-574), p. 514, ll. 4-5. The description is almost the same as in Bu ston's catalogue (n. 12).
- 14) Eckel [1987] p. 190.
- 15) This fact has been mentioned by P. Cordier, cf. Cordier [1915], p. 310.
- 16) According to Shin'ichirō Miyake [1997], “dGa' ldan ji Shozō Kinsha *bsTan 'gyur ni tsuite*” (On the Golden Manuscript *bsTan 'gyur* preserved in the temple of dGa' ldan), *Nihon Tibetto Gakkai Kaihō* 41-42, (pp. 33-44), p. 43, n. 9, it is probable that most of the *bsTan 'gyur dkar chags* were copied automatically from Bu ston's *bsTan 'gyur dkar chag*; In the *bsTan 'gyur dkar chag* of P we find several interlinear notes (*mchan bu*), most of which read *slar rdzong* (“to be added later”). The compiler of the catalogue, after having copied the catalogue from the previous one seems to have added this interlinear note, when he discovered the texts were actually missing from the *bsTan 'gyur*. In fact, this interlinear note is found next to the entries for the SDK & SDV in the catalogue of P (fol. 113a3).
- 17) See, for example, Helmut Eimer (ed.) [1997], *Transmission of the Tibetan Canon*, Proceedings of the 7th Seminar of the International Association for Tibetan Studies, Graz 1995, Wien.

〈Key Words〉 Satyadvayavibhaṅga, *bsTan 'gyur dkar chags* of Tibetan canons.

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