

Study on the *Satyadvayavibhaṅga* (2)

A Tibetan commentary and its author

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I. Introduction¹⁾:

It is known to scholars that there were some Tibetan commentaries on *Satyadvayavibhaṅgavṛtti* (SDV). If some of them came into our possession, we could know how SDV and its author, Jñānagarbha, were understood among Tibetan Buddhists. Unfortunately, until now we have not seen any Tibetan commentary. However, I have located a manuscript photocopy of one such commentary, so in this article I will make clear who is the author and where and when he was active²⁾.

II. Some information about the manuscript photocopy:

The manuscript photocopy I could read consists of 26 folios of nine lines, except for folio 1a, which has only one title line, and folio 18a, which has only eight lines,³⁾ most likely measuring 41cm x 6 cm. Since I have only seen the photocopy, I do not know how large it was originally. As to its orthography, it is written in *dbu med* and displays an old orthography and style; for example, *m* before *i* or *e* is usually written as *my* (i. e., it is palatalized), and characters before *shes* have always *tsheg*, etc. Therefore, it seems to be an old manuscript.

III. Its title and author:

According to its colophon, the title of this commentary is *bDen pa gnyis rnam par 'byed pa'i bshad pa*, and its author is Dar ma bkra shis⁴⁾.

Dar ma bkra shis has not previously been identified as the author of a commentary on SDV, nor can his name be found in *A khu rin po che tho yig*, which contains the names of some commentators on SDV.⁵⁾ We can find his name, however, in three other texts, that is, *Deb ther sngon po*,⁶⁾ *dPag bsam ljon bzang*,⁷⁾ and *Bu ston*

gsan yig. The Dar ma bkra shis found in the former two texts seems to be the same person⁸⁾ (of course, the account in *dPag bsam ljon bzang* follows that in *Deb ther sngon po*), who is described as the third abbot of a temple, *sPyan yas* (or *sPyan g-yas*), that was established by dGe shes Grwa pa and where the author of *Deb ther sngon po*, gZhon nu dpal, became a priest when he was nine years old. Dar ma bkra shis seems to have been active in about the first half of the 12th c., because, according to *Deb ther sngon po*, dGe she Grwa pa, the last abbot but one of *sPyan yas*, died in about the end of the 11th c.

On the other hand, in *Bu ston gsan yig*, Dar ma bkra shis, along with some other famous people belonging to the lineage of *gSang phu sNe'u thog*, namely rNgog, Phya pa, gTshang nag pa, etc., is mentioned as one of the people who influenced Bu ston's understanding of PVin and his name appears just after gTshang nag pa⁹⁾. Therefore, he also seems to have belonged to the lineage of *gSang phu sNe'u thog*. According to the account in *Bu ston gsan yig*, he seems to have been active in about the second half of the 12th c., for it is well known that Phya pa, the teacher of gTshang nag pa, was born in 1109 and died in 1169.

According to these two different accounts, it is also possible that there were two Dar ma bkra shis, because there is a gap of about 50 years between the one found in *Deb ther sngon po* and *dPag bsam ljon bzang* and the one in *Bu ston gsan yig*. But it is generally pointed out that dates mentioned in *Deb ther sngon po* are sometimes not accurate, and 50 years is not a large discrepancy, so for the moment, I assume that there is only one Dar ma bkra shis.

Whether or not there are two Dar ma bkra shis, the author must be the Dar ma bkra shis mentioned in *Bu ston gsan yig*, for three reasons.:

1. We can sometimes find in this commentary special terms, namely *mtshan nyid*, *mtshon bya*, and *mtshan gzhi*, which seem to have been used first by rNgog or Phya pa, who both belong to the same lineage as Dar ma bkra shis according to *Bu ston gsan yig*. Moreover, many other logical terms and annotations are frequently used in this commentary.

2. Some objections concerning the definition of absolute negation (*med dgag*) and relative negation (*ma yin dgag*) are raised in this commentary. The argument of one of them is very close to the one mentioned in Phya pa's *dBu ma shar gsum gyi*

stong thun.¹⁰⁾

3. We can find in this commentary three quotations from another Tibetan commentary which is called *tika* (=ṭikā). This *tika* seems to be *dBu ma bden gnyis kyi tikka*¹¹⁾ by rGya dmar ba Byang chub grags (ca. 11c. – 12c.), one of the teachers of Phya pa, who is identified in *A khu rin po che tho yig* as the author of a commentary on SDV and whose name appears just before the name of Phya pa in *Bu ston gsan yig*¹²⁾.

IV Conclusion:

This commentary on SDV entitled *bDen pa gnyis rnam par 'byed pa'i bshad pa* was written by Dar ma bkra shis, who was active in about the 12th century in the lineage of *gSang phu sNe'u thog*, and was possible also the third abbot of *sPyan yas*¹³⁾.

Abbreviations:

A khu rin po che tho yig= *dPe rgyun dkon pa 'ga' zhig gi tho yig don gnyer yid kyi kun da bzhad pa'i zla 'od 'bum gyi snye ma* by A khu rin po che Śes rab rgya mtsho: MHTL vol. III pp. 503-602.; **Bu ston gsan yig**= *Bla ma dam pa rnams kyi rjes su bzung ba'i tshul, bKa' drin rjes su dran par byed pa, The Collected Works of Bu-ston, Śāta-piṭaka Series* vol. 66 (1a), part 26, 1-142, New Delhi, 1971, (Toh. no. 5199); **dBu ma shar gsum gyi stong thun**= *Phya pa Chos kyi seṅ ge dBu ma śar gsum gyi ston thun*, Wiener Studien zur Tibetologie und Buddhismuskunde heft 43, ed. Tauscher, H. [1999]; **Deb ther sgong po**= *The Blue Annals*, 2 vols, Calcutta, ed. Roerich, G. N. [1949]; **MHTL**=*Materials for a History of Tibetan Literature Śāta-piṭaka Series* 28-30, 3 vols, New Delhi.; **ms.**= manuscript; **dPag bsam ljon bzang**= Pag Sam Jon Zang, 2 parts, Calcutta, ed. Das, S. C. [1908]; **PVin**= Prāmāṇaviniścaya; **Toh.**=A Catalogue of the Tohoku University Collection of Tibetan Works on Buddhism, Sendai.

* I would like to thank Prof. Leonard van der Kuijp and Prof. Katsumi Mimaki for giving me a chance to read this manuscript, and Prof. Robert Kritzer for checking my English.

1) "Study on the Satyadvayavibhaṅga (I)", an article about the number of *ślokas* in SDV, appeared in *Indogaku Bukkyōgaku Kenkyū* no.50 (1), 2001. pp.(29) – (32).

2) I will publish a critical text in the near future.

3) Although one line is lacking there, no content is lost.

4) The title is as follows: *'di lta ste / mkhas pa... bDen gnyis rnam 'byed kyi bshad pa*;

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The colophon is written as following: *bDen pa gnyis (2: ms.) rnam par 'byed pa'i bshad pa / Shag kya'i dge' slong Dar ma bkra (kra: ms.) shis kyis sbyar ba /*

5) Titles of commentaries on SDV, authors, and MHTL numbers

Title	Author	MHTL
dBu ma bden gnyis kyī tikka	rGya dmar ba Byang chub grags (ca.11-12c.)	11347
dBu ma bden gnyis kyī rnam bshad	Bo dong Phyogs las rnam rgyal (1376 — 1451)	11372
dBu ma bden gnyis kyī bshad pa	bSod rnam rgya mtsho (b.19 th .)	10704
dBu ma bden gnyis kyī rnam bshad	Rong ÷ig pa (1367 — 1449)	11357
dBu ma bden gnyis kyī 'grel pa	Chos kyī seng ge (1109 — 1169)	11317
dBu ma bden gnyis kyī rnam bshad	Yid bzang rtse ba (1392 — 1481)	11376

6) *Deb ther sngon po* (part II f.16a2-3.)

7) *dPag bsam ljon bzang* (2nd part: p.205. ll.23-26.)

8) According to *dPag bsam ljon bzang*, he was one of the abbots who brought the teaching of *bKa' gdams* sect to *sPyan yas*.

9) *Bu ston gsan yig* (38.4 — 38.6.)

... gZhan la phan ba (38.6) bzang po / rNgog lo tstsha pa / Khyung Rin chen grags / rGya dmar Byang chub grags / Phya pa / gTsang nag pa / **Dar ma bkra shis** / gNyal pa / Bo dong ba / sDong grags pa dpal / lHo pa Grub seng / Tshad ma'i skyes bu las / *Tshad ma rnam par nges pa'i bshad pa mang du thos shing* (38.7)

10) * The commentary of *Dar ma bkra shis* (13b9-14a1.)

kha gcig(1: ms.) na re med dgag (14a1) gi mtshan nyid ni dgag bya bkag nas chos gzhan mi 'phen pa yin te / stong nyid kyī dgag bya bden dngos bkag nas chos gzhan mi 'phen pa bzhin no // **ma yin dgag gi mtshan nyid ni dgag bya bkag nas chos gzhan 'phen pa yin te sgyu ma lta bu'i dgag bya bden dngos bkag nas chos gzhan snang ba 'phen pa yin pa bzhin no** // zhes pa

* *dBu ma shar gsum gyi stong thun* (p.85 ll.14-19.)

11) See above n. 5.

12) See above n. 9.

13) I would like to thank Associate Prof. H. Fushimi in Kansai University for giving me the information that the name of *Dar ma bkra shis* is mentioned in *bKa' gdams kyī rnam par thar pa bka' gdams chos 'byung gsal ba'i sgron me* by Las chen Kun dga' rgyal mtshan, New Delhi, 1972 (vol. 1, 626. 6.), after writing this article.

⟨Key Words⟩ Satyadvayavibhaṅga Dar ma bkra shis

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