Reconstruction of Jñānapāda's **Caturaṅgasādhana-Samantabhadri*

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1. Introduction

One of the most influential schools of the *Guhyasamājatantra* in India was the Jñānapāda School (Ye śes shabs lugs) founded by Buddhaśrījñāna (alias Jñānapāda, ca. 750–800).¹⁾ He systematized the practice of Two Steps (dvikrama-) and Three Initiations, the sources for these being from the Yogottaratantra and Yoganiruttaratantra. The first of the Two steps is the “Steps of generation (utpattikrama, bskyed rim)” and the second is the “Steps of completion (utpanna- / niṣpanna- krama, rdsogs rim).”²⁾ Vitapāda (ca. 920–970 C.E.) who is highly esteemed as one of the great disciples of Jñānapāda,³⁾ tells us that Jñānapāda described 14 works of *Guhyasamājatantra*.⁴⁾ Some of them are preserved in Tibetan Tripiṭaka, including his important work **Dvikramatattvabhāvanā-Mukhāgama* (DBhM).

Among the Jñānapāda's works, **Samantabhadrasādhana* (SaSā) and **Caturaṅgasādhana-Samantabhadri* (CaSa) are described in “Steps of generation,” on the other hand, **Muktilaka* (MuTi) is in “Steps of completion.” DBhM and MT were translated into Tibetan by Kamalagupta and Tsalana Ye śes rgyal mtshan. Kamalagupta worked with Rin chen bzañ po (958–1054) after 996 and Tsalana Ye śes rgyal mtshan translated many of the most important works with him. These translations were associated with the Jñānapāda School, including most of Vitapāda's works.⁵⁾ Rin chen bzañ po translated many of works of the same school including SaSā with his ācārya Śraddhākaravarman.⁶⁾ CaSa, translated by Smṛtijñānakīrti, is one of the most important transmissions of Jñānapāda School from India to Tibet.⁷⁾ Based on the above history of Guhyasamāja in Tibet, we can note the attributes the introduction of the Jñānapāda School relating to Seven Branches, (1) Rin chen bzañ po, (2) Smṛtijñānakīrti, (3) Atiśa, (4) gñen Dar ma grags, (5) Rwa rDo rje grags, (6) gños Yon tan grags, and (7) Śākyaśrībhadra. Except for the Smṛtijñānakīrti, these branches were originated from the Vikramaśīla Monastery in East India.⁸⁾

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Regarding these works of Jñānapāda, we may note a great deal in common in terms of structure among SaSā and CaSā, works which have even been considered to have possibly been translated from the same text.⁹⁾ But comparing the two works in detail, we can see which parts are different. Especially, many recognized the corruption of verse order and omission of certain sections in CaSā. There are four commentaries on SaSā and CaSā, works by *Samantabhadra, Śrīphalavajra, Thagana, and Vitapāda are preserved in the Tibetan Tripiṭaka.¹⁰⁾ Among these, Vitapāda's **Caturaṅgasādhana-samantabhadri-ṭikā* (Vitapādaṭikā) quotes CaSā, and thus it is possible to reconstruct the missing parts and verse order from Vitapādaṭikā and some other texts of the Jñānapāda School.

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Correspondence table between SaSā and CaSā and Vitapādaṭikā

SaSā	CaSā	Vitapādaṭikā
905-01-913-17	927-01-934-17	335-01-389-07
913-17-914-19	939-14-940-17	389-07-393-17
914-19-917-06	934-17-936-18	393-17-404-15
917-06-918-08	937-17-938-17	404-15-409-02
918-08-919-10	936-19-937-17	409-02-421-20
919-10-920-09	940-15-941-12	421-20-426-10
920-09-921-05	938-17-939-13	426-10-431-19
921-06-924-7	941-01-944-04	431-19-451-14

Synopsis of Vitapādaṭikā

1. Tiñ ñe ḥdsin gsum yan lag dañ bcas pa
 - 1-1. Tiñ ñe ḥdsin gsum gyi dños gshi cho ga
 - 1-1-1. Dañ poḥi rnal ḥbyor paḥi shes bya baḥi tiñ ñe ḥdsin dañ po 335-4
 - 1-1-2. dKyil ḥkhor rgyal po mchog ces bya baḥi tiñ ñe ḥdsin gñis pa 388-8
 - 1-1-3. Las rgyal po mchog ces bya baḥi tiñ ñe ḥdsin gsum pa 408-2
 - 1-2. Tiñ ñe ḥdsin gsumḥi yan lag gshin skab su bya baḥi cho ga 431-5
2. Tin ñe ḥdsin gsum dus mtshams gshan las bsgom
 - 2-1. Tin ñe ḥdsin gsum yan lag dañ pos bsñen paḥi cho ga 442-17
 - 2-2. Bar maḥi rim gyis dños grub bsgrub paḥi cho ga 444-14
3. Rab tu byed paḥi mdor bsdus nas bstan pa sogs 446-2

2.1. Rearrangement of CaSā

CaSā is composed in several types of different metrical verses, many of which seem to be Ārya- Stanzas, and it is translated into two metrical lines of 13 or 19 syllables per line

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in Tibetan.¹¹⁾ On the other hand, SaSa is translated into four metrical lines of 9 syllables per line. There is a wide difference in the arrangement of verses in CaSā and SaSa. To understand the contents of the original CaSā, it is important to consider Dīpaṅkarabhadra and VitapādaṬīkā.

Dīpaṅkarabhadra (ca. 880–920 C.E.), who is highly esteemed as one of the four great disciples of Jñānapāda,¹²⁾ explained Jñānapāda's "Steps of generation" as three types of practices (Samādhitrīṭaya-), and also as four types of stages (Caturaṅgasādhana-) in the "Rituals of Preparatory Performance (Pūrvasevāvidhi)" section of *Guhyasamājamaṇḍala-vidhi-Sādhatriṣatikā* (SaTri).¹³⁾ The practices were 1) Ādiyoga-, 2) Maṇḍalarājāgri-, and 3) Karmarājāgri-, and the stages 1) Sevā-, 2) Sādhana-, 3) Upasādhana, and 4) Mahāsādhana.¹⁴⁾ His thought was largely inherited from Jñānapāda, and his organization influenced later transmitters of the tradition including Vitapāda. VitapādaṬīkā referred to both CaSā and Sātri, and therefore, SaTri involves a reordering of verses. The table above shows the rearrangement of CaSā found in VitapādaṬīkā, SāTri and SaSā.

2.2. Restoration of missing parts of CaSā

Almost all of the verses of CaSā are quoted in VitapādaṬīkā, both CaSā and SāSa, and SāTri including parallels with *Guhyasamājatantra* (GuSaTa).¹⁵⁾ For example:

CaSā k.102 (GuSaTa 17.1, CTT 21.937.17–18)

[a-pada missing]

// me loṅ la sogs mkhaḥ chen po//

rdo rje gsum mchog dkyil ḥkhor gsum// rdo rje dbyaṅs la phyag ḥtshal lo//

(akṣobhyavajra mahājñāna vajradhātu mahābuddha/ trimaṇḍalam trivajrāgra ghoṣavajra namo 'stu te//)

Restoration CaSā k.102ab from VitapādaṬīkā (CTT 22.404.15–21)

mi bskyod rdo rje ye śes che // rdo rje dbyiṅs ni mkhas chen po//

In addition to corruption of parts of b-pada, CaSā k.102 is missing part of a-pada due to confusion of verse order. The "me loṅ la sogs" parts should be placed elsewhere, as this line coincides with part of another verse. According to VitapādaṬīkā's description, both SaTri and GuSaTa, this missing ab-pada part can be restored as above. It should be noted here that there are different readings of CaSā and SaSā.¹⁶⁾ Therefore, it seems that SaSa belongs among Rin chen bzaṅ po branch materials, while CaSā belongs among Smṛtijñānakīrti branch materials. When we superimpose other materials those two branches,¹⁷⁾ it is clear that the two transmissions may be classified as follows: First, there is the SaSa Cy-

cle which relates to transmission through Thagana and Ratnākaraśānti¹⁸⁾ to Rin chen bzañ po. This tradition includes the inheritance of SaTri. Second, there is the CaSā Cycle which relates to both the transmission of Smṛtijñānakīti and the transmission through Vitapāda to Tsa la na Ye śes rgyal mtshan.

3. Conclusion

I will conclude by emphasizing two points. Firstly, it seems that Kamalagupta and Tsalana Ye śes rgyal mtshan referred to CaSā in translating VitapādaṬīkā, and therefore the current version included in the Tibetan Tripiṭaka which has a few missing parts can be reconstructed from VitapādaṬīkā. Secondly, the “Reconstructed CaSā” is very similar to SaSa in its structure (i.e. Trisamādhi- and Caturaṅgasādhana-), on the other hand, some readings of CaSā are dissimilar to SaSa, and therefore their backgrounds relate to two different Transmission Cycles in Tibetan of the Jñānapāda School: the Rin chen bzañ po Branch and Smṛtijñānakīrti Branch and Tsa la na Ye śes rgyal mtshan.

1) HADANO [1987: 45–46] explains the activities of Jñānapāda. Regarding Jñānapāda's activities and travels, see HADANO [1987: 42–45] and DAVIDSON [2002: 309–318].

2) See Sakurai [2007: (360)–(361)] and KIKUYA [2010: 2–4]. In the **Muktatilaka*, Jñānapāda distinguishes Four types among the Two steps. These are 1) Steps of generation of generation, 2) Steps of generation of completion, 3) Steps of completion of generation, 4) Steps of completion of completion. His tradition was transmitted to Vitapāda.

3) Regarding his influence on the Ārya- School, see TOMABECHI [2007]. On the problems of Vitapāda's transmission and his name, see KIKUYA [2010: 2–4, 16 (n.19, n.20), forthcoming].

4) TANAKA [2010: 489, 490 (n.1)].

5) Petech [1997: 237, 257 (n.51)] suggested that Tsalana Ye śes rgyal mtshan was actively involved in translation efforts during his later life and apparently also became a monk later in life. His activities centered around the bSam-yas Monastery; he was one of the most important translators in the New Tantric Tradition (gSañ śnags gsar ma). See also DAVIDSON [2005: 113–114].

6) KAWAGOE [1983a: 71–72, 1983b], HADANO [1986: 21–22].

7) KAWAGOE [1986a:], HADANO [1986: 10–12, 22].

8) HADANO [1986: 21–24]. HADANO showed that there were six famous heads of a monastic institution in the Vikramaśīla Monastery. Four of them were transmitters of the Jñānapāda School, including Ratnākaraśānti.

9) MATSUNAGA [1980: 255], TANAKA [2010: 491–494].

10) On the relationships between these texts, See SAKURAI [2009: 38–39].

11) See TANAKA [2010: 492–494]. TANAKA shows the relationship between CaSā and SaSā with ref-

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erence to their Sanskrit fragments.

12) HADANO [1987: 42, 49 (n.23)].

13) The SāTri is one of the oldest “Maṇḍalavidhi (Ritual compendia)” in Indian Buddhist Tantrism. This text includes a sentence at the end of a colophon which states that “this text consists of 450 verses.” Two commentaries on the SāTri can be found in the Tibetan Tripiṭaka, with a Tibetan translation of the SāTri. There are commentaries by Ratnākaraśānti and Vitapāda.

14) It seems that these practices in “Steps of generation” were organized by Dīpaṅkarabhadra. See KIKUYA [forthcoming].

15) MATSUNAGA [1980: 255–258].

16) For example: in contrast to 1) SaSā kk.56–56 and 2) CaSā kk.55–56 with their commentaries.

1–1) SaSā kk.56–56 (CTT 21–911–20–911–3) was translated by Rin chen bzañ po: de ḥog rañ sñiñ (P + po) sa bon ḥod nam kyis// rañ gi mig sogs sa sñiñ la sogs pas// ji bshin bkañ nas dri med rañ zla yis// rdo rje lte baḥi dbus gnas ye ge hūm// thugs kyi rdo rjeḥi de bshin kha dañ ni// mgo bor (P por) padma ḥkhor lo la gnas paḥi// āḥ (PN a) dañ om ni gsuñ gi rdo rje dañ// sku yi rdo rje ñid du bsam par bya//. 1–2) ThaganaVṛtti was translated by Rin chen bzañ po: 1–2–1) ThaganaVṛtti ad SaSā k.55c: . . . dri med rañ sñiñ zla baḥi shes bya ba la sogs pa la dri ma med pa yañ yin la rañ gi sñiñ gaḥi zla ba yañ yin pas dri med rañ sñiñ zla ba (PN omits) ste/ . . . (CTT 21–1379–3–4). 1–2–2) ThaganaVṛtti ad SaSā k.56b–d: . . . de dag gi lte baḥi dbus kyi cha der rim pa ji lta ba bshin du āḥ (PN ā) dañ om gñis las gsuñ gi rdo rje dañ/ skuḥi rdo rje bsam par byaḥo shes bya bar sbyor ro// . . . (CTT 21–1379–8–9). 1–3) Anonymous author Samantabhadraṭikā (*SaSāṬi), ed. by TANAKA [2010]: 1–3–1) *SaSāṬi ad SaSā k.55cd–56a: . . . amale svahr̥d̥indau vajravarāṭakamadhyasthaṃ hūm-kāreṇa cittavajraṃ dhyāyād ity arthaḥ/ . . . (TANAKA [2010: 507]). 1–3–2) *SaSāṬi ad SaSā k.56cd: . . . āḥ-kāreṇa vāgvajraṃ [/] pranava om-kāras tena kāyavajraṃ dhyāyād iti sambandhaḥ . . . (TANAKA [2010: 507]).

2–1) CaSā kk.55–56 (CTT 21–933–1–5) was translated by Smṛtijñānakīrti: de ḥog gshi yi sa bon ḥod kyis (N kyi) ji ltar rañ la gañ ste mig sogs nam// sa sñiñ la sogs dri med rañ sñiñ zla baḥi rdo rje bum paḥi dkyil gnas pa// hūm gi thugs kyi rdo rje kha (N mkhaḥ) dañ mgo la padma ḥkhor loḥi dkyil du yañ// a dañ phyag msthan (DN āḥ dañ phyag mtshal) gñis kyis gsuñ gi rdo rje sku yi rdo rje-ḥaṇ bsam par bya//. 2–2) VitapādaṬikā was translated by Tsa la na Ye śes rgyal mtshan: 2–2–1) VitapādaṬikā ad CaSā k.55c: . . . dri ma med pa yañ zla baḥi dkyil ḥkhor te (PN yañ) de bas na dri med rañ sñiñ zla ba ste rañ (DC “rañ sñiñ zla ba ste rañ” omits) gi sñiñ gar zla baḥi dkyil ḥkhor cig bsgom (PN gcig bsgoms) shes so// . . . (CTT 22–379–20–21). VitapādaṬikā ad CaSā k.56c: . . . a dañ phyag msthan gñis kyis shes pa ni a phra mo dañ om phra moḥo// (CTT 22–380–12–13).

17) For discussions among the branches, see, KIKUYA [2010: 2–4]. Discussion of transmitters will focus on compositions of Two Steps. Vitapāda explained four types of practices; these were 1) Samādhī of Ādiyoga- and Maṇḍalarājāgri-, 2) Karmarājāgrīsamādhī-, 3) Three binduyoga, 4) *Saptayoga. Jñānapāda and Vitapāda’s works are organized in the way these practices were intended to be performed, following the order given above. The order of the steps of generation and completion was not supposed to be changed. Vitapāda criticizes Thagana on this point.

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18) ISAACSON [2001: 459 (n.5)] has discussed the relationship between Thagana and Ratnākaraśānti.

Abbreviations and Bibliography

General Abbreviations

BBK: TSUKAMOTO, K., Y. MATSUNAGA, H. ISODA. (eds.) 1989. *Bongo-Butten no Kenkyū IV: Mikkyō-kyōten-hen*, Kyoto: Heirakuji-shoten.

CTT: 『中華大藏經丹珠爾』 (対勘本・藏文), 中国藏学中心: 中国藏学出版社.

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SaSā: **Samantabhadrasādhana* of Buddhaśrījñānapāda. Toh. 1855. 『中大』 Vol. 21, pp. 905–926.

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ŚrīphalavajraVṛtti: **Samantabhadrasādhanavṛtti* of Śrīphalavajra. Toh. 1867. CTT Vol. 22, pp. 3–114.

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