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 'gyur. 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. Matsumoto¹, SDK in the D & C was extracted from the SDV, because there is an extra pāda between को 26 and को 27 in the SDK, and this extra pāda is exactly the same sentence that is found just after को 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, 37² according to the lHan dkar ma (or lDan dkar ma) catalogue (9th century), and 27³ 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

— 500 —
such a big difference concerning the śloka numbers of a text between the lHan dkar ma cata-
logue 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. 4) It is,
therefore, more prudent to accept the number 36 of the lHan dkar ma catalogue, because
this is the oldest presently available catalogue. Probably nine extra ślokas were later mis-
taken 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 (*Satyadvayaviniścaya⁵) (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 (C⁶, D⁷, P⁸, G⁹, N¹⁰) 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 lHan 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. ¹¹) 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 ston¹² and his disciple sGra tshad pa¹³ 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 //**. 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. 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. The history of the establishment of the Tibetan bKa' 'gyur has been considerably clarified thanks to the effort of Helmut Eimer and other scholars, 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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4) In general, the sloka 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 viṇīścaya 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-hgyur, Paris, p. 310. In support of this, I can add the evidence that the *Pramāṇaviniścaya* is cited in the SDV and its title is written as *Tshad ma rnam par gtan la dbab pa*.; M. D. Eckel [1987], *Jñānagarbha 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 khrims 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 (tso), (pp. 1-97), folio 145a3-4. The passage is exactly the same as in *P* (above, n. 8).

10) *N* No. 3960 (tso), 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 Kuip and Professor Katsumi Mimaki, who are preparing an edition of dBus pa blo gsal's *bsTan bcos kyi dkar chag*.


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*, Šata-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).


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 Kairō 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).