

**Toward the study of Śūnyasamādhivajra’s *Tattvajñānasamśiddhi* and its commentaries, with the overview of the extent Sanskrit materials**

The Research Group of the Development of the Concept of  
Mirror and Its Reflection

The research project “the Concept of Mirror and Its Reflection” is now focused on a distinctive Vajravārāhī sādhana using a mirror to invoke the deity found in the *Tattvajñānasamśiddhi* (Accomplishment of knowledge of truth) written by Śūnyasamādhivajra. Therefore, the research team is currently aiming to produce editions of the *Tattvajñānasamśiddhi* and its three extant Sanskrit commentaries, all written in Sanskrit.

**Who are Śūnyasamādhivajra and his disciples?**

This author of the sādhana, Śūnyasamādhivajra, presumably flourished in the second half of the 11th century<sup>1</sup>. Since the name Śūnyasamādhivajra is constantly attested in old palm-leaf manuscripts of his works, it might be the original name. The Tibetan rendering of his name is generally *sTong pa nyid kyi ting nge 'dzin rdo rje* that is equivalent to Śūnyatāsamādhivajra, and it could have been possibly revised by Tibetan translators. However, it is also noteworthy that variant Śūnyatāsamādhī- same as its Tibetan rendering also

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<sup>1</sup> According to Tibetan colophons of his works, the early translators were figures (e.g. Bari lo tsā wa 1040-1111, Blo ldan shes rab, etc.) who are active in the late 11th century or early 12th century.

attests in several later Sanskrit manuscripts of the commentarial works. This could mean that his Sanskrit name was also modified in India in some point while his name was being translated as *sTong pa nyid-* (\**śūnyatā-*) in Tibetan. According to Tibetan sources such as the *Deb ther sngon po* and Tāranātha's *rGya gar chos 'byung*, his secret name is \*Devākaracandra. However, the correct name is likely Divākaracandra as the word devākara does not make sense, and Divākaracandra can be seen in several works of an extant Sanskrit manuscript containing Hevajra-cycle Sādhana (Cf. Isaacson 2009). Also, Tibetan accounts attest that he was one of five main disciple of Maireyanātha (a.k.a. Advayavajra).

### **The *Tattvajñānasiddhi***

The original Sanskrit text is transmitted through many Sanskrit manuscripts which could show its popularity. The text states that this work was composed by glorious Śūnyasamādhivajra-pāda who was favoured by Ācārya-Śrībhadrā.

This work has been translated into Tibetan. According to the Tibetan colophon, it was translated by a Nepalese paṇḍita Varendraruci and a Tibetan translator *bLo ldan shes rab* (probably, *rNgog blo ldan shes rab*, 1059-1109?). This work with the *Pañjikā* was published in Rare Buddhist Text Series Vol.23 by Central Institute of Higher Tibetan Studies (Sarnath, Varanasi).

The following is the list of Sanskrit manuscripts we have currently access to produce the edition.

[Sanskrit Manuscripts]

- **Schøyen MS 2170/1 13v4:** palm-leaf, 2 folios, fragments, NS 146 (1126 CE) [Remarks: it is transmitted in a composite manuscript (Cf. Kuranishi 2023)]
- **Tokyo Matsunami No. 146:** paper, complete, [Remark: it contains fairly corrupted readings]
- **Tokyo Matsunami No. 147:** paper, complete (1v1-9v4), [Remark: it continues with different ritual texts with invocations to Śrīheruka and Śrīvajasattva]
- **Tokyo Matsunami No.149:** Paper, complete (1v1-8r6), Remarks: it is contained in this composite manuscript. It begins with the *Tattvajñānasamśiddhi*, then two folios (8r6~9v6) contains verses which are found in the *Samvarodaya*, *Hevajratantra*, Advayavaja's works (e.g., the *Sekoddeśa*, *Sekatātparyasamgraha*, *Mahāyānaviṃśikā*, etc.), and continues with the *Tattvajñānasamśiddhi-pañjikā* (9v6~35v3, named as the *Marmakalikā*).
- **Takaoka CH59:** Old paper, 7 folios, complete, no final colophon.
- **NGMCP A 134-37:** palm-leaf, 9 folios, incomplete, no final colophon, [Remarks: some folios up to the 4recto line 2 have annotation notes with the same hand.]
- **NGMCP C 14-8:** palm-leaf, 6 folios, incomplete, damaged.
- **Private Collection in Italy:** palm-leaf, old Newārī script, NS 376 (1255/6 CE).

### **The *Pañjikā*.**

The *Pañjikā*, named as *Marmakalikā*: the author of the *pañjikā* is Vīryaśrīmitra who was a Mahāpaṇḍita-bhikṣu resided in Vikramaśīla monastery. It was translated into Tibetan (P 2296; D 1585).

[Sanskrit Manuscripts]

- **NGMPP B23-16:** Palm-leaf, complete (43folios) but undated, Newārī script. Remark: the first folio was repaired and copied by a different hand. According to verses of the final colophon, this was copied by a scholar and copyist Vijayarakṣita for the study of a Meghapāla<sup>2</sup>.
- **Tokyo Matsunami No. 149:** paper, complete (9v6~35v3), devanāgarī script. This codex contains the *Tattvajñānasamśiddhi* separately. It names the *pañjika* as the *Marmakalikā*.
- **Tokyo Matsunami No. 282:** paper, complete, devanāgarī script. [Remarks: The last part contains some record in Nepalese?]
- **Tokyo Matsunami No. 283:** paper, complete, devanāgarī script.

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<sup>2</sup> The name Meghapāla or Meghavarmā appears in Pim Bāhāḥ Caitya, stone inscription from NS 842 on the main Caitya in Patan, Nepal. If this Meghapāla of the manuscript is same person of the inscription, this manuscript might have been copied in the 14th century.

- **Tokyo Matsunami No. 284:** paper, complete, devanāgarī script. [Remarks: The last part contains some record in Nepalese?]
- **TaCH260: Takaoka CH260:** old paper, complete, Newārī script. Remarks: The *pañjikā* is named as *Marmakarṇikā*.
- **Private Collection in Italy:** two types of palm-leaf manuscript fragments. [1] incomplete, Newārī script, intact three folios (containing *ad* 4.6-9, 5.11-6.1 and chapters 8-9.) and a half-broken folio (*ad* 3.11-12); [2]; incomplete, old Newārī script, 23 folios (some are damaged).

### The *Ṭikā*

Colophons of the following manuscripts identify the author as Śrī-Dhyānacandra who is a proponent of the Madhyamaka doctrine<sup>3</sup>. But, its *maṅgala* verse alludes a possibility of another similar name bhikṣu-Jñānacandra or Jñānavajra<sup>4</sup>. No Tibetan translation. An critical edition of the text has not been officially published, but an diplomatic etext (presumably from a Sanskrit

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<sup>3</sup> The final chapter colophon of Takaoka A95 runs “*iti tattvajñānasamsiddhiṭikāyām madhyamakarucibhikṣu-śrī-Dhyānacandra-viracitaṃ(emend, -viracita Cod.) mahāsukhaprakāśika[25r6]-saṃpūrṇa-tantrarājam samāptam*”

<sup>4</sup> The third verse of the maṅgalas alludes the name of the author in the instrumental case: *vajradevīpadadvamdvavandanānanavarttinā | bhikṣuṇā jñānacandreṇa* (N, *jñānavajreṇa* A. C. *jñānendreṇa* DSBC; to be emended to *dhyānacandreṇa?* ) *candreṇa vasuśarmaṇā* (conj(?), *candrevavasusarmaṇā* A, *candrevasutasarmaṇa* C, *candrevasuśarmaṇā* DSBC)

manuscript which is not attainable to us) is available online of the Digital Sanskrit Buddhist Canon (DSBC) homage<sup>5</sup>.

[Sanskrit Manuscripts]

- [N] **NGMPP A 114-10**: paper, complete (17 folios with the root text), devanāgarī script.
- [Hs] **Staatsbibliothek Preussischer Kulturbesitz Berlin, Hs. or. 8185**: old paper, incomplete (a composite manuscript in 10 pages<sup>6</sup>) Newārī script. 10 x 22 cm, 16 lines per page. [Remarks: In an accordion book binding format, folios are stitched along their broader sides, with each sheet bound on the upper side to the top of the next sheet.]
- [A] **Takaoka A97**: old paper, complete but undated, Newārī script. [Remark: its front cover is decorated with a diagram with akṣaras based on the teaching; the root stanzas are written in its center in a slightly bigger size than the *Ṭīkā*. After ending of the *Ṭīkā*, four invocations to Vajravārāhī are written<sup>7</sup>. In

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<sup>5</sup> The etext is available from <http://www.dsbcproject.org/canon-text/content/834/2961> (accessed 30 April 2023)

<sup>6</sup> the *Ṭīkā* ends at the first line of the sixth page, and then the Pūjāvidhi and Balividhi of the *Tattvajñānasiddhi* follow as the remaining part of the *Ṭīkā*. After that, some verses which are sporadically found in the *Vajradevīstotra* (pp.7-8) and an unidentified ritual text (pp.9-11) appear.

<sup>7</sup> These four invocations are same as ones in Takaoka CA 35-1; and they are found in the *Samvararahasya* of Kalahaṃsakumāra (Cf. *Dhī* 26:130) which suggests that the whole text is probably consists of eight invocations. And the fact that two manuscripts Takaoka A97 and CA35-1 contain the same series of the invocations implies that they were likely transmitted from a similar redaction in a similar place and date.

addition, one extra folio in the photocopy of this codex contains the beginning part of the *Caṇḍamāharoṣaṇatantra*]

- [C] **Takaoka CA 35-1**: old paper, complete, Newārī script, NS 1027 (1907). [Remark: its front cover contains a maṇḍala and a diagram with akṣaras. After the text, nine invocations to Vajravārāhī are written<sup>8</sup>.]

### **The Ṭippanī**

The *Ṭippanī* is transmitted through two single palm-leaf manuscripts. This commentary is significantly shorter than the other two. No Tibetan translation.

[Sanskrit Manuscripts]

- **RAS Hodgson 43<sup>9</sup>**: palm-leaf, incomplete (8 folios containing the commentary up to the third chapter, the

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<sup>8</sup> The text runs as follows (12v3-6): *om om om sarvabuddhaḍākinīye vjaravarṇṇanīye vajravairocanīye hūṃ hūṃ phaṭ phaṭ svāhā || om namo bhagavate vajravārāhīye hūṃ hūṃ phaṭ phaṭ svāhā [||] om namo āryyāparājīte trailokyamāte mahāvīreśvarīye huṃ phaṭ || om namaḥ sarvabhūtabhayāvāhe mahāvajre huṃ phaṭ || om namo vajrāsane ajīte aparājīte vaśvakarī netrabrāminīye huṃ phaṭ || om namo viśaśoṣaṇī roṣaṇī krodhī karāṇī (<karālī?) hūṃ hūṃ phaṭ || om namaḥ samtrāśanī māraṇī suprabhedanī parājāye huṃ phaṭ [||] om namo jaya vijaya jambhanī stambhanī mohanīye huṃ phaṭ || om namo vajravārāhī mahāyoginī kāmēśvarī khaḍge hūṃ phaṭ ||*; Except for the first invocation, the remaining eight mantras correspond closely to those in the *Samvararahasya*, with minor variants such as the final forms of vibhaktis.

<sup>9</sup> The whole images and the brief description of this manuscript is available onle from <https://royalasiaticcollections.org/ras-hodgson-ms-43-tattvajnana-sa%E1%B9%83siddhi-%E1%B9%ADippa%E1%B9%87i/> (accessed 30 April 2023)

*bhāvanāvidhiḥ* of the *Tattvajñānasamśiddhi*, but without the root text), Newārī script.

- **NGMCP B 23-7**: palm-leaf, incomplete (1 folios containing a commentary on 1.1), Newārī script, [Remarks: Catalogues of Cowell & Eggeling<sup>10</sup> and the NGMCP sort this codex was sorted under the title of “*Tattvajñānasamśiddhi*”, presumably because it begins with its first verse. However, the maṅgala verses of the *Ṭippanī* follow the opening verse (i.e. a *bhinnakrama* ?<sup>11</sup>), and this appears to encompass a marginally lengthier commentary on 1.1 than the Hodgson 43 redaction.]

### **Purposes of the Research Project**

The extant Sanskrit manuscripts provide evidence of the widespread circulation of the *Tattvajñānasamśiddhi*-related texts in specific regions of the Himalayan area. They also attest to the active performance of rituals rooted in this text and the prolific composition of commentaries. This research project aims to achieve the following objectives.

1. The production of critical editions and annotated translations of the forementioned texts.
2. An examination of the lineage of Advayavajra through Śūnyasamādhivajra and his disciples.
  - a. An investigation into the tradition of commentary composition within in a tantric

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<sup>10</sup> Cowell & Eggeling 1876: 35-6.

<sup>11</sup> This feature that the introductory verses comes after the first stanza of the root text appears in all manuscript of the *Ṭkā*, too.



text among scholars belonging to the same lineage.

- b. Tantric and non-tantric scriptural and commentarial sources that are shared among the commentators.
3. A reassessment of Śūnyasamādhivajra's chronology based on the dating of Tibetan translators of his works.

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