

The Buddhist Kriyātantras and their exegesis:
the *Trisamayarājatantraṭīkā* and the *Kalyāṇakāmadhenu*

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i. Contents of NAK 5-20, vi bauddhatantra 27 = NGMPP A 47/17

Exposure(s)	Text	Folio number
3-4t	<i>Ḍākinīvajrapaṅjarapaṅjikā</i>	2
4b-5t	<i>Ḍākinīvajrapaṅjarapaṅjikā</i>	3
5b-6t(=7t)	<i>Ḍākinīvajrapaṅjarapaṅjikā</i>	4
6b(=7b)-8t	<i>Ḍākinīvajrapaṅjarapaṅjikā</i>	5
8b-9t	<i>Ḍākinīvajrapaṅjarapaṅjikā</i>	6
9b-10	<i>Ḍākinīvajrapaṅjarapaṅjikā</i>	7
11-12t	<i>Trisamayarājatantraṭīkā</i>	2
12b-13t	<i>Trisamayarājatantraṭīkā</i>	3
13b-14r	<i>Kalyāṇakāmadhenu</i> ¹	4
14b-15t	<i>Trisamayarājatantraṭīkā</i>	5
15b-16t	<i>Trisamayarājatantraṭīkā</i>	6
16b-17t	<i>Trisamayarājatantraṭīkā</i>	7
17b-18t	<i>Trisamayarājatantraṭīkā</i>	8
18b-19	<i>Trisamayarājatantraṭīkā</i>	9
20-21t	<i>Trisamayarājatantraṭīkā</i>	11
21b-22t	<i>Trisamayarājatantraṭīkā</i>	12
22b-23t	<i>Trisamayarājatantraṭīkā</i>	13
23b-24t	<i>Trisamayarājatantraṭīkā</i>	14
24b-25	<i>Trisamayarājatantraṭīkā</i>	15
26-27t	<i>Cakrasaṃvarābbhisamayaṭīkā</i>	2
27b-28t	<i>Cakrasaṃvarābbhisamayaṭīkā</i>	4
28b-29t	<i>Cakrasaṃvarābbhisamayaṭīkā</i>	5
29b-30t	<i>Cakrasaṃvarābbhisamayaṭīkā</i>	6

¹Tōhoku 3067, Ōtani 3891. The identification was made by Péter-Dániel Szántó on July 22nd, 2009; I am grateful to him for immediately communicating it to me.

²Left part lost; numbered by second hand in the right margin.

³Left part lost; numbered by second hand in the right margin.

Exposure(s)	Text	Folio number
30b-31	<i>Cakrasaṃvarābhisamayaṭīkā</i>	7
32-33t	<i>Ḍākinīvajrapaṅjarapaṅjikā</i>	8 ⁴
33b-34t	<i>Ḍākinīvajrapaṅjarapaṅjikā</i>	9 ⁵
34b-35t	<i>Ḍākinīvajrapaṅjarapaṅjikā</i>	10
35b-36t	<i>Ḍākinīvajrapaṅjarapaṅjikā</i>	11
36b-37t	<i>Ḍākinīvajrapaṅjarapaṅjikā</i>	12
37b-38t	<i>Ḍākinīvajrapaṅjarapaṅjikā</i>	13
38b-39t	<i>Ḍākinīvajrapaṅjarapaṅjikā</i>	14
39b-40	<i>Ḍākinīvajrapaṅjarapaṅjikā</i>	15
41(=42)-43t	<i>Trisamayarājantraṭīkā</i>	18
43b-44	<i>Trisamayarājantraṭīkā</i>	19

II. Views of the learned.

Kumāracandra (*Katipayākṣarā* on the *Herukābhyudaya*):

yogajñānam śūnyatākṛpābhinnam vajradharajñānam. tadgopanārtham
kriyātantrādikam avatāritam. tena tattantrānusārīṇaḥ kliṣṭasiddhyā sid-
dhyanti na mahāmudrayā. (f. 5v, ed. p. 160.)⁶

Hevajratantra I.viii.54--55 with Ratnākaraśānti's commentary *Muktāvalī*, discussing the superior soteriological efficacy of Hevajra practice, as the highest form of Buddhist teaching:

āgamāntarebhyo 'sya tantrasya viśeṣapradarśanāya ślokadvayaṃ samastetyādi (54--55).

samastavedasiddhāntaiḥ karmaṃprasarādibhis tathā|
siddhir na syād bhavec chuddhyā punarjanmabhavāntare|| 54

°prasarādibhis tathā] A B C, °prasaṇāḍibhiḥ E_S E_M^F E_N^T • na] A B^{pc} C E_S E_M^F
E_N^T, nā B^{ac} • bhavec chuddhyā] B E_S E_M^F E_N^T, bhavec chuddhā A, bhave... (ddh)o
C^{ac}, bhaved buddhā C^{pc} • punarjanma°] B C E_S E_M^F E_N^T,⁷ punarjanma° A

⁶Kaiser Library MS 229 (= NGMPP C 26/2); edited in *Dhīp* 37 (2004), pp. 149-170.

⁷Note that all (!) the editions print *punarjanma* as a separate word.

na ca tena vinā siddhir iha loke paratra ca|
na jñātaṃ yena hevajraṃ vṛthā tasya pariśramaḥ||⁸ 55

°na hevajraṃ vṛthā ta°] *lost in B* • vṛthā] C, tathā A, vyarthas E_S E_M^F E_N^T •
pariśramaḥ] B C E_S E_M^F E_N^T, pariśrama A

vedā bahiḥśāstrāṇi. siddhāntāḥ śrāvakaṭṭakasya sūtrāntāḥ, siddhaḥ punarbhava-
syānta⁹ ebhir iti kṛtvā. karmaṃprasaraḥ śāntikādayo mantranītivihitāḥ. ebhiḥ sarvaiḥ
siddhir na syāt (54c) samyaksambodhir na bhavātīty arthaḥ. pāramitānītau bhavati
na vety āha—**bhaved** (54c) ityādi. śudhyanti kleśajñeyāvaraṇakṣayād anayeti śuddhiḥ
ṣaṭpāramitāla^{*}kṣaṇo mārگاḥ. tayā bhavaty eva bodhiḥ, kiṃ tu **punarjanmabhavā-**
ntare (54d). punarjanma janmaprabandhaḥ, sa eva bhavaḥ saṃsāraḥ, saṃsāravād
dīrghatvāt. triṣu kalpāsamkhyeyeṣu janmaparamparety arthaḥ. tenāntare vyavadhāne
sati bhavātīty arthaḥ. yogatantrais tv¹⁰ ihaiva janmani bodhir uktā. tebhyaḥ ko 'syā-
tiśaya ity āha—**na cetyādi** (55a). ihaiva janmani janmāntare vā sannihite yottamā¹¹
bodhis tantrāntare 'pi bhavati na sā **tena** sahañānandena **vinā** (55a). asya tarhi teb-
hyaḥ ko viśeṣa ity āha—**hevajraṃ** (55c) ityādi. tantrāntarasūcitasya tasya samyakpari-
jñānārthaṃ hevajraṃ eva sādhakair jñātavyam ity arthaḥ. idaṃ teṣāṃ uttaratantram
iti bhāvyaḥ.¹²

A f. 66v

Note also Ratnākaraśānti's remark (ad HeṬa I.ii) *te ca prayogāḥ śrīsamājaśrīvajraḍākā-*
*diṣu draṣṭavyāḥ. yogapradhānam idaṃ tantram, nātra karmaṃprasarasya vistaraḥ.*¹³

⁸The last pāda is a cliché: cf. e.g. *Pañcakrama* 3.11 *svādhiṣṭhānakramo yena sādakena na labhyate|*
sūtrāntatantrakalpeṣu vṛthā tasya pariśramaḥ||, *Samvarodayatantra* 6.3cd *tasya yogam na jānanti vṛthā*
tasya pariśramaḥ, 14.2cd *pūrvasevām vinā karma vṛthā tasya pariśramaḥ||*. It is known even in non-
Buddhist and non-tantric literature, occurring also as, e.g., *Kūmapurāṇa* 2.34.10d.

⁹*siddhaḥ punarbhavasyānta*] conj.^{*}, *punarbhavasyāntar* A, *punarbhavasyāntare* E_N^T

^{*}Cf. Tib *srid pa'i mthar 'dis grub pas na grub mtha'o*; cf. also *Yogaratnamālā* ad loc., which reads the
same (or should read the same: Snellgrove prints *siddhiḥ* but the Kathmandu MS has been corrected
from *siddhiḥ* to *siddhaḥ*).

¹⁰°tantrais tv] A, °tantraṣv E_N^T

¹¹yottamā] conj., yad uttamā MS A E_N^T

¹²Cf. from Ratnākaraśānti's commentary *Khasamā* on the *Khasamatantra*: *ata eva sarvatantrāṇām*
uttaratantram idaṃ (Kaiser Library MS 227 = NGMPP C 25/8 f. 2v3); and from his commentary on
the *Hevajratantra*: *etac ca sarvatantraṣu gopitam na vyaktīkṛtam. antam prakāṣitam iti sarvānte 'smiṃṣ*
tantra prakāṣitam. anena sarvatantrāṇām uttaratantram etad iti sūcayati (A f. 111v4--5, C f. 79v1,
TRIPATHI and NEGI p. 212).

¹³C f. 19r1; TRIPATHI and NEGI p. 32.

Others, however, emphasize rather the inclusion of *kriyātantra/karmaṣara* in the tantric path to Buddhahood; cf. e.g. Kamalanātha's *Ratnāvalī* on the *Hevajratantra* and (following him) Abhayākaragupta's *Abhayapaddhati* on the *Buddhakaṣālatantra*, calling *karmaṣara* an *aṅga* to the *utpattikrama*.

iii. Continuity between the Kriyātantras and the Yoginītantras.

Material essentially indistinguishable from the staples of Kriyātantra is common in many Yoginītantras, and examples even of verbal parallelism are numerous. A procedure for attaining a life-span of 500 years in the *Caṇḍamahāroṣātantra* (chapter 12) is very closely based on one in the *Siddhaikavīratantra* (chapter 3). A single example of a formula from the *Laghuśaṃvara* which has a Kriyātantra pedigree and is paralleled in early (but not, as far as I can see, in later) Śaiva Mantramārga material is ... *yasya nāmnā manreṇa juboti* (chapter 47); cf. e.g. *Mañjuśrīyamūlakalpa* 28. *Niśvāsa Guhyasūtra* 3.86b (*yasya nāmnā tu jubvate*), 14.134 (*jubuyād yasya nāmnā*); *Vīṇāśikhatantra* 198cd (*jubuyāt saptarātram tu yasya nāmnā tu sādhaḥ*).

iv. The *Trisamayarājantraṭikā*.

Influenced by Yogatantra: quotes e.g. the important Yogatantras *Paramādyā* and *Tattvasaṃgraha*. Refers also to the *Vairocanaḅhisambodhi*; quotes an otherwise unknown *Trisamayottaratantra*, probably also referred to as *Samayottara* which seems like to be more developed than the *Trisamayarāja* itself (see e.g. the quotation at f. 7v2 (exposure 17t), ending *mahāsukhavimāne tu vijahāra mahāsukhaḥ*).

v. The *Kalyāṇakāmadhenu*.

Repertoire of mantras (essentially that of the *Siddhaikavīratantra*) with for the most part clearly Śaiva provenance.

f. 4v5 *anenāñjitanayanaḥ*¹⁴ *kāmadevas strīṇaṃ bhavati*. Cf. *Tantrasadbhāvantra* 23.85ab *tenāñjitanayanas tu kāmadevasamo bhavet*.

¹⁴o_nayanaḥ] em, °nayana MS