

Definitions and Examples of *Siddhadravya*

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1. Introduction In Buddhist Tantric scriptures, especially in ritual manuals, there are many references to *siddhadravya*, which is translated in Chinese as “treasure.” The purpose of this paper is to clarify what exactly this *siddhadravya* refers to by providing examples of its usage. There is no clear statement on this term, and Monier-Williams only mentions the meaning of “any magical object.” I would like to present some examples of the use of this word in Buddhist Tantric texts and clarify its definition.

2. *siddhadravya* in the *Mañjuśrīyamūlakalpa* (MMK) The following is a description of *siddhadravya* found in the *Mañjuśrīyamūlakalpa* (MMK).

(Skt. S, p. 85; V, p. 60) nāgakesarepuṣpaṃ ekaikaṃ saptābhimantritaṃ kṛtvā khadirakāṣṭhendhanāgni-prajvālita juhuyāt¹⁾ yāvat triṃśatsahasrāṇi²⁾ śvetacandanakuṅkumapūtānāṃ nāgakesarapuṣpāṃ³⁾ nānyeṣāṃ *⁴⁾ nāgānāṃ darśanam avekṣyaṃ⁵⁾ siddhadravyaiś ca pralobhayanti / na grahītavyāni // tato homānte nauyānena sārddham⁶⁾ utpatati / vidyādhara-cakravartī⁷⁾ bhavati / sarvanāgendrarājās cāsyānucārā bhavanti / bhṛtyā iva tiṣṭhante⁸⁾

This is a description of the practice of a practitioner taking a boat on the Ganges and burning *homa* in the boat. As a result of this practice, the Nāga becomes a follower of the practitioner, but it is said that the Nāga tempts the practitioner with *siddhadravya* in the middle of the practice. Here *siddhadravya* is translated as *grub pa'i rdzas* in the Tibetan translation and 寶物 in the Chinese translation. This passage indicates that the *siddhadravya* is in the Nāga's possession, but it is not clear what exactly *siddhadravya* refers to. Next, I would like to mention some passages in the BBT.

3. *siddhadravya* in the Buddhist *Bhūtaḍāmaratantra* (BBT) There are several references to *siddhadravya* in the Buddhist version of the *Bhūtaḍāmaratantra* (BBT).

(Skt. G 11b2–11b3, T1 25b2–3, T2 22b5–6, A 38a3–4) atha umādevyā⁹⁾ sādhayitukāmaḥ¹⁰⁾ umādevīm¹¹⁾ vā-[G 11b3][T1 25b3]mapādenākramyāyutaṃ¹²⁾ [A 38a4] japet¹³⁾ svayam¹⁴⁾ eva

devy āgacchati¹⁴⁾/¹⁵⁾ siddhadravyarasarasāyananidhānam¹⁶⁾ dadāti¹⁷⁾ bhāryā¹⁸⁾ bhavati //¹⁹⁾

Here, *siddhadravya* is mentioned together with *rasa* and *rasāyana*, which are given to practitioners by Umā. The Tibetan translation is *ngos grub kyi rdzas*, and the Chinese translation is 聖藥及地藏珍寶等. Other descriptions are as follows.

(Skt. G 14b3-4, T1 33a4, T2 29b1-2, A 49a2-3) (A, T1, T2 omit.) tataḥ paurṇṇamāsyāṃ yathā vibhavataḥ pūjāṃ kṛtvā / ghṛtapradīpaṃ prajvālyā sakalāṃ rātriṃ japet / prabhāte svayam evāgacchati /^{A, T1, T2 omit.)} āgatā-[G 14b4]yās²⁰⁾ candano-[T2 29b2]dakenārgho²¹⁾ deyaḥ²²⁾ /²³⁾ vācam²⁴⁾ niścārayati /²⁵⁾ (A, T1, T2 omit.) sādakena vaktavyaṃ mama bhāryā bhavasveti / siddhadravyarasarasāyanāni prayacchati / asya rasāyanena varṣasahasraṃ jīvati //^{A, T1, T2 omit.)} 26)

This passage concerns the *sādhana* of the Apsaras. It says that if one recites the mantra and makes offerings at the top of a mountain, the Apsaras will come and become the wife of the practitioner and give him *siddhadravya*. Here again, *siddhadravya* is mentioned along with *rasa* and *rasāyana*. From the above descriptions in the MMK and BBT, we can say that *siddhadravya* is a result of a *sādhana* and is obtained from a Nāga, Umā, an Apsaras, etc. However, since it is still unclear what exactly is meant by the word *siddhadravya*, I would like to give some descriptions found in commentaries.

4. Reference to *siddhadravya* by Buddhaguhya The Tibetan translation of *siddhadravya* was *grub pa'i rdzas* or *ngos grub kyi rdzas*. Buddhaguhya's commentary on the *Mahāvairocanaśūtra* mentions that. The following is a description in the *rNam par snang mdzad mngon par rdzogs par byang chub pa'i rgyud kyi tshig 'grel*.

(Vṛtti: D No. 2663, tu 29b6-30a1; P No. 3490, 137a3-5) de yang gang zhe na / mtshan ma dang bcas pas ni mtshan ma dang bcas pa'o²⁷⁾ zhes gsungs te kha dog dang dbyibs dang ldan pa'i [D tu 29b7] mtshan ma dang lha'i gzugs su bsgyur ba'i ting nge 'dzin gyis²⁸⁾ ral gri dang rdo rje [P 137a4] la sogs pa'i grub pa'i rdzas mtshan ma dang bcas pa 'grub ces pa'o // mtshan ma med pas ni mtshan ma dang bcas pa'i ngos grub kyang 'byung bar 'gyur ro zhes pa ni stong ba nyid kyi lha'i rang bzhin [D tu 30a1] mtshan ma med pa'i ting nge [P 137a5] 'dzin gyis ni ral gri dang rdo rje la sogs pa'i rdzas kyi mtshan ma la mi ltos²⁹⁾ pa'i ngos grub mngon par shes pa lnga dang³⁰⁾ gzungs dang mnam par thar ba la sogs pa mams 'thob po³¹⁾ zhes pa'o //³²⁾

Here, sword (*ral gri*) and vajra (*rdo rje*) are mentioned as *grub pa'i rdzas*, unlike in the case of *siddhadravya* found in the MMK and BBT. It is also treated as something that has characteristics (*mtshan ma*) such as color or shape. Although we find this reference by

Buddhaguhya, the description is limited and details of this *siddhadravya* are still difficult to understand, and so another description is given next.

5. *grub pa'i rdzas* in the *Khro bo rnam par rgyal ba'i rtog pa gsang ba'i rgyud* Next, I would like to quote the descriptions in the 妙吉祥最勝根本大教經 (*Krodhaviṣṭakalpa-guhyatantra*, KVT),³³⁾ which was translated into Chinese in Chunhua 5 (A.D. 994), and its commentary *Khro bo rnam par rgyal ba'i rtog pa gsang ba'i rgyud kyi rgya cher bshad pa*, which survives only in Tibetan translation. The author and translator of the KVT are not given, and the textual position of the KVT is unclear,³⁴⁾ but it includes some references to *grub pa'i rdzas*.

(KVT: D ba 7a6-7, P 28a3-4, Ph 42a) ma[Ph 42b1]'am yang na sring mo'am // mdza' mo'am yang na chung mar 'gyur // mar [D ba 7a7] brjod pas ni [P 28a4] nges par yang // de yis³⁵⁾ ldong ros la sogs pa // grub pa'i rdzas ni mang po dag // gdon mi za bar de la ster // sring mos me tog 'bras bu dang // bdud rtsi mchog dang gser 'gyur rtsi // rtog tu sgrub pa po de la // gdon mi za bar ster bar 'gyur //³⁶⁾

Here, it is shown that a Yakṣa becomes a mother, a sister, a lover, and a wife and gives *grub pa'i rdzas* to the practitioner. We can also see that the *siddhadravya* that is obtained is a substance such as orpiment. The following is a description of a practice on a corpse and how to handle the orpiment obtained from the mouth of the corpse.

(KVT: D 228a6-b2, P 327a2-6) [P 327a2] grogs po rnam la'ang de bzhin sbyin //³⁷⁾ zhes pa ldong ros grogs rnam la'ang sbyin no // de ma thag tu de dag kun //³⁸⁾ zhes pa bskus³⁹⁾ ma thag tu de dag kun kyang btso ma'i gser gyi mchog tu 'gyur⁴⁰⁾ zhes pa rig 'dzin kyi⁴¹⁾ rgyal por [P 327a3] 'gyur [D 228a7] zhes pa'o // las⁴²⁾ rnam thams cad 'grub par ni // zhes pa grub pa'i rdzas rnam las 'grub par 'gyur na / bgor rung⁴³⁾ dang mi rung ba rnam la ji ltar spyad pa'i mtshan nyid bshad do // dkon mchog gsum la cha [P 327a4] gcig⁴⁴⁾ dbul //⁴⁵⁾ zhes pa ral gri mang po dang ldong ros [D 228b1] lta bu dag gis rdzas bgor rung bar gyur na grub pa'i rdzas la cha gcig dkon mchog gsum la bsgos te dbul / de'i 'og ma cha gcig sgrub pa po bdag nyid bskur⁴⁶⁾ ro // de la cha gcig [P 327a5] grogs po rnam la sbyin no zhes pa'o // byin nas 'di la nam mkhar 'phar // zhes pa de [D 228b2] ltar cha gsum po so sor bgos nas de'i 'og tu⁴⁷⁾ sgrub pa pos⁴⁸⁾ bdag nyid grub pa'i rdzas de dag thogs nas nam mkhar 'phar bar 'gyur ro [P 327a6] zhes bya'o //

The commentary indicates that *siddhadravya* is differentiated depending on whether or not it can be divided. When a divisible object such as “many swords” or “orpiment” is obtained, the *siddhadravya* is divided into three parts, which are given to (1) the Three

Jewels, (2) the practitioner himself, and (3) his friends. Next, it tells us what to do if we are unable to divide it.

(KVTT: D 228b2-6, P 327a6-b2) rdzas gcig *⁽⁴⁹⁾grub par⁽⁴⁹⁾ ⁽⁵⁰⁾gyur pa⁽⁵⁰⁾ las //⁽⁵¹⁾ cho ga gzhan ni bshad par bya //⁽⁵²⁾ zhes pa de la rdzas bgor⁽⁵³⁾ mi rung ba'i ral gri lta [D 228b3] bu gcig pu zhig grub par gyur⁽⁵⁴⁾ na gong ma las gzhan pa'i cho ga dang / dpyad⁽⁵⁵⁾ na sgrub⁽⁵⁶⁾ pa po bdag nyid bskur⁽⁵⁷⁾ bar [P 327a7] bya ba de bshad do // rdzas gcig grub par gyur na ni //⁽⁵⁸⁾ zhes pa la sogs pa dnegos grub pa'i rdzas bgor mi rung ba gang yang rung ba gcig grub par gyur⁽⁵⁹⁾ na / [D 228b4] rdzas de dag bgor med par dang por dkon mchog gsum la phyag 'tshal [P 327a8] nas / dkon mchog gsum la cho ga bzhin lus dbul bar bya'o // ⁽⁶⁰⁾de yi⁽⁶⁰⁾ gong du rdzas de blang //⁽⁶¹⁾ zhes pa la sogs pa de ltar lus phul ba'i 'og tu bgor mi rung ba'i grub pa'i rdzas de bdag gis [D 228b5] blang bar bya'o // grogs po nmams la [P 327b1] gces ⁽⁶²⁾rim du⁽⁶²⁾ grub pa'i rdzas mi ro gser du 'gyur ba'i rdzas la so sor ci rigs par sbyin no // bsgrub pa'i rdzas de lta bu med par gyur na bdag gis nor rdzas ci bdog pa'i las grogs nmams la sbyin no // de'i 'og tu grub pa'i [D 228b6] rdzas de [P 327b2] bdag gis khyer na grub par 'gyur te / nam mkha' la 'phar ro zhes pa'i tha tshig go //

Here, “one (single) sword” is given as an example of something that cannot be divided. As for the sword as a *siddhadravaya*, its practice has been described before, and it is said that if one performs the practice on a corpse and cuts out the tongue of the corpse with a blade (*mtshon*), it becomes a sword (*ral gri*). It is said that the practitioner who receives that sword will become the king of all *vidyādhara*s and will obtain the result of living for seven *kalpas*.⁽⁶³⁾ Also in the *Vṛtti* of the *Mahāvairocanaśūtra* mentioned earlier, the sword (*ral gri*) was mentioned as a *siddhadravaya*. Whether a *siddhadravaya* such as a sword obtained by the practices mentioned here indicates the same thing as “something that has characteristics (*mtshan ma*)” referred to by Buddhaghya is difficult to determine because of the *Vṛtti*'s limited description.

5. Conclusion The above are the descriptions of *siddhadravaya* (*grub pa'i rdzas / dnegos grub kyi rdzas*) that I have been able to verify. Judging from these examples, *siddhadravaya* would certainly fall into the category of “any magical object,” as suggested by Monier-Williams. However, this explanation is not sufficient. At the very least, two broad categories of definitions of *siddhadravaya* within Tantric Buddhism can be offered.

(1) Something received from a Nāga, Umā, an Apsaras or a Yakṣiṇī in the course of or as a result of a practice. This *siddhadravaya* is sometimes mentioned together with *rasa* and *rasāyana*. Orpiment (*ldong ros*) is also mentioned as a *siddhadravaya*.

(2) As a result of practice, something that is born from the object of practice or something that is obtained when the object of practice is transformed. The orpiment (*ldong ros*) obtained from the mouth of the object of practice (dead body) is referred to as *siddhadravya*, and if the object of practice (the tongue of a dead body) is transformed into a sword (*ral gri*), the sword is referred to as *siddhadravya*. It is also said that the contents of the practice differ depending on whether the *siddhadravya* is divisible or not. It is also shown that through this *siddhadravya* one gains powers such as “flying.”

These are currently the possible definitions of *siddhadravya*.

Notes

- 1) S juhuyāt. 2) V triṃśasahasrāṇi /. 3) S nāgakesarapuṣpām. 4) According to Tib., emend the position of the *danḍa*. 5) S omits. 6) S sārddham. 7) S vidyāharacakravartī.
- 8) For reasons of space, only the locations of the Tibetan and Chinese translations are given (Tibetan: D 147b4–6, P 108a5–b1; Chinese: 866b22–28). 9) T1 umādevīm; T2 umādevi; A umādevī. 10) G sādhayitukāmaḥ /; T1 sādhatukāmaḥ /; T2 sādhaitukāma. 11) G umādevī; T2 umādevi; A umādevīm. 12) A vāmapādenākasyāyutam. 13) T1 japet /. 14) T1 eva devāgacchati; T2, A evāgacchati. 15) T2 :. 16) T1 sarvvadravvyāṇ ca rasarasāyanam; T2 sarvadravya ca ra-[T2 22b6]sarasānam; A sarvvadravvyam ca rasarasāyanam. 17) T1 dadāti /. 18) T2, A bhāryā. 19) T1 /; T2 : (Tibetan: D 249b6–7, P 44b2–3, sT 62b6–63a1, Ph 210b5–6; Chinese: 555b21–25). 20) T1 āgatāyā; T2 śighramm āgacchati āgayāś; A chīgram āgacchati [A 49a3] // āgatāyāś. 21) T1 candanārgho. 22) T2 deya. 23) T2, A omit. 24) T1 vāran; T2 vālā; A vālān. 25) T1 //; T2 // //; A // 1 // . 26) sT 68a7–68b2. 27) P pa’o //. 28) P gyi. 29) P bltos. 30) P dang /. 31) D bo. 32) There are two versions of the *rNam par snang mdzad mngon par rdzogs par byang chub pa’i rgyud kyi tshig ’grel*, *Vrtti* and *Bhāṣya*. For more on this, see Yamamoto 2000. For reasons of space, only the *Bhāṣya*’s location is given here (*Bhāṣya*: D No. 2663, nyu 254a2–4; P No. 3487, ngu 326b5–8). For Japanese translations of this section, see also Sakai 1988, 251; Endō 2011, 379; Kitamura 2020, 217. 33) See Fujii (2020, 124–125n696) for details of this text. 34) In the preface to this commentary the author or translator explains the origins of the KVT and states that it was compiled by Prativarnacandra (D 181b2–182a1, P 277b8–278a6). 35) D, P yi. 36) (Chinese: T No. 1217, 90c28–91a1). 37) P omits. 38) P /. 39) P bskul. 40) P ’gyur /. 41) P gyi. 42) In KVT, rdzas. 43) P rung ba. 44) P cig. 45) P /. 46) P bkur. 47) P tu /. 48) P po. 49) Emend. D, P gyur pa; emend to grub par according to KVT. 50) P ’gyur ba. 51) P omits. 52) P /. 53) P ’gror. 54) P ’gyur. 55) P dbyad. 56) P bsgrub. 57) P bkur. 58) P /. 59) P ’gyur. 60) P de’i. 61) P omits. 62) D rigs su. 63) KVT: rig ’dzin de dag thams cad kyis // kun tu bkur ba’i rgyal por ’gyur // grogs po de nams dang bcas par // bskal pa bdun du gnas par ’gyur // (D ba 5b7–6a1, P 26b3–4, Ph 40a7–40b1). Chinese translation: 刹那之間得持明天. 延壽七劫 (90b2). Commentary: rig ’dzin thams cad kyī rgyal por ’gyur ro // (D 227b7, P 326b3).

Abbreviations and Primary Sources

MMK (*Mañjuśrīyāmūlakalpa*) **Śāstrī, T. G.**, ed. 1920–1925. *The Āryamañjuśrīmūlakalpa*. 3 vols. Trivandrum: Government Press (S). **Vaidya, P. L.** 1964. *Mahāyānasūtrasaṃgraha*. 2 vols. Buddhist Sanskrit Texts, no. 18. Darbhanga: Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning (V). NGMCP No. A136–11 (N136). Tohoku No. 543 (D). Otani No. 162 (P). Taisho No. 1191. **BBT** (Buddhist *Bhūtaḍāmaratantra*) Āśā Archives DP No. 3695 (A). Matsunami No. 274 (T1), No. 273 (T2). Bandurski No. Xc14/50 (G). Tohoku No. 747 (D). Otani No. 404 (P). Phug Brag No. 519 (Ph). sTog Palace No. 698 (sT). Taisho No. 1129. **Vṛtti** Tohoku No. 2663 (nyu 261a1–tu 116a7) (D). Otani No. 3490 (P). **Bhāṣya** Tohoku No. 2663 (nyu 65a3–tu 261a1) (D). Otani No. 3487 (P). **KVT** (*Krodhaviṣayakalpaguhyatantra* / *Khro bo mnam par rgyal ba'i rtog pa gsang ba'i rgyud*) Tohoku No. 604 (D). Otani No. 291 (P). Phug Brag No. 490 (Ph). Taisho No. 1217. **KVTT** (*Krodhaviṣayakalpaguhyatantraṭīkā* / *Khro bo mnam par rgyal ba'i rtog pa gsang ba'i rgyud kyi rgya cher bshad pa*) Tohoku No. 2669 (D). Otani No. 3494 (P).

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