

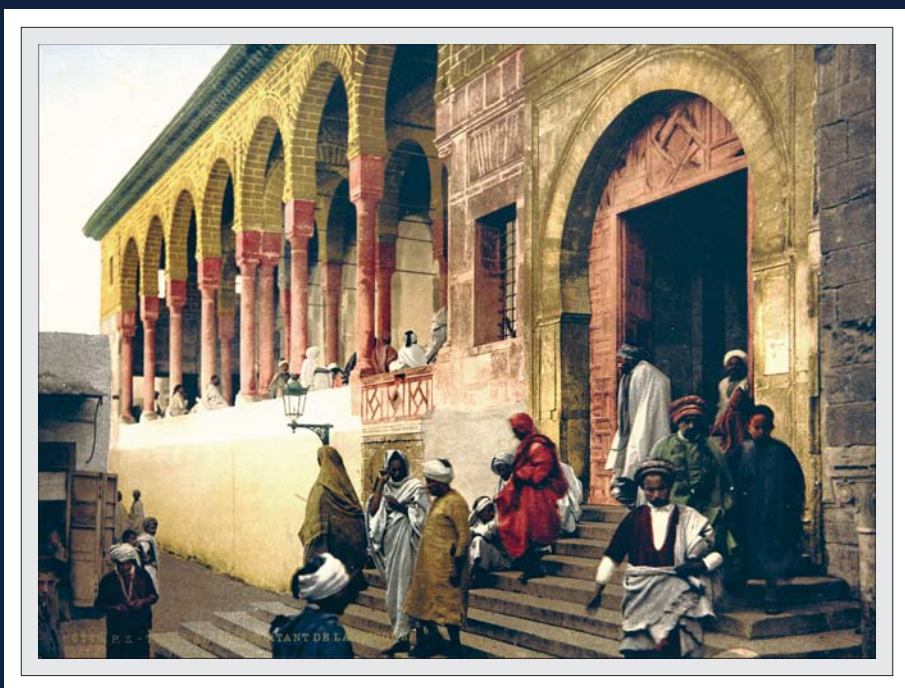
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Plate 2



Plate 3



Plate 4

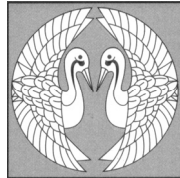


Plate 5

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RUSSIAN ACADEMY OF SCIENCES



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THE SANSKRIT FRAGMENT OF THE *BUDDHANĀMA-SŪTRA* (SI 3446) OF THE SERINDIA COLLECTION AT THE IOM RAS

Abstract. The article comprises an analysis of the Sanskrit manuscript fragment of the *Buddhanama-sutra* (SI 3446) of the Serindia Collection at the IOM RAS. The fragment is of special interest, since it contains the names of the Buddhas, and *dharanis* belonging to each name, as well as a narration explaining what benefits the one who utters these *dharanis* gets. The authors present an analysis of the *dharanis* according to the Slavic spells study.

Keywords: Buddhas names, manuscripts, Sanskrit, *dharani*, Serindia

Preliminary Notes

The Serindia Collection of the Institute of Oriental Manuscripts of the Russian Academy of Sciences (further — IOM RAS) contains some Sanskrit fragments of the so-called *Buddhanāma-sūtra* (“The Sūtra on the Names of the Buddhas”). This text is mainly a list of Buddhas names, and each name is accompanied by a corresponding *dhāraṇī*. Since the text is preserved fragmentarily, without a colophon, we cannot identify its genre explicitly. In this case, we consider it possible to rely on the genre attribution according to the Tibetan and Chinese Buddhist tradition: in the Kangyur (*bka'gyur*) *Buddhanāma* is included in the *mdo* (sūtras) section, as well as in the Chinese Buddhist Canon (三藏, *Sānzàng* — lit. “Three treasuries”) it is situated in the section 經集部, *jīng jíbù* (Skt. Sūtranipāta — “Section of the Sūtras”).

The Serindia Collection of the IOM RAS includes 9 Sanskrit fragments of the *Buddhanāma*: eight of them are kept within the N. F. Petrovsky subcollection and one fragment — in the M. I. Lavrov subcollection. The present work deals with the manuscript folio of the *Buddhanāma-sūtra* which evolved out as a result of combining two separate fragments from the Petrovsky Subcollection. The information about the codicological, palaeographic and topographic features of the fragments, as well as transliteration and textual research of the manuscript will be presented further.

The texts containing Buddhas names have reached us in eight languages: Sanskrit, Tibetan, Chinese, Mongolian, Manchurian, Khotanese, Gāndhārī and Tangut. The *Bhadrakalpika-sūtra* (“The Sūtra on the Fortunate Aeon”), dated by 2nd—3rd centuries, is considered as the “origin” text. The Tibetan version of this text is divided into four sections, and the list of the Buddhas names is located in 2nd–4th sections [1]. The *Bhadrakalpika* text in five versions (in Sanskrit, Tibetan, Chinese, Mongolian, and Manchurian) was published by F. Weller [2]. Khotanese versions were published by S. Konow [3] and H. W. Bailey [4]. The *Bhadrakalpika* fragments in Gāndhārī were published by S. Baums, A. Glass and K. Matsuda [5].

Regarding the texts under the common title “Sūtras on the Names of the Buddhas”, they are still poorly studied. Thus, in the middle of the 20th century the Japanese scholar Taijun Inokuchi published two review articles on the Khotanese texts of the *Buddhanāma-sūtra* [6], and its Chinese “apocryphal” versions, discovered in Dunhuang by A. Stein [7]. The Russian sinologist Lev N. Menshikov mentioned various Chinese versions of “Sūtras on the Names of the Buddhas” discovered in Khara-Khoto [8]. The publication of five Sanskrit fragments of the *Buddhanāma* from the Serindia Collection (IOM RAS) with detailed research of this Sūtra and its importance in the history of Buddhism in Central Asia is

presented in the second volume of *Pamiatniki indiiskoi pis'mennosti iz Central'noi Azii* (“Indian Texts from Central Asia”) (1990) [9]. The *Buddhanāma* texts (and manuscripts), as well as Bhadrakalpika's ones were provided in the articles of Wang Chuan [10], Wang Ding [11] and Klaus Wille [12].

Most of the translations of the *Buddhanāma* into Chinese language date from the 6th century [13], while the Sanskrit fragments from the Serindia Collection (IOM RAS) date back to the 8th—9th centuries. Considering that the sources of Chinese translations of the *Buddhanāma* were Sanskrit texts from Serindia, it is acceptable to assume that the *Sūtras* on the Names of the Buddhas had become common in Central Asia no later than in the 6th century and remained popular up to the 9th century. Apparently, texts containing praises of numerous Buddhas and Bodhisattvas, accompanied by *dhāraṇīs*, became widespread in the second half of the first millennium AD.

The recitation of Buddhas and Bodhisattvas names, according to the Mahāyāna tradition, negates bad karmic consequence. The written fixation of “Buddhas names” dates back to the early Mahāyāna *sūtras* where the declamation of sacral names protects from various disasters. Thus, the *Mahāvastu* describes the story how five hundred merchants were saved from the mouth of the giant Timitiṃgila fish by pronouncing the phrase, “Worship the Buddha!” [14]. The recitation of Buddhas names is associated with the memorizing practice, as well as the practice of the certain sacral images visualization that should eventually lead to the attainment of *samādhi* as the ultimate aim of liberation from the *samsāra* fetters [15].

As mentioned above, the Sanskrit original of the *Buddhanāma-sūtra* preserved in the collection of the IOM RAS has parallel versions in both the Tibetan and Chinese canons. A rather lengthy Tibetan text (DK [16] 262) belonging to the subsection “Collection of Buddhas names” (Tib. *sangs rgyas mtshan 'bum*; lit. “One Hundred Thousands of Buddhas Names”) is called *Sangs rgyas kyi mtshan lnga stong bzhi brgya lnga bcu rtsa gsum pa* (Skt. *Buddhanāma-sahasrapañca-satacatuṣṭripañcadaśa-sūtra*); lit. “The *Sūtra* on Five Thousand Four Hundred Fifty-Three Buddhas Names”) and consists of eight sections.

The Chinese version of this text is called the “Canonical [17] *Sūtra* on Names and Spiritual Mantras of 5,500 Buddhas for Eliminating Obstructions and Extinguishing Offenses” (T14n443 [18]; Chin. “五千五百佛名神咒除障滅罪經”, *Wū-qīān wǔ-bǎi fó-míng shén zhòu chú zhāng mièzuì jīng*) and also consists of eight sections (卷, *juàn*). The text was translated from Sanskrit

into Chinese language by the translation group headed by Jīānagupta and Dharmagupta in 593 during the Sui Dynasty [19]. It is noteworthy that Bunyu Nanjo, giving a brief reference on the *Sūtra*, pointed out that there is no analogue of this text in the Tibetan canon [20], but the Chinese version (T14n443) can be compared with the Tibetan DK 262. Both versions are very close in content. However, it is necessary to note significant structural discrepancies.

Although DK 262 and T14n443 have some points in common considering structure (both consist of eight sections), the Chinese text is much shorter. A comparison of the Sanskrit original [21] and both versions allowed us to conclude that the third and fourth *juàn* of T14n443 correspond almost completely to the third section of DK 262. It is noteworthy that the beginning of the fourth scroll of the Chinese version continues the enumeration of Buddhas names from the previous, the third, section without a proper narrative introduction. One gets the impression that the division of the Chinese version into a third and a fourth sections is artificial. Thus, the Sanskrit original of the *Buddhanāma-sūtra* from the IOM RAS represents the third part of the Tibetan version and the third and fourth sections of the Chinese one. It is for this reason that we used these texts to present parallel excerpts.

Regarding the third section of the Tibetan version of the *Buddhanāma-sūtra*, it has the following structure. At the very beginning there is a long list of Buddhas names, framed by the classical formula *Namo* [a Buddha name in Dat. case] *tathāgatāya*. This is followed by two rather lengthy passages praising a large number of Buddhas. The difference from the beginning is that in these two passages each Buddha name is accompanied by a *dhāraṇī* marked with the clichéd words *tadyathā* <...> *svāhā*. We believe that the words of each *dhāraṇī*, located between *tadyathā* and *svāhā*, reflect the essential characteristics of the particular Tathāgata whose name is being recited. There is a narration, explaining the circumstances of the *dhāraṇī* recitation and the benefits to be gained by reciting it, at the end of each passage, after the list of names and *dhāraṇīs*. Then come six fragments, containing a praise of one Buddha name, a *dhāraṇī*, and a brief narrative relating to a particular name. The third section of DK 262 also concludes with a rather long list of the praised Buddhas names.

The Sanskrit fragment of the *Buddhanāma-sūtra* published here represents the conclusion of the second “lengthy passage” [22] and corresponds to the end of the third section of DK 262 and approximately the first third of the fourth *juàn* of T14n443.

Provenience and Description of the Manuscript Fragment

Serindian manuscripts came down to us in a rather fragmented and scattered condition. In this regard, the Serindia Collection is extremely complicated in terms of storage units. Generally, speech does not go about entirely extant manuscripts of large volume: for the most part, Serin-

dia Collection, and especially its Sanskrit segment, consists of various parts of manuscripts folios and small fragments, including numerous scatterings of tiny, half-decayed fragments, which often contain almost no text. Given this, it is not surprising that some fragments, being kept within the

Serindia Collection under different pressmarks, could belong to one manuscript or even to one and the same folio.

For the purpose of comprehensive study of the Serindia Collection the “Serindica” Laboratory has been operating at the IOM RAS over the past five years. Considering the specificity of this manuscript collection, it should be especially emphasized, that currently the important direction of Laboratory work, besides textual study, and description of the Serindian manuscripts, is the search for those fragments that belong to the same copy or even join to each other as parts of one leave.

The fragment examined in this article was reconstructed, as mentioned above, by piecing together two fragments which were kept in the Petrovsky subcollection of the Serindia Collection under the pressmarks SI 3446 and SI 3448 (*plates 2, 3*) [23]. This subcollection was accumulated by the Russian Consul General in Kashgar N. F. Petrovsky through acquisitions of manuscripts obtained by local treasure hunters, predominately, from the territories of the Southern oasis city-states of

Serindia [24]. Therefore, the Southern Silk Route with its main Buddhist centre Khotan can be considered as an area of circulation of the Sanskrit manuscripts acquired by N. F. Petrovsky. The same applies to the examined Sanskrit fragments (*ex-SI 3446 and ex-SI 3448*), being, thereto, written in the so-called South Turkestan Brāhmī — Central Asian graphic variation of Indian Brāhmī script which was developed in Khotan and served for writing texts in Sanskrit, as well as in the local Khotanese-Saka language in the second half of the first millennium AD.

Judging from the remarkable similarity of external characteristics (the same type of Brāhmī and writing style (*ductus*) with identical size and shape of Brāhmī *akṣaras*; the similar number of lines and line spacing; the features of paper material) and contents of text (excerpts of *Buddhanāma-sūtra*), it was revealed, that the fragments *ex-SI 3446 and ex-SI 3448* not only belong to the same manuscript, but also fit together, metaphorically speaking, like two puzzle pieces.

Survey of the Manuscript Fragment

The “new-formed” manuscript fragment SI 3446 (*plates 4, 5*) measures 6.4×25.0 cm. The almost complete *pothi* folio contains 5 lines (line space 1.2 cm) on each side, written on laid paper (4—5 laid lines in 1 cm). The lower and right edges are partially damaged. The left margin has been preserved (0.8 cm). The verso side (left margin) has the folio number (19). The decorative circle with a diameter 2.4 cm, marking the hole for binding, is put at a distance of 8.2 cm from the left edge. The text is written in black ink on light yellowish-brown paper in South Turkestan Brāhmī script, and, judging by the palaeography, the fragment dates back to the 8th—9th centuries [25].

Symbols used in the transliteration

- + a lost *akṣara*(s)
- [] *akṣara*(s) whose reading(s) is (are) uncertain
- () restored *akṣara*(s)
- { } superfluous *akṣara*(s) or punctuation mark(s)
- string hole
- /// beginning or end of a fragment when damaged
- punctuation mark

Transliteration of the Fragment

Recto

1. namo [ra]tmaśrīpradīpagaṇakece[26]tathāgatāya • tadyathā pradīp(e) pradīp(e) ///
2. tejepradīpe svāhā 13 namo siddhavratāya tathāgatāya • tadyathā siddhe [s](u) ///
3. siddhe • mocanī • mokṣa ○ ṇi m(u)(kt)e (v)imukte • amale vimale • maṃgalye hi[r](a) ///
4. nyagarbhe • (sa)(rvā)rtha[s]ā ○ (dha) + + + + rthasādhanī • manase mahāmanase • a-
5. [dbh](u)(t)[e] + + + + + + + + + + (bra)hmaghoṣe brahmā[dhy](u)[ṣ]i(t)e • [sa]r(v)ā[rth]e[ṣ](v a-) ///

Verso

- Pagination 19
1. [p](a) + + + + + + + + + + (śi)ṣṭibuddhakoṭībhāṣate (•) [n](a)[m](o) [s](a)(r)[v](a)[s](i) ///
 2. ddhā[n]ām ta[th](ā) + + [n](ām) (s)v(ā)hā + + + + + [27] [s]y[ām] dhāraṇyām bhāṣyamāṇyām • sarve te
 3. buddhā bhagavaṃtaḥ sadhu ○ kār(i)(s)[y](a)ti sma [28] • sadhu sadhu satpuruṣa • yas tvam i-
 4. mām evaṃ rūpām gaṃbhīrām ○ dhāraṇī bhāṣase ya i{•}[29]maṃ dhārayiṣyati vā[ca]- ///
 5. yiṣyati • satatasamitaṃ vistareṇa manasi kariṣyati • tasya k[u]lap[u]t(r)a(sya) ///

Parallels

Tib. [DK 262 32b–33a] de bzhin gshegs pa rin chen dpal mar me'i von tan gzi brijid la phvag 'tshal lo//tad+va thA/ pra dī pe pra dī pe/ shi ri te dza pra dī pe swA hA/ de bzhin gshegs pa dka' thub grub la phvag 'tshal lo/ /tad+va thA/ sid d+he su sid d+he/ mo tsa ni mo k+Sha ni/ mu ga ti bi mu ga te/ a ma le/ bi ma le/ mAng ga l+va/ hir N+va gar b+he g+he rat+na gar b+he/

Chin. [T14n443 0333c25–0334a15] 南無寶功燈明瞿那相如來。鉢囉地閉 (bōluō de bì = pradīpe) [30] 鉢囉地閉 (bōluō de bì = pradīpe) 尸利底闍鉢囉地閉 (shīlī dī dū bōluō de bì = śrītejapradīpe) 莎呵 (suō hē = svāhā)。南無成光明如來。多緻他 (duō zhī tā = tadyathā) 悉地悉地 (xī de xī de = siddhe siddhe) 蘇悉地 (sū xī de = susiddhe) 謨折爾 (mó zhé nǐ = mo-

sarba ar+tha sa d+hA d+ha ni pa ra ma ra tha sA d+ha ni/ ma na se/ ma hA ma na se/ ad b+hu te/ a t+yad b+hu b+hu te/ bI ta b+ha ye/ su bar+Ne prah+ma g+ho She/ pra h+ma ad+hu She te/ sarba a r+the/ Shud a parA dzi te/ sarba tra a pra ti ha te/ tsa tu shiSh+Tha bud+d+ha ko T+wi b+ha Sh+wate/namaH sarba sid d+hi nA ma ta thA ga tA nA na swA hA/
gzungs 'di brjod pa'i tshe sangs rgyas bcom ldan 'das de dag thams cad kvis legs so/ /zhes bya ba byin te/ legs so/ /skyes bu dam pa khvod kvis de ltar 'di 'dra ba'i gzungs sngags zab mo briod pa ni legs so/ /gang gis gzungs sngags 'di 'dzin tam/ klog gam/ rtag tu revun mi 'chad par rgyas par vid la bved na/ rigs kvi bu pho de la sangs rgyas bcom ldan 'das de dag gis bsam pa thams cad yongs su rdzogs par mdzad do/ /

cani) 謨刹儻 (mó shā nǐ = mokṣaṇi) 目訖底 (mù qǐdǐ = mukte) 毘目訖底 (pí mù qǐdǐ = vimukte) 阿摩隸 (ā mó lì = amale) 毘摩隸 (pí mó lì = vimale) 瞿伽隸 (méng jiā lì = maṅgalye) 奚嚩孃伽鞞 (xī lán niáng jiā bǐng = hiraṇyagarbhe) 何囉底那伽鞞 (héluō dǐnà jiā bǐng = ratnagarbhe) [31] 薩婆他娑達泥 (sà pó tā suǒ dá ní = sarvārthasādhani) 波囉摩囉他娑達泥 (bō luō mó luōtā pó [32] dá ní = paramārthasādhani) 摩那賜 (mó nà cì = manase) 摩訶摩那賜 (mó hē mó nà cì = mahāmanase) 阿陀浮底 (ā tuófú dǐ = adbhute) 頰底耶浮底 (è dǐyē fú dǐ = atyadbhute) 毘多拔裔 (pí duō bá yì = vītabhaye) 蘇拔喇泥 (sū bá lǎn í = suvarṇe) 拔囉摩瞿灑 (báluō mó qú sǎ = brahmaghoṣe) 拔囉摩阿厨灑帝 (báluō mó ā chú sǎ dǐ = brahma-adhyuṣite) 薩婆囉梯數 (sà pó luōtī shù = sarvārtheṣu) 阿波囉祇 (ā bō luō qí = aparaji<te>) 薩婆多囉 (sà pó duōluō = sarvatra) 阿波囉底呵底 (ā bōluō dǐ hē dǐ = apratihate) 折妬殺灑致佛陀俱致毘婆殺帝 (zhé dù shì shīzhì fótuó jù zhì pí pō shā dǐ = catuśiṣṭi-buddhakoṭi-vibhāṣate) 那摩 薩婆悉陀那 (sà pó xī tuó nà = sarvasiddhānām) 怛他揭多那 (dá tā jiē duō nà = tathāgatānām) 莎呵 (suō hē = svāhā).
 說此陀羅尼時，彼等一切諸佛世尊而讚嘆言：『善哉！善哉！善丈夫！汝今乃說是甚深陀羅尼乎。若有讀誦、受持此陀羅尼者，常廣思惟。彼族姓子，當得此等諸佛世尊恒常滿足彼之所願。

Research of the Fragment Text

Thus, basing on Tibetan and Chinese translations we can “restore” the Sanskrit text of SI 3446 for more detailed research.

[recto] (1) namo ratnaśrīpradīpagaṇatejathāgatāya | tadyathā pradīpe pradīpe (2) tejepradīpe svāhā | namo siddhavratāya tathāgatāya | tadyathā [33] siddhe su(3)siddhe mocani mokṣaṇi mukte vimukte amale vimale maṅgalye hira(4)ṇyagarbhe sarvārthasādhani paramārthasādhani manase mahāmanase a(5)dbhute atyadbhute vītabhaye suvarṇe brahmaghoṣe brahmādhyuṣite sarvārtheṣu a[verso](1)parājīte sarvatra apratihate caturśiṣṭibuddhakoṭībhāṣate | namo sarvasi(2)ddhānām tathāgatānām svāhā | samaye asyām dhāraṇyām bhāṣyamāṇāyām sarve te (3) buddhā bhagavantaḥ sadhu kāriṣyanti sma | sadhu sadhu satpuruṣa | yas tvam i(4)mām evaṃ rūpām gaṃbhīrām dhāraṇī bhāṣase | ya imaṃ dhāraṇīyati vāca(5)yiṣyati | satatasamitaṃ vistareṇa manasi kariṣyati | tasya kulaputrasya (here the Sanskrit text SI 3446 breaks off)

The names of two Tathāgatas — Ratnaśrīpradīpagaṇateja [34] and Siddhavrata [35] — are mentioned in the examined fragment [SI 3446 recto 1—2].

The name Rathaśrīpradīpagaṇateja has the *dhāraṇī* that emphasizes in every way the “enlightening” function of this Tathāgata (*pradīpe pradīpe tejapradīpe*) [SI 3446 recto 1—2].

More extensive and complex (concerning “functional purpose”) *dhāraṇī* belongs to the Tathāgata named Siddhavrata [SI 3446 recto 2 — verso 1]. The *dhāraṇī* structure corresponds to the structure of Slavic spells: the effect of the uttering sacral recitatives is enhanced through repetitions of key vocatives [36] (*siddhe susid-*

dhe; mocani mokṣaṇi, etc.). The “Siddhavrata *dhāraṇī*” can be conventionally divided into several parts, marking, as it seems to us, the characteristics of a religious ascetic. The reciter of this *dhāraṇī* is “one who...”: “gained, accomplished [all vows]” (*siddhe susiddhe*); “liberated” (*mocani mokṣaṇi mukte vimukte*); “clear, shining, spotless” (*amale vimale*); “[the former Buddha named] Welfare” (*maṅgalye*) [37]; “[the king named] the Golden Womb” (*hiraṇyagarbhe*) [38]; “realized all goals [and] obtained the highest aim” (*sarvārthasādhani paramārthasādhani*); “[have] a great mind” (*manase mahāmanase*); “supernatural, marvellous [and] very wonderful” (*adbhute atyadbhute*); “fearless” (*vītabhaye*); “[have] a gold voice like Brahma” (*suvarṇe brahmaghoṣe*); “lives at Brahma [heavens]”; (*brahmādhyuṣite*); “unconquered in all aspects [and] absolutely unaffected” (*sarvārtheṣu aparājīte sarvatra apratihate*); “proclaims the precept(s) of numerous buddhas” (*śiṣṭibuddhakoṭībhāṣate* [39]).

[SI 3446 verso] The praise, concluding this *dhāraṇī* — *namo sarvasiddhānām tathāgatānām* (“Praise for All-accomplished Tathāgatas!”), and “sealing” word *svāhā* that testifies the truth of whole uttered above, followed by narration,

After this *dhāraṇī* was uttered, all Buddhas marvelled [at it], “Gloriously! Gloriously, Worthy Man! Because you have duly recited this deep *dhāraṇī*, the mind of one who remembers and recites this [*dhāraṇī*] constantly extends. *The wishes of the sons of this [noble] family [40] should be fulfilled by these Buddhas*”.

The structure of this *dhāraṇī* can be seen clearly [41]. The “prayerful introduction” (the appeal to

the religious authority) is marked by the list of the Buddhas names, finishing by Ratnaśrīpradīpaṅṇateja and Siddhavrata. The main part (proclamation of the qualities to be acquired by reciting the *dhāraṇī*) is (1) *pradīpe pradīpe tejapradīpe* and (2) *siddhe susiddhe* <...> [*catu]śiṣṭibuddhakoṭibhāṣate*. The “fixation” that stamps the *dhāraṇī* effect is the appellation to the “All-accomplished Tathāgatas”. The prayerful end is the narrative fragment that points the return to secular world telling about benefits of the “spell” uttering — Buddhas fulfill all wishes of those who utter this *dhāraṇī*. These parts point out three stages — *pre-liminal*, *liminal* and

post-liminal respectively, — according to the ritual studies by Arnold van Gennep [42].

The scheme of the “five spell members” developed by Svetlana Tolstaya [43] in relation to Slavic spells can also be applied to Buddhist *dhāraṇīs* [44]. Thus, the Subjects of this *dhāraṇī* are 94 Buddhas (two of them mentioned in SI 3446). The Objects are excellent qualities that are listed as vocatives within mantras (*siddhe susiddhe*, etc.). The Addressees are “The Noble man (*satpuruṣa*) who uttered this deep *dhāraṇī*” and “each who will keep in mind and utter this *dhāraṇī*”. The Means are mantras and External world is the sphere of all living beings (*kāma-loka*).

Conclusions

Thus, we can draw some preliminary conclusions. Analysis of the Subjects of the *dhāraṇī* — the Buddhas names — fragmentarily preserved in SI 3446, as well as the complete list of Buddhas names of the Tibetan and Chinese versions, suggests that the enumerated names represent a list of the religious practice aspects. Some of the names are modified versions of the Buddhas names of the *Bhadrakalpika-sūtra* list.

The Objects of the *dhāraṇī* are mantras which are, in fact, the enumeration of good qualities that the reciter should acquire during the *dhāraṇī* reciting. The absence

of any worldly wishes (longevity, prosperity, protection from enemies, etc.) tells us that this *dhāraṇī* belongs to the high, hieratic, level of “spells” where the main goal is to achieve the Liberation (*nirvāṇa*).

The fact that the Means are only verbal formulas (mantras) may indicate the fact that the analyzed *dhāraṇī* shows that stage of development of sacred recitatives when the word receives the fullness of “magical power”, and spells as a “sacred speech” represent a self-sufficient ritual that does not need physical actions, usually accompanying the ritual.

Notes

1. *The Fortunate Aeon...*, 1986: 478—1479.
2. Weller, 1928.
3. Konow, 1929.
4. Bailey, 1951: 76—93.
5. Baums, Glass & Matsuda, 2016.
6. Inokuchi, 1960.
7. Idem, 1959.
8. Men'shikov, 1984: 15—16.
9. Bongard-Levin & Vorob'iova-Desiatovskaia, 1990: 278—282.
10. Wang, Ch., 2007
11. Wang, D., 2010.
12. Wille, 1996; idem, 2005.
13. Nanjo, 1883: 100.
14. *Namaḥ Buddhāya!* See: *The Mahāvastu*, 1949: 201.
15. Tanaka, 1990: 11.
16. DK — Dergé Kangyur.
17. The Chinese title of this Sūtra in the Nanjo Catalogue has a standard “annex” 佛说, *fóshuō* (Skt. *buddhabhāṣita*, *buddhavacana* — lit. “the Buddha's speech”) [Nanjo, 1883: 100], marking itself canonical Buddhist texts.
18. T14n443 — *Taiṣhō...*, 1960, vol. 14, sūtra No. 443.
19. Nanjo, *op.cit.*: 100.
20. *Ibid.*
21. We mean the Sanskrit text of the *Buddhanāma* manuscript fragments from the Serindia Collection.
22. Totally, this “second fragment” has a list of the names of 94 Buddhas.

23. Now these are “ex-pressmarks”, since the combined manuscript fragment has got the unified pressmark SI 3446 (after restoration the pressmark SI 3448 was abolished).

24. Serindia is the historical and cultural area of the eastern part of Central Asia including the oases of the Tarim Basin, which correspond to the territory of the current-day Xinjiang Uyghur Autonomous Region of China. In the first millennium AD Serindia became the territory of promotion of the Buddhist branch of Indian culture that was reflected in the creation of written monuments in various languages and, above all, in Buddhist handwritten rarities in Sanskrit discovered there in the 19th—20th centuries. Manuscripts obtained by Russian travellers, scholars, diplomats in different sub-regions of Serindia constituted the present-day St. Petersburg Serindia Collection of IOM RAS.

25. For the more detailed information about the palaeographic features of written monuments found in Khotan see: Sander, 2005: 133—144.

26. A copyist's error, right variant is *-teje-*.

27. Basing on presumed number of lost glyphs as well as Tibetan and Chinese translations we assume that it can be “• *samaye a-*”.

28. It may be a copyist's error: instead of the verb ending for plural form *-nti* (*kāriṣyanti*) there is a verb ending in the singular — *-ti*.

29. Perhaps, it is a copyist's error. Rather, the punctuation mark (•) must come before *ya imam* <...>.

30. The *dhāraṇī* in the Chinese version is a phonetic transcription by Chinese characters. The special symbols

developed by Amoghavajra (705—774) for writing Sanskrit *dhāraṇīs* by Chinese characters are absent in this edition. Thus, for transmission of consonants combinations Amoghavajra used symbols 二合, *èr hé* (for two consonants) and 三合, *sān hé* (for three consonants), etc. In this case, according to Amoghavajra method, Sanskrit *pradīpe* is written as 鉢囉 (二合)地閉; *bō luō* (二合) *de bì*. For not to disturb the order of the Chinese text, but to indicate the places where several consonants are combined, we have chosen only to connect the corresponding “phonetic meanings” of the Chinese characters — *bōluō de bì*.

31. The Sanskrit original SI 3446 has no such word. It corresponds to the Tibetan version. Moreover, the Tibetan text has a very similar sounds combination: [DK 262 33a1] *g+he rat+na gar b+he*.

32. Perhaps, the character 婆, *pó* is used here for 娑, *suō*.

33. Due to the fact that the punctuation dividing of the mantras into semantic blocks in the Sanskrit text and the Tibetan translation differ from each other (including Tibetan transliteration variants that lead to obvious grammatical errors: (Tib.) *sarba a r+the/ Shud a parA dzi te* — (Sansk.) *sarva artheṣu aparājite*), we decided to follow the Chinese translation, where there is no punctuation dividing of the mantras into semantic blocks.

34. The Buddhas names lists contain titles that are complex composites. Unfortunately, the etymology of such complex names is very difficult to reconstruct. It is very likely that the multi-composite names are a conjunction of several names at once. Therefore, we venture to assume that in this particular case we have in mind the Buddha *Guṇatejas* mentioned in the *Bhadrakalpika-sūtra* (*The Fortunate Aeon...*, 1986: 1203, 1661). His birthplace is Land named “All Virtues Arising” (Tib. *yon tan thams cad 'byung*). He is from *kṣatriya* family. His father is “Excellent Formed” (Tib. *gzungs bzang*) and his mother is “Brilliant Light” (Tib. *gzi brjid 'od*). The name of his

son is “Brilliance” (Tib. *gzi byin*). His principal attendant is called as well as the Buddha — “Brilliant Virtues” (Tib. *yon tan gzi brjid*; Sanskr. *Guṇatejas*). The Wiseman of this Buddha is called “Universal Worship” (Tib. *phyogs mchod*). And the supernatural abilities of the *Guṇatejas* Buddha is “The Māra's Defeater” (Tib. *bdud rab 'joms*; Sanskr. *Mārapramardaka*). *Guṇatejas* is also a bodhisattva mentioned in the *Gaṇḍavyūha-sūtra*. Thus it may be assumed that the fragment we are studying refers to the Tathāgata *Guṇatejas*, who is the “Precious Shining Light” (*ratnaśrīpradīpa*).

35. Siddhavrata — “One who accomplishes vows [to reach the Perfection]”.

36. Usachiova, 2008: 277.

37. The former Buddha Maṅgalya (Maṅgala) is mentioned in *Bhadrakalpika*, see: *The Fortunate Aeon*, 1986: 607.

38. The king Hiranyagarbha is mentioned in *Āryamañjuśrīmūlakalpa* [*Mahayanasutrasamgraha*, 1964: 486].

39. Tib. [DK 262 33a1–33a2] *tsa tu shiSh+Tha bud+d+ha ko T+wi b+ha Sh+wate* (Sansk. *catusīṣṭhabuddhakoṭibhaṣate*). The text of the fragment has no exact notes what kinds of precepts are mean. Perhaps, we could be talking about Four Noble Truths (more likely) as well as, for example, about four aspects of the religious practice (meritorious behaviour, yogic concentration, wisdom and liberation). On the other hand, it could mean four statuses of Noble (*Ārya*) person: “stream-winner” (*srota-apanna*); “once-returner” (*sakṛdāgāmin*); “non-returner” (*anāgāmin*) and *arhat*.

40. Here the text of SI 3446 is cut off; hereafter is the text reconstructed from the Chinese and Tibetan versions. *Italics* indicate the restored text.

41. Tolstaia, 1999: 77—87; Shomakhmadov, 2023: 326—327.

42. Gennep, 1960: 21, 105.

43. Tolstaia, 1999: 241—242.

44. Shomakhmadov, 2023: 325—326.

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Illustrations

Back cover:

- Plate 2.** The manuscript fragment of the Sanskrit *Buddhanāma-sūtra* from the Serindia Collection, Petrovsky subcollection. Serindia, 8th—9th centuries. Paper, 6.5×12.9 cm. The Institute of Oriental Manuscripts RAS, former call No. SI 3446r before restoration. Courtesy of the Institute.
- Plate 3.** The fragment of the same MS. Paper, 6.2×12.8 cm. The Institute of Oriental Manuscripts RAS, former call No. SI 3448r before restoration. Courtesy of the Institute.
- Plate 4.** The restored fragment of the same MS combined from *ex-SI 3446 (plate 2)* and *ex-SI 3448 (plate 3)*. Serindia, 8th—9th centuries. Paper, 6.4×25.0 cm. The Institute of Oriental Manuscripts RAS, call No. SI 3446r after restoration. Courtesy of the Institute.
- Plate 5.** The restored fragment of the same MS combined from *ex-SI 3446 (plate 2)* and *ex-SI 3448 (plate 3)*. The Institute of Oriental Manuscripts RAS, call No. SI 3446v after restoration. Courtesy of the Institute.