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**Review of Hidas, G. Powers of protection: the
Buddhist tradition of spells in the Dhāraṇīsamgraha
collections**

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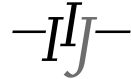
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Book Reviews



Gergely Hidas, *Powers of Protection: The Buddhist Tradition of Spells in the Dhāraṇī-saṃgraha Collections*. Beyond Boundaries 9. Berlin/Boston: Walter de Gruyter GmbH, 2021. vii, 418. ISBN: 9783110713046. € 86,95.

Until recently the important (and in terms of number of texts, extremely large) genre of Buddhist scriptures usually called *dhāraṇī sūtras* had received relatively little scholarly attention. The reasons for this are not hard to seek, in that at the heart of such scriptures lie strings of text—the *dhāraṇī* proper—that are, or at least on a common-sense level appear to be, meaningless. For the first scholars to encounter these materials, they were so much mumbo-jumbo, mystical nonsense and rubbish, nothing more than a degenerate product of the dotage of the once shining and dynamic Indian Buddhist tradition. They were, in short, unworthy of serious scholarly attention. That, from a philological point of view, this is beginning to change is due in no small part, as far as Indic materials are concerned, to the single-handed efforts of Gergely Hidas. After a number of monographic and article-length contributions,¹ he now presents us with a volume which is, for most of its bulk, a “slightly standardized and structured version” of a single manuscript of a large *Dhāraṇīsaṃgraha*, preceded by the same of an older but smaller collection. Hidas’s volume, following the stipulations of the ERC funding for the project Beyond Boundaries, is also available for free download.² The latter is important in the first place because it makes the results of scholarship freely available to one and all, whether or not they can gain access to the printed book, but also since it enables the texts transcribed herein to be copy-pasted into other files, and therefore the results made available in this manner may be of particular use to scholars who wish to carry out

1 See J.A. Silk, rev. of *A Buddhist Ritual Manual on Agriculture: Vajratuṅḍasamayakalparāja* (Berlin, 2019), *Indo-Iranian Journal* 63: 78–93, which also refers to earlier relevant publications.

2 <https://www.degruyter.com/document/doi/10.1515/9783110713367/html?lang=en>.

further research on one or more portions of the collection.³ The present volume is a most welcome one, and its author to be congratulated for his continuing contributions to the study of this still all too often overlooked literature.

The volume opens with a very short survey of previous research, little more than a bibliographic listing, inter alia illustrating how little has been done to make available such texts. The essay does contain, however, several statements that perhaps call for further discussion. Hidas, for instance, simply speaks (p. 2) of “The Buddhist use of spells often interchangeably called *vidyā*, *mantra* or *dhāraṇī*.” I am not sure that this should be such a global statement, and a careful consideration of the different subgenres of texts in which these terms are found seems necessary.⁴ Hidas himself should be a good candidate to offer such a consideration in the future.

The first substantial section of the book consists of what Hidas calls an “edition” of Cambridge Ms. Add. 1680.8, a bundle to which belong (at least) three different manuscripts,⁵ totalling 46 palm leaves. This, according to Hidas (p. 9), is “the earliest surviving witness of the South Asian *Dhāraṇīsamgraha* tradition and the only palm-leaf compendium known.” He places it in the 12th–13th century, on palaeographical grounds. It is not clear where it was written, with a very short discussion offered about its possible source in Eastern India or Nepal. Given its age, it is an important source. What is offered here is an annotated transcription, or according to the author (p. 17) “a slightly standardized and structured version of the text Occasionally minor corrections have been made by the editor to improve readings.” A short list of “silent standardizations” is given. As a result of this minimalist approach, while a few emendations are offered in notes on each page, little further editorial intervention is ventured. This holds true even when earlier editions of particular sources exist; no reference is made to these when the manuscript is transcribed, and thus

3 Although Hidas, working in a project, certainly had no control over this decision, concerning the type of Open Access license under which the volume is published, the Creative Commons ‘No Derivatives’ (ND) license, readers and especially authors are urged to read <https://creativecommons.org/2020/04/21/academic-publications-under-no-derivatives-licenses-is-misguided/>.

4 Speaking of *dhāraṇī* collections, Hidas 3n23 writes “It is a question whether these collections can be considered to contain a more or less fixed South Asian canon of spell texts and could be related to the *Dhāraṇī*-, *Mantra*- and *Vidyādhara-piṭakas* accounted for in various earlier sources (Skilling 1992: 114–115).” A glance, however, at Peter Skilling’s actual comments (in Hidas’s source, “The Rakṣā Literature of the Śrāvakayāna.” *Journal of the Pali Text Society* 16 [1992]: 109–182) reveals that the only form attested in Sanskrit is *Vidyādhara-piṭaka* (see Skilling 1992 115n5); the others are nothing more than imaginative reconstructions, often based on Chinese, and they certainly provide no reliable basis for Indic terminology.

5 Hidas 10n6 notes a question about this, but does not elaborate on his doubts.

without oneself making a collation one cannot determine how, if at all, this old manuscript source may present different readings than those already otherwise available.⁶ Realistically, however, this limited approach was probably the best way for a single scholar, working alone, to bring a volume such as this, with its transcription of a large amount of manuscript material, to fruition in a reasonable time frame.⁷

A list of the titles included in Cambridge 1680.8 is given on pp. 10–16 of the volume. Some of these, as immediately above, have been previously published; while Hidas does refer to previous scholarship (as he says, 10n7, “editions known to me are indicated in the footnotes”), he does not distinguish between references to a text and editions thereof; everything is simply indicated with “cf.”⁸ This is a pity, since perhaps the greatest merit of the present volume is that for most texts given herein Hidas has presented not only an older source than any other so far known, but a great many Sanskrit texts heretofore available only in manuscript. Although it is now rather out of date, still the best survey of, broadly speaking, Indian Buddhist tantric literature remains the 1989 volume *A Descriptive Bibliography of the Sanskrit Buddhist literature: Vol. 1v: The Buddhist Tantra*.⁹ In what follows, I will attempt to take stock especially of the material now available in transcription for the first time.

The contents of Cambridge Ms. Add. 1680.8 total, according to Hidas (p. 10), 59 different texts, 46 of which can be identified with a title, all of them quite short, only two or three longer than a single typed page, and many of them

6 While I have certainly not checked systematically, I did note that for the *Ṣaṣṭmukhī-nāma-dhāraṇī*, for instance, there is one small difference with the edition published by Mimaki Katsumi (“La *Ṣaṣṭmukhī Dhāraṇī* ou ‘Incantation des Six Portes’: Texte attribué aux Sautrāntika (11): Textes et Traduction.” *Nihon Chibetto Gakkai Kaihō* 23 [1977]: 9–13), namely the addition of *sarvāpāyaviśodhani* before *kāyaviśodhani* in what is equivalent to line 24 in Mimaki’s edition.

7 That said, the addition of verse numbers, for instance, for known metrical texts would not have been a large task, and would have made access to the texts and their comparison with printed editions a great deal easier.

8 When reference is made to editions, it is unfortunately frequently to texts republished by P.L. Vaidya, which are devoid of independent philological value, being based directly on the work of others.

9 Tsukamoto Keishō 塚本啓祥, Matsunaga Yūkei 松長有慶, and Isoda Hirofumi 磯田熙文, *Bongo Būten no Kenkyū 1v: Ronsho-hen 梵語仏典の研究 1v 密教經典篇* (Kyoto: Heirakuji shoten 平楽寺書店, 1989). While this catalogue’s editors did report individual texts from Cambridge manuscripts, they did so erratically, and coverage of other manuscript catalogues likewise is not as comprehensive as one might have hoped for. Still, it is by far the best survey we have, taking into account also Tibetan and, when relevant, Chinese materials. Hidas mentions this catalogue in 1n6, and once again in 360n34, but otherwise ignores it.

quite incomplete.¹⁰ We also notice that in this manuscript much material is out of order, that is, for instance, the ninth text is the very end of a text the bulk of which is found as number 22 (see the list below). Hidas does not attempt to explain how the manuscript might have been compiled such that it resulted in this chaotic situation.

When I do not find a title listed in the *Descriptive Bibliography*, or otherwise know it as published, I mark it as “New,” but of course, it should be remembered that having been listed in the *Descriptive Bibliography* normally does not indicate that the text has been published, only that it was known from a manuscript catalogue, or in some cases in Tibetan translation. When texts are listed in the *Descriptive Bibliography*, I place the page numbers of the latter in parentheses after DB. It should be noted that these indications are based solely on title, and require verification in each case;¹¹ it should further be noted that for some of these texts, the *Descriptive Bibliography* indicates Tibetan, and in rare cases also Chinese, translations, and these should be consulted in future studies of any of these texts.

Part I of the bundle

1. *Anantabuddhakṣetraguṇodbhāvana-dharmaparyāya*, part of a chapter of the *Buddhāvataṃsaka*.
2. *Uṣṇīṣavijayā-nāma-dhāraṇī*, continues #21 (DB pp. 100–105).¹²
3. *Halāhala-hṛdaya*,¹³ continued from #16. New.
4. Unidentified text.
5. *Jātismarā-nāma-dhāraṇī* (DB pp. 154–155).
6. Unidentified text.
7. *Uṣṇīṣavijayā-nāma-dhāraṇī*, continued at #2. As above.
8. *Nārāyaṇaparipṛcchā-mahāmāyāvijayavāhinī*; first half of the text, somewhat different from the published edition. (DB p. 139).

10 I have simplified the often useful information provided for each item by Hidas.

11 As we will see below, having a common title does not by any means assure common contents.

12 It is not clear to me why Hidas's own edition of this text, in “*Uṣṇīṣavijayā-dhāraṇī*: The Complete Sanskrit Text Based on Nepalese Manuscripts.” *International Journal of Buddhist Thought & Culture* 30 (2020): 147–167, did not make use of this manuscript, for which see 157n10 of the article.

13 The word seems to be more normally spelled *hālāhala* but Hidas cites his sources everywhere with a short first vowel. There are rather a large number of cases in which vowel length of various title words seems quite fluid; see below for remarks on the index, which documents these differences through separate entries for different spellings of what is, I assume, in most cases the same word.

9. *Aṣṭamahābhayātārā-sādhana*, continued from #22. (DB p. 157).
10. *Sarvajinadhāturatnakaraṇḍaka-nāma-bhagavad-āryāvalokiteśvarasya nāmāṣṭottaraśataka*. (DB p. 131).
11. *Piṇḍīkrama-sādhana*, opening verse. (DB p. 235).
12. Unidentified text.
13. *Karṇajāpā-nāma-dhāraṇī*. (DB p. 154).
14. *Ṣaṇmukhī-nāma-dhāraṇī*, continued from #25. (DB p. 74).
15. *Bhadracari-praṇidhāna*.
16. *Halāhala-hṛdaya*, continued at #3; see above.
17. *Uṣṇīṣavijayā-sādhana*. (DB pp. 451–452, 461).¹⁴
18. *Vasudhārā-dhāraṇī*. (DB pp. 116–117).
19. *Vajrasarasvatī-sādhana*. (DB pp. 441–443).¹⁵
20. Unidentified text.
21. *Uṣṇīṣavijayā-nāma-dhāraṇī*, end of the text starting at #2; as above.
22. *Aṣṭamahābhayātārā-sādhana*, continued at #9; as above.
23. *Maitreya-nāthasya*+++++.¹⁶
24. *Gāthādvaya-dhāraṇī*, continued from #4 in Part II, below. (DB p. 155).
25. *Ṣaṇmukhī-nāma-dhāraṇī*; as above.

Part II

1. *Mahāmaṇivipulavimānasupraṭiṣṭhitaguhyā-nāma-dhāraṇī*, the very end, missing in the edited Gilgit fragments. (DB pp. 68–69).
2. Unidentified text.
3. *Samādhirājasūtra*, beginning of chapter 3.
4. *Gāthādvaya-dhāraṇī*, continued at #24 in Part I, above.

Part III

1. *Grahamāṭṭṛkā-nāma-dhāraṇī*, continued from #12. New.
2. *Nīyatakarmaṣayamkarī-nāma-dhāraṇī*. New.
3. *Mahāśrī-nāma-dhāraṇī*. (DB p. 426?).
4. *Mārīcī-nāma-dhāraṇī*. (DB pp. 93–95).
5. Unidentified text.
6. *Samantabhadrapratijñā-nāma-dhāraṇī*, continues at #9. (DB p. 174?).
7. *Vajra++lā-nāma-mahāvīdyā*. (DB p. 161?).
8. Unidentified text.
9. *Samantabhadrapratijñā-nāma-dhāraṇī*, continued from #6; as above.

14 In neither case here is any Sanskrit source noted in DB.

15 No Sanskrit source is noted in DB.

16 Given the number of missing akṣaras, I suppose that we can easily suggest *nāma dhāraṇī*.

10. *Aṣṭamahābhaya-tāraṇī-nāma-dhāraṇī*; as above.
11. *Jātismarā-nāma-dhāraṇī*; as above.
12. *Grahamātrkā-dhāraṇī*, continues at #1; as above.
13. *Jāṅgulī-mahāvidyā*, continues at #23. (DB p. 428).
14. Unidentified text.
15. *Vajrottara-nāma-dhāraṇī*. New.
16. *Koṅḍā-nāma-dhāraṇī-caityakaraṇa-vidhi*. New.¹⁷
17. *Cintāmaṇi-nāma-dhāraṇī*. (DB p. 169).
18. *Lakṣa-nāma-dhāraṇī*, complete text of the *Bodhigarbhālamkāralakṣa-dhāraṇī*.¹⁸
19. *Dṛṣṭapratyayaḥ-śrutidharā-nāma-dhāraṇī*. New.
20. *Cundā-dhāraṇī-sarvatathāgatahṛdayā*. (DB p. 168).
21. *Hemāṅgā-nāma-dhāraṇī*. (DB p. 155).
22. Unidentified text.
23. *Jāṅgulī-mahāvidyā*, continued from #13; as above.
24. *Jāṅgulyā bhagavatyāḥ kalpa*. (DB p. 428).
25. *Akṣobhyā-nāma-dhāraṇī*. (DB p. 152).
26. *Vajrottara-nāma-dhāraṇī*; as above.
27. ++++++ *nāma-dhāraṇī*.
28. *Koṅḍā-nāma-dhāraṇī-caityakaraṇa-vidhi*; as above.
29. *Mahādhāraṇī*. New.
30. *Buddhahṛdayā-nāma-dhāraṇī*. New.
31. *Samantabhadrā-nāma-dhāraṇī*. (DB p. 174).
32. *Dhātukaraṇḍā-nāma-dhāraṇī*, complete text of the *Sarvatathāgatādhi-ṣṭhānaguhyadhātukaraṇḍaka-mudrā-dhāraṇī* (unique witness). New.
33. *Rucirāṅgayaṣṭi-nāma-dhāraṇī*, continues at #43. New.
34. *Svapnamdadā-nāma-dhāraṇī*. New.¹⁹
35. *Viśeṣavatī-dhāraṇī*. New.
36. Unidentified text.
37. *Viśeṣavatī-dhāraṇī*; as above.
38. *Karṇajāpā-nāma-dhāraṇī*; as above.
39. *Caityavandanā-nāma-dhāraṇī*. New.
40. *Mahāśrī-nāma-dhāraṇī*. New.
41. Unidentified text.
42. *Viśeṣavatī-dhāraṇī*; as above.
43. *Rucirāṅgayaṣṭi-nāma-dhāraṇī*, continued from #33; as above.

17 In fact listed in DB p. 504, but only in a listing of texts not otherwise noted.

18 Not in DB but otherwise known.

19 However, see DB p. 170.

44. *Sarvamaṅgalā-nāma-dhāraṇī*. (DB p. 154).
45. *Sarvarogaprasāmanī-nāma-dhāraṇī*. New.
46. Unidentified text.

Now, as mentioned above, the meat of the volume is its presentation of Cambridge Ms. Add. 1326, which Hidas (p. 57) calls “the earliest known dated witness of the South Asian *Dhāraṇīsaṃgraha* tradition written on paper.”²⁰ About one third of the contents of Cambridge Ms. Add. 1680.8 is included here (p. 10). The manuscript consists of 225 leaves, and contains 180 texts, obviously too many to simply list in this review; Hidas’s list takes 13 full pages (pp. 59–72). He breaks down the contents into (p. 58) “approximately 128 spells (*dhāraṇī*), 26 worship manuals (*sādhana*), 7 praises (*stotra*, *stava* or *stuti*), 4 texts with both spells and praises (*dhāraṇī* and *stotra*) and 15 other texts.” Twelve are “complete and extensive pieces,” being (58n21) “*Aparimitāyurmahāyānasūtra* (No. 47), *Vasudhārā-dhāraṇī* (No. 62), *Amoghapāśa-hṛdayamahāyānasūtra* (No. 63), *Sarvatathāgatoṣṇīṣasitātapatrā-nāmāparājītā-pratyāṅgirā* (No. 83), *Dhvajāgrakeyūra-dhāraṇī* (No. 90), *Vajravidāraṇa-hṛdayamantra-dhāraṇī* (No. 98), *Gaṇapati-hṛdaya* (No. 99), *Uṣṇīṣavijayā-dhāraṇī* (No. 100), *Pañcaviṃśatikā-prajñāpāramitā* (No. 101), *Māricī-dhāraṇī* (No. 102), *Saptaśatikā-prajñāpāramitā* (No. 163) and the *Grahamātṛkā-dhāraṇī* (No. 177).” All of these are previously published texts (though this does not necessarily mean that they have been edited sufficiently well), but these are not the only complete works; a number of shorter works are also complete. Hidas further notes that “towards the end of the manuscript there are a handful of non-Buddhist works as well: the *Pīṭhāstava-stotra* [178], “Praises of Sacred Places,” the *Bhīmasenadhyānasvalpastuti* [179], “Short Praise with Meditation on Bhīmasena” and the *Śanaīścaraṣṭavastotra* [180], “Praise Hymn of Saturn.” Note similarly the *Ādityadvādaśa-nāma* [111] and the *Niśākara-nāma* [112].” He does not attempt to explain the presence of these works in the otherwise Buddhist manuscript.²¹

There are a number of interesting materials included in the manuscript, though they are not always described by Hidas in a transparent way, or it has not been possible for him to further comment on the interest of these materials. His transcription (pp. 77–81), for example, of what he calls (p. 60) “the complete text” of what the manuscript titles *Bodhisattvacaryāprasthāna-*

20 Hidas pp. 57–58 also speaks of its art-historical value, an area beyond my competence to assess.

21 Péter-Dániel Szántó suggests to me the possibility that such texts may be used in rites in Nepal.

daśabhūmīśvara-nāma-mahāyānasūtra-ratnarāja is in fact a portion of the *Daśabhūmīsūtra*'s tenth chapter.²² Again, there is a short passage from the last chapter of the *Tathāgataguhyaka* (pp. 83–84), which at least in the *dhāraṇī* itself shows some differences from the text in the Calcutta manuscript (34b7–35b3) of the sūtra now being edited by Péter-Dániel Szántó, though how important such readings might ultimately be remains to be seen. Other *dhāraṇī* collections also list the same title, and the readings of these must also be consulted. As another example, the verses from the *Lalitavistara*'s chapter 24, found on pp. 84–87, correspond in the new edition of Hokazono to verses 108–154, with often very significant variants, many of which are unrecorded by Hokazono from any of his manuscripts.²³ Finally, it is of no small interest to find the entire text of the *Lokātīstava*, considered one of the four hymns of Nāgārjuna, here in its entirety (pp. 283–285). In several places the manuscript presents readings not otherwise found in the editions available to me.²⁴ It is

22 Hidas 60n32 refers to Vaidya 1967: 103–109 (that is, *Daśabhūmikasūtram* [Darbhanga: Mithila Institute]), which, puzzlingly, makes it clear that this is not “the complete text.” See Kondo Ryūkō 近藤隆晃, *Daśabhūmīśvaro nāma Mahāyānasūtram* (Tokyo, 1936): 207.8–215.14. Kondo 207m6 already noted the presence of this material in the *dhāraṇī* collection listed by Hidas himself (p. 333) as item 109 from the Oxford Bodleian manuscript 1449, catalogued in Moriz Winternitz and Arthur B. Keith, *Catalogue of Sanskrit Manuscripts in the Bodleian Library*. Vol. II. (Oxford: Clarendon Press, 1905): 261, where we read *śrīvodhisatvacaryyāprasthāno Daśabhūmīśvaro nāma mahāyānasūtram ratnarājaṃ samāptaṃ*. Hidas's text begins with a short sūtra introduction drawn in fact from the beginning of the *Daśabhūmika*, Kondo 1.7–9, with several variants not noted by Kondo.

23 Hokazono Kōichi 外園幸一, *Raritavisutara no kenkyū* (gekan) ラリタヴィスタラの研究 (下巻) (Tokyo: Daitō Shuppansha 大東出版社, 2019): 330–342.

24 This is not to say that such readings are necessarily to be accepted, of course. Aside from trivial differences of *anusvāra*, for instance, we might cite several verses by way of example (the verse numbers, not noted by Hidas, are from the editions cited at the end of this note). In verse 2c for *paraṃ khedam* the MS reads *parikhedam* (but note that a commentary reads *khedaśabdena sūcayati paraṃ khedam* [Lumucao, “Diplomatic Transcription of the *Catuḥstotraṅavarāṇa* (Folios 1v1–5v5): On *Lokātīstava* 1–13.” *Annual Report of The International Research Institute for Advanced Buddhism at Soka University* 24 (2021): 111–117, here 114]); 4c for *kathaṃ nāma na te* MS has *kathaṃ nāma tatas*; in 15a for *bhāvān nārthāntaram nāśo* MS has *bhāvānārthāntaranāśo*; 18a in editions reads *na niruddhān nāniruddhād* but MS has *niruddhād vā no ruddhād*; 23a editions have *sarvasaṃkalpanāśāya* while MS has *sarvasaṃkalpaphānāya*; in 26a for *āryair nisevitām enām* MS reads *āryaṇisevitām matām*; in 28c for *nimittabandhanāpetam* MS reads *nimitte bandhanāyitad*. (There is also at least one error in word separation; in 17a, at Hidas's 284.20, read *na vāvinaṣtāt* instead of Hidas's *na vā vi*^o [since of course one must understand *vā-avi*^o]; editions print *na cāvinaṣtāt*.) For editions, see Christian Lindtner, *Nagarjuniana: Studies in the Writings and Philosophy of Nāgārjuna*. (Copenhagen: Akademisk Forlag, 1982): 128–138, and Tsuda Akimasa 津田明雅, *Nāgārjuna no sankā: shochosaku no shingisei to awasete* ナーガールジュナの讚

probably the case that other already known texts found here also present significant variants, and thus would reward careful evaluation.

A sense of the scale of the remaining task may be gained by a look at Hidas's appendices A.3 through A.18 (pp. 308–389), listing the contents of manuscripts totalling more than 4000 folios! The lists consist of titles of the contents of other *Dhāraṇīsaṃgraha* collections in several libraries around the world. There is, needless to say, considerable overlap among these collections, including for instance the non-Buddhist texts mentioned above, which are therefore not unique to the Cambridge manuscript. Only the same sort of attention to detail exhibited by Hidas here applied to each and every one of these other sources will begin to yield a more global picture of this literature.

Finally, a word needs to be said about the index (given in English alphabetical order, though it is entirely in Sanskrit). It seems to have been generated mechanically, such that we find separate entries as follows: *Akṣobhya-dhāraṇī* 321, 330; *Akṣobhyā-nāma-dhāraṇī* 14, 43; *Akṣobhya-nāma-dhāraṇī* 323, 327, 334, 339, 345, 350, 355, 361, 369, 379; *Akṣobhyatathāgata-dhāraṇī* 59, 75. I retain here the page numbers to illustrate that these do not overlap. Do these all refer to the same basic text? Only page references 43 and 75 point to actual transcribed texts, and in these two cases, the actual content of the *Akṣobhyā-nāma-dhāraṇī* and the *Akṣobhyatathāgata-dhāraṇī* do not agree in the least (the former in fact does not look like a *dhāraṇī* at all). For another example, we find *Māricī-dhāraṇī* 5, 58, 59, 331, 333, 388; *Māricikā-nāma-dhāraṇī* 325; *Māricī-nāma-dhāraṇī* 13, 34, 66, 202, 212, 311, 320, 328, 336, 340, 342, 347, 352, 357, 362, 364, 366, 370, 372, 374, 377, 380, 382, 385. The last of these offers transcriptions on pp. 34 and 202, but these, while they share a title, and an index entry, do not represent the same text. It is thus hard to know what the index is actually meant to be indexing. As my teacher Nagao Gadjin once said to me, when we were discussing the creation of a trilingual index to the *Mahāyānasamgraha*,²⁵ it is easy to make a complete index which records every word, but difficult to make an index which is genuinely useful to a reader. This requires careful thought and a thorough understanding of the text as a prerequisite. At the very least, the index to the present volume could have been improved if references to pages on which are found the transcribed texts had been given in bold typeface.

歌: 諸著作の真偽性とあわせて (Urayasu-shi: Kishin Shobō 起心書房, 2019): 240–265.

25 See *An Index to Asaṅga's Mahāyānasamgraha*. Part One: Tibetan–Sanskrit–Chinese. Part Two: Sanskrit–Tibetan–Chinese. *Studia Philologica Buddhica Monograph Series 9* (Tokyo: The International Institute of Buddhist Studies, 1994). Prof. Nagao remained so dissatisfied with his Chinese index that he never published it.

In sum, Hidas's book is a genuine contribution to the study of a literature which, despite its overwhelming importance in later Indian Buddhism, has until recently remained largely outside the academic mainstream. How much more there is to say about individual *dhāraṇī sūtras* is another question. For—to quote entirely at random—the whole of the *Ārya-vajramaṇḍālaṃkāra nāma dhāraṇī* reads (p. 99; I cite Hidas's transcript exactly): *om namaḥ sarva-buddhabodhisattvebhyaḥ || 25 tadyathā || om bodhi 2 sarvabodhi sarvatathā-gatagocare dhara 2 hara 2 prahara 2 mahābodhicitte dhara 2 culu 2 raśmisam-codite sarvatathāgatābhīṣikte guṇagagane śuddhaguṇāvabhāse mili 2 gagana-talapraṭiṣṭhite śama 2 praśama 2 sarvapāpaprāśamane sarvapāpaviśodhani hulu 2 mahābodhimārgasamprasthite sarvatathāgatamudre svāhā*. I cannot think what further research on a *dhāraṇī* like this, qua individual text, would be likely to reveal. Thinking of it as part of a larger unit, however, seems an entirely different matter, stimulating questions about why and toward what ends such (to us meaningless) bits of text might have been assembled, copied and perhaps recited, although as far as I know, for the vast majority of such texts (that is, with a very small number of exceptions), we have no evidence of their continued life in any traditional community, in India or beyond. Hidas, in this respect, is very well positioned to continue the process of investigating these texts and exploring further what they might tell us about the thought and practices of South Asian Buddhism. His approach of first coming to grips with the enormous and heterogeneous corpus is certainly the only reliable way to ground further research, and he is to be congratulated, among other things, for his fortitude in making these materials known and available.

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