

Dhāraṇīs from the Buddhist Sites of Orissa

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Abstract

Dhāraṇīs are formulas which are repeated by the Buddhists for various purposes. They have been found at many Buddhist sites of India but have hardly received any scholarly attention earlier. Recent scholarship on *dhāraṇīs* has attempted to identify their names, their textual sources and purposes for which they were used by the Buddhists in the historical contexts. A recent issue of *The Bulletin of School of Oriental and African Studies* devotes the entire issue [Vol. 77 (1) 2014] to the study of *dhāraṇīs*. However, there is hardly any scholarly attention on the rich epigraphic and archaeological materials from the Buddhist sites of Orissa. The present paper is an attempt to draw scholarly attention to the *dhāraṇīs* found from the Buddhist sites of the early medieval Orissa and to locate them in the archaeological context of the Buddhist sites of Odisha.

Introduction

Gregory Schopen, an important authority on the ancient and early medieval Buddhism, highlights the importance of epigraphic sources in understanding Buddhist practices in ancient and medieval India. As Schopen points out,

The inscription tells us what a fairly large number of Indian Buddhists actually did, as opposed to what according to our literary sources—they might or should have done. But in addition, there is another advantage: this material, in a considerable number of cases, tells us what the individuals themselves – whether laymen or monks—hoped to accomplish by those religious acts which they chose to record (Schopen 1984: 110–126).

The exclusive importance on religious texts, especially while describing the origin of a Buddhist ritual or practice, is fraught with danger as the geographical provenance of the ritual and practice and its circulation in different regions as described in foreign accounts, cannot be much relied upon. Schopen, while examining one specimen of *Bodhigarbhālankāralakṣa dhāraṇī* from Orissa, has commented,

The existence of Cuttack (now in Orissa State Museum) stone inscription appears to prove beyond any doubt that the original of the *Byang chuh suyung po'I rgyan 'bum zhes bya ba'I gzungs* (the Tibetan title of this *Dhāraṇī*), or at least the extract was known and used by the Buddhist community of Orissa in about 10th century CE. This is important because it allows us to actually identify one of the specific sources of Buddhism of that Orissa with its Buddhist vestiges so numerous, so rich and still too much ignored, that Orissa which, if it was not *one of the original homes of Buddhism (emphasis mine)*, reserved for the latter from the eighth to the twelfth-thirteenth centuries, a prodigious extension (Schopen 2005: 351).

The State of Orissa/Odisha in the eastern seaboard of India has considerable evidence in terms of epigraphic, sculptural and other archaeological remains in the study of different

phases of Buddhism, specially that of Mahāyāna and Vajrayāna Buddhism. The region had had the earliest and longest uninterrupted association with Buddhism in India. Tapassu and Bhallika, two merchants from Ukkala (Utkala, Orissa) were the first in the world to become lay-disciples of the Buddha (*Mahāvāgga*, 1st *Khandaka* 1881). The Ceylonese chronicle, *Mahāvamsā* and the 13th Major Rock Edict of Aśoka reveal that the Kalinga War (one of the ancient names of part of Orissa) in 261 BCE was a major event in the history of Buddhism as the Mauryan king Asoka played a key role in the propagation of Buddhism in India and beyond after the great war. Orissa also preserves the evidence of the longest survival of Buddhism in India. Lāmā Tāranātha, the Buddhist pilgrim from Tibet who wrote *History of Buddhism in India* in 1608 CE refers to donation to and repair of some *vihāras* by Mukundadeva (d 1568 CE), which was more than three centuries later than the attack and destruction of Nalanda and Odantapuri in 1199-1201 CE by Bakhtiyār Khalji, the general of Mohammad of Ghor (*Tāranātha* 1970: 144). It is important to note that the Census of 1911 records as many as 1833 persons in Orissa professing their faith to be Buddhism (Sarao 2006). There are at least 120 archaeological Buddhist sites in Orissa, some of which, such as Lalitagiri and Udayagiri and Ratnagiri¹ continued uninterruptedly for

¹ Lalitagiri, Udayagiri and Ratnagiri are regarded as the Buddhist Diamond triangle in the tourist map of Odisha. Ratnagiri was founded in the 5th century CE and continued upto the 12th century CE. The excavation of Ratnagiri was done from 1958 to 1961 (Mitra 1981/1983: 2 vols). The site of Lalitagiri originated in the Mauryan or post Mauryan period and continued up to 13th century CE. From the seals of the inscriptions, it is known that the site was known as Candrāditya *Mahāvihāra*. Excavation of the site by the *Archaeological Survey of India* (ASI) from 1985 to 1992 unearthed a *caityagṛha*, four monasteries, a *mahāstūpa* containing tooth relic in the Chinese box model, numerous votive and structural stūpas and sculptures in standing and sitting postures and other antiquities (Patnaik forthcoming). The monastic seals, found from the excavation of Monastery I and II of Udayagiri, describe the

more than a millennium. These sites contain temples, *vihāras*, *caityas*, votive *stūpas*, *mantras*, *dhāraṇīs* and most importantly, gods, goddesses, Buddhas, Bodhisattvas, so rich and varied that have few parallel in any other region of India. Ratnagiri *Mahāvihāra* has been referred to in many Tibetan texts, such as in the *Blue Annals*, as an important centre of tantric Buddhism especially of the Kalacakrayāna (Roerich 1953, II: 755). However, there are hardly any literary references to other Buddhist establishments such as Lalitagiri, (*Candrāditya mahāvihāra* from the monastic seals found from excavation) or Udayagiri (known as Madhavapura and Simhaprasta *mahāvihāra* from monastic seals). (Fig.1)

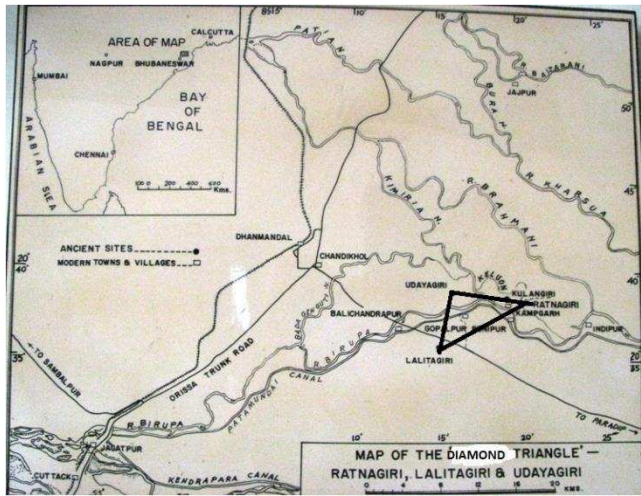


Fig.1: Location of Buddhist diamond triangle sites of Lalitagiri, Udayagiri and Ratnagiri (Adapted from Mitra (1981).)

Dhāraṇīs are formulas which are repeated by the Buddhists for various purposes. They have been found from many Buddhist sites of India but hardly received any scholarly attention earlier. However recent scholarship on *dhāraṇīs* attempts to identify these *dhāraṇīs* and their textual sources as well as study the purposes for which they were used by the Buddhists. A recent issue of the *Bulletin of School of Oriental and African Studies* devoted the entire issue (vol 77 (1) 2014) to the study of *dhāraṇīs*. However, there is hardly any scholarly attention on rich epigraphic and

Buddhist establishments at Udayagiri as Mādhavapura and Simhaprasta Mahāvihāra respectively. The site was founded in the 2nd century BCE and continued up to the 12th century CE. The *Mahāstūpa* was constructed in the second phase in the 8th-9th century CE whereas the apsidal *caityagṛhya* near the Monastery II came up in the 2nd century BC and saw continuities till the early medieval period. The excavation of Udayagiri took place in two phases by ASI. Phase I (1985-89) of the excavation led to the discovery of the Monastery I and Stūpa I whereas the excavation in the Phase-II (2000-05) led to the discovery of the Monastery II, apsidal *caityagṛhya*, a shrine complex, kitchen, tank, etc. (Bandopadhyaya 2007, Trivedi 2011).

archaeological material from the Buddhist sites of Orissa, with possible exception of the work of Donaldson (2001), Benestie (1981) and Hock (1987). The present paper is an attempt to draw scholarly attention to the *dhāraṇīs* found from the Buddhist sites of Orissa and to locate them in the archaeological context of the Buddhist sites of Odisha.

Dhāraṇīs in the Buddhist literature

Dhāraṇīs (*dhārayati anaya iti*— by which something is sustained) were beginning to be used as protective spells from 5th century CE onwards (Davidson 2009: 97–147). Vāsubandhu in the *Bodhisattvabhūmi* categorised four kinds of *dhāraṇīs* — *dharmā dhāraṇī*, *artha dhāraṇī*, *mantra dhāraṇī* and the *Bodhisattvākṣāntilabdha dhāraṇī* (Winternitz 1983: 380–87). From the 5th century CE onwards, independent *sūtras* of Mahāyāna were composed and they were credited with powers, which can lead to salvation. The practice of inserting *dhāraṇī* inside a *stūpa* during the process of consecration of *stūpas* emerged in 5th century CE in Orissa (discussed in later section). There are numerous *dhāraṇīs* which have been found in terracotta or stone plaques inside the *stūpa* in the Buddhist sites of Orissa, indicating that *dhāraṇīs* were inserted during consecration of *stūpas*. Most of them are either in stone slabs or in terracotta plaques. A distinct interpretation of the monastic path is presented in the *dhāraṇī* scriptures. When one wishes to renounce the householder's life he must ask his parents for permission, saying that he wishes to practice this path (folio no 615 c15-16 of the *dhāraṇī* scripture, Defangdeng, dated 413 AD). If his parents do not grant permission and reject his request three times, the young man can recite the *dhāraṇīs* in his own residence. Women may arrive at the place where he is reciting and even touch his clothing but it will not matter (Shinohara 2010: 243 – 275). Thus, the *dhāraṇī* recital removes the householder from the fetters of monastic Buddhism and one can aspire to achieve *nirvāṇa* by remaining a householder.

Dhāraṇī inscriptions in Orissa

Both *gāthā* and *nidāna* of *Pratīyasamutpāda Sūtra* began to be inserted inside the *stūpas* from the 1st century CE at the Kurram casket (*Corpus Inscription Indicarum* II, Part I 1929: 152–55). From the 5th century CE onwards, the Buddhist diamond triangle sites of Lalitagiri, Udayagiri and Ratnagiri of Orissa contained terracotta plaques or stone slabs of *gāthā* and *nidāna* of the *Samutpāda* inside the *stūpas* (Mitra 1981 (I): 29-30). A fragmentary stone slab inscription found near the *Caityagṛhya* from Lalitagiri in 15 lines in Siddhamātṛkā character of the 5th century CE contains the *nidāna* and ends with the *gāthā*. The text of the inscription runs thus: (Fig. 2)

Text

1.pratyaya.....
2.ru(rū)pa- pratyaya [m*] shaḍ-āyatanam shaḍ-

āya.....

3.vedanā[ṁ] pratyaya trṣṇā-pratyam̐ =upadāna[ṁ*] upādāna-pratyayo bhāva[h] bhāva.....
4.jāti-pratyaya jarā-maraṇa-śoka-parideva-duhkha-daurmmanasy-opayasah sambhavamte(ty)=ev=asya-kevalasya maha[to]
5. [duh]kha-skandhasya samudayo bhavati[*] bhavati [*].....ayam̐=ucyate dharmmānām̐=achayah.....nirodha.....nte.....niucyate sa mskāra-ni[rodha]....
6. rodhaḥ vipake nirodhan=nāma-rūpa-nirodhaḥ nāma-rūpa-nirodhāt=shadāyatana-[nirodha][ḥ*] [shad-āya*]
7. tana-nirodhād=vedanā-nirodhaḥ vedanā-nirodhaḥ= trṣṇā-nirodhaḥ trṣṇā-nirodhād=upādāna-nirodha[h*].....
8. parideva-nirodhāt=bhāva-nirodhaḥ bhāva-nirodhād=jāti-nirodha[h*] jāti-nirodhāt=jarā-maraṇa-śoka-[pari]-
9. deva-duhkha-daurmmanasy-opayasa[ī*] nirudhyante[||*] Evaṁ=asya kevalasya ma[ha*]to.....
10.nirodho bhavati[*] Ayam̐=ucyate.....rūpe ṇa....opādāna.....ra...
11. ta....pari....d-gatya.....
12. ro...dharma...vi....na-katama....atra....Ye dharmma hetu prabhava(ā)....he-
13.to hyāvadat-tesañ=ca yo nirodho evam(ṁ)-vādī Mahāśramaṇa.....
14.ri....devo....tayām-avasya.....ma....api....bhavi sya....tañ=ca.....
15.jaya(?)²

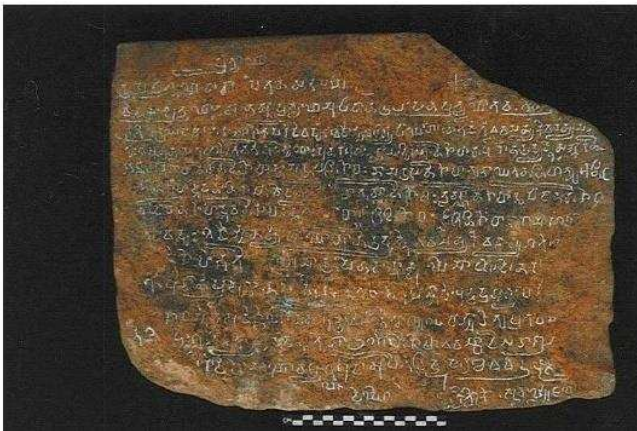


Fig. 2: Pratiyasamutpāda-sūtra on a stone slab near Caityagrhya, Lalitagiri, 5th Century CE

The exact time when the *Gāthā* was used as *dhāraṇī* in Orissa is not known but both *Gāthā* combined with a *dhāraṇī* began to appear from 7th century CE. There is also clear evidence of Vajrayāna influence in the Buddhist sites

² The last two lines cannot be read satisfactorily.

of Orissa from the 8th century CE. Text from the *Mahāvairocana-sūtra*, a *Caryā tantra*, appears for the first time in India on the back slab of the khondalite image of the Abhisambodhi Vairocana from Lalitagiri, which reads thus (Figs. 3-4)

Line 1: namaḥ samāntabuddhānām̐ a vira

Line II. huṁ kham̐.



Fig. 3: Two-line inscription from 7th century CE *caryā-tantra* text *Mahāvairocana-sūtra*, taken to China in 8th century CE by Subhakarasiṁha and Amoghavajra, on the back slab of Abhisambodhi Vairocana image, Lalitagiri, Odisha, circa 8th century CE;



Fig.4: Abhisambodhi Vairocana, Lalitagiri, Odisha, 8th century CE.

This *mantra* appears in chapter six of the *Mahāvairocana-sūtra*.³ In the next century (circa 8th century CE) numerous images of freestanding Bodhisattvas and standing Buddhas from Lalitagiri, Udayagiri and Ratnagiri were enshrined in the sacred complexes with two, four or eight Bodhisattvas forming part of a Buddhist *maṇḍala* (Donaldson 2001). One such alignment of *stūpa maṇḍala* is the *mahāstūpa* of Udayagiri.

³ The section states, “Then the World-honoured One Vairocana further dwelled in the *samādhi* ‘Adamantine Play Which Vanquishes the Four Demons’ and uttered words of adamantine syllables for vanquishing the four demons, liberating the six destinies, and satisfying the knowledge of an omniscient one: *Namaḥ samantabuddhānām̐, āḥ vira huṁ kham̐*” (Homage to all Buddhas! *Āḥ vira huṁ kham̐*) (Giebel 2005: 80).

Along with *maṇḍala* alignment of *stūpas* and sculptures, *dhāraṇīs* seemed to become more prominent in the consecration of *stūpas* and images in Orissa. There are five and four terracotta *dhāraṇī* plaques which were found inside the *stūpa* no. 2 and 253 respectively in Ratnagiri (Mitra 1981 I: 43 & 99). Similarly, the terracotta plaques inscribed with *dhāraṇīs* in 20 lines in the *Siddham* or *Siddhamātrka* of 9th century CE characters were found from Udayagiri-II excavation from inside *stūpas* (Trivedi 2011: 205 & Pl CXXVI). *Dhāraṇīs* were found in stone slab from the *stūpas* in Lalitagiri as well. The merit accrued out of inserting *dhāraṇīs* inside *stūpas* is mentioned in one *dhāraṇī* stone slab inscription found long ago in Orissa, which is now in the Orissa State Museum (OSM) (Ghosh 1941: 171-174). Line 9-17 (which is part II of the stone slab inscription) describes the merit of such action. The romanised version of the OSM text is given below:

Obverse

- Line 1. *dhara/ dhara/ prahara prahara mahabodhicittadhare*
- 2. *culu/ culu/ śata-raśmi śamcodite / sarvatathāgatābhi-*
- 3. *sekābhi śikte/ guṇa-guṇa mate/ buddha- guṇā- vahāse /*
- 4. *mili mili/ gagana-tale pratiṣṭhite/ nabhastale/ śa*
- 5. *ma śama/ praśama praśama sarva-pāpa praśamane/ sarva-*
- 6. *pāpa viśodhane/ hulu hulu/ mahābodhi-mārga-sampr ṣṭhi*
- 7. *te/ sarva-tathāgata-prati ṣṭhite- śuddhe svāhā/ mūla mantra/ sa-*
- 8. *rva-tathāgata-gocara-vyavavalokite jaya jaya svāhā/ hṛdaye/ hu-*
- 9. *ru ru jayamukhe svāhā/ upa hṛdaya m// ya kaścid bhik ṣur vā*
- 10. *bhikṣuṇī vā upāśoka va upāśikā vā/anyovā/ yaḥ-*
- 11. *ka[ścit]śrāddaḥ kūle putro vā kule(a)duhitā vā*

Reverse

- 12. *[i] mā m dhāraṇī likhitvā=vyantara m prak ṣipyā caitya m ka-*
- 13. *[ri]syati/ tenaikena caityena kṛtena lak śam tathāgata-*
- 14. *caityānām kṛta m bhavati/ te ca caitya sarvaga m dhapu spadhūpa-*
- 15. *curṇacīvara-cchatradhvajapatākādibhir upakaraṇaiḥ pū-*
- 16. *jītā bhava mti/ na kevala m caityam evam api tu buddharatna m dha-*
- 17. *rmaratna samgharanta caivavidhair-upakaranaiḥ pūjita m bhavati/*

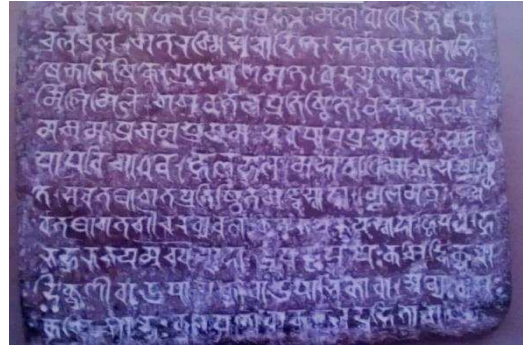


Fig. 5: Obverse of the *dhāraṇī* inscription on the stone slab in OSM, Bhubaneswar, 9th-10th century CE.

Translation of Line 12-17

“Whichever person, (be he) a monk, or a nun or a male lay worshipper or a female lay-worshipper or any son of a noble family or a daughter of a noble family having faith, constructs a *caitya* after having written this *dhāraṇī* and thrown it inside- by the construction of that single *caitya*, a lakh of *Tathāgata-caitya* will have been constructed by him. Those *caityas* are worshipped with the accessories of all perfumes, flowers, incenses, powders, chowries, umbrellas, flags, banners, etc. Not only a *caitya*, but the Jewel of Buddha, Dharma and Samgha are worshipped with such accessories.”

Part 1 of the stone slab inscription at OSM is the *dhāraṇī* portion while the second part deals with merit accrued from the practice of the insertion of *dhāraṇī* inside the *stūpas*. The same *dhāraṇī* is found from the *stūpa* 2 and 253 of Ratnagiri as well as in the form of terracotta plaques and stone slab No. 30 from Udayagiri II. There are a few fragmentary stone slab inscriptions of the same *dhāraṇī* in Lalitagiri. The five terracotta plaques found inside *stūpa* 2 of Ratnagiri and four terracotta plaques from *stūpa* 253 of Ratnagiri contain the same *dhāraṇī* which is in OSM. The text of the *dhāraṇī* runs as follows:

From <i>stūpa</i> 2 of Ratnagiri in 15 lines (Mitra 1981 I: 43)	From <i>stūpa</i> 253 of Ratnagiri in 18 lines with the addition of <i>Gāthā</i> (Mitra 1981 I: 99)	From Udayagiri II Stone slab inscription No 30. (p. CLXII of Udayagiri II (Trivedi 2011: 255) in 13 lines, circa 9-10 th century CE
1. <i>om namo bhagavate vi-</i>	1. <i>om namo bhagavate vipu-</i>	1. <i>om namo bhagavate vīpula-vada[na] kancano-kṣhipta⁴-pra bhāsa-</i>
2. <i>pula-vadana-kancanākṣhipta-pra-</i>	2. <i>la-vadana-kancanākṣhipta-pra-bhāsa-</i>	2. <i>ketu-purvva-tathāgatāya nama [mo] bhaga[va]te</i>
3. <i>bhāsa-ketu-pūrvva-tathāgatāya namo bhaga-</i>	3. <i>ketu-pūrvva-tathāgatāyārhatē samyak saṃ-</i>	3. <i>śakya-munaye Tathāgatāyārhatē samyak saṃ</i>

⁴ Schopen (2005) reads OSM inscription as *kancanotk ṣhitpta*, which means arising out of gold.

From stūpa 2 of Ratnagiri in 15 lines (Mitra 1981 I: 43)	From stūpa 253 of Ratnagiri in 18 lines with the addition of Gāthā (Mitra 1981 I: 99)	From Udayagiri II Stone slab inscription No 30. (p. CLXII of Udayagiri II (Trivedi 2011: 255) in 13 lines, circa 9-10 th century CE
		vu(bu)ddhāya tadya-
4. vate sakyamunaye tathāgatāyārhatē samya-	4. buddhāya namo bhagavate śakyamunaye tathā-	4. thā [Om?] bodhi bodhi bodhi sarva-Tathagata-gocara-dhara-dhara ha-
5. k-sa mbuddhāya tadyathā bodhi bodhi bodhi bodhi sarva-	5. gatāyārhatē samyak sambuddhāya tadyathā om bo-	5. ra hara prahara prahara mahābodhicittadhare culu culu śata-
6. tathāgata-gocare dhara dhara hara hara prahara prahara mahā-bo-	6. dhi bodhi bodhi bodhi sarva- tathāgata-gocare dhara	6. raśmi-śamcodite sarva-tathā [gat] ābhiśikte gu na-gu namate buddha-gu
7. dhicitta-dhare culu culu śata-raśmi śamcodite sarva-	7. dhara hara hara prahara prahara mahā-bodhicitta-dhare	7. ṅ-āvahe mili mili gagana-tala-pratiṣṭhite sarva-tathāgatādhi-
8. tathāgatābhiśikte guṇa-gu ṅa mate buddha- guṇā-	8. culu culu śata-raśmi śamcodite sarva-tathāgatā-	8. ṣṭhite navastale ⁵ [pr]śama 1 sarva-pāpa praśamane sarva pāpa viśo-
9. vahāse mili mili gagana-tale sarva-tathāgatādhi-	9. bhiśikte guṇa-guṇa mate buddha-gu ṅāvahāsa m mili	9. dhane hulu hulu mahā-bodhi-mārga-sampr ṣṭhite sarva-tathāgata- pra
10. ṣṭhite nabhastale praśama praśama sarva-pāpa praśama-	10. mili gagana-tala sarva- tathāgatādhi-	10. ti ṣṭhite-śuddhe svāhā om sarva-tathāgata-vyavalokite jaya jaya-
11. ne sarva-pāpa viśodhane hulu hulu mahā-bodhi-	11. ṣṭhite nabhastale praśama praśama sarva-pāpa praśamane sarva	11. svāhā. om huru huru jaya-mukhe svāhā ye dharmā hetu-prabhavā
12. mārga-sampr ṣṭhite sarva-tathāgata- prati ṣṭhi-	12. pāpa viśodhane hulu hulu mahā-bodhi-mārga-sampr ṣṭhi-	12. hetum teṣām tathāgato hy=avadat= te ṣā m ca yo nirodha e-
13. te śuddhe svāhā (//) om sarva-tathāgata-vyava-	13. te sarva- tathāgata- prati ṣṭhite śuddhe svāhā// o m sa-	13. va m-vadī mahāśramanah
14. lokite jaya jaya svāhā o m hu-	14. rva-tathāgata-vyavalokite jaya jaya svā	
re hure jaya-mukhe svāhā.	15. hā// o m hulu hulu jaya-mukhe hure svāhā ye	
	16. dharmā hetu-prabhavā hetum teṣām tathāga	
	17. to hy=avadat= te ṣā m ca yo nirodha e-	
	18. va m-vadī mahāśramanah	



Fig. 6: Bodhigarbhālakāralak śa dhāra ṅī from Udayagiri near Monastery II, 10th century CE (Reproduced from Trivedi 2011)

Schopen has identified the *dhāraṅī* as the *Bodhigarbhālakāralakśadhāraṅī* (*Dhāraṅī of the Hundred Thousand Ornaments of the Essence of Awakening*) and cites the Tibetan version and Sanskrit translation. The same *dhāraṅī* was found from Nalanda and Bodh Gaya as well as well. Further, it may be mentioned that the text entered China and became known in the *Taishō Tripitaka* (1369b) as the *Dhāraṅī Sūtra of the Hundred Thousand Seals*. The text was translated from Sanskrit into Chinese by Sikṣhānanda during the Tang Dynasty (<http://www.fodian.net/world/1369b.html>, downloaded on 2.07.2016)

Lines 9-17 (i.e part II) of the OSM inscription, which are missing in Ratnagiri and Udayagiri, talk about the merit accrued by putting the *dhāraṅī* inside a *stūpa* during the consecration of a *stūpa*. The text has striking similarity with the *dhāraṅīs* from Abhayagiri (*dhāraṅī* inscriptions no. 4 &5), which state that whoever puts this *dhāraṅī* inside a *stūpa* earns the merit of one lakh *stūpa* (Schopen 2005, Chandawimala 2008).

Other *dhāraṅīs*: *Sarvatathāgatādhi ṣṭhāna-hṛdaya-guhya-dhatū-karaṅḍa-mudrā-nāma dhāraṅī, Vimaloṣṇiśa dhāraṅī and Cundi (?) dhāraṅī*

Three other varieties of *dhāraṅī* have been found from the Buddhist sites of Orissa. One is identified by Tanaka as the *Sarvatathāgatādhiṣṭhāna-hṛdaya-guhya-dhatū-karaṅḍa-mudrā-nāma-dhāraṅī* (Tanaka 2014: 151–161). Three such *dhāraṅīs* have been found from Udayagiri (Two stone slab inscriptions No. 8 (20 lines) & 27 (21 lines) of Udayagiri II (Trivedi 2011: 227, 231 & 253) and one on the back of the Jaṭmukuta Lokeśvara image near the Shrine complex (northwest of Monastery II) of Udayagiri (still unpublished). Snigdha Tripathy has read and written the inscriptions and seals of the Udayagiri II report. Tanaka has read Inscription No 27.

⁵ Snigdha Tripathy, the epigraphist, who read and wrote the seals and Inscription Section of Udayagiri II Report (Trivedi 2011) has read it *mabhastale*.



Fig. 7: Jaṭāmukha Lokeśvara image from Udayagiri, 9th-10th century CE

The unpublished inscription on the back of the Jaṭāmukha Lokeśvara image (Fig.7) is on two slabs. The first part, the smaller one in nine lines; it starts with the second part of the line 19 of Stone slab Inscription No. 27 (39x64 x 16.5. cm) of Udayagiri II Report. It starts with *Om traiyadhve sarvatathāgata samantoṣṇisa vimala visuddhe svāhā*. The second stone slab, which with 17 lines is the bigger one, starts with the *gāthā* section (line 1 and 2). Line 3 starts with the second part of Line 10 of Stone Slab Inscription No. 27 of Udayagiri II Report, which runs thus:

L. 3 *Namaḥ T[r]aiyadhikānām sarvatathāgatanām I Om hr̥ta-bhuvana dhara dhara culu culu sarvatathāgata*; L. 4. *dhatū dhare padmasambhave jayadhara --- smara tathāgata* (Fig. 8).



Fig. 8: *Dhāraṇī* on the backslab of Jaṭāmukha Lokeśvara, Udayagiri, 9th century CE

The romanised text of the Stone Slab Inscription No. 27 (in 21 lines from Udayagiri (Trivedi 2011: 253) is given below.

1. *Ye dharmā hetu-prabhavā[h] hetu[m] teṣām tathāgato hy=avadat= teṣām [ca] yo nirodha evam-vadī maha[ā]*
2. *[śra]maṇaḥ// namo bhagavate vipula vadana⁶ kañcanot[k] ṣhiptaprahāsa-ketu-pūrvva-tathāgatā[ya]*

⁶ 'Namo bhagavate vipula vadana' occurs in line 10 of the bigger slab (2nd slab) on the back of Jaṭāmukha Lokeśvara

3. *namo bhagavate śākyamunaye tathāgatāyār̥hate [samya]k sa mbuddhāya tadyathā o m bodhi bodhi-*
4. *bodhi bodhi prahare⁷ sarva-tathāgata-gocare dhara dhara hara hara hara hara prahara prahara [ma]hā-*
5. *bodhipraṭiṣṭhite mahābodhicitta-dhare culu culu śata-raśmi śa mcodite sarva-tathāgatābhi-*
6. *ṣeka abhi ṣi[kte] gu ṇa-gu ṇa-m⁸ate sarva-buddha-gu ṇāvahāsa[se] mili mili gagana-tala-prati ṣṭhi-*
7. *te// sarva-tathāgatādhi ṣṭhite nabhastale śama l/ praśama l sarva-pāpa pra-*
8. *śamane sarva- pāvavi[śo]dhane hulu hulu mahā-bodhi-mārga-sa[m]pr ṣṭhite sarva- tathāgata -*
9. *praṭiṣṭhite śuddhe vi[śuddhe] svāhā// mūlamantraḥ// o m sarva-tathāgata gocara-vyavaloki-*
10. *te jaya jaya svāhā// hr̥dayaḥ// om huru huru jaya-mukhe svāhā l Namaḥ T[r]aiyadhikānām sarva-*
11. *tathāgatanām hr̥ta-bhuvana dhare l dhara l culu l sarvatathāgatadhatū dhare padmasambhave⁹*
12. *jaya-dh¹⁰ara mudre culu smara tathāgata-dharma-cakrapravarttanavajre bodhimamḍalāmkāra-alamkṛte*
13. *sarva-tathāgatādhiṣṭhite bodhaya l bodhi l budhya l sambodhaya cala ca-*
14. *la cala cala om mahārāja¹¹ Śrī Śubhākaradevasya¹² ca ... devyam sarva-pāpa vara ṇāni sarva-pāpa-*
15. *vigate huru huru sarvaśoka vigate/ huru huru sarvaśoka vigate/ sarva-tathā-*
16. *gata-hr̥daya vajriṇi sambhara l sarva-tathāgata-guhya-dhāra ṇī-mudre/ buddhe sambuddhe/ sarva-tathāgatādhi ṣṭhite dhatūgarbha svāhā l sama-*
17. *yādhiṣṭhite svāhā/ sarva-tathāgata hr̥daya-dhatūmudre svāhā/ supraṭiṣṭhita sarva-tathāgatā-*
18. *dhiṣṭhite huru huṃ huṃ svāhā/ O m sarva-tathāgata-o ṣṇiṣa-dhatū-mudre/ sarva-tathā[gata dhātū-*
19. *vibhūṣitadhiṣṭhite svāhā/ huṃ huṃ phaṭ phaṭ svāhā l O m traiyadhve sarva-ta[thāgataḥ]-*

⁷Tanaka reads it as *pravare* rather than *prahare*.

⁸Tanaka reads it as *vate* rather than *mate*.

⁹ Snigdha Tripathy, the author of seals and Inscription section of the Udayagiri II Report reads this line thus: *tathāgatanām. hr̥ta-bhuvana dhare l dhara l culu l dhara sarvatathāgata-ca (?) kra-dhare padmasambhave*.

¹⁰ Snigdha Tripathy reads it as *dhare* rather than *vare*. Tanaka reads it *vare*.

¹¹ Snigdha Tripathy reads it as *mahābodhi* whereas Tanaka reads it as Mahārāja Śubhākara.

¹²Tanaka also reads it as *Śubhākaradevasya*. He reads thus: *Śubhākaradevasya ca Śyā (ma) devyā*, arguing that the inscription inserts the name of Bhauma king Śubhākaradeva and his queen whose name he reads as *Śyā (ma) devyā*. Snigdha Tripathy reads it as *guhākare bodhi bodhi. Śubhākaradevasya* is clear but *Śyā (ma) devyā* is not legible in the inscription.

20. *dayagarbhe jvala dharmadhātūgarbhe/ saṃ[bhara mamā]yuh saṃśodhaya pāpaṃ sarva-tathāgata-samantau ṣṇi-*

21. *ṣa-vimala-viśuddhe svāhā//*



Fig. 9: Sarvatathāgatādhiṣṭhāna-hṛdaya-guhya-dhatū-karaṇḍa-mudrā-nāma dhāraṇī on Stone Slab No. 27, Udayagiri II (Reproduced from Trivedi 2011: 253)

This *dhāraṇī* was taken to China by the Buddhist monk Amoghavajra in 8th century CE (Taisho, 1022) as well by Dānapāla in 10th century CE (Taisho 1023). The Tibetan translation of the *dhāraṇī* took place in 8th century CE (Peking 141, 508).

Vimaloṣṇiṣa dhāraṇī from Ratnagiri

The last part of the *Sarvatathāgatādhi ṣṭhāna-hṛdaya-guhya-dhatū-karaṇḍa-mudrā-nāma dhāraṇī*, as in two stone slabs of Udayagiri II and as also on the back slab of Avalokiteśvara image of Udayagiri II also occurs in one inscription on the back of the Jaṭāmukuta Lokeśvara image in Temple 7 of Ratnagiri. The text of the inscription runs thus: *Om straiyadhve sarva-tathāgata hṛdaya-garbhe jvala dharmadhātū-garbhe saṃbhara āyuh saṃśodhaya pāpaṃ sarva-tathāgata-samantoṣṇiṣa vimala-viśuddhe svāhā//* (Mitra 1981 I: 104). This *dhāraṇī* was found from many other Buddhist sites of Indian sub-continent, such as from Nalanda, Paharpur and also at Gilgit (Dikshit 1938; Schopen 2005: 332). Schopen also points out that some texts describe it as the *Samantamukhapraveśa dhāraṇī* while the Tibetan texts refer it as the *vimaloṣṇiṣa dhāraṇī* (*ibid*: 332).

Cundi (?) dhāraṇī on the stone slab Inscription in the Jajpur Museum

Another *dhāraṇī* on the stone slab is found preserved in the Jajpur Museum (now in the District Collectorate complex). The provenance of the inscription is not known but as most of the Buddhist sculptures were taken from Ratnagiri and Udayagiri, it seems that the *dhāra ṇī* stone slab was taken from Ratnagiri or Udayagiri. This 12-line *dhāraṇī* inscription in stone slab (2 ft 3.5 inches by 1ft 2 inches) was

read by Ekadashi Padhi and published in 2015 (109-114) (**Fig. 10**). The author reads *dhāraṇī Cuṇḍi* in Line 11 of the inscription. I have recently acquired the photograph of the *dhāraṇī* but a thorough reading could not be done.

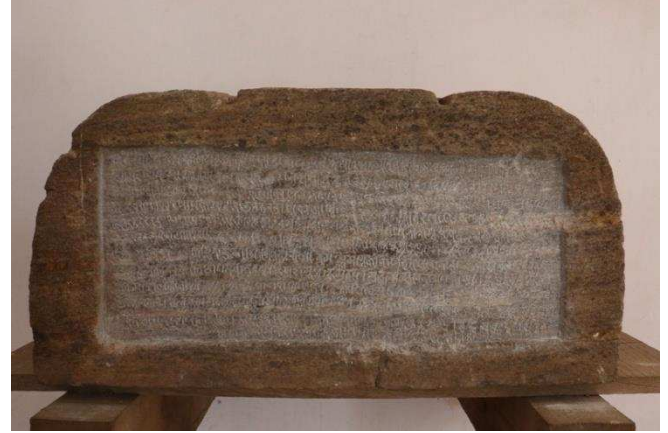


Fig. 10: Dhāraṇī on the stone slab in Jajpur Museum, 10th century CE

However, a reading of the inscription does not reveal any reference to *dhāraṇī Cuṇḍi* in the line 11 of the inscription. Moreover, the *bija mantra* of Cuṇḍi “*namaḥ saptānām samyak-sambuddha koṭinām| tad-yathā om cale cule Cuṇḍi svāhā*” nowhere occurs in the inscription (Bhattacharyya 1968: 219-220). The text of the inscriptions runs thus:

Text

L.1. *Ye dharmā hetu-prabhavā[h] hetu[m] teṣām tathāgato hy=avadat= teṣām ca yo nirodha evaṃ-vadī mahāśrama ṇaḥ*

2. *Namo buddhāya/ namo buddhāya / parama iṣṭada namo samyak-sambuddhāya śuddhe viśuddhe mocane viśodhaneI Gaganadhitalapрати-*

3. *ṣṭhiteI Viśodhane śodhayante sarvatriloke svāhāI Praca ṇḍanirguṇena sarva Buddhē viśuddhe sarva-tathāgatābhi ṣikte pratyeka dveṣa ca a*

4. *yaśo haraṇeI Sarvapāpa viśodhane¹³*

5. *hara hara prahara prahara mahābodhicitta-dhare svāhāI nabhastale sarvatām sarva-tathāgatānām candraI Buddhāya buddhāya sarva- tathāgatā buddhāya*

6. *dhiṣṭanamodite vandaye dharmma yācane*

7. *dhatte sarvabudhābhi ṣiktādhi ṣṭitānumodite svāhāI rocyate mantrē madvikarām sarvatathāgatānāmtu samasta buddhānurdharo vadhaka*

8. *reI Hulu hulu dhara dhara sarvatathāgata ca (cai)tyebhipradastavyasarvatathāgata dharmacakrapravarttanavajre*

¹³The letters cannot be read. Padhi has read it *yaśo haraṇeI sarvapāpa viśodhane jetavana sampanne taptāgni hara hara sarvadharmā dhāraṇe nirapatyasta a-.....*

9. *bodhimamḍalāmkāra-alamḅkṛte* Sarva-tathāgatādhiṣṭhite bodhaya bodhaya bodhi ----- dharmma-----

10. *Ba(u)ddhe* culu culu culu mama sarvasatvānaṃ sarva-(tathā)gatodhigato hara hara sarvaloka vi(dhi)gate -- ----

11. *sarva-tathāgata-hṛdaya vajriṇi* Sambhara sambhara sarva-tathāgata-guhya-dhāraṇī-mudre buddhe sambuddhe/ sarva-ta-

12. *thāgatādhiṣṭhite śuddhe viśuddhe svāhā*

The OSM *dhāraṇī* and its similarities with the *dhāraṇī* found at the Abhayagirivihāra in Śrī Laṅkā

Various *dhāraṇīs* became part of the rituals in the Buddhist world of Bay of Bengal regions in the early medieval period. One important region with which Orissa had old connection is Śrī Laṅkā. According to the *Dāthāvamsa*, a 12th century text from Śrī Laṅkā, the Buddhist tooth relic was taken from Kalinga in 5th century CE (one name of ancient Orissa) and kept in the Abhayagiri vihāra in Anuradhapura (*Dāthāvamsa* (II) 1884: 72-80). The excavation of Abhayagiri in Anuradhapura in Śrī Laṅkā in 1940-41 revealed eight granite tablets placed on a rectangular platform at a spot to southeast of the Uttara Vihāra, and these inscriptions are *dhāraṇīs* inscribed in North/eastern Indian *Siddham* or *Siddhamātrkā* characters of the 9th century AD (Mudiyanse 1967: 99 – 105). Nandasena Mudiyanse published the translation in 1967, which was subsequently analysed by Schopen (Schopen 2005: 306-313). The texts of these two of these tablets (no.iv & v), which Mudiyanse published in 1967, are given below:

Stone slab no. iv.

Line 1 [... *Namas= traīyadhvikānā m sarvatathāgatānām o m bhuvibhuvana dhare dadha [dhare]...*

2. *cala cala dhara dhara sarvatathāgata dhātū dhare padmam=bhavaiu jaya dhare*

3. *vimale smara smara sarvva tathāgata dharmacakrapravarttana vajrabodhi*

4. *ma ṅḍalā ṅkārāla mḅkṛte sarvatathāgatāsthite bodhaya bodha-*

5. *ni bodhani budhya budhya sambodhani sambodhani cala cala cala-*

6. *ntu me sarv=āvāra ṅāni sarva pāpa vigate hū m hū m hū m huru*

7. *huru sphuru sphuru sarva stoka vigate sarva tathāgata hr-*

(stone slab no. v.) 1. *daya vajrini sambhara sambhara sarva tathāgatāguhyadhāra ṅī mudre buddhe subuddhe sa-*

2. *rvva tathāgatādhi ṣṭhitadhātu mudre svāhā// samayādhi ṣṭhite svāhā//sarvatathāgata*

3. *hrdayadhātū mudre svāhā// suprasti ṣṭhita stūpe sarva tathāgatādhi ṣṭhite huru hu-*

4.-*ru hūm hūm svāhā// om sarvatathāgatoṣṅisa dhātū mudre sarva tathāga-*

5. *–tadhātūbhūṣitādhiṣṭhite svāhā// hūm hūm phat phat svāhā//*

Schopen found that the remaining four of the six tablets also contain other *dhāraṇī*. Schopen identifies that this *dhāraṇī* text was taken from the *Arya-sarva-tatahagatādhi ṣṭhānahrdayaguhyadhatukara ṅdamudrā-nāma-dhāraṇī - mahāyāna-sūtra*. (*ibid*: 306). The Sanskrit version of the *dhāraṇī* is not available but Tibetan versions are. According to the introduction of the Tibetan version, this *dhāraṇī* was composed in the 8th-9th centuries CE by Vidyākaradeva. The text says thus, “O Vajrapāṇi, if someone made a copy of this text and puts it into a *stūpa* that *stūpa* would become a *stūpa* of the relics of the essence of vajra of all Tathāgatas ... It would become a *stūpa* of ninety-nine millions of Tathāgatas as numerous as the seeds of sesame” (*ibid*).

This last line has striking similarity with the OSM *dhāraṇī* inscription, which states that if anyone ‘constructs a *caitya* after having written this *dhāraṇī* and thrown it inside- by the construction of that single *caitya*, a lakh of Tathāgata-*caitya* will have been constructed by him” (Ghosh 1941: 171-174). While Schopen has referred to Peking and Tibetan Kanjur collection to identify the *dhāraṇī* inscription no. iv & v, Thero Rangama Chandawimala, who has studied traces of tantric practices in Śrī Laṅkā, found that others of Abhayagiri were taken from the *Sarvatathāgatattvasaṅgraha*. (Chandawimala 2008: 89-102). The slab no. 7 inscription also invokes four *pujāpokaṛaṇa* – *vajradhūpa*, *vajrapuṣpa*, *vajradīpa* and *vajragandha* in association with the invocation of Vairocana (*ibid*). It is pertinent to mention that the excavation of Monastery I of Udayagiri yielded a Vairocana image, which is surrounded by deified images of four *pujāpokaṛaṇas*, suggesting that the *Sarvatathāgatattvasaṅgraha* also moulded the iconographic programmes of *stūpa* and sculptural *maṅḍalas* in Udayagiri as well (Fig.11).



Fig.11. Mahavairocana in Bodhyāṅgi Mudrā surrounded by four *pujāpokaṛaṇas* from Monastery I, Udayagiri, 9th century CE

It is important to contextualise the presence of *dhāraṇī* stones in the Abhayagiri monastery of Anuradhapura in Śrī Lankā. The *Mahāvamśa* describes that in the reign of Voharika Tissa (209-231 CE), monks adhering to the *Vetulavāda* gained influence at Abhayagiri *Vihāra*. Many scholars believe that *Vetulavāda* contains many doctrines of Mahāyāna, which led to struggle between *Mahāvihāra* and Abhayagiri *Mahāvihāra*. The *Mahāvamśa* (xxxiv, III) describes how sixty dissident monks, expelled from Abhayagiri, fled to South India during the reign of Gothābhaya (249-262 CE). After that, there followed a long struggle between the monks in *Mahāvihāra* and that of Abhayagiri adhering to *Vetulavāda*. According to the *Culamāsa* (Geiger 1930: xlv, 75ff) a purification of the Abhayagiri *Vihāra* took place in the reign of Silamegahavanna (619-628 CE). However, notwithstanding the purification ritual to purge the Mahāyāna elements from the monastery, the Abhayagiri had developed into a well-organized religious and educational institution of Mahāyāna Buddhism having established relations with China and Java. In the 7th century CE, Xuanzang describes the concurrent existence of both monasteries in Śrī Lankā, and refers to the monks of the *Mahāvihāra* as the Hīnayāna *Sthāviras* (Pali: *Thera*), and the monks of the Abhayagiri *Vihāra* as the Mahāyāna *Sthāviras*. Xuanzang further writes, “The Mahāvihāravāsins reject the Mahāyāna and practice the Hīnayāna, while the Abhayagirivihāravāsins study both Hīnayāna and Mahāyāna teachings and propagate the *Tripiṭaka*” (Watters, II: 217 & 232 – 6). In the 9th century CE, a member of the Vajraparvata sect in India came to reside in Abhayagiri from where he spread teachings which are described as ‘secret teachings and popular with the foolish and ignorant’ (Malalasekera 1965 I: 26). It is pertinent to mention that by the 8th century CE, Abhayagiri has become so important that it is mentioned in the Ratubaka inscription of Java. The Ratubaka inscription refers to construction of the Abhayagiri *vihāra* for Ceylonese monks. The Ratubaka inscription states that the *Vihāra* was erected in the Śaka year 714. This Abhayagiri *Vihāra* here of the Sinhalese ascetics, trained in the discipline of the best of Jinās, was established. The *Vihāra* was erected in the prospering kingdom (*rajyappravardhamāne*) of Sailendra king Samaratunga for the weal of all people (*sakalajanahitam*) (De Casparis 1961). Sundberg’s (2014) study of the detailed archaeological context of the Ratubaka area highlights the role of *Abhayagirivāsini* in Java in the Sailendra period, especially in buttressing royal legitimacy by performing certain esoteric rituals.

It is pertinent to put in perspective the circulation of *dhāraṇīs* in the wider Buddhist world in early medieval period in which the Buddhist monks and establishments of Orissa also played a part. The Chinese text, *Sung kao-seng chuan*, written by Tsan-ning (919-1001 CE) gives the biography of many Buddhist monks (Chou Yi-Liang 1945: 241– 332). According to the text, one ruler of Oḍra (Orissa),

Śubhakarasiṃha (660–758 CE) (*Shan-wu-wei*) introduced Tantrayāna Buddhism in China at the beginning of the 8th century. He arrived at the Chinese capital at the invitation of Tang emperor Xuonzong. Śubhakarasiṃha (*Shan wu-wei*) of Taisho *Tripiṭaka* was a native of central India (most likely Chhatishgarh and Pāṇḍuvamśīs) whose ancestors on account of internal problems came to Oḍra and ruled over Orissa. However, he became a monk and travelled to South on the Sea (most likely Ratnagiri) where he obtained *Saddharmapuṇḍarīka-sūtra*. He then founded accommodation on a merchant ship by travelling on which he visited many countries. He came to Nalanda, became a disciple of Dharmagupta at the age of 40. Dharmagupta imparted him *dhāraṇī*, yoga and three secrets of words, speech and mind. Then he wandered in many parts of India and on the instruction of his preceptor Dharmagupta, left for China via Kashmir, Swat, Tibet, and finally in China in 712 AD. The Chinese Emperor Jui-sung ordered *Jñāna* and General Shih Hsien to go out the Jade gate and welcomed him. Included among the texts which he brought to China were the *Mahāvairocanābhisambodhi* which he translated into Chinese in 725 AD. The text survives later in early Japanese copies and known as the *Gobushinkan* (Yamamoto 1990). He also made an iconographic copybook in his own hand of the *maṇḍala* deities of the *Sarvatathāgata-tattvasaṃgraha* (*Sarvatathāgata-tattvasaṃgraha* 1981). Both *Sarvatathāgata-tattvasaṃgraha* and the *Gobushinkan* emphasise the importance of Mahāvairocana and the interrelated *Mahākaruṇāgarbhodbhava-* and *Vajradhātu maṇḍalas*. These two *maṇḍalas* form the basis of Japanese Shingon Buddhism and, according to Japanese legends, were transmitted by Mahāvairocana to Vajrasattva who kept them for several hundred years within an iron *stūpa* in South India until they were recovered by Nāgārjuna (Snodgrass 1988 I: 111-19). Śubhakarasiṃha also gave a copy of *Mahāpratisarādhāraṇīs* to the Chinese emperor Su-tung in 758 AD. There is also archaeological evidence of *Mahāpratisarā-dhāraṇīs* in Java. She is the deification of a *dhāraṇī*, a protective spell, and is one of the *Pañcarakṣā* ‘Five Protections’ that in the course of the history of Indian Buddhism came to form a standard group, united in one sacred Sanskrit text (Crujisen, *et. al* 2012: 71–158).

Archaeological contexts of *Dhāraṇīs* in Orissa

Most of *dhāraṇīs* on stones or terracotta plaques have been found from inside the small structural *stūpas* of Ratnagiri, Lalitagiri and Udayagiri. They were not found from inside *Mahāstūpas*. These small structural *stūpas* surround the *caityagr̥hya* area in Lalitagiri and Udayagiri and the *mahāstūpa* in Ratnagiri. The Lalitagiri *mahāstūpa* yielded a tooth relic; the Udayagiri *mahāstūpa* has four Buddhas accompanied by two Bodhisattavas each in four cardinal directions suggesting that it is a *maṇḍalastūpa*, and the Ratnagiri *mahāstūpa* has not yielded any relic. The pertinent question is why did they occur inside small structural *stūpas* and not in the main *stūpas* of the Buddhist sites of Lalitagiri,

Udayagiri and Ratnagiri? The answer perhaps lies in the last paragraph of the OSM and Abhayagiri *dhāraṇī* inscriptions which state that this practice of insertion of *dhāraṇī* inside a *stūpa* leads to accrual of merit. Perhaps these small structural *stūpas* were dedicated by individuals – monks and laymen – who put the *dhāraṇīs* inside the *stūpa* during its consecration with the belief that such a ritual action would lead to more benefit to the donor.

It is important to highlight that from the 8th century CE onwards, the *gāthā* section of *Pratīyasamutpāda* occurs on many images from all the three sites of Lalitagiri, Udayagiri and Ratnagiri. It can be inferred that the consecration of images may also have involved inscribing the *pratīyasamutpādadhāraṇī* on the image. The Buddhist practice of insertion of *dhāraṇī* inside a *stūpa* or inscribing it on image or *stūpa* occurred in the Buddhist sites of Orissa when these sites also witnessed the proliferation of *stūpa* and sculptural *maṇḍalas* and Vajrayana deities. In the formation of *maṇḍala* in the *Guhyasāmāja-tantra* (early eighth century AD), each Tathāgata was given a direction, a *mantra*, a colour, *prajñā* and a guardian of the gate (Bhattacharyya 1968: 45). From the Buddhist sites of Orissa five types of *maṇḍalas* are found – 1. The *stūpa maṇḍala* with four Dhyānī Buddhas flanked by two Bodhisattvas each as in the Udayagiri *stūpa*; 2. Sculptural *maṇḍalas* of eight *Bodhisattvas* around a Buddha on a single stone slab; 3. Four×four *Bodhisattvas* surrounding four Dhyānī Buddhas with the fifth one at the centre; 4. free-standing *Bodhisattvas* forming a *maṇḍala* and the last type being the *ma ṇḍala* diagram on the back of image (Donaldson 2001). The last category – the *maṇḍala* diagram – is incised on the back of Jambhala image at Ratnagiri which consists of two concentric circles along with the Buddhist creed, a *mantra* and letters and numerous inscriptions representing Jambhala, Vasudhārā, dance deities, deified paraphernalia and musical instruments (Mitra 1981 I: 230–232). Two important *maṇḍalas* dealt by *Sarvatathāgatattvasa mṅraha* are *Vajradhātū* and *garbhadhātū maṇḍalas*. In Orissa there are many examples of *Vajradhātū* and *Garbhatathātū maṇḍalas* datable to the 7-11th centuries CE (Donaldson 2001, Mishra 2009). The *Mahāstūpa* of Udayagiri has four Tathāgatas – Akaṣṭbha on the east, Amitābha on the west, Vairocana on the north and Ratnasa m̄bhava on the south – represented in four directions. Each of them is flanked by two Bodhisattvas so that Manjūsri and Kṣitigarbha flank Vairocana in the north; Ratnasambhava is flanked by Sāmantabhadra and Ākaṣagarbha in the south; Akṣobhya in the east is flanked by Maitreya and Sarvanivāraṇaviṣkambhin and Amitābha in the western direction is flanked by Lokeśvara and Kṣitigarbha (Donaldson 2001).

That Orissa was an early centre of *maṇḍala* is known from an 8th century CE inscription. The Avalokiteśvara Padmapāṇi image Inscription Khadipada in Jajpur records that the image was a pious dedication of the

mahāmaṇḍalācārya paramaguru Rahularuci during the reign of Bhaumakara king Śubhākaradeva (8th century CE) (Ghosh 1942: 247-8). The title suggests that Rahularuci was well versed in *maṇḍala*.

Conclusion

The paper tried to analyze the presence of various *dhāraṇīs* in Orissa. Four types of *dhāraṇīs* – *Bodhigarbhāṅkārālak ṣadhāraṇī*, *Sarvatathāgatādhiṣṭhāna-hṛdaya-guhyā-dhatū-kara ṇḍa-mudrā-nāma dhāraṇī*, *Vimaloṣṇiṣa dhāraṇī* and *Cundi (?) dhāraṇī* – have been found from Orissa. These *dhāraṇīs* were inserted as part of *stūpas* during the consecration of small structures dedicated by people/monks for accrual of more merits. The fruit of inserting *dhāraṇī* inside the *stūpa* has been highlighted in the OSM and Abhayagiri *dhāraṇī* inscriptions. Along with the *dhāraṇīs* also appeared in the Buddhist sites of Orissa, *stūpa* and sculptural *maṇḍalas* with alignments of Buddha and Bodhisattvas in different directions. Buddhist monks like Śubhakarasiṃha, who belonged to Orissa, took the *maṇḍala* texts like the *Sarvatathāgata-tattvasamṅraha* and other texts like the *Vairocanasūtra* and *Mahāpratisarā dhāraṇī* to China. The wider role of Orissa in the esoteric Buddhist world of maritime Asia deserves wider attention of scholars.

বিষয়সংক্ষেপ

ধরনী হলো বিশেষ ধরনের সূত্র যেগুলো বৌদ্ধরা বিভিন্ন উদ্দেশ্যে পৌনপুনিকভাবে ব্যবহার করতেন। ভারত উপমহাদেশের বিভিন্ন প্রত্নস্থান থেকেই এগুলো পাওয়া গেছে। কিন্তু এগুলো গবেষণার দৃষ্টি আকর্ষণে সমর্থ হয় নাই। সাম্প্রতিককালে, ধরনী নিয়ে পরিচালিত বিভিন্ন গবেষণায় এদের নাম, লিখিত/টেক্সচুয়াল উৎস থেকে এদের উৎপত্তি, এবং এগুলোর ব্যবহারবিধি ও ধরন নিয়ে আলোচনার চেষ্টা করা হয়েছে। এই প্রবন্ধে উড়িষ্যার বিভিন্ন আদি মধ্যযুগীয় প্রত্নস্থান থেকে আবিষ্কৃত ধরনীগুলোর দিকে গবেষকদের দৃষ্টি আকর্ষণের চেষ্টা করা হয়েছে। উড়িষ্যার বিভিন্ন প্রত্নস্থানের পরিপ্রেক্ষিতের সাপেক্ষে এই ধরনীগুলো নিয়ে আলোচনা করার চেষ্টা করা হয়েছে।

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