

РОССИЙСКАЯ АКАДЕМИЯ НАУК
Институт восточных рукописей

ТАНГУТЫ в Центральной Азии

*Сборник статей
в честь 80-летия
профессора Е.И.Кычанова*



МОСКВА
Издательская фирма
«Восточная литература»
2012

УДК 94(5)
ББК 63.3(5)
Т18

*Издание выполнено при поддержке
Фонда Цзян Цзин-го
(Chiang Ching-kuo Foundation for
International Scholarly Exchange), Тайвань*

Составитель и ответственный редактор
И.Ф. Попова

Тангуты в Центральной Азии : сб. ст. в честь 80-летия проф. Е.И. Кычанова / сост. и отв. ред. И.Ф. Попова ; Ин-т восточных рукописей РАН. — М. : Вост. лит., 2012. — 501 с. : ил. — ISBN 978-5-02-036505-6 (в пер.)

Сборник, в который вошли статьи отечественных и зарубежных ученых, посвящен 80-летию известного российского востоковеда, доктора исторических наук, профессора Е.И. Кычанова. Проблематика сборника задана основными доминантами многолетнего исследовательского творчества юбиляра, который, являясь в первую очередь тангутоведом и опираясь на широчайшую источниковедческую базу, блестяще разработал многие актуальные проблемы истории государственности, права, этногенеза, письменного наследия народов Китая и Центральной Азии. Большинство авторов статей постарались показать, как вопросы, поставленные в свое время в работах Е.И. Кычанова, получили дальнейшее развитие в науке.

ISBN 978-5-02-036505-6

© Институт восточных рукописей РАН, 2012
© Редакционно-издательское оформление.
Издательская фирма
«Восточная литература», 2012

A Textual Research on the Tangut Version of *Bazhong cuzhong fanduo* Excavated from Khara-Khoto

The Tangut version of *Bazhong cuzhong fanduo* (𐞗𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯, Eight Afflictions of Violation) was excavated in Khara-Khoto ruins in the Ejina Banner, Inner Mongolia, in 1909 and then moved to Russia by P.K. Kozlov. It is now preserved as ИHB. № 6474 at the Institute of Oriental Manuscripts, Russian Academy of Sciences. The manuscript ИHB. № 6474 was recorded as *Putidao jingwang* 菩提道經網 by Nishida Tatsuo in his “Catalogue of Tangut Sūtras,” and identified as a translation of the Tibetan work *Byang-chub lam-gyi sgron-ma'i dka'-'grel zhes-bya-ba* (Chin. *Putidao deng sishu* 菩提道燈細疏).¹ In Kychanov's catalogue, the text was recorded as *Shisizhong gen fanduo* 十四種根犯墮 and *Bazhong cuzhong* 八種龐重,² and described as: booklet, manuscript, 10 × 10 cm, 10 lines per half folio, 9 characters per line. According to the pictures brought from Russia by Jiang Weisong and Yan Keqin of Shanghai Chinese Classics Publishing House, we get further information on ИHB. № 6474. Actually, the text contains three works in total, all of which have to do with the rules of Tantric practice. Previous descriptions concern only a part of its contents. The first 12 folios of the text belong to the *Shisizhong genben fanduo* 十四種根本犯墮 (Fourteen Fundamental Violations) created by Bodhisattva Aśvaghōṣa (馬鳴菩薩造), but its initial part is lost. The Tangut title $\gamma\alpha^2$ - $ljir^2$ - $m\alpha^2$ $tshji^2$ $tsju^1$ - $tshjir^2$ 𐞗𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯 is given at the end. Contents from the right half of the 12th folio to the 13th folio belong to the *Bazhong cuzhong fanduo* 八種粗重犯墮 created by the same author, along with its brief title *Bazhong cuzhong* (𐞗𐞧𐞨𐞩𐞪). Contents from the left half of the 13th folio to the 14th folio are the *Deda putidao* 得達菩提道 (𐞗𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯). The reason why Nishida Tatsuo mistakenly recorded it as *Putidao jingwang* in his catalogue is that he misunderstood the last Tangut character as $t\eta$ 𐞗.

¹ Nishida 1977, p. 56.

² Kychanov 1999, p. 602.

The *Bazhong cuzhong fanduo* was not included in any Chinese *Tripitaka*, but the Chinese text was preserved as Φ-221+Φ-228+Φ-266 in the Dunhuang collection of the Institute of Oriental Manuscripts, Russian Academy of Sciences. This work was transcribed on the verso of the upper volume of *Dasheng ruzang lu* 大乘入藏錄 as the commentaries on *Bazhong cuzhong fanduo*, being published in the sixth volume of *Khara-Khoto Manuscripts Collected in Russia*.³ The entire Chinese transcription was published by Fang Guangchang in the first volume of *Zangwai fojiao wenxian* 藏外佛教文獻.⁴ In contrast with the Chinese text, there only exists the *gāthā* part in the Tangut version, without any notes or commentaries. Because the Tangut *gāthā* accords with the Chinese text, we can assume that the two texts came from the same original. The work in question begins with a phrase *Zuishang zunshi yu huazu, yi zhenshixin er dingli* 最上尊師於花足, 以真實心而頂禮 (“Superior preceptor makes a full prostration to the roots of lotus with his real heart”), and includes words such as *benxu* 本續 (*tantra*) and *chandingmu* 禪定母 (person in meditation). In the Tangut text, the Chinese word *chanding* 禪定 is rendered as *mji²-lhew²* 𐰇𐰺𐰏 (having silence), translated from Tibetan *rnal-'byor*; the word *tanchang* 壇場 (platform) as *gu²-tsji¹* 𐰇𐰏𐰚 (internal surrounding), translated from Tibetan *dkyil-'khor*. This reflects a feature common to all Tangut manuscripts translated from Tibetan Tantrist works.⁵ Furthermore, according to the explanation of the Chinese text *Zhu benxu zhong suo xuanshuo, cuzhong fanduo lie yanshuo* 諸本續中所宣說, 粗重犯墮略演說 (“According to the propaganda in various *tantras*, the affliction of violation may be briefly explained”) — *Gu Maming zao shisi gen, ba cuzhong, yi chanding benxu zhong, lue kaiyan chufan yigui* 故馬鳴造十四根、八粗重, 依禪定本續中, 略開演觸犯儀軌 (“So Aśvaghosa created fourteen roots and eight afflictions, briefly explained the affliction of violation according to various *tantras*”), we may infer that *Bazhong cuzhong fanduo* was translated from a text on the disciplines practiced in Tibetan Tantrism.

ИИВ. № 6736 is also a collection of texts on Tibetan Tantric disciplines. In Kychanov’s catalogue, the text was recorded as *Jingang wangcheng shisizhong gen fanduo* 金剛王乘十四種根犯墮 (Fourteen Fundamental Violations of Vajrayāna).⁶ In fact, the text is a joint transcription of *Bazhong cuzhong fanduo* and *Deda Putidao*. We can make a collation of *Bazhong cuzhong fanduo* based on ИИВ. № 6736 and 6474. The following are the Tangut text and a Chinese translation of it. With respect to the translation, the Chinese text in Russian collection is taken as reference, and translation divergences are pointed out in the explanatory part.

³ Ecang Heishuicheng wenxian 2000, pp. 72–79; Kychanov 1999, p. 45.

⁴ Fang Guangchang 1995.

⁵ Nie Hongyin 2005, pp. 127–134.

⁶ Kychanov 1999, p. 616.

Tangut:

𐰇𐰣𐰉𐰨𐰟𐰥⁷
 𐰇𐰣𐰉𐰨𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥。
 𐰇𐰣𐰉𐰨𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥。
 𐰇𐰣𐰉𐰨𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥。
 𐰇𐰣𐰉𐰨𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥。
 𐰇𐰣𐰉𐰨𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥。
 𐰇𐰣𐰉𐰨𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥。
 𐰇𐰣𐰉𐰨𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥。
 𐰇𐰣𐰉𐰨𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥。
 𐰇𐰣𐰉𐰨𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥。
 𐰇𐰣𐰉𐰨𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥。
 𐰇𐰣𐰉𐰨𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥。
 𐰇𐰣𐰉𐰨𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥。
 𐰇𐰣𐰉𐰨𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥。
 𐰇𐰣𐰉𐰨𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥。
 《𐰇𐰣𐰉𐰨𐰟𐰥𐰣𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥𐰟𐰥》¹¹。

Chinese translation:

《八種粗重犯墮》^[1]
 於最上尊師之花足，以真實信而頂禮。^[2]
 如禪定本續中說，粗重犯墮實演說。^[3]
 密者禪定母^[4]，強為自受用。
 棄捨自禪定，為聚輪^[5]中諍。
 非器有情處，演說秘密法。
 具信心有情，所說顛倒法。
 起慢與聲聞，共宮在七日。^[6]
 密語雖受持，而不作法事。^[7]
 不解禪定智，密者起我慢。
 無有記句者，倚托明陰母。^[8]
 若或此故觸犯者，依此書寫於壇場，^[9]
 隨依聚輪所作法，以實思慮我懺悔。
 《八種粗重犯墮》竟

⁷ According to ИHB. № 6736, Tangut characters 𐰟𐰥 should be added to the title *Bazhong cuzhong* 八種粗重 of ИHB. № 6474.

⁸ According to ИHB. № 6736, the Tangut character here should be 𐰟𐰥.

⁹ Tangut character *dzijj*¹ 𐰟𐰥, being covered by edgefold in the original, is transcribed from ИHB. № 6736.

¹⁰ The Tangut word here, *dwu²-mjjr²* 𐰇𐰣 (person in meditation), alternates with *dwu²-dq²* 𐰇𐰣 (Tantric precept), whereas in ИHB. № 6736 it is *dwu²-dq²* 𐰇𐰣 (Tantric rituals).

¹¹ According to ИHB. № 6736, Tangut characters 𐰟𐰥 should be added to the title *Bazhong Cuzhong* 八種粗重 of ИHB. № 6474.

Commentaries:

[1] *Fanduo* 犯墮, also translated as *duo* 墮, *lingduo* 令墮, *boyiti* 波逸提,¹² cf. Skt. *Pāyattika*, Tib. *ltung-byed*. The signature *Maming Pusa zao* 馬鳴菩薩造 (“Created by Bodhisattva Aśvaghōṣa”) in Chinese version is not found in Tangut.

[2] The first sentence of the *gāthā* in Chinese, *Zuishang zunshi yu huazu, yi zhenshixin er dingli* 最上尊師於花足, 以真實心而頂禮 (“Superior preceptor makes a full prostration to the roots of lotus with his real heart”), is slightly different from its Tangut version, in which *zhenshixin* 真實心 (real heart) was translated into *zjir¹-γiej¹-dziej²* 𐽄 𐽅 𐽆 (real trust).

[3] In the second sentence of the *gāthā* in Chinese, *Zhu benxu zhong suo xuanshuo, cuzhong fanduo lue yanshuo* 諸本續中所宣說, 粗重犯墮略演說 (“According to the propaganda in various *tantras*, the affliction of violation may be briefly explained”), *zhu benxu* 諸本續 (various *tantras*) is parallel with the Tangut *mji²-lhew² mār²-lhjir¹* 𐽇 𐽈 𐽉 (Tantras of meditation). The Tangut *mji²-lhew²* 𐽇 𐽈, meaning “having silence,” was translated from Tibetan *rnal-'byor*, cf. Skt. *yoga*; the Tangut *mār²-lhjir¹* 𐽉 𐽊, corresponding to *benxu* 本續, was translated from Tibetan *rgyud*, cf. Skt. *tantra*. The Chinese phrase *lue yanshuo* 略演說 (briefly explain) was translated as *zjir¹-phie²-tshjij¹* 𐽄 𐽅 𐽆 (briefly explain).

[4] In the Chinese phrase *chimi chandingmu* 持密禪定母, the word *chimi* 持密 (holding meditation) was translated as *dwu²-mjijr²* 𐽇 𐽈 (person in meditation), and *chandingmu* 禪定母 (person in meditation) was translated into 𐽇 𐽈 𐽉 (having silence), cf. Tib. *rnal-'byor-ba*, derived from Skt. *yogī*, cf. Chinese translation *xiuxishi* 修習士 (practician).

[5] *Julun* 聚輪 (assembled wheel), Tang. *dzji²-dziej²* 𐽇 𐽈, was translated from Tib. *tshogs-'khor* and was translated as *jilun* 集輪 in the Chapter “Praying to the Eighty-Five Preceptors of Achievement” of *Dacheng yaodao miji* 大乘要道密集.¹³

[6] In this Chinese *gāthā*, *Wo man shengwen zhe, gonggong zai qiye* 我慢聲聞者, 共宮在七夜, *man* 慢, also *jiaoman* 驕慢 (arrogant), was translated into Tangut *khwej¹-sjwo¹* 𐽇 𐽈 (to cause arrogance), coming from Tibetan *mngon-pa'i-nga-rgyal-can*, cf. Skr. *ābhimānika*. The Tangut *sjā¹-jar²* 𐽇 𐽈 (seven days) might be a mistranslation of *qiye* 七夜 (seven nights).¹⁴

[7] According to the Tangut grammar, the Chinese *gāthā*, *Ruo buzuo fashi, mizhe zi shouyong* 若不作法事, 密者自受用 (“If a person in meditation does not follow rituals, he himself will suffer from the consequence”), must have been a transition sentence. That is to say, those who accept the *Samaya* precept of *Mahāyāna* but

¹² *Fanyī mingyī jī* 翻譯名義集, vol. 7: “波逸提, 義翻為墮” (see *Taishō Tripitaka*, vol. 54, p. 1175a).

¹³ Lü Cheng 1942.

¹⁴ Commentaries on this sentence in Chinese version: “持秘密禪定人與小乘聲聞等不得同房在七夜, 犯粗重罪。西天有一法師, 常持小乘戒, 或於一日, 逢著一個持禪定人, 同房共住七夜。持禪定人依法修作, 法師心生譏謗。馬鳴因此造第五粗重。”

refuse to do any repentance rituals will be dragged to hell after their death.¹⁵ Thus, according to the Tangut grammar, the sentence should be interpreted as *miyu sui shouchi, er buzuo fashi* 密語雖受持，而不作法事 (“Though the meditationist accepts the *Samaya* precept, [he] does not perform rituals”). Besides, the Tangut word *dwu²-mjijr²* 齋修 (meditationist) was replaced by *dwu²-dq²* 齋禪 (Tantric precept) in ИНВ. № 6474, whereas in ИНВ. № 6736 it is *dwu²-dq²* 齋齋 (Tantric rituals). According to the Chinese commentaries, the Tangut translation *dwu²-dq²* 齋齋 seems more acceptable.

[8] In this Chinese *gāthā*, *Wu jiju mingmu, yituo gu shouyong* 無記句明母，倚托故受用，the Tangut *la¹-gjwi²* 藪婦 (recorded sentence) originated from Tibetan *dam-tshig* (oath).

[9] In this Chinese *gāthā*, *Ruohuo cigu chufanzhe, yici jianli yu tanchang* 若或此故觸犯者，依此建立於壇場，the Tangut equivalent of *tanchang* 壇場 (platform) is *gu²-tsji¹* 緜駁 (internal surrounding), translated from Tibetan *dkyil-'khor*, cf. Skt. *maṇḍala*; the Tangut equivalent of *jianli* 建立 (to establish) is *rjar¹-sjij²* 羅穉 (to write down).

Shen Weirong studied the data of Tantric rules of *rgyud* in the Khara-Khoto collection in Russia, and confirms that “the Tantric works *Jilun fashi* 集輪法事 and *Jingangsheng ba bugong fanduo* 金剛乘八不共犯墮 could be translated from *Tshogs-kyi 'khor-lo'i cho-ga* and *Rdo-rje-theg-pa'i rtsa-ba brgyad-pa'i ltung-ba'i las-kyi cho-ga* respectively. They could belong to the same system the above-mentioned *Jinganghaimu jilun gongyang cidi lu* 金剛亥母集輪供養次第錄 (A14) belongs to, explaining the eight crimes of violating oaths (*dam tshig*) which must be atoned for by persons in meditation in their practice of the Auspicious Assembled Wheel.”¹⁶ This statement is quite significant for the understanding of the relevant Tangut data, but unfortunately it did not provide any information on the Tibetan originals of the Chinese version of *Bazhong cuzhong fanduo* 八種粗重犯墮, though we might still locate it by following up the clue it gave us.

Based on the comparison of the Khara-Khoto Chinese materials, Fang Guangchang pointed out that the *Bazhong cuzhong fanduo* was more like a relic from the dead city of Khara-Khoto than from Dunhuang.¹⁷ Lev Men'shikov, Jiang Weisong and Bai Bin also considered the *Bazhong cuzhong fanduo* a Xi-Xia manuscript.¹⁸ The discovery of the Tangut version *Bazhong cuzhong fanduo* provides more reasonable evidence for the above-mentioned supposition.

¹⁵ Commentaries on this sentence in Chinese version: “持禪定者受大乘秘密戒已，不作禪定、不念真言、不放施食等，系破戒。再不受戒，但名持禪定人者，犯重罪。西天有一般彌怛法師，常與人受密戒。有一人受了密戒已經一年，于上師處並不學此法戒相。此人不肯懺悔，死入地獄。因此馬鳴造第六粗重。”

¹⁶ Shen Weirong 2007, pp. 159–179, note 54.

¹⁷ Fang Guangchang 1992.

¹⁸ Ecang Heishuicheng wenxian 2000; Kychanov 1999, p. 45.

References

- Ecang Heishuicheng wenxian 2000 — *Ecang Heishuicheng wenxian* [Khara-Khoto Manuscripts Collected in Russia] 俄藏黑水城文獻. Vol. 6. Shanghai: Shanghai guji chubanshe 上海: 上海古籍出版社, 2000.
- Fang Guangchang 1992 — Fang Guangchang 方廣鎬. “Ecang *Dacheng ruzang lu* juanshang yanjiu” [A Study on the Upper Volume of *Dasheng ruzang lu* Preserved in Russia] 俄藏《大乘入藏錄卷上》研究. In *Zhongguo tushuguan xuebao* [Journal of the Library Science in China] 中國圖書館學報, 1 (1992), pp. 72–82.
- Fang Guangchang 1995 — *Zangwai fojiao wenxian* [Buddhist Monuments not Included in *Tripitaka*] 藏外佛教文獻. Ed. by Fang Guangchang 方廣鎬. Vol. 7. Beijing: Zongjiao wenhua chubanshe 北京: 宗教文化出版社, 1995 (2nd edition 2005).
- Kuchanov 1999 — *Каталог тангутских буддийских памятников Института востоковедения Российской академии наук*. Сост. Е.И. Кычанов; вступ. статья Нисиды Тацуо; подготовка издания Аракава Синтаро. Киото: Университет Киото, 1999.
- Lü Cheng 1942 — Lü Cheng 呂澂. “Hanzang fojiao guanxi shiliao ji” [Collected Historical Data on the Relation between Chinese and Tibetan Buddhism] 漢藏佛教關係史料集. In *Zhongguo wenhua yanjiusuo zhuankan* [Special Bulletin of the Institute of Chinese Culture] 中國文化研究所專刊. Series B, 1 (1942).
- Nie Hongyin 2005 — Nie Hongyin 聶鴻音. “Heishuicheng suo chu *Boruoxinjing* Dehui yiben shulüe” [A Brief Description of Dehui’s Version *Prajñāhṛdāya* from Khara-Khoto] 黑水城所出《般若心經》德慧譯本述略. In *Anduo yanjiu* [Amdo Studies] 安多研究, 1 (2005), pp. 127–134.
- Nishida 1977 — Nishida Tatsuo 西田龍雄. *Seikabun Kagenkyo* [The Hsi-Hsia *Avatamsaka Sūtra*] 西夏文華嚴經. Vol. 3. Kyoto: Kyoto University, Kyōto daigaku bungaku bu (Faculty of Letters of Kyoto University), 1977.
- Shen Weirong 2007 — Shen Weirong 沈衛榮. “Xushuo youguan Xi-Xia, Yuanchao suo chuan Zangchuan mifa zhi hanwen wenxian” [An Introduction to the Chinese Materials Concerning Tibetan Tantrism Spreading in the Period of Xi-Xia and Yuan] 序說有關西夏、元朝所傳藏傳密法之漢文文獻——以黑水城所見漢譯藏傳佛教儀軌文書為中心. In *Ouya xuekan* [Eurasian Studies] 歐亞學刊, 7 (2007), pp. 159–179.