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A STUDY OF THE BUDDHIST SŪTRA CALLED *SÄKIZ YÜKMÄK YARUQ* OR *SÄKIZ TÖRLÜGIN YARUMÏŠ YALTRÏMÏŠ* IN OLD TURKIC

BREPOLS

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Note on Transliteration and Other Conventions

Uighur and other materials have been transcribed in the following manner:

a (ą)(ə) ä b č (c) d e γ g ï i k l m n o ö (ǫ) p q r s š (ś) t u ü (ų) v w x y z ž

ą: Indicates softening of an initial *a*

ǫ, ų: Alternatives for *ö* and *ü* in the first syllable of a word

[ ]: Uncertain reading or lacuna due to damaged manuscript

---: Indicates there is no lacuna in the text

Line numbers of the Turkic text are based on Bang 1934 (TT VI), which is in turn based on manuscripts **B1** and **L**. Subscript numbers appearing in the text of **Ib** indicate line numbers of manuscripts **K1** and **K3**.

Abbreviations

Br.	Brāhmī
Ch.	Chinese
Jp.	Japanese
Kor.	Korean
Mong.	Mongolian
Skt.	Sanskrit
Sogd.	Sogdian
Tib.	Tibetan
Toch.	Tocharian
Trk.	Turkic
Uig.	Uighur
Viet.	Vietnamese

Prologue

This book is a study of the Old Turkic translation of a Chinese Buddhist text called the *Tiandi bayang shenzhou jing* 天地八陽神呪經 (hereafter generally referred to as the *Bayangjing* 八陽經), and therefore before embarking on the study proper I wish to briefly describe the content of the Chinese text.

The Buddhist canon is traditionally divided into "three baskets" (*tripiṭaka*)—*sūtra*, *vinaya*, and *abhidharma*—and sūtras are considered to represent the words of the Buddha. Chinese translations of Buddhist sūtras begin as a rule with the words "Thus have I heard" (如是我聞) and end with the words "they believed, accepted, upheld, and practised [what the Buddha had taught]" (信受奉行). The scene is set in the introductory section, made up of a general introduction and a supplementary introduction, and it is usually a town or some other location that the Buddha is said to have visited, with one of the Buddha's disciples being designated as his interlocutor and acting as master of ceremonies, as it were. The subject of the Buddha's discourse is then presented, followed by the discourse itself, which takes the form of questions and answers and constitutes the main part of the sūtra. Lastly, in the concluding section the benefits of the Buddha's teachings are revealed and their transmission to the future is urged upon the audience. In this fashion the circumstances in which the Buddha's sermons took place are described, and needless to say this is meant to provide proof of the sūtra's authenticity.

The *Bayangjing* with which we are here concerned is regarded as a typical apocryphal scripture. Judging from its content, there can be no doubt that it was composed in China. The venue, the interlocutors, and the names of the eight bodhisattvas who play an important role in the text all give the impression of being fictitious. The attribution of the text's Chinese translation to a renowned translator was merely a finishing touch added in later times. The author may have been a parodist, and perhaps he composed the *Bayangjing* around the middle of the eighth century during the high Tang in the international city of Chang'an. It is undoubtedly a work of fiction that reflects a strong awareness of contention with China's traditional Daoist milieu and popular beliefs as Buddhism spread among the masses. It may have been intended as a scripture that people would keep at hand and recite daily. Let us now briefly review the content of the Chinese text.

A bodhisattva called Unimpeded addresses the Buddha, criticizing the state of the world: "The mundane world is made superficial, officials and laws cause suffering, taxes and labour services are oppressive, commoners are impoverished, and what is sought is difficult to obtain. It is in fact because people believe in wrong and inverted views that they experience such suffering." He accordingly asks the Buddha to explain how to acquire the right view so that one can be awakened to the truth. The Buddha's discourse then begins. Human beings are supreme among all the myriad things, and this is because they are originally "true" and "right."

He declares: "The [stroke on the] left side [of the character *ren* 人 'person, human'] is 'true', and the [stroke on the] right side is 'right'. Always doing what is right and true, one is therefore called a human."

It is stated that this sūtra has been, is being, and will be copied, upheld, recited, and expounded in the past, present, and future. It is recommended that it be read either three or seven times on all occasions, starting with the construction of a new house and including childbirth, marriage, illness, sinfulness, robbery, arrest, detention, accident, impending death, burial, and preparation of a grave site, and this extends to taking up residence in a new house and assuming a new official post. As for the resultant merits, one will "abandon the wrong, return to the right, and gain a portion of the Buddha-Dharma. One will forever cut off doubts and delusions, and all engender the aspiration for *anuttarā samyaksaṃbodhi* (unsurpassed perfect enlightenment)." Alternatively, "[everything] will be extremely propitious, one will obtain blessings without measure, the family will prosper, and its members will be honoured, extend their years, and increase their lifespan," "one will not die prematurely young," and after death one will attain Buddhahood.

Here and there one can catch glimpses of scathing criticism of China's time-honoured *yin-yang* thought and the theory of five elements or phases (*wuxing* 五行). It mentions "Day-Wanderer," "Month-Slayer," and the names of other gods invoked in the art of divination based on the interaction of *yin* and *yang*, which means that divination too is implicitly rejected. Reference is also made to a sequence of twelve characters, known as the "twelve indicators" (*shier zhi* 十二直) and given in almanacs, that were used for divination regarding marriage, houses, and so on, and this is ridiculed in the following terms: "Foolish people, relying on these characters, believe and employ them, [thinking that] there is no one who will not escape the misfortunes and calamities they indicate. Further, if false masters suppress [the calamities], they say, 'This is the Way, is it not?' and needlessly seek false gods and worship hungry ghosts. But instead they invite calamities and bring suffering upon themselves."

With regard to the three activities of body, speech, and mind, the text adapts a passage from chapter 25 of the Chinese translation of the *Lotus Sūtra*—"If there are beings very much subject to carnal desire, and they are constantly mindful with humble respect of the bodhisattva Avalokiteśvara, then they will become free from their desire. If they have much anger and are constantly mindful with humble respect of the bodhisattva Avalokiteśvara, then they will become free from their anger. If they have much foolishness and are constantly mindful with humble respect of the bodhisattva Avalokiteśvara, then they will become free from their foolishness"—and it states as follows: "If there are beings very much subject to carnal desire, anger, foolishness, miserliness, and jealousy, and if they see this scripture, believe in it, revere it, make offerings, and read it three times, their foolishness and other evils will all be eliminated. [The four immeasurables of] loving-kindness, compassion, sympathetic joy, and equanimity [will arise], and they will gain a portion of the Buddha-Dharma." The four immeasurables are mentioned in chapter 12 of the *Lotus Sūtra*. It also says: "If, again, there are people very much subject to false speech, frivolous speech, harsh speech, and slander, and if they are

able to uphold and recite this scripture, they will be forever free from the[se] four faults, gain the four [kinds of] unimpeded eloquence, and accomplish the Way of the Buddha." Likewise, the statement "even if [beings] should enter water or fire, they will not be burned or swept away" has a parallel in the *Lotus Sūtra*. Meanwhile, with respect to the practice of good deeds, the text states: "They also gave alms and made offerings equitably, and they obtained bodies without outflows and accomplished the path to *bodhi* (enlightenment)."

This sūtra attests to the existence of a Tathāgata called Universal Radiance (*Samantaprabha) and presages the appearance of eight bodhisattvas, Brahmā, and other heavenly kings. From the *Heart Sūtra* it quotes the following passage: "Form is precisely emptiness, emptiness is precisely form, and perception, conception, volition, and consciousness are also empty." It then goes on to explain the manifestation of six Tathāgatas from the workings of the six sense organs, as well as clarifying the root of good and evil and declaring that one must believe in the principle of good and evil, i.e., that good deeds have good results and bad deeds have bad results. People's bodies and minds are vessels of the Buddha-Dharma, and the scriptures divided into twelve categories represent the scriptures of the Tathāgata's treasury. In the end, if one recites this sūtra, one will be able to understand this truth.

The eight bodhisattvas mentioned above had acquired a mystical *dhāraṇī*, or divine spell, and they "always dwelt among humans, softening their light and assimilating with the dust [of the world]" so as to save people. They utter the *dhāraṇī* in the presence of the Buddha: *Akhani nikhani avila manle mantale*. Thereupon the Buddha's interlocutor changes to the bodhisattva Boundless Body, who asks the Buddha to explain the "eight *yang*" (*ba-yang*) in the title of the *Bayangjing*. The eight *yang* are related to the eight consciousnesses, which are linked to eight heavenly realms in which various Tathāgatas appear, such as Rocana, Immovable, Great Radiance, and King of Emptiness. In addition, the *Āgama-sūtra*, *Mahāparinirvāṇa-sūtra*, *Treatise on the Great Perfection of Wisdom* and *Yoga Treatise* are proclaimed in two of these realms. The Buddha is precisely the Dharma, and the Dharma is precisely the Buddha; they combine to become one, whereupon there appears the Tathāgata Victorious Through Great Penetrating Knowledge (Mahābhijñājñānābhibhū).

When the Buddha preached this sūtra, the entire earth shook in six ways, and eighty-eight thousand bodhisattvas became at once Buddhas, called the Tathāgata King of Emptiness. In addition, sixty-six thousand monks, nuns, laymen, and laywomen gained great retentiveness (*dhāraṇī*), and gods, dragons, and others among the eight kinds of nonhuman beings practised the bodhisattva path. If one reads this scripture once, it is like reading the entire canon, and if one copies one roll, it is like copying the entire canon, and its merits are immeasurable. But if one slanders it, saying that it was not taught by the Buddha, one will be stricken by foul diseases in this life, and when one dies one will descend to the Avīci hell and experience excruciating suffering. The Buddha concludes by speaking some verses for the sake of sinful people: Everything follows a natural course; one is oneself in charge of one's own suffering and happiness, and wrong and right come only from oneself; one should just read this scripture without questioning, and then in thousands and thousands and myriads and

myriads of lifetimes one will attain the Way and turn the Dharma-wheel. Such is the general gist of the *Bayangjing*.

The *Bayangjing* assumes the semblance of an Esoteric text, and the *dhāraṇī* revealed by the eight bodhisattvas may have been composed of the names of several deities mentioned in the *Guanding jing* 灌頂經 (T. 21, no. 1331: 459b25–27). The author may also have found value in the symbolism of the character "eight" (*ba* 八) in "eight *yang*," "eight bodhisattvas," and "eight consciousnesses" since it represents the spreading or fanning out of good fortune. While appearing to accept Buddhist thinking on the basis of Chinese-style humanism, and also taking the cosmology of *yin-yang* thought in a positive way, the text rejects divination based on the theory of the five elements as well as popular occult practices. The Chinese text spread through China and the surrounding sphere of Buddhist culture, which was also tinged with elements of Confucianism and Daoism, and it was further translated into Tibetan, Old Turkic, Mongolian, and the Xixia language. The original Chinese text was, moreover, still being sold in book form in Seoul, Korea, in the 1980s, and so it can hardly be described as a mere relic of the past.

Preface

The study of the *Säkiz yükmäk yaruq*, an Old Turkic translation of the apocryphal Chinese *Bayangjing*, was begun by Prof. Dr. Haneda Tōru, who deciphered the Kyoto manuscript and two fragments brought back by the Ōtani Expeditions and also undertook a bibliographical study of the *Bayangjing* itself (Haneda T. 1915). Next, Dr. A. von Gabain and Dr. G. R. Rachmati (Arat), working under Dr. Willi Bang, identified seventy-two fragments, as well as many smaller pieces in the Berlin Turfan Collection, and published a critical edition, using as their base-text the London manuscript in the Stein Collection, which is the most complete text (Bang 1934). Gabain (1954) also identified a single folio among manuscripts in Brāhmī script, while further fragments were subsequently discovered by Feng Jiasheng (1955), Yamada Nobuo (1958), and Shōgaito Masahiro (1979), and several fragments are also included in W. Radloff's publications.

In 1966 I presented a paper on manuscripts of the *Säkiz yükmäk yaruq* in Uighur script and the following year, on my way back to Japan after a period of study at Istanbul University, I had the opportunity, albeit brief, to examine items held in East Berlin. Ever since then I have been indebted to Prof. Dr. Peter Zieme for the assistance he has afforded me in my research. Today, when the German collections can be freely viewed on the Internet, those earlier days seem to belong to another age. I was able to complete my investigations of items brought back by the Ōtani Expeditions, now held by the Ryūkoku University Academic Information Center (Ōmiya Library), through the cooperation of the late Prof. Kudara Kōgi and others. It is a matter of profound regret to me that I am unable to share with Prof. Kudara the joy of seeing this book in print, and I offer my prayers for the repose of his soul. It has also been a great blessing that the Tōyō Bunko (Oriental Library) in Tokyo has in recent years acquired microfilms of the St. Petersburg Collection in Russia. Some of these manuscript fragments have comments extending over several lines written directly on the fragments themselves, and many of these are based on the Kyoto manuscript. This would suggest that a considerable number of fragments had already been identified in the course of correspondence between Haneda and the Russian Turkologist Radloff. That there have been few discoveries of fragments in Chinese collections could possibly be because these collections have not yet been thoroughly examined. Since the supplemented passages in the draft critical edition of the Old Turkic text presented here can still not be described as satisfactory, it is to be hoped that further discoveries will be made in the future. Even so, judging from the quantitative and linguistic abundance of extant fragments and their rich content, there can be little doubt that this scripture circulated widely and over a long period of time among Uighur Buddhists.

Mention should be made of a more recent study, a catalogue of the Berlin Manuscripts, edited by Simone-Christiane Raschmann under the title of *Das apokryphe Sūtra Säkiz yükmäk yaruk* (VOHD XIII, 26 [2012]). In addition, research on Turkic translations of the *Bayangjing* is being carried out under Zhang Tieshan, a scholar at Minzu University, China. I am deeply indebted to these scholars for a better reconstruction of our text in this English version.

My first article pertaining to the subject matter of the present study was entitled "The

Genealogy of Manuscripts of the *Bayangjing* in Old Turkic and Some Problems Pertaining to Its Religious Thought" (Tōhōgaku 55 [1978]), for which my former teacher Prof. Haneda Akira, who taught me the rudiments of Turkish, readily gave his endorsement. At the time when I was in graduate school, two publishing projects were under way in Kyoto. One was the publication of the *Wuti Qingwenjian*, a pentaglot dictionary dating from the Chinese Qing dynasty in which Manchu vocabulary has been glossed by Chinese, Tibetan, Mongolian, and Uighur terms (*Wu-t'i Ch'ing-wên-chien, Translated and Explained*, by Prof. Dr. J. Tamura, Prof. Dr. Sh. Imanishi, and Prof. Dr. H. Satō [Kyoto: Kyoto University, 1966]), while the other was the publication by Ryūkoku University of materials relating to the culture of Central Asia brought back by the Ōtani Expeditions. In particular, the compilation of the "Catalogue of Uighur Fragments from the Ōtani Collection" (in Monumenta Serindica IV, *Buddhist Manuscripts and Secular Documents of the Ancient Languages in Central Asia* [Kyoto: Hōzōkan, 1961]) served as my introduction to the textual study of Turkic Buddhism. At one time I was the only student attending Prof. Haneda's seminar on Turkish, but some of our discussions opened up new horizons for my study of the *Bayangjing*. In response to my comment that, in light of Haneda Tōru's research, the closest relationship in terms of content can be posited between the old Chinese manuscripts preserved in Japan and the Old Turkic translation, he remarked that it is not uncommon to find similar vestiges of earlier culture at the two furthest points of cultural transmission, thus endorsing my view. It would no doubt have been the eighth century when contact between these two points took place. But dwelling on the fact that this seemed a little early when considered in terms of the textual study of Uighur-Turkic Buddhism, I began to take an interest in the comparative study of textual material relating to the *Bayangjing* apart from the Old Turkic translation. Of concrete help in advancing my research was "Autour du *Säkiz yükmäk yaruq*" (1971) by Prof. Dr. Louis Ligeti, a Hungarian Mongolist, who hinted at the fact that the Turkic translation had two titles. Knowledge of the Tibetan and Mongolian translations further extended my horizons. Then I received a request for permission to translate my above-mentioned article into German. I learnt afterwards that it was Prof. Dr. H.-J. Klimkeit, a researcher of Manichaeism at Bonn University, who had made the request. In contrast to Prof. Klimkeit's high assessment, the Turkologist Prof. Dr. Klaus Röhrborn was more critical of my article, but the fact that my research had attracted interest awakened in me an important realization. A study by Prof. J. Hamilton (1986) of the Collège de France, pointing out links with Ottoman Turkish in Old Turkic texts preserved in the Library Cave at Dunhuang, enabled me to deepen my understanding of the characteristics of Turkic.

Although the original Chinese text of the *Bayangjing* is an apocryphal Buddhist sūtra, the Turkic version boasts the largest number of copies—handwritten and block-printed—of any Turkic Buddhist text. While they are all fragmentary to a greater or lesser degree, and no complete text has been discovered, I believe that they can be useful for elucidating the history of Turkic Buddhism and Turkic Buddhist culture. I am grateful that, following the lead of previous scholars mentioned above, I have now been able to publish a comprehensive study of this scripture.

Lastly, I wish to express my gratitude to the various institutions and people who have allowed me to peruse their materials and avail myself of their photographic and microfilm services when examining Uighur-Turkic materials and also Chinese, Tibetan, and other manuscript materials. In particular, I wish to thank the Ryūkoku University Academic Information Center (Ōmiya Library), the Berlin-Brandenburgische Akademie der Wissenschaften (Turfanforschung), Staatsbibliothek zu Berlin–Preußischer Kulturbesitz, the British Library in London, the Bibliothèque nationale de France in Paris, the St. Petersburg Institute of Oriental Manuscripts of the Russian Academy of Sciences, the Kanchiin subtemple of Tōji in Kyoto, the Hōshōin subtemple of Shinpukuji (Ōsu Library) in Nagoya, the Office of the Shōsōin Treasure House in Nara, the Seikadō Bunko Library, Calligraphy Museum, and Tōyō Bunko in Tokyo, and Prof. Dr. Sakurai Yumio, who holds the photographs of materials held by a Vietnamese temple in Bangkok.

Juten Oda, June 2014

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Abbreviations and Bibliography

Abbreviations

ADAW: *Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin.*

AF: Asiatische Forschungen.

AGr: Gabain 1974.

AoF: *Altorientalische Forschungen.*

AOH: *Acta Orientalia Academiae Scientiarium Hungaricae.*

APAW: *Abhandlungen der Preußischen Akademie der Wissenschaften, Phil.-hist. Klasse.*

ARCAB: Peter Zieme, ed., *Aspects of Research into Central Asian Buddhism: In Memoriam Kōgi Kudara*, SRS 16 (Turnhout: Brepols, 2008).

Bang 1934: Bang, von Gabain and G. R. Rachmati 1934.

BB: Bibliotheca Buddhica.

BOH: Bibliotheca Orientalis Hungarica.

BT: Berliner Turfantexte.

CASBR: Moriyasu Takao 森安孝夫, ed., *Chūō Ajia shutsudo bunbutsu ronsō* 中央アジア出土文物論叢 (Kyoto: Hōyū Shoten 朋友書店, 2004).

DLT: *Dîvânü Lûgati't-Türk* (Kâşgarlı 1990).

DTS: *Drevnetjurkskij Slovar'* (Leningrad: Akademiya Nauk SSSR, 1969).

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IBK: *Indogaku Bukkyōgaku Kenkyū* 印度學佛教學研究.

JA: *Journal Asiatique.*

JRAS: *Journal of the Royal Asiatic Society.*

JTS: *Journal of Turkish Studies.*

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OLZ: *Orientalistische Literaturzeitung.*

PIAC: Permanent International Altaistic Conference.

Qinding xieji bianfang shu 欽定協紀辨方書: Wang Yunlu 王允祿, et al., eds., 36 vols., 清乾隆 4 年 (1739) 勅撰, 乾隆 6 年 (1741) 刊.

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RaschmannCat: Raschmann 2012: VOHD XIII, 26.

Russian Xara-xoto: Eluosi Kexueyuan Dongfang Yanjiusuo Sheng Bidebao Fensuo et al. 1992.

SBZ: *Sprachen des Buddhismus in Zentralasien* (VdSUA 16), Wiesbaden: Harrassowitz, 1983. Cf. Symposion "Neue Ergebnisse der Zentralasienforschung," Anläßlich des 80. Geburtstages von Frau Prof. Dr. Annemarie von Gabain, von 2. Juli bis 5. Juli 1981, Hamburg.

SD: *Sogdian Dictionary* (Gharib 1995).

SEDTF: Sprachwissenschaftliche Ergebnisse der deutschen Turfan-Forschung. Zusammengestellt und herausgegeben von Georg Hazai und Peter Zieme (Leipzig: Zentralantiquariat der deutschen demokratischen Republik). Band I (1972), II (1972), III (1985), IV (1983): Faksimiles zu Uigurica I–IV.

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Siyuji 西域記: Xuanzang and Bianji 玄奘, 辯機, *Da Tang Siyu-ji* 大唐西域記, T. 51, no. 2087; S. Beal Tr., *Si-yu-ki*.

SPAW: *Sitzungsberichte der Preußischen Akademie der Wissenschaften, Phil.-hist. Klasse.*

SRS: Silk Road Studies.

Suv: Radlov' and Malov' 1913–1917.

Taishō (*or* T.): Takakusu Junjirō 高楠順次郎, ed., *Taishō shinshū daizōkyō* 大正新修大藏經 (Tokyo: Taishō Shinshū Daizōkyō Kankōkai 大正新修大藏經刊行會, 1924–1932).

Tangshu 唐書: *Jiu Tangshu* 舊唐書; *Xin Tangshu* 新唐書, Beijing: Zhonghua Shuju 中華書局.

TDA: *Türk Dilleri Araştırmaları.*

TDED: *Türk Dili ve Edebiyat Dergisi.*

TDK: Türk Dil Kurumu.

Ṭišastvustik: Radloff and Staël-Holstein 1910.

TKAE: Türk Kültürünü Araştırma Enstitüsü.

TT: Türkische Turfantexte.

TTDKK: *Toyohashi Tanki Daigaku Kenkyū Kiyō* 豊橋短期大學研究紀要.

UAJb: *Ural-Altaische Jahrbücher.*

UmeCat S/Sankt: Umemura Hiroshi 梅村坦, Shōgaito Masahiro 庄垣内正弘, Yoshida Yutaka 吉田豊, and Yākupu Abudurishido ヤークプ アブドゥリシド (Yakup Abdurishid), eds. 2002.

USp: Radloff and Malov 1928.

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PART I

REMARKS

Part One
General Remarks

Chapter 1

Introduction and Issues in the Reconstruction of the Text

This study takes on two tasks. The first is the reconstruction of the Old Turkic translation of the *Tiandi bayang shenzhou jing* 天地八陽神呪經 (hereafter generally referred to as the *Bayangjing* 八陽經), and the second is a comparison of the reconstructed Old Turkic translation with the extant original Chinese text and the Tibetan and Mongolian translations. I wish to begin by outlining the significance of this study.

The reconstruction of the Turkic translation involves identifying manuscripts and block-prints of the Turkic translation of the *Bayangjing* among Turkic works that were discovered in the Xinjiang Uigur Autonomous Region and Dunhuang 敦 煌 in China and reconstructing, on the basis of these manuscripts and block-prints, the text of the Turkic version of this scripture. As it circulated and was copied over a long period of time, the wording of the Turkic text underwent considerable changes. Here I shall describe the changes undergone by the Turkic text on the basis of a hypothesis positing four stages (**Ia**, **Ib**, **IIc**, and **IId**). The extant manuscripts and block-prints can be classified into two groups, namely, the original translation (**I**) and the revised translation (**II**). One version of the former (**Ia**) was discovered in the Library Cave (Cave 17 of the Mogao 莫高 Caves) at Dunhuang and taken to London, and it is the most complete manuscript of the text. The other version of the original translation is a manuscript that was unearthed in the Turfan basin and is held by the Library of Ryūkoku University in Japan, and it too is an almost complete manuscript of the text. Several smaller fragments also belong to **Ib**. The revised translation can be reconstructed on the basis of a large number of manuscript fragments that together form what is close to the complete text (**IIc**). The block-printed text (**IId**) consists of several fragments, and currently only about one quarter of the full text has been recovered, but at least two versions were printed in China during the Yuan dynasty (14th century). The titles of the original translation and the revised translation are as follows:

(I) *Tngri burxan yrlïqamïš tngrili yirli säkiz yuḳmäk yaruq bügülüg arvïš nom bitig bir tägzinč* (The mystic spell-sūtra *Eightfold Light of Heaven and Earth*, spoken by the divine Buddha. One roll.)
Short title: *Säkiz yuḳmäk yaruq nom bitig* (*Sūtra of Eightfold Light*)

(II) *Tngri tngrisi burxan yrlïqamïš tngrili yirlitä säkiz törlügin yarumïš yaltrïmïš ïduq darni tana yip atly sudur nom bitig bir tägzinč* (The holy *dhāraṇī Bright and Shining in Eight Ways in Heaven and on Earth*, the scripture called "Guideline," spoken by the Buddha, God of Gods. One roll.)
Short title: *Säkiz törlügin yarumïš yaltrïmïš nom bitig* (*Sūtra Bright and Shining in Eight Ways*)

The above two titles do not refer to different sūtras, and only a number of passages, including the title, have been reworked in the revised translation. There are virtually no differences between the manuscripts and block-prints of the revised translation, but considerable variations in wording can be found between the Dunhuang and Turfan manuscripts of the original translation, and there also exist linguistic differences between these and the revised translation. One can detect in these differences changes in the linguistic and cultural history of Old Turkic. This is the most important issue that needs to be addressed. The Library Cave at Dunhuang was, as is well-known, walled up in the first half of

the eleventh century, thus resulting in the preservation of its contents, and the London manuscript (**Ia**) recovered from the Library Cave may date from the tenth century or earlier. This means that the dates of the manuscripts and block-prints cover a span of about five centuries. In addition, fragments of commentaries on the Turkic translation, prayers for the transference of the merit of copying or reciting the manuscripts or block-prints, and their colophons, albeit few in number, are also valuable sources of information.

Meanwhile, a comparison of the Turkic translation with the original Chinese text and the Tibetan and Mongolian translations can provide insights into the cultural transformation of this apocryphal scripture. At the same time, such a comparison is also an important means of gaining some leads regarding the date of and background to the Turkic translation. All in all, some comprehensive findings can be expected to result from this study.

Next, I wish to survey the present state of the manuscripts and block-prints and point to some of the issues in the reconstruction of the text.

[Ia] The London manuscript (**L**) was recovered from the Library Cave at Dunhuang (Ch. 0013) and is held by the British Library (Or. 8212 (104)). It is a handscroll consisting of 466 lines, with the opening section missing, and is 24′ 9½″ (755.65 cm) long and 10⅜″ (26.35 cm) wide. On the verso *tngri burxan qutïnga yigädürlär* ("by the grace of the Lord Buddha they [= sentient beings?] become better") is written in Uighur script and *kör(ü)g bitid(i)m* ("I, Körüg, wrote [it]") in runiform script.[1] Guide lines were drawn on the sheets of paper forming the scroll, and the text was carefully copied in Uighur script. The number of lines on each sheet as calculated on the basis of the joints between sheets is as follows:

sheet 1	ll. 1–27	27 lines
sheet 2	ll. 28–51	24 lines
sheet 3	ll. 52–76	25 lines
sheet 4	ll. 77–101	25 lines
sheet 5	ll. 102–124	23 lines
sheet 6	ll. 125–144	20 lines
sheet 7	ll. 145–169	25 lines
sheet 8	ll. 170–194	25 lines
sheet 9	ll. 195–215	21 lines
sheet 10	ll. 216–237	22 lines
sheet 11	ll. 238–261	24 lines
sheet 12	ll. 262–284	23 lines
sheet 13	ll. 285–306	22 lines
sheet 14	ll. 307–329	23 lines
sheet 15	ll. 330–356	27 lines
sheet 16	ll. 357–384	28 lines
sheet 17	ll. 385–413	29 lines
sheet 18	ll. 414–440	27 lines
sheet 19	ll. 441–460	20 lines
sheet 20	ll. 461–466	6 lines

1. *References:* Stein 1921: 923, 925 (Ch. 0013); Bang 1934: 97–98; Orkun 1938: 184; Hamilton 1986, II: 329–350.

If one assumes that the sheets of paper were of the standard size of 1.5 *chi* 尺 (45.45 cm) by 1 *chi* (30.3 cm), then the complete manuscript would have had one additional sheet at the start, which means that, judging from a comparison with other manuscripts, approximately 25 lines are missing. While this is the only manuscript of the Turkic translation to have been found in the Library Cave, the fact that it is close to being a complete manuscript and the fact that its language and the content of the translation possess distinctive features not found in any of the other texts are issues that will need to be considered.

[Ib] The Kyoto manuscript (**K1** + **K3**) was unearthed from the ruins of the ancient city of Jiaohe 交河 (Yarkhoto) in the Turfan basin. According to the "Catalogue of Unearthed Documents," at the time of its discovery it was a complete manuscript, 15.50 *chi* long and 1.00 *chi* wide (not 0.10 *chi* as stated in the "Catalogue"), and had 417 lines. The journal of Nomura Eizaburō (entry for 22 Nov. 1908) describes the site where the manuscript was discovered in the Jiaohe ruins.[2] The manuscript currently held by the Ryūkoku University Academic Information Center (Ōmiya Library) (Saiiki Bunka Shiryō, no. 542) is 510 cm long and 29.3 cm wide and consists of 405 lines. The manuscript has been remounted on backing paper, but the sheet joints indicate that it consisted of 12 sheets, and it can be surmised that they were of the standard size of 1.5 *chi* by 1 *chi*. The first sheet, however, is missing. The 21-line fragment published by Haneda Tōru (1915: 407) fits exactly onto the start of the extant Kyoto manuscript. This fragment is currently held as a fragment of the above manuscript (Saiiki Bunka Shiryō, no. 542). While several lines are missing because of damage to the manuscript, it was a handscroll consisting of more than 426 lines and 13 sheets. The Turkic equivalents of the words "Buddha," "bodhisattva," and "*dhāraṇī* spell" have been written in red ink. The reason that the measurements given in the "Catalogue" quoted above differ slightly from the actual measurements is probably that it would have been difficult to make accurate measurements at the time of the manuscript's discovery. The sizes of the sheets of paper as measured between the joints and the number of lines on each sheet are as follows:

fragment	22.8 cm	ll. 1–21
sheet 1	42.3 cm	ll. 1–33
sheet 2	41.6 cm	ll. 34–65
sheet 3	42.3 cm	ll. 66–100
sheet 4	42.6 cm	ll. 101–138
sheet 5	42.1 cm	ll. 139–176
sheet 6	42.7 cm	ll. 177–211
sheet 7	42.2 cm	ll. 212–245
sheet 8	41.6 cm	ll. 246–279
sheet 9	42.7 cm	ll. 280–314
sheet 10	41.5 cm	ll. 315–348
sheet 11	42.3 cm	ll. 349–380
sheet 12	42.2 cm	ll. 381–405

This manuscript (**K1**), when combined with the missing section (**K3**), is also an almost complete manuscript. Another similar manuscript also held by Ryūkoku University (**KV16**: Saiiki Bunka Shiryō,

2. *References:* Haneda A. & Yamada 1961: 173; Uehara 1937, vol. 2: Nomura Eizaburō 野村榮三郎, "Mōko Shinkyō ryokō nikki" 蒙古新疆旅行日記 [Journal of travels in Mongolia and Xinjiang], p. 499; ibid., "Hakkutsu chōsa mokuroku" 發掘調查目錄 [Catalogue of unearthed documents], 534–535.

no. 2542) partially supplements the opening section. In addition, fragments related to the Kyoto manuscript are held in Berlin, Kyoto, and St. Petersburg, numbering more than twenty in all, and there are a few other fragments that may possibly also be included in this group. Some are difficult to classify because they are only small fragments and bear similarities to the revised translation (**IIc**).

Of importance is the fact that there is an almost complete manuscript from Turfan and there exist a number of fragments with which it can be supplemented. This makes it possible to compare it with the Dunhuang manuscript. The differences between the two are by and large due to omissions, additions, and errors made when copying the text, and there are no lengthy passages in which the actual translation differs. Apart from questions concerning their language and other particulars, to be discussed later, the majority of differences indicate that these are without doubt two different manuscripts of the same work. But there is also evidence of seemingly deliberate changes to the meaning of the text, and this raises some important questions.

[IIc] As was noted above, in manuscripts of the revised translation the title and a number of passages have been rewritten, while the greater part of the remainder of the revised translation differs little from the original translation. But since a close-to-complete manuscript of it has not yet been discovered, the actual state of the revised translation has until now remained virtually unknown. There is, however, a strong possibility that many of the manuscript fragments identified to date are fragments of the revised translation. While the revised translation may be assumed to postdate the original translation, it is difficult to determine when and why the text was retranslated. Judging from the use of red ink for the upper and lower or left and right margins, for the ruled lines, and for various terms, many of the fragments come from what were originally fine manuscripts.[3] In addition to numerous scrolls, *pothi* booklets and codices were also produced, on which the text was written on both sides of the paper. In the case of *pothi* booklets, if the leaves were meant to be used horizontally with the text were written from right to left, then a round hole for passing string through was made in the middle about one-third of the way along from the right-hand side, while if they were meant to be used vertically with the text written from right to left, the hole for the string was made in the middle about one-third or one-quarter of the way down from the top. In the case of codices, the sheets of paper were, needless to say, bound along one edge. The only fragment of a *pothi* booklet in Brāhmī script to have been discovered (**Bo**) also belongs to this type, and two fragments in Tibetan script (**Bt1**, **Bt2**) must have been of the same type. There can be little doubt that at least in later times and during the Mongol period the revised translation predominated, and the title of the revised translation also appears at the start of the Mongolian translation. While it has been possible to reconstruct most of the text, there have remained some passages that could not be reconstructed. There exist at least one hundred fragments of the revised translation, deriving from 80 scrolls, 17 *pothi* booklets, and 3 codices, and the actual number of copies that were circulating is probably greater than we imagine.

With one exception, all fragments of the revised translation come from the Turfan basin. The sole exception is part of a *pothi* booklet (**P1**) that was taken to Paris from Cave 181 (Pelliot's numbering) at Dunhuang and was identified by Kudara Kōgi, and we are fortunate that it has been possible to include it in this study.[4] It probably belongs to the latest period (Yuan dynasty). Particulars of this fragment may be given here as an example. The frame lines along the top and bottom, the ruled lines, and the circles around the holes for passing the string through have been drawn in red ink, and this would hint at the

3. See, for example, Digitales Turfan-Archiv, U 7000–U 7224, etc.

4. Kudara & Oda 2008.

existence of professionals who produced manuscripts for sponsors. The shape of only 3 leaves of this manuscript can be reconstructed, and if one assumes that they were meant to be used horizontally with the text written from top to bottom, they were 23 cm long and 16 cm wide and had 13 lines on each side. The leaf numbers are written in small letters at the start of the verso, and a circle (3.3 cm in diameter) has been inscribed in red ink in the middle of the fourth and fifth lines. If the standard number of lines was about 20 lines per leaf, then it is to be surmised that the entire manuscript would have consisted of 24 leaves.

[IId] Two block-printed texts have been identified. Both are concertinaed "folding books" and may be designated the Chen Ning edition and the edition sponsored by rDo-rje Darughachi.

(1) *Chen Ning Edition*

The words "engraved by Chen Ning" (*Chen Ning kan* 陳寧刊) have been inscribed on the illustrated title page. An engraver by the name of Chen Ning is mentioned as one of the later engravers of the Chinese Buddhist canon printed at the monastery Qisha Yanshengsi 磧砂延聖寺 in Pingjiang 平江 prefecture during the Yuan period.[5] This folding book was 24.7–25.5 cm in height and about 10.2 cm in width. A double frame line has been printed along the upper and lower margins of each page, and the distance between the upper and lower frame lines is 20.5 cm. On each page there are 5 columns, 1.6–1.7 cm wide, written in Uighur script. Chinese numerals have been inscribed for the purpose of collation. This block-print was printed and bound in China. Twenty fragments have been identified, and because of duplication of several pages they account for about one-fifth of the entire text. The numbering of the sheets in Chinese numerals is such that odd numbers come between the first and second pages of a sheet and even numbers between the second and third pages, an arrangement that ensured that the sheet numbers came in the centre of facing pages when the book was bound. Each sheet gave five or seven pages when folded. If it was five pages, it would tally exactly with the woodblocks of the Qisha edition (7 *cun* 寸 7 *fen* 分 × 1 *chi* 7 *cun* = 25.41 cm × 56.1 cm). But judging from the estimated number of sheets, it is highly likely that one sheet consisted of seven pages (72^{+} cm wide, with the woodblocks probably 2 *chi* 5 *cun* in size). It is to be hoped that further material will come to light to supplement the extant fragments.

1.	Pk a	2 pages	illustrated title page (picture of the Tathāgata preaching)	
2.	Pk b	1 page		[01–04]
3.	K 5a	1 page		[13–16]
4.	K 5b	1 page		[110–114]
5.	Pk c	4 pages	Chinese numeral: *10*	[164–177]
6.	B 38	1 page		[223–227]
7.	B new 09	1 page		[233–237]
8.	B 38a	1 page	Chinese numeral: *13*	[237–240]
9.	S 32	3 pages		[261–270]
10.	B 38b	3 pages	Chinese numeral: *15*	[282–292]
11.	S 30a	3 pages		[286–296]
12.	B 38c	2 pages		[296–303]
13.	S 30c	1 page		[303–306]
14.	S 30b	4 pages		[340–350]
15.	B 38d	7 pages	Chinese numeral: *18*	[343–358]
16.	B 38e	4 pages		[369–381]
17.	K 5c	1 page		[373–375]
18.	K 5d	0.5 page		[388–390]
19.	K 5e	1 page		[419–422]
20.	MB 157: 14	1 page		[438–441]

5. See Huang 1958: 112–113, pls. 106–107; Feng 1955: 183–192, pl. 2; Ogawa 1956: 35; Nagasawa 1983: 149, 211 (reference to the engraver Chen Ning, whose name is mentioned in the *Zhida chongxiu Xuanhe bogu tulu* 至大重修宣和博古圖錄 [Zhida-era edition, held by Seikadō Bunko 静嘉堂文庫] (Seikadō Bunko 1992); according to the photofacsimile reprint of the Qisha canon [1935], his name appears in vols. 582 and 590 in the final 60th case); Oda 1986a: 325–346.

(2) *Edition Sponsored by rDo-rje Darughachi*

This corresponds to the Berlin fragments and the others listed below, covering more than 174 lines in all. This folding book was 15 cm in height and about 10 cm in width; there are 6 columns, 1.4–1.5 cm wide, on each page, and the distance between the upper and lower frame lines is 12.5 cm. Each sheet consisted of four pages, and sheet numbers seem to have been added in Chinese numerals between the first and second pages, but there are also instances in which this is not the case. BVN30 (U 4103) [203–205] may possibly also belong to this edition.

1.	B 7a	12 lines (2 pages)	Chinese numeral: *3* (?)	[026–7]
2.	TB 03	7 lines (1.1 pages)		[7–10]
3.	B 7b	18 lines (3 pages)	Chinese numerals: *4* (?), *5*	[30–39]
4.	B new 07	3 lines (0.5 page)		[40–41]
5.	B 7c	24 lines (4 pages)	Chinese numeral: *9*	[96–109]
6.	B new 10	4 lines (0.6 page)		[109–112]
7.	BVN 30	4 lines (0.6 page)		[203–205]
8.	B 7d	6 lines (1 page)	Chinese numeral: *17*	[225–229]
9.	B 7e	28 lines (5 pages)	Chinese numeral: *20* (?)	[277–293]
10.	B 7f	9 lines (1.5 pages)		[315–319]
11.	TB 02	6 lines (1 page)		[331–334]
12.	B 7g	21 lines (3.5 pages)	Chinese numeral: *24*	[337–347]
13.	B 7h	10 lines (1.6 pages)		[397–401]
14.	B 7i	12 lines (2 pages)	Chinese numeral: *31*	[411–416]
15.	BV 60	6 lines (1 page)		[435–437]
16.	B 7k	6 lines (1 page)	Chinese numeral: *34*	[455–457]
17.	B 7	12 lines (2 pages)	Chinese numeral: *36*	(Colophon)

A fragment of the colophon of this block-print covering 12 lines (2 pages) was discovered by Peter Zieme.[6] On the sixth line we read *bo p[a]ry[o]ki sudur nom ärdini* ("this Paryoki [*Bayangjing*] sūtra-jewel"), and on the eighth line there appears the name of a Uighur called Torčï Taruγačï (Tib./Mong. rDo-rje *darughachi*, with *darughachi* [*daluhuachi* 達魯花赤] being an official title used during the Yuan dynasty). At the end of the fragment there is a reference to the "Ruler of the Ocean" (i.e., the Mongol emperor). In addition, one can make out about half of the stamped Chinese numeral "*36*," corresponding to the number that would have followed the final "*35*" of the main text, following on from the "*34*" of the sixteenth fragment listed above.

It may be assumed that both of the above printed editions were sent from China proper to the Turfan basin. There are also several further fragments of block-printed texts.

6. Oda 1987: 25–38; Zieme 1987: 280. See also pt. 2, chap. 4 (1) of the present study.

Chapter 2

The *Tiandi Bayang Shenzhou Jing*

(1) Origins and Dissemination

The date of composition of the apocryphal Chinese *Tiandi bayang shenzhou jing* (*Bayangjing*) can be narrowed down at the very most to the period spanning the second half of the seventh century and the first half of the eighth century.[7] Therefore, it is not without reason that it was popularly believed to have been translated by Xuanzang 玄奘 (602–664) or Yijing 義淨 (635–713). The version in the *Dai Nihon zokuzōkyō* (reproduced in the Taishō edition) is attributed to Yijing, but the original text held by Kyoto University Library has "Ci'en Dacheng Ji shi" 慈恩大乘基師 (i.e., Xuanzang's disciple Kuiji 窺基 [632–682]), which has been emended in red ink to "Yijing."[8] Some of the Dunhuang manuscripts give Xuanzang as the translator.[9] That this is an apocryphal scripture is not only evident from the fact that the title and the names of the eight bodhisattvas derive from the *Bayang shenzhou jing* 八陽神呪經 (T. 14, no. 428), said to have been translated by Dharmarakṣa (Zhu Fahu 竺法護) of the Western Jin, but can also be inferred from the fact that it includes an excerpt from the *Zhoutu jing* 呪土經, another apocryphal sūtra (included in the *Tuoluoni zaji* 陀羅尼雜集 5; T. 21, no. 1336: 609c15–610a5),[10] and a *dhāraṇī* based on the names of deities mentioned in the *Guanding jing* 灌頂經 1.[11] The Hōshōin 寶生院 manuscript, an old Japanese manuscript to be discussed below, refers to it as Dharmarakṣa's second translation, while a Vietnamese edition gives Kumārajīva as the translator. These all represent attempts to claim legitimacy for the text.

In the first half of the eighth century Tang China was at the height of its prosperity. Centred on the capitals of Luoyang 洛陽 and Chang'an 長安 it enjoyed a golden age during which it took on an international aspect and exerted considerable influence on neighbouring countries. But it was also a time in which ominous signs were beginning to be seen in the midst of all this splendour. The *Bayangjing*, a representative apocryphal scripture composed during this period, circulated among the general populace and was brought to Japan, and manuscripts of Tibetan and Old Turkic translations were preserved together with manuscripts of the Chinese text in the Library Cave at Dunhuang. The fragment of a

* This chapter is based on Oda 1978, 1986b, 2000 & 2001b; the content of these articles has been supplemented and rearranged.

7. The *Jakushōdō kokkyōshū* 寂照堂谷響集 by Unshō 運敞 (1614–93) mentions that the *Bayangjing* was written by a certain Huangfu 皇甫 during the reign of Empress Wu Zetian 武則天 (r. 690–704) (*Jakushōdō kokkyō zokushū* 寂照堂谷響續集 5 [published by Kanrai 寬頼, 1692]; *Dai Nihon Bukkyō zensho* 大日本佛教全書 149: 279). But it has already been pointed out by Haneda Tōru (1958: 68–69) that this is no more than speculation. Makita Tairyō, an authority on apocryphal scriptures, brings its date down to the reign of Xuanzong 玄宗 (r. 712–756) (Makita 1964: 387), while the writer of the entry in the *Mochizuki Bukkyō daijiten* (Mochizuki 1957–60, vol. 10: 700) considers postdating Xuanzang on account of its "new" terminology, and Kimura Kiyotaka (1997: 474) narrows it down still further to the period between 720 and 760.
8. Zōkyō Shoin 藏經書院 Collection, Kyoto University Library (call no.: 藏 9 エ 9).
9. 玄奘法師奉 [rest damaged] (S 5373); 玄法師奉制譯 (收 79: no. 7612).
10. Similar wording appears in the *Anzhai shenzhou jing* 安宅神呪經 (T. 21, no. 1394: 911c).
11. See pt. 2, chap. 2, note on **372** (p. 213).

block-print unearthed at the site of Xara-xoto shows signs of the influence of Chinese block-prints,[12] while several block-prints were produced in Korea during the Yi dynasty, and Tibetan and Mongolian translations were included in the Tibetan and Mongolian Buddhist canons. Through the comparative study of the text, which has come down to us in such a diversity of forms, it is possible to trace the routes of its transmission, for, having been branded from an early stage as an unorthodox apocryphal scripture, it underwent various distinctive changes, and these are helpful for surmising its transmission routes.

The first official record of the *Bayangjing* in China is considered to be an entry found in the *Zhenyuan xinding shijiao mulu* 貞元新定釋教目錄, compiled by Yuanzhao 圓照 in 800 (T. 55, no. 2157: 1017a29), but according to Kimura Kiyotaka (1997: 474) it would seem that the first scriptural catalogue to mention this work was a supplementary edition of the *Kaiyuan lu* 開元錄 (730). The entry in the *Zhenyuan lu* reads as follows:

> 天地八陽經一卷
> 卷末題云八陽神呪經
> 與正經中八陽神呪義理全異
> 此說陰陽吉凶禳災除禍法
> 八紙
> *Tiandi bayang jing*, 1 roll
> End title: *Bayang shenzhou jing*.
> It differs completely in import from the *Bayang shenzhou* in the official canon.
> It speaks of *yin* and *yang*, good and bad fortune, and methods of averting disaster and warding off calamity.
> 8 sheets.

The "*Bayang shenzhou* in the official canon" refers to the above-mentioned translation by Dharmarakṣa. This entry on the apocryphal version is found in the chapter on "false and spurious" scriptures, and it was thereafter never to be included in the official Chinese Buddhist canon. But this does not mean that it stopped circulating among the general populace. Some time later, during the Southern Song, Xiaoying 曉瑩 wrote mockingly in the *Yunwo jitan* 雲臥紀談, a collection of Buddhist essays (1155), that "there are some three thousand copies of the fabricated *Bayangjing*" (杜撰八陽經, 自有三千部).[13] This was probably a reference to the popularity of scriptures such as the "fabricated *Bayangjing*," which was not included in the official canon. But it should also be noted that the *Bayangjing* includes scathing criticism of the *yin-yang* theory and undue concern for good and bad fortune (cf. Gen 2006: 63). Furthermore, according to Overmyer's review (1990: 213), this work may be a Buddhist gospel of liberation from taboos and divination.

As has previously been pointed out, a valuable record relating to the *Bayangjing* has been preserved among the Shōsōin 正倉院 documents in Japan, indicating that it was brought to Japan at an early date. A document dated Tenpyō Hōji 天平寶字 8.8.16 (764) reads:[14]

> 間用紙五十
> 十八枚天地八陽經二卷料
> 廿一觀世音三卷心經三卷料
> 六枚阿彌陀經一卷料

12. See pt. 3, chap. 1, 9 (b).
13. *Dai Nihon zokuzōkyō* 1-2-21-1, *Ganshan yunwo jitan* 感山雲臥紀談 (Shaoxing 紹興 25 [1155]) 2, vol. 1: 67.
14. *Dai Nihon komonjo* 16: 548.

四枚童子經一卷料　破一

50 sheets for interim [sūtra-copying]
18 sheets for 2 copies of the *Tiandi bayang jing*
21 [sheets] for 3 copies of the *Guanshiyin* and 3 copies of the *Xinjing*
6 sheets for 1 copy of the *Amituo jing*
4 sheets for 1 copy of the *Tongzi jing*
1 [sheet] destroyed

This is a note recording the use of 50 sheets of paper for interim or special (as opposed to regular) sūtra-copying at a sūtra-copying office, of which 18 sheets were for making two copies of the *Tiandi bayang jing*. Along with scriptures such as Chapter 25 of the *Lotus Sūtra* (*Guanshiyin*), the *Heart Sūtra* (*Xinjing*), the *Amitābha Sūtra* (*Amituo jing*; T. 12, no. 366: 346–348), and the *Hu zhutongzi tuoluoni jing* 護諸童子陀羅尼經 (*Tongzi jing*; T. 19, no. 1028: 741–742), which had won a wide following in China, there was also an interest in the *Bayangjing* in Japan during the Nara period. In addition, there is also the following intriguing document from Tenpyō Hōji 5 (761):[15]

奉寫一切經所
天地八陽經

[Postscript in different hand (1)]
以三月十一日返送使山守豐遊

右爲用本經　奉請如件

[Postscript in different hand (2)]
廿六日案主上

天平寶字五年二月十五日造東大寺司主典安都宿禰

This is considered to be a draft of a record kept by the Sūtra-copying Office (*hōsha issaikyōsho* 奉寫一切經所) under the jurisdiction of the Tōdaiji Construction Agency (*zō-Tōdaijishi* 造東大寺司), according to which a request was made for the loan of the *Tiandi bayang jing* on Tenpyō Hōji 5.2.15 (761) in order to use it as an exemplar. In addition, the two postscripts suggest that it was returned on the 11th of the third month of the same year and that prior to this, probably on the 26th of the second month, delivery was taken of the said sūtra. The fourth-level manager (*sakan* 主典) Ato no Sukune 安都宿禰 (whose personal name was Otari 雄足) is mentioned frequently in Shōsōin documents as the director of the Sūtra-copying Office, and the clerk (*anju* 案主) referred to in the second postscript is thought to have been Suguri Umakai 村主馬養, an administrative official who served under Otari, while the messenger Yamamori Toyoniwa 山守豐庭(遊), who returned the borrowed sūtra, is also known to have been a messenger of the Sūtra-copying Office.

In light of the above two documents, there can be no doubt that the *Bayangjing* had reached Japan during the Nara period. In the following I shall summarize the relevant facts regarding the various texts used in this study; for further details, reference should be made to Part 3, Chapter 1.

15. *Dai Nihon komonjo* 15: 14–15; Nara Kokuritsu Hakubutsukan 1980: 40. On the occasion of my initial discussion of this document in 1986, I received assistance from Prof. Dr. Ōyama Kyōhei 大山喬平 and the Department of Japanese History at Kyoto University, and I wish to take this opportunity to express my gratitude.

(A) Original Chinese Text

It is a matter of some interest to us whether the text of the *Bayangjing* that reached Japan during the Nara period has survived down to the present day. The base-text of the text reproduced in the Taishō edition[16] is that included in the *Dai Nihon zokuzōkyō*,[17] a manuscript that had been preserved in Japan. When compared with the Kanchiin 觀智院 manuscript[18] held by Tōji 東寺 in Kyoto, the two manuscripts do not appear to belong to the same line of manuscripts. Characters and phrases added to and emended in the Kanchiin manuscript indicate that another manuscript already existed and some of these additions and emendations have similarities to the Zokuzō edition. Masuo Shin'ichirō (1994: 372) has confirmed that early manuscripts belonging to the same line of manuscripts as the Kanchiin manuscript are also held by Hōshōin 寶生院 (Shinpukuji 眞福寺) in Nagoya and by Hōbodaiin 寶菩提院 attached to Tōji. In addition, the Onjōji 園城寺 manuscript (see pt. 3, chap. 1 (c)) is likely to belong to the same line. A "*Tiandi bayang jing* in 1 roll" is mentioned by Annen 安然 (9th cent.) of the Tendai sect in his *Sho ajari shingon mikkyō burui sōroku* 諸阿闍梨眞言密教部類總錄 (T. 55, no. 2176: 1113c13) under §11 "Rites for Eliminating Illness" in Section 8 on "Sūtra Rites." This compilation by Annen brings together the catalogues of works brought back to Japan from Tang China by eight Japanese monks, starting with Saichō 最澄 and Kūkai 空海, and it indicates that the *Bayangjing* was counted among the texts of Shingon esotericism. In the *Shiku* 師口 (T. 78, no. 2501: 867c13) by Yōzen 榮然 of the twelfth century it is stated that the *Bayangjing* should be read on the first and final days of a rite dedicated to Acalanātha for the sanctification of a building site, and there is also a reference in the *Takushō* 澤鈔 6 (T. 78, no. 2488: 453b6) to the recitation of the *Bayangjing* during a similar rite. The recitation of the "*Bayang* spell 121 times" during a rite to pacify local guardian spirits, mentioned in the *Kakuzenshō* 覺禪鈔 (T.Z. 5: 509b26), is presumably a similar ritual. But there is still no positive proof whether this line of texts read in the Shingon sect corresponds to the Zokuzō text (cf. Gen 2005: 8). According to Fujiyoshi Masumi (1981: 55), the title *Hachiyō* (*Bayang*) appears in the journal of the Tendai monk Jōjin 成尋, who went to China in 1072 during the Northern Song period, and it would seem that he sent a copy of the *Bayangjing* back to Japan.

That the *Bayangjing* was transmitted to Korea is evident from the fact that a text preserved in Korea was utilized when collating the Zokuzō edition (cf. footnote in Taishō edition). This text is identical in content with a block-printed text published at Ungsinsa 熊神寺, a temple in Ch'angwon 昌原, Korea, in Jiaqing 嘉慶 12 (1807) (referred to by Haneda Tōru as the Korean vulgate),[19] and a text on sale in Seoul (published in 1980)[20] also derives from more or less the same line of texts.[21]

As already mentioned, the spread of the *Bayangjing* to Central Asia is evident from the presence

16. T. 85, no. 2897: 1422b–1425b. Hereafter references to the Chinese text are given in accordance with the page, register, and line of the Taishō edition.
17. *Dai Nihon zokuzōkyō* 1-2-23-4, ff. 378–380.
18. *Tōji Kanchiin shōgyō mokuroku* 東寺觀智院聖教目錄 (in *Shōwa hōbō sōmokuroku* 昭和法寶總目錄 3), no. 56 (p. 792).
19. *Zōho Tōyō Bunko Chōsen-bon bunrui mokuroku* 增補東洋文庫朝鮮本分類目錄 [Enlarged classified catalogue of Korean books in the Tōyō Bunko] (Tōyō Bunko, 1979), p. 66 (Ungsinsa edition, Maema Kyōsaku 前間恭作 Collection, VII 3-158).
20. A copy of this text was purchased by Kudara Kōgi of Ryūkoku University at a bookstore in Seoul. Other Korean editions of the same type include the Songgwangsa 松廣寺 edition (University of Tokyo Library, Agawa 阿川 Collection, C40-1281), a manuscript dated Tongzhi 同治 1 (1862) (Maema Kyōsaku Collection, VII 3-159), and a block-print dated Longxi 隆熙 2 (1908) (Agawa Collection, C40-773).
21. According to Tongguk Taehakkyo Pulgyo Munhwa Yŏnguso 1982: 207–208, there exists a commentary on the *Bayangjing* entitled *Ch'ŏnji p'alyang sinju kyŏngju* 天地八陽神呪經註 with a preface and postscript by Kyŏnghwa 敬和 (1786–1848) that was published with a preface dated 1831. It has recently been republished in vol. 10 of the series Hanguk pulgyo chŏnsŏ 韓國佛教全書 (Tongguk Taehakkyo Ch'ulp'an 東國大學校出版, 1990).

of manuscripts in the Library Cave at Dunhuang. Manuscript fragments have also been discovered in the Turfan basin and are listed in the catalogue of the Turfan Collection in Berlin, and several further fragments were brought back to Japan by the Ōtani Expeditions, making a total of 17 fragments in all.[22] Among the fragments recently discovered by Shōgaito Masahiro (2003: 107–115) in the St. Petersburg Collection there is an unusual handwritten item with phonetic glosses for difficult characters in the Chinese text of the *Bayangjing* and Uighur readings of Chinese characters.

Returning to manuscripts of the Chinese text discovered in the Library Cave at Dunhuang, we find that there are six in the Pelliot Collection in the Bibliothèque nationale (Paris), 38 in the Stein Collection in the British Library (London), 52 in Beijing Library, five in other localities in China, 22 at the St. Petersburg Institute of Oriental Manuscripts of the Russian Academy of Sciences, and one in the National Central Library in Taipei, making a total of 125 manuscripts.[23] Among these manuscripts, I have identified only one in the Stein Collection (S 500) as belonging to the Dunhuang Chinese manuscript B, and the rest I treat as Dunhuang Chinese manuscript A. As regards the dates of the Dunhuang manuscripts, four of the manuscripts can be positively dated on the basis of their colophons:

P 2098	同光四年丙戌 (926)	S 5373	清泰元年甲午 (934)
S 6667	天福七年壬寅 (942)	P 3759	戊子年閏五月 (988)

In addition, if the colophon of S 1472 can be read 乙亥歲前四月四日, then it may date from 855, which had an intercalary fourth month.[24] Concerning China proper, we find a valuable manuscript that originated in about the same period as the Dunhuang manuscript A mentioned above. This is kept at present in the Seikadō Bunko Library, Tokyo.[25]

I also wish to touch on the Chinese text in Chữ-nôm 字喃 script that circulated among Vietnamese Buddhists. The legacy of Vietnamese migrants who settled in Bangkok in Thailand and built a Buddhist temple there has been preserved on microfilm by Sakurai Yumio, and I have made use of photocopies of two manuscripts (Sakurai 1979: 106, Thiên 天 7 and 8) among the copies of the *Bayangjing* recorded in Sakurai's catalogue (Sakurai 1979: Thiên 1–8).[26]

Catalogue number: 天 7 佛說天地八陽經　姚秦三藏法師　鳩摩羅什　奉詔譯

Postscript: 阮氏孝　奉供　惟願
父母現在增福壽　死後直往方西
世世得道　轉法輪九玄七祖同登
極樂國
天運乙酉年十二月吉日
潘永福　奉寫 [with interlinear Chữ-nôm text]

22. See pt. 3, chap. 1, 9 (a). The items in the Berlin Turfan Collection are also included in the Digitales Turfan-Archiv (http://www.bbaw.de/forschung/turfanforschung/dta).
23. See pt. 3, chap. 1 (2).
24. Fujieda 1973: 392. In addition S 6424 has been backed with fragments bearing the dates 乾德六年戊辰 (968) and 開寶八年十月 (975), while 宇 10 (no. 7611) begins 大天王一心供養 followed by the date 癸亥年十二月口口, but it is not certain whether both are in the same hand. Bang's edition reads the two uncertain characters as 張保 (Bang 1934: 189). The same text ends with 癸未年 followed by an illegible line.
25. See pt. 3, chap. 1 (3).
26. I wish to express my gratitude to Sakurai for making photocopies of these two manuscripts available to me.

Hiếu of the Nguyễn clan respectfully offers this. But I pray that
In their present life my parents may increase their happiness and longevity
And after death may be immediately reborn in the West[ern Pure Land].
From one life to the next may they attain the Way and turn the Dharma-wheel,
And may their descendants for nine generations and their ancestors for seven generations likewise ascend to the Land of Paradise.
On an auspicious day in the twelfth month of the blessed year *yiyou*
Respectfully copied by Pan Yongfu.

Catalogue number: 天 8 佛說天地八陽經　姚秦三藏法師　鳩摩羅什　奉詔譯

會慶寺 [with readings in Thai script and a vermillion seal reading "Huiqingsi (Hội Khánh Tự)"]

In the case of old manuscripts preserved in Japan, diacritical reading marks (*kunten* 訓点) and *kana* 仮名 were added to the Chinese text for rendering it into Japanese, and likewise phonetic and commentarial glosses in *hangŭl* and phonetic glosses in Chữ-nôm were added to the Korean and Vietnamese editions respectively, indicating that the *Bayangjing* was read and understood in each of these languages.

(B) Tibetan Translation

The extant Tibetan texts have been discussed by Imaeda Yoshirō (Spanien & Imaeda 1979: 20–21 [Pt 1258]) and Nishioka Soshū.[27] According to Nishioka, the years 824–841 represent the *terminus ante quem* for the original Tibetan translation. Twenty-four manuscripts of the Tibetan translation were found in the Library Cave at Dunhuang, and twenty-one of these will be taken up in the present study. Three groups of manuscripts have been identified on the basis of terminological characteristics, but the content of the manuscripts does not point to the existence of three separate archetypes. Although a complete manuscript has not been discovered, close-to-complete manuscripts and large fragments of each of the three groups tally closely with the original Chinese text. In contrast, the version included in the Tibetan canon (Peking no. 693, Derge no. 1067) is considered to be an abridged version, corresponding to about one-quarter of the Dunhuang version. There also exists a fragment in which the Chinese text has been transcribed in Tibetan script (Spanien & Imaeda 1979: 20–21), and since it can be restored to Chinese characters, this may be regarded as a secondary Chinese text. Takata Tokio (1983) views it as material for the study of the phonology of Tibetan and Chinese in the first half of the ninth century.

In the present study, I shall take up the Chinese text transcribed in Tibetan script (Pt 1258) and the following two manuscript groups of the Tibetan translation:

Manuscripts of the old Tibetan translation from the Library Cave at Dunhuang—A: Pt 746, B: Pt 749
Manuscripts of the new Tibetan translation from the Library Cave at Dunhuang—C: S 458, D: Pt 106 + S 459, E: S 416 + S 462 + Pt 744, F: Pt 745

(C) Mongolian Translation

27. Nishioka 1981. In the catalogue section of Bu-ston's *History of Buddhism* (*Chos 'byung*), the entry for the *Bayangjing* reads as follows: "*sNang brgyad ces bya ba'i rig sngags*. Translated from Khotanese. In the *'Phang thang ma* this [sūtra] is deemed to be an authentic teaching [of the Buddha], but this requires reconsideration." Cf. Nishioka 1983: 62 [1287].

According to Walther Heissig's research (1976: 300–322), there are two branches in the genealogy of the Mongolian block-prints. The text included in the Mongolian Kanjur (1718–1720)[28] goes back to a Peking block-print (branch A) with preclassical characteristics,[29] and this Peking block-print tallies closely with fragments from the second half of the sixteenth century discovered at Olon Süme (ibid.: 302–311). There is a second version, typical of which is a Peking block-print with phonological characteristics of the sixteenth and seventeenth centuries,[30] and this branch B can also be traced back to manuscript and block-print fragments from Olon Süme. Whereas branch A is based on the Chinese text, branch B differs in content.[31] Through the discovery of the manuscript remains at Olon Süme, it has been possible to push the date of both Mongolian translations back to the fifteenth or sixteenth century. These are the main points made by Heissig, but prior to this Louis Ligeti (1971) had already touched on the influence of Uighur Buddhism on Mongolian translations of the thirteenth and fourteenth centuries through a comparative study of the Mongolian and Turkic translations of the *Bayangjing*. In the present study, relying on materials pertaining to branch A, I shall use the version block-printed in Peking as the base-text and refer to the Kanjur version for variant readings. This Kanjur version (MK) has a colophon, which would seem to shed considerable light on the circumstances of the translation of the *Bayangjing* into Mongolian.[32]

MK 602-1: *ǰüngčirin* (sic: *-yin*) *krisis rinčen nairaγul-un: ayaγ-q-a*
MK 602-2: *tegimlig suryasiri ber nemegesün lab γuilyulǰu:*
MK 602-3: *namasiri baγsi sayitur ǰokiyaǰu bičigüǰü ariγun-a*
MK 602-4: *γadasiri kiged-iyer qabtasun-dur čoγulγaǰu:*
MK 602-5: *aγui ulus irgen-e tügeǰü telgeregülbei*
MK 602-6: *tegüsbe::*

Compiled by the prophet Krisis Rinčen.
An additional donation was paid by Venerable Sūryaśrī,
Master Nemaśrī had it skilfully written,
Pure Ānandaśrī and others were made to carve it on wood blocks,
And it was spread and practised among the people of the great kingdom.
End.

28. *Mongolian Kanjur*, vol. 24 (Śatapiṭaka Series, vol. 124; New Delhi, 1974), pp. 581–602 (291r30–301v6).
29. 35-folio version block-printed in Peking and held by the Tōyō Bunko (Poppe, Hurvitz & Okada 1964: 36–37 [40b]). Cf. Heissig 1961: 128 (Nr. 211).
30. 25-folio version block-printed in Peking and held by the Tōyō Bunko (Poppe, Hurvitz & Okada 1964: 37 [40c]); Sárközi 1969.
31. Heissig 1976: 302. Since version B differs almost completely in content, apart from the first few lines, the names of the eight bodhisattvas (cf. Ligeti 1971: 304–308), and the *dhāraṇī*, I shall deal no further with this version.
32. *Mongolian Kanjur*. (602-1) *ǰüngčirin* (sic: *-yin*?): *~ǰöngči*, Tib. *mngon shes* 'prophet'; *krisis*: Tib. *bkra shis*, Skt. *svastika* 'auspicious', cf. Trk. *kirāšiz* (*~kirašiz*), Zieme 1985a: 215a; Tib. *rin chen*, Skt. *ratna* 'jewel'; cf. Rin-chen bkra-shis (Lianzhen Chilasi 鞏眞吃剌思 [*Yuanshi* 元史 33: 745] or Lianzhen Chilashisi 鞏眞吃剌失思 [*Yuanshi* 202: 4519]): Tibetan monk who became 10th imperial preceptor (cyclic day *jiashen* 甲申, 12th month of 1329), cf. Nogami 1978: 19 (11th imperial preceptor assumed office in 3rd month of 1332); Tucci 1949: 15 (12th imp. preceptor), and Jiamuyang K. 2004: 132 (11th imp. preceptor); the order of his name in the colophon may have been reversed at some stage during the course of transmission. (602-2) *ayaγ-q-a tegimlig*: Trk. *ayaγqa tägimlig* 'venerable'; *suryasiri*: Skt. *sūryaśrī*, cf. Trk. *suriyaširi*. (602-3) *namasiri*: Skt. *nemaśrī~nāmaśrī* (?), cf. Zieme 1985a: 158 (40.58). (602-4) *-a γadasiri*: Skt. *ānandaśrī*, Trk. *anandaširi*, Zieme 1983: 149, cf. Zieme 1985a: 175 (49.32), Zieme 1992: 55 (Oda tr. 1996: *TTDKK* 13, 105–106). Cf. Ligeti 1942: 160 (no. 709).

It was pointed out by Peter Zieme that some of the names in the above colophon tally with Turkic names, and thus a more correct reading of the colophon has become possible. A person by the name of Ānandaśrī (*-a-γadasiri* < *anandaširi* < Skt. *ānandaśrī*) also carved the printing blocks for the block-print of the Turkic translation. Ligeti's view that the Mongolian translation dates from the Yuan dynasty is clearly supported by this colophon. In addition, several interesting facts can be ascertained from the colophon as a whole. Not only has Krisis Rinčen, here described as a "prophet," a Tibetan name, but there is also a strong possibility that he corresponds to the imperial preceptor Rin-chen bKra-shis of the Yuan period. Next, Sūryaśrī was a Sanskrit name popular among Uighur monks, and it should also be noted that his title "venerable" is Turkic. In view of the fact that the imperial preceptor Rin-chen bKra-shis took office in the twelfth month of 1329 and the next imperial preceptor assumed office in the third month of 1332, the date of this colophon can be narrowed down to the intervening period. (I wish to thank Matsukawa Takashi 松川節 for his advice in transcribing and translating the above colophon.)

(D) Turkic Translation

All the extant texts of the Turkic translation have been recovered from Dunhuang and the Turfan basin, and they belong to what is generally known as Uighur Buddhist literature. An overview of these texts has already been presented in Chapter 1, and here I wish to touch on the commentaries and colophons. While the extant commentaries consist of two fragments covering only a few lines of the sūtra text (Part 2, Chapter 3), the fact that commentaries existed deserves special mention. As for the colophons (Part 2, Chapter 4), they generally record the transference of the merit gained from copying the sūtra or carving the printing blocks and often include prayers for the longevity and welfare of parents, family, or clan or for the prosperity of the royal family or state. As in the case of the block-print sponsored by rDo-rje Darughachi, described in Chapter 1, in several instances colophons have been found continuing on from the main text of the *Bayangjing*, but here I wish to mention three colophon fragments in which the name of the *Bayangjing* appears.

(1) *Block-print Sponsored by Tümänbägi* (Colophon 6, Berlin Turfan Collection: U 4670 + U 4761, block-print [**Bx 5**])

This corresponds to text 49 in Zieme 1985a. Apart from the personal names, it consists by and large of alliterating quatrains. Since the sponsor is identified as *tümänbägi*, he was a myriarch under the Mongol government. Of particular importance is the fact that Ānandaśrī, a monk appearing in the colophon of the Mongol block-print mentioned above, was commissioned to carve the printing blocks, thereby making it possible to narrow down the date of this colophon. According to the colophon, he carved the printing blocks for Mahāyāna scriptures such as the *Uṣṇīṣavijaya*, *Amitāyus*, *Sitātapatrā* and *Bayangjing*. This indicates that under Mongol rule the carving of printing blocks was an important undertaking for a devout *buyan tümänbägi* and his family.

(2) *Shanxi Fragment* (Colophon 9-1, held by Shanxi Provincial Museum: 25 lines of verse written in cursive Uighur script on verso of hand copy of a Chinese sūtra)

This fragment appears to be a draft of alliterating quatrains. It states that the sponsor Turmïš Tämür and his family were commissioned to disseminate the *Bayangjing*, etc., and decided to carry out this major undertaking.

(3) *Barat Fragment* (Colophon 9-2, discovered in Xinjiang: *pothi*-format paper folio fragment of 13 lines)

This was published by Kahar Barat (1990). It is attached to the revised translation, which it attributes to the renowned translator Šïngqo Šäli Tutung. But the extremely conventional format of the colophon means that its authenticity remains open to question.

(2) Genealogy of the Text

As has been described in the foregoing section, the original Chinese text of the *Bayangjing* survives in the form of old Japanese manuscripts, manuscripts discovered in the Library Cave at Dunhuang, block-prints dating from the Yi dynasty in Korea, manuscripts held by a Vietnamese temple in Thailand, and the Japanese Zokuzō edition, and in addition fragments were discovered in Turfan. These texts spread from China to neighbouring regions, and a comparison of the content of these texts with the Tibetan, Mongolian, and Turkic translations should provide valuable evidence for tracing the historical and geographical spread of the extant texts. Next, I therefore wish to consider the genealogy of the extant texts. Variants have been set out in detail in Part 3, Chapter 2, and here I shall present a hypothetical classification of the extant texts in two parts in an attempt to determine changes in the wording of the original Chinese text.

(A) Hypothetical Classification (1)

The following table focuses on the introductory section, corresponding to §§1016–1044 of the Chinese text (T. 85: 1422b17–23). The old Japanese manuscripts, which have comparatively few variants, have been provisionally used as a benchmark, and the sentences making up this section have been numbered to indicate their order in other versions along with any additions.

Table 1: Classification of Chinese Texts (1)

		1	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**	**11**	**12**
1	有識者少無識者多	1	1	/	1	/	1	1	1	1	1	1	1
2	念佛者少求神者多	2	2	/	2	/	2	6	2	2	2	2	
2'	念佛者少不念佛者多												2
2"	神通者少不神通者多												3
3	持戒者少破戒者多	3	3	/	3	/			3	3	3	3	4
4	精進者少懈怠者多	4	4	/	4	/			4	4	4	4	5
5	智慧者少愚癡者多	5	5	/		/	4	4	5	5	5	5	6
6	長壽者少短命者多	6	6	/	5	/	3	2	6	6	6	6	7
7	禪定者少散亂者多	7	7	/	6	/			7	7	7	7	8
8	富貴者少貧賤者多	8	8	/	7	/	5	3	8	8	8	8	9
9	溫柔者少剛强者多	9	9	/	8	/	6	5	9	9	9	9	10
9'	興盛者少惸獨者多										10		
10	正直者少諂曲者多	10	10	/	9	/	7	7	10	10	11	10	11
11	清愼者少貪濁者多	11	11	/	10	/		8	11	11	12	11	12
12	布施者少慳貪者多	12	12	/	11	/			12	12	13	12	13
13	信實者少虛妄者多	13	13	/	12	/			13	13	14	13	14
*	(Tibetan)						8						

Remarks: (**1**) old Japanese manuscripts: Kanchiin, Hōshōin, and Onjōji manuscripts; (**2**) Dunhuang text B: S 500; (**3**) Chinese text in Tibetan script: Pt 1258; (**4**) original and revised Turkic translations: **B6**, **B12**, **K1**, **K3**; (**5**) old Tibetan translation: Pt 746, Pt 749; (**6**) new Tibetan translation: S 416, S 458, Pt 106, Pt 745, Pt 2110; (**7**) Dunhuang text A: S 252, S 480, S 1408, S 3324, S 5373, S 6424, S 6667, P 2098, P 2181, P 3759, P 3915, Pk 宇 10,Pk 收 79, Pk 律 97, Pk 衣 57, Pk 龍 50, Pk 致 38, Pk 鹹 67, Pk 宇 77, Pk 黃 11, Pk 出 85; (**8**) Chinese manuscript in the Seikadō Bunko Library; (**9**) Mongolian translation: MS, MK; (**10**) Korean Yi-dynasty block-print: Ungsinsa edition (1807); (**11**) Vietnamese edition: Thiên 7/8;

(**12**) Zokuzō edition: T. 85.

*Tibetan: *chos bzhin byed pa ni ñung*, *chos bzhin myi byed pa ni mang* (S 458, 14a1).

On the basis of the above table, it can be concluded that this introductory section originally consisted of thirteen sentences in the Chinese text. As far as I have been able to ascertain, the manuscripts of the new Tibetan translation (**6**) and Dunhuang text A (**7**) are as given above, and the fact that they have much in common would indicate that they are closely related.

(B) Hypothetical Classification (2)

As regards differences between the extant texts as a whole, I shall next take up eight important passages or phrases and compare them. I have divided them into Type 1 (●), Type 2 (○), and Type 3 (◊), and the results are given in the following table. Details of the eight passages (① – ⑧) are given in a footnote.[33] (Row numbers refer to the texts indicated by the column numbers in Table 1.)

Table 2: Comparative Classification of Extant Texts

	Materials	①	②	③	④	⑤	⑥	⑦	⑧	Terminus post quem
1	Old Jp. Mss.	●	●	●	●	●	●	●	●	8/9th cent.
2	Dunhuang Ch. Ms. (B)	/	/	/	/	/	/	/	/	
3	Ch. in Tib.	/	●	●	●	●	●	●	●	8/9th cent.
4	Trk. Mss.	●	●	●	●	●	●	●	●	9/10th cent.
5	Tib. [old]	●	●	○	○	○	○	●	○	9th cent.
6	Tib. [new]	○	○	○	○	○	○	○	○	9/10th cent.
7	Dunhuang Ch. (A)	○	○	○	○	○	○	○●	○	9/10th cent.
8	Old Ch. Ms.	●	●	○	○	○	●	●	◊	10/11th cent.
9	Mong. Prints	●	●	●	○	●	●	●	●	14th cent.
10	Kor. Prints	●	●	○	○	●	◊	●	●	14th cent.
11	Viet. Mss.	●	●	○	○	●	◊	●	●	15th cent.
12	Zokuzō	●	●	●	●	◊	●	●	●	19/20th cent.

Texts (**2**)–(**7**) were recovered from the Library Cave at Dunhuang, and they can be clearly divided into two groups. One group consists of (**2**)–(**4**), and Dunhuang text B (S 500) (**2**), a short fragment of only the introductory section of the *Bayangjing*, is important in that it tallies with the early Japanese manuscripts (**1**). The Chinese text in Tibetan script (**3**) can be dated to the first half of the ninth century or earlier. The London manuscript (**L**) of the Turkic translation (**4**) is the main subject of the present study. A second group consists of the old Tibetan translation (**5**), new Tibetan translation (**6**), and Dunhuang text A (**7**), and these texts circulated widely throughout the Dunhuang region, with a large number of similar manuscripts having been recovered. The new Tibetan translation (**6**), moreover, is closely related to the Dunhuang text A (**7**) and dates from the tenth century or earlier. In contrast, the texts belonging to Group 1, including the early Japanese manuscripts, share points in common regarding their content even

33. The passages used in Table 2 are given below.

① §§1107–1116 (T. 85: 1422c16–18)

(**1**, **8**, **10**, **11**, **12**: Ch.) 何況有人 盡能書寫 受持讀誦 如法修行 說其功德 不可稱 不可量 無有邊際 壽終之後 並得成佛 "not to mention those who can copy it completely, uphold and recite it, and practise it in accordance with the Dharma: as for their merits, they cannot be weighed, cannot be measured, and have no bounds. After their life ends, they will all become Buddhas." (●)

(**4**: Trk.) (51–55) *anï*… (see pt. 2, chap. 2: Text) "If any being copies this sūtra or has it copied, reads it or has it read, or (**Ia**:

preaches it or has it preached, **IIc**: himself copies it and reads it,) and completely in accordance with the Dharma reveres and worships it, the number of his good deeds cannot (**IIc**: at all) be reckoned, and (**IIc**: in the future) that being will immediately gain Buddhahood." (●)

(**5**: Tib. [old]) (Pt 746, 1-1) ... *yang myed / mtha yang myed / mu yang myed do / tshe 'pho ba'i 'og tu 'phrul gyi gral thob bo //* "no…, no end, and no limit. After he has died, he gains the rank of a transformation [Buddha]." (●)

(**9**: Mong.) (MS, 8a11–8b5) *ali ber kümün čidaysabar bičigulǰu toγtayaǰu ungsiǰu(:) nom-tur adali yabubasu(:) tegünü erdem-deki yayun ügüledlen(:) nereyidbesü ülü boluyu: čaylabasu ülü boluyu(:) üǰügür kiǰayar ügei bolai: ükügsen qoyina: burqan-u qutuγ-i olqu boluyu:* "If any person is able to copy, memorize, read and practise in the Dharma, his merit can in no way be expressed and named, it cannot be measured, and it is without bounds. After he has died, he obtains Buddhahood." (●)

Passage missing—**6**: Tib. [new], **7**: Dunhuang A (○)

② §§1333–1338 (T. 85: 1423b25–27)

(**1**, **8**, **10**, **11**, **12**: Ch.) 爾時五百天子 在大衆中 聞佛所說 得法眼淨 皆大歡喜 卽發無等等阿耨多羅三藐三菩提心 "At that time five hundred heavenly sons who were in the great assembly, having heard what the Buddha had said, gained purity of the Dharma-vision. They all rejoiced greatly and immediately engendered the aspiration for unequalled *anuttarā samyaksaṃbodhi*." (**3**: Ch. in Tib. script) (26–28) (●)

(**4**: Trk.) (221–224) (221) *ol…* (see pt. 2, chap. 2: Text) "At that time five hundred sons of the gods were in that assembly. Hearing such an especially (**Ia**: sweet, **IIc**: marvellous) wondrous (**Ib/IIc**: -tasting) Dharma talk from the Buddha, god (**IIc**: of gods), their Dharma-eyes were (Ia: purified, II: all purified and opened). They rejoiced, and all together they directed the mind towards unequalled (**IIc**: superior, universally right enlightenment,) Buddhahood." (●)

(**5**: Tib. [old]) (Pt 746, 2-18/19) *de'i tshe lha'i bu lnga brgya mang po'i nas / 'khor ba las / sangs rgyas kyi bshad pa thos nas chos kyi dmyig gtsang ma thob ste / kun kyang shin tu dga nas bla na myed pa'i / byang cub kyi sems g.yos so //* (Pt 749, 4-5/6/7) *de'i …* (same as above for the most part) "At that time five hundred heavenly sons from among the multitudinous retinue heard the Buddha's discourse and obtained the pure Dharma-eye, whereupon they all also greatly rejoiced and engendered the unsurpassed *bodhi*-mind." (●)

(**9**: Mong.) (MS, 17a4–17a13) *tere čay-tur tabun ǰayun tngri-ner-ün köbegüd yeke quvaray-ud-un dotor-a-ača burqan-u nomlaysan-i sonosču: ariyun nom-un nidün-i olǰu(:) bügüdeger asuru yeke bayasulčaǰu(:) tengsel ügei üneker* (17a12) *tuyuluysan burqan-u qutuγ-tur bodi sedkil egüskeldübei(:)* "At that time five hundred heavenly sons from among the great assembly heard the Buddha's discourse, obtained the eye of the pure Dharma, all together rejoiced very much, and gave rise to the *bodhi*-mind for unparalleled perfect Buddhahood." (●)

Passage missing—**6**: Tib. [new], **7**: Dunhuang A (○)

③ §1528 (T. 85: 1424a25)

(**7**, **8**, **10**: Ch.) 多才多藝 "multi-talented and multi-skilled," (**11**: Viet.) 多有才藝 "have much talent and skill." (○)

(**5**: Tib. [old]) (Pt 746, 4-9) *rtsal che ste*, (Pt 749, 7-19) (as above) "very skilful" (○); (**6**: Tib. [new]) (S 458, 24b2) *shes rab dang ldan zhing sgyu rtsal che* / (S 459, 80b14-5; S 462, II-46b3-3) (almost same) "possess knowledge and have great skill." (○)

Passage missing—**1**: Jp. mss., **3**: Ch. in Tib. script, **4**: Trk., **9**: Mong., **12**: Zokuzō (●)

④ §1540 (T. 85: 1424a28)

(**7**, **8**, **10**: Ch.) 度四生處八解 "deliver [those born by means of] the four modes of birth and dwell in the eight liberations," (**11**: Viet.) 度四生處具八解脫 "deliver those in the four modes of birth and are endowed with the eight liberations." (○)

(**5**: Tib. [old]) (Pt 746, 4-11) *skye ba bzhi las ni thar / grol thar brgyad la ni gnas te //*, (Pt 749, 8-5/6) (almost the same as above) "became the four births and dwell in the eight liberations" (○); (**6**: Tib. [new]) (S 458, 25a1) *'od pa bzhi las rgal te // rnam par grol ba brgyad thob pa'i /*, (S 459, 80b1-1/2; S 462, II-46b5-1) (same as above) "…which has passed through four lights and obtained the eight liberations" (○); (**9**: Mong.) (40b, 25a2/3/4) [*dörben* (MK, 595-31)] *törölkiten-i tonilyaǰu: // naiman tonilqui qutuγ-tur bodi sedkil-dür egüskeldübei:* "saved the (four [kinds of]) beings and engendered the *bodhi*-mind for the fruit of the eight liberations." (○)

Passage missing—**1**, **3**: Ch. in Tib. script, **4**: Trk., **12**: Zokuzō (●)

⑤ §1675 (T. 85: 1424c16)

(**1**: Jp. mss., **10**: Kor., **11**: Viet.) 劫名離垢 "the aeon is called Taintless," (**3**: Ch. in Tib. script, *li ki'u*) (97) (●), (**7**, **8**) 劫名圓滿 "the aeon is called Complete" (○), (**12**: Zokuzō) 劫名離苦 "the aeon is called Free from Suffering." (◊)

(**4**: Trk.) (426–427) *klp ödi kirsiz arïγ tip titgäylär* "their *kalpa* period will be called Taintless Purity." (●)

(**5**: Tib. [old]) (Pt 749, 11-1) *bskal pa'i mying ni gang rgyas //* "the name of the aeon is Complete." (○)

(**6**: Tib. [new]) (Pt 106, A4-1/2) *bskal pa chen po'i mying ni yongs su rdzogs pa zhes bya //*, (Pt. 744, XVIII-5) (almost the same as above) "the name of the (great) aeon is called Complete" (○); (**9**: Mong.) (40b, 30a4/5) *burgan-u galab-ud ner-e kir-e-eče qayačaysan* "the name of the Buddha's aeon is Free from Defilement." (●)

⑥ §§1678–1680 (T. 85: 1425a1)

(**1**: Jp. mss., **8**, **12**) 皆行菩薩六波羅蜜 （逮）無所得（法）"all practised the six *pāramitā*s of the bodhisattva and (attained) the inapprehensible (Dharma)," (**3**: Ch. in Tib. script) (98) (●), (**7**: Dunhuang A) 無有彼此 並證無諍三昧 "without any differences among them, they all realized the *samādhi* of non-strife" (○), (**10**: Kor.) 皆行菩薩 六波羅蜜 無有彼此 並證無諍三昧 逮無所得法 "they all practised the six *pāramitā*s of the bodhisattva, without any differences among them, all realized the *samādhi* of non-strife, and attained the inapprehensible Dharma," (**11**: Viet.) 皆得菩薩道 六波羅蜜逮無所得 無有彼此 並證無諍三昧 "all gained the six *pāramitā*s of the bodhisattva path, attained the inapprehensible, and without any differences among them, all realized the *samādhi* of non-strife." (◊)

(**4**: Trk.) (427–429) *qamay (bodunï) turqaru bodistvlarnng altï paramit yorïyïnča qatylanγaylar bulunčsuz törükä täginmiš ärgäylär* "all (**Ib/IIc**: the people) always (**Ia**: will exert, **Ib/II**: have exerted) themselves in accordance with the conduct of the bodhisattvas' six *pāramitā*s, and (**I**: [**Ia**: will] become those who have attained, **IIc**: attain) the inapprehensible Dharma." (●)

(**5**: Tib. [old]) (Pt 749, 11-2/3) *phan ts(h)un zhes bya ba 'ang myed // de kun kyang rtsod pa myed pa'i myi gyo ba'i ti(ng) nge 'dzin thob bo /* "there is no more 'hither and thither', and all too obtain the unmoving *samādhi* without strife." (○)

(**6**: Tib. [new]) (Pt 106, Aa4-4/5) *bdag dang gzhan zhes bya ba myed pas rtsod pa myed pa'i ti nge 'dzin thob bo //*, (Pt 744, XVIII-6/XIX-1) (same as above) "because there is no 'I and other', they obtain the *samādhi* of non-strife." (○)

(**9**: Mong.) (MS, 30a8) *bügüdeger bodistv-nar-un ǰirγuyan baramid-iyar yabuǰu oldaqui ügei nom-i olbai:* "they all together practised by means of the six *pāramitā*s of bodhisattvas and obtained the inapprehensible Dharma." (●)

⑦ §1686 (T. 85: 1425a3)

(**1**, **7**, **8**, **10**, **11**, **12**: Ch.) 入不二法門 "entered the Dharma-gateway to nonduality" (**3**: Ch. in Tib. script) (99) (●)

(**4**: Trk.) (430–431) *iki ärmäz nom qapyïnga kirdilär* "entered the Dharma-gate of nonduality." (●)

(**5**: Tib. [old]) (Pt 749, 11-4/5) *gñis su myed pa'i chos kyi sgo mor chud do //* "enters the Dharma-gateway of nonduality." (●)

(**9**: Mong.) (MS, 30a15–30b1) *qoyar busu nom-un qayaly-a-dur orobai* "entered the Dharma-gateway of nonduality." (●)

Passage missing—**6**: Tib. [new], **7**: Dunhuang A (○)

⑧ §§1703–1706 (T. 85: 1425a8)

(**1**, **8**, **10**, **11**, **12**: Ch.) 善神加護 延年益壽 福德具足 "benevolent gods provide protection, he will extend his years and increase his lifespan, and he will be fully endowed with blessings and virtues" (**8**: 獲福無量 in stead of 福德具足 (◊)), (**3**: Ch. in Tib. script) (102) (●), (**7**: Dunhuang A) 獲福無量 "obtains blessings immeasurable." (○)

(**4**: Trk.) (436–437) *qam(a)γ qutlar waxšiklar (turqaru) küyü küzädü tutγaylar öz (yaši) uzun (bolur) qut qaln bolγay* "all spirits (**Ia**: will, **IIc**: always) protect him. (**IIc**: His body is free from hazards,) his life span is long, and his luck (**Ia**: will be, **Ib/IIc**: is) abundant." (●)

(**5**: Tib. [old]) (Pt 749, 11-9) *shin tu shis shing legs pa'i dpal grangs myed par thob bo //* "is very lucky and obtains good fortune to a countless extent" (○); (**6**: Tib. [new] (Pt 106, A7-2/3/4) *bkra shis chen por 'gyur zhing / bsod nams tshad myed pa thob bo* "becomes most fortunate and obtains immeasurable merit," (Pt 744, XIX-6) *bkra shis pa dang bsod nams bsam gyis myi khyab pa thob bo* "obtains fortune and inconceivable merit" (Pt 744). (○)

(**9**: Mong.) (MS, 30b14–31a1) *yeke ölǰei-tü qutuγ-tu bolai: qamuγ ayisikinar sakyiγad amin nasun urtu bolǰu: buyan inu tegüstü boluyu* "is blessed. All spirits protect [him], and his lifespan lengthens." (●)

though the manuscripts differ completely in their character and provenance. This is probably because a text meeting these conditions would be close in content to the original Ur-text. The early Japanese Kanchiin, Hōshōin, and Onjōji manuscripts (**1**) have diacritical reading marks considered to date from the fourteenth to fifteenth centuries, and while the copying of these manuscripts too may not have taken place much earlier than this, there is a strong possibility that their content goes back to the period of the dates (761, 764) recorded in the Shōsōin documents mentioned in the previous section. Although these three Japanese manuscripts have lacunae, when compared with other manuscripts, it is found that there are almost no additional characters peculiar to these three manuscripts. The Hōshōin manuscript is a handscroll in the traditional format of seventeen characters per line. I would like to consider these three early Japanese manuscripts to be at least closer to the original Ur-text than the texts in Group 2. There was also another different old Chinese manuscript (**8**) in China proper (Song) held by the Seikadō Library.

Next, the Mongolian translation (**9**), the Korean Yi-dynasty block-print (**10**), and the manuscripts preserved in a Vietnamese temple (**11**) constitute Group 3. The Mongolian translation can be dated to the first half of the fourteenth century, and while it may be assumed to have been translated from a Chinese original, it is also true that it shows extensive evidence of influence from the Turkic translation. As for the Korean block-print, it is worth noting that one or two variant readings peculiar to it are found in fragments discovered in Turfan. For instance, the Korean version has 遠屏他方 "be driven far away in other directions" for §1173 遠屏四方 "be driven far away in the four directions" and 若欲遠行從軍 "if one wishes to travel far, join the army,..." for §1184 若遠行從軍 "if one travels far, joins the army,...," and these readings tally with the Chinese text Ch 366v T II D122 from Turfan (Schmitt & Thilo 1975: 186 (5); T. 85: 1423a), which is a Chinese manuscript written on paper in *pothi* format. How these two texts might be related is an intriguing question. Passage ⑥ in the Korean block-print (**10**) and the Vietnamese manuscripts (**11**) points to a merging of Groups 1 and 2.

Lastly, I wish to touch on the Zokuzō edition (**12**). Its relationship to interlinear glosses in the Kanchiin manuscript is shown in the following table.

Table 3: Interlinear Glosses in the Kanchiin Manuscript

	Section	Kanchiin	Gloss	Hōshōin/Onjōji	Zokuzō
1.	§1033	溫柔	柔濡	柔濡 / 溫柔	柔軟
2.	§1305	說其邪語	若 (說其邪語)	說其邪語 / 說其邪語	若說邪語
3.	§1320		非聲聞凡夫所能		非諸聲聞凡夫所能知也
4.	§1387	開除之字	(開) 閉除定	開除之字 / 開除之字	開閉建除定
5.	§1395	却招殃	(却) 福 (招殃)	却招殃 / 却福招殃	却福招殃
6.	§1427	成聖	(成聖) 道	成聖 / 成聖	成聖道

The above table would suggest that there may be some relationship between the interlinear glosses in the Kanchiin manuscript and the Zokuzō text. But it is also possible that the Kanchiin manuscript may be one of the archetypes of the Zokuzō text. It may be the case that the text used for the Zokuzō edition underwent changes as a result of having been used in Buddhist rites.

(3) Changes in the Text

The fact that we can posit the original Chinese text of the Turkic translation is of great importance, for it enables us to examine the manner in which the translation has actually changed. In my first article on the Turkic translation of the *Bayangjing* (Oda 1978) I discussed some of the distinctive features of the Turkic translation. Let us consider the following passage:

人皆口常說之　說其善語　善法常轉　卽成聖道　說其邪語　惡法常轉　卽墮地獄 (§§1301–1307)
People all speak of them always with their mouths. If one speaks good words about them, the good Dharma constantly revolves, whereupon one accomplishes the way of a saint. If one speaks wrong words about them, the evil Dharma constantly revolves, whereupon one descends into hell.

The corresponding Turkic translation reads as follows:

If any being is able to fathom this, fathoms this unerringly in accordance with the words of the Buddhas on the right occasion, always practises unceasingly, and also preaches it for others, that being is counted among those who have entered the path of the Buddhas. He himself is called a bodhisattva. If, without understanding this, he takes it quite differently or follows evil deeds and performs two kinds of wrong and right, good and bad deeds, that being will revolve in this world, or he will rejoice in the land of the gods of light up above, or he will enter the three evil paths below and suffer suffering. (**L** 191–198)

The Turkic translation has been considerably modified in content, and I wrote in my above-mentioned article that these changes would seem to give expression to the Iranian afterworld. I gained a crucial insight into this Iranian afterworld from H. S. Nyberg's *Manual of Pahlavi*, which mentions crossing a bridge over a river after death.[34] The river of the underworld is not a river leading to the three evil destinies, but a fork in the road leading to heaven (*vahišt*), the intermediate realm or "place of the mixed" (*hamēstakān*), or hell (*dōšaxᵘ*). The twelfth chapter of the Middle Persian *Mēnōk i Xrat* describes the spiritual cosmic war of Zoroastrianism in the following terms:

> But the things of the spirit are so just because Ohrmazd, the Lord, as well as the gods and the Amahraspands, are free from opposition: they struggle against Ahriman and the demons, and judge the souls of men in accordance with justice. The place of him who has more virtue (than vice) is in heaven; and the place of him whose virtue and vice are equal is in "the place of the mixed"; and the path of him who has more vice (than virtue) (leads) to hell. (Nyberg 1964: 79 [ll. 21–26]; English translation by Zaehner [1972: 400–401])

My aforesaid article was translated into German by Renate Herold, a special correspondent in Tokyo, for Hans-Joachim Klimkeit, a scholar of Manichaeism at Bonn University, in *Japanische Studien zum östlichen Manichäismus* under the title "Manichäisch-buddhistische Querverbindungen in Zentralasien" (Klimkeit 1991: 13–15). This highlighted the existence of Manichaeism as a background factor in the translated texts of Turkic Buddhism. The Turkologist Klaus Röhrborn subsequently raised some questions in this regard in an article entitled "Zum manichäischen Einfluß im alttürkischen Buddhismus" (Röhrborn 2000). Because the questions raised by Röhrborn were important, I restated my views and responded to his arguments (Oda 2001b, 2002), and here I first wish to give a brief summary of the points at issue.

According to Klimkeit, "Der Japaner Juten ODA hat darauf verwiesen, daß eine türkisch-buddhistische Schrift, 'Der acht Anhäufungen Glanz' (*Säkiz yükmäk yaruq*), zwar aus dem Chinesischen übersetzt wurde, in der uigurischen Fassung aber Elemente aufweist, die iranischen, speziell

34. Nyberg 1964: 68–76. On the Zoroastrian view of the world after death, see Itō 1967: 325–395, 417–430.

manichäischen Einfluß erkennen lassen (p. 14)." Klimkeit then continues as follows: "In seiner Schlußbetrachtung schließlich bemerkt ODA: 'Ein interessanter Aspekt ergibt sich aus der Tatsache, daß die türkische Version des *Pa-yang ching* keine direkte Übersetzung des chinesischen Textes ist. Dies wirft die Frage nach der buddhistischen Ideengeschichte bei den Uiguren auf. Ursprünglich war das Original-sūtra ein ziemlich populäres apokryphes Sūtra. Als türkisches Buch wurde es – vielleicht bewußt – so umgewandelt, daß es auch in Zentralasien große Poplarität gewann; dabei wurde es allenthalben in Worte gefaßt, die ich für gläzender halte als die des Originals.' Durch den beitrag ODAS werden wir auf den Umstand aufmerksam, daß der türkische Buddhismus nicht nur bestimmte Wendungen und Termini technici vom Manichäismus aufgegriffen hat, sondern sich auch in siner Übersetzungsarbeit von manichäischen Vorbildern inspirieren ließ. Es ist anzunehmen, daß dies nicht nur für die Übersetzungen buddhistischer Schriften aus dem Chinesischen galt (p. 15)."

In response to this, Röhrborn (2000: 498) writes as follows:"Jedenfalls müssen die hohen Erwartungen, die ODAS Studie bei den Manichäologen hierzulande geweckt hat, etwas zurückgenommen werden. Wenn ein Text sprachlich den manichäischen Texten nahesteht, müssen dann auch unbedingt inhaltliche Affinitäten bestehen? Noch hat das 'Sūtra der Acht Lichter' seine Rätsel nicht völlig preisgegeben. Sicher ist aber, daß die Handschriften aus Kyōto, Berlin und Petersburg den chinesischen Originaltext besser bewahrt haben als der Text der Londoner Handschrift. Juten Oda meint, spätere uigurische Übersetzer hätten erneut auf das chinesische Original zurückgegriffen, weil der Londoner Text zuviele Abweichungen vom chinesischen Text (oder von den chinesischen Texten) aufweist. Der von uns konstatierte Sachverhalt legt eher nahe, den Londner Text einem anderen Überlieferungsstrang zuzuordnen, von dem die späteren Übersetzer keine Kenntnis hatten. Sonst hätte man an den beiden oben zitierten Stellen (Z. 270-71 und 329-30 des Londner Textes) die dogmatische korrektere Version des Londner Textes nicht einfach als falsch beiseite gelegt, und zumindest Spuren des 'korrekteren' Textes hätten sich in den übrigen Handschriften erhalten."

Let us first consider one of the two passages cited by Röhrborn.

(1) 如斯人輩　返天時逆地理 (§§1397–1398)

People such as these turn against the seasons of heaven and act counter to the patterns of earth.

Ia: Thus, those beings do not understand, and constantly perverse beings always say, "It is a rule established by heaven and earth." They have departed from the rules of the ten good deeds, from the teaching, from the word of the Buddhas.

Ib: Thus, beings do not know or understand, and those beings have always departed from the rules of good established by earth and heaven.

IIc: Namely, beings of that type [say,] "This has departed from the root of good deeds shown by heaven and earth."

Cf. the old Tibetan translation: "Such people are oppressed by the law of heaven and trespass against the law of the earth" (Pt 746, 3–10; 749, 5–12); the Mongolian translation: "Such people turn against the time of heaven and deem the rules of the earth to be wrong" (MS, 19b5–8).

It is surprising how different the Turkic translations are from the original Chinese and the Tibetan and Mongolian translations. But the Turkic translations are not likely to have been based on a different Chinese text. Worthy of particular note here is that the translation has been modified by introducing the concepts of "ten good deeds," "good" or "good deeds." Similar expressions are encountered frequently in the Turkic translation. The question here is whether the London manuscript (**Ia**) or the Kyoto manuscript (**Ib**) represents the original translation. I consider it to have been the former, but Röhrborn, raising the question of whether "the doctrinally more correct version of the London text…would…have been simply put aside as wrong," opts for the latter.

Next, let us consider another passage.

(2) 天地氣合　一切草木生焉 … 皆是天之常道　自然之理　世諦之法 (§§1483–1493)

The vital energy of heaven and earth unites, and all the grasses and trees are born.… This is in all constant way of Heaven, the principle of that which is so of itself, and the law of conventional truth.

Ia: This earth and heaven, woman and man together unite with one another, and all animate beings and inanimate things, two kinds of things, are born and appear. Animate beings themselves are said to be animate beings of the five existences; as for inanimate things, all of them are said to be grasses, trees, and sprouts.… It is said to be a law which good and evil in this entire world system have created as a result of their own two kinds of actions.

Ib: This earth and heaven, woman and man both unite with one another, and all animate beings and inanimate things are born and appear. All the grasses and trees are born.… It is said to be a law which those in this entire world have themselves created.

IIc: This earth and heaven both unite with one another. Namely, all the grasses, trees, and sprouts are born and appear.… It is said to be a law which those in this entire world have themselves created.

Cf. the old Tibetan translation: "The vital energy of both heaven and earth combines, and all the trees and grasses.… This is all the constant law of heaven, the principle of nature, the true law of the world." (Pt 746, 4-4; Pt 749, 7-4)

Because this entire section is quite long, I have selected only two passages in which the Turkic translation differs from the Chinese. The translation in **Ia** reflects my thesis regarding the original translation and **Ib** Röhrborn's thesis. The notion of "animate beings and inanimate things" (*tïnlïγ tïnsïz*) is not found in the Chinese original, and the translator's intention is quite clear in **Ia**. The same can be said of the latter part. Röhrborn argues that the London manuscript, regarded as the oldest extant version, is not the original translation, but a derivative work. Supposing that this were the case, it is still difficult to prove so long as a manuscript older than the London manuscript is not found. The revised translation (**II**) dates from after a certain period. Even if one supposes that the Kyoto manuscript (**Ib**) is closer to the original translation, we still lack conclusive evidence of this. I wish to examine this question further by selecting some passages that exhibit the chief differences within the text as a whole.

(3) 是知人能弘道　道以潤身　依道依人 (§§1082–1084)

Know thus: humans are able to spread the Way, and the Way thereby graces their person; relying on the Way and relying on people,….

Ia: Therefore, one should know as follows: people produce the teachings, people respect them, and they nurture people. [People] are elevated by the Dharma and become esteemed. Furthermore, that teaching then produces the person.

Ib: Therefore, one should know as follows: people produce the teachings, and people respect and nurture them.

II: One must know from this: people produce the teachings, and people respect [them]. The teachings also respect and nurture people. Therefore, relying on the Dharma and the person,….

Note: There is presumably an omission in **Ib**.

(4) 日遊月殺 (§1162)

Day-Wanderer, Month-Slayer.

Ia: First, he who proceeds with the power of the sun, he who proceeds with the power of the moon, he who proceeds with the power of the wind, he who proceeds with the power of the soul.

Ib: First, sun's progress, the powerful one of the moon, soul and demon.

II: First, the powerful one of the sun, the powerful one of the moon, the powerful one of the wind, the powerful one of souls and demons.

Note: I would like to assume that there is an omission in **Ib**.

(5) 而生天上　見佛聞法 (§§1225–1226)

…and they are born in heaven, see the Buddha, hear the Dharma,….

Ia: they go to the realm of the gods or are born in the realm of the Buddhas, behold the Buddhas, and hear the Buddha's Dharma.

Ib: they go to the realm of the gods, behold the Buddhas, and hear the Dharma.

IIc: they go to the realm of the gods or are born in the realm of the Buddhas, behold the Buddhas, and hear the Dharma.

Note: I would like to assume that "or are born in the realm of the Buddhas" has been omitted in **Ib**.

(6) 此六根顯現 (§1300)

These six sense-organs are manifest.

Ia: These functions of the eye and other six kinds of ruling roots, the marks of the true basis 'as it is', called 'thusness', are these.

Ib: These functions of the ruling roots, their certain marks are these.

II: These functions of the six sense-organs named 'ruling and dominant', the certain marks together with the six kinds of sense-objects, are these.

Note: There are at least a few letters missing in **Ib**.

(7) 說其善語　善法常轉 (§§1302–1303)

If one speaks good words about them, the good Dharma constantly revolves,…

Ia: If [any being] fathoms this unerringly in accordance with the words of the Buddhas on the right occasion, always practises it unceasingly, and also preaches it for others,…

Ib: If [any being] preaches it unerringly on the right occasion,…

IIc: If [any being] preaches them unerringly on the right path, always acts unceasingly, and does not err,…

Note: There may be some words missing in **Ib**.

(8) 說其邪語　惡法常轉　卽墮地獄 (§§1305–1307)

If one speaks wrong words about them, the evil Dharma constantly revolves, whereupon one descends into hell.

Ia: If, without understanding this, he takes it quite differently or follows evil deeds and performs two kinds of wrong and right, good and bad deeds, that being will revolve in this world, or he will rejoice in the land of the gods of light up above, or he will enter the three evil paths below and suffer suffering.

Ib: If, without understanding this, he takes it quite differently or follows evil deeds and performs perverse deeds, that being will revolve in this world, or he will suffer the suffering of the three evil paths.

IIc: If, without understanding this, he takes it quite differently or preaches erroneously in accordance with the perverse path, then that being will seem to revolve in the river of this world, or he will suffer severe suffering in the three evil paths.

(9) 夫天地廣大清　日月廣長明 (§§1370–1371)

Heaven and earth are broad, great, and pure; the sun and moon are broad, long, and bright.

Ia: This earth and heaven are vast and, on account of good conduct, pure and sinless. The sun and moon god, two palaces of light, are said to be palaces made of enormous, vast, and bright shining jewels. Because of good actions they are all without evil. They shine on the four quarters in order, nurture beings, and bring benefit.

Ib: This earth and heaven are vast and of good conduct, pure, and sinless. The sun god and moon god, two palaces of light, are enormous, vast, and very bright. Good actions are all without evil.

IIc: Again, this earth and heaven are infinitely vast and of good conduct, pure, and sinless. As for the sun and moon, they are said to be very bright and resplendent, good-doing, and all without evil.

Note: There is no reference to "good deeds" in the Chinese original.

(10) 教於俗法 (§1382)

He teaches secular laws (*or* a lay Dharma).

Ia: They suppress evil-doing wild, wicked, and refractory beings. They inflict punishments, weaken them, make them enter the right way, and make them perform the ten good deeds. Their souls attain the realm of the gods.

Ib: They suppress evil-doers. They institute punishments.

IIc: They suppress evil-doers. They institute punishments.

A comparison of the three Turkic translations of each of the above passages would indicate that there are or may be omissions in the Kyoto manuscript in passages (3), (4), (5), (6) and (7). A great many fragments of the revised translation have been discovered, and because they complement one another to a considerable degree, there are presumably few omissions in the translations presented here. In contrast, there exists no other manuscript by which the London manuscript might be supplemented, nor are there any great number of manuscripts similar to the Kyoto manuscript. Omissions are inevitable in the course of transmission, and it is possible to point out a further six passages in the London manuscript and five passages in the Kyoto manuscript where there would seem to be omissions in the translation (two of which in the case of the Kyoto manuscript can be supplemented on the basis of B18 and B48). There are also several passages in the London manuscript in which additions peculiar to this manuscript have been made to the text.[35]

Generally speaking, the Turkic translation is often explanatory or amplificatory. If the three translations are virtually the same, one must assume that the translation was so from the outset. The following passage, for example, shows considerable elaboration (indicated by underlining).

卽智慧眼　常見種種無盡色　色卽是空　空卽是色　受想行識亦空 (§§1273–1277)

With the eye of wisdom they constantly see manifold inexhaustible forms. Form is precisely emptiness, emptiness is precisely form, and perception, conception, volition, and consciousness are also empty.

That being always with the eye of wisdom sees various inexhaustible and beautiful colours and forms. The basis of those colours and forms (**IIc**: moreover) is said to be nonexistent and empty. The wisdom that knows that nonexistence is (**IIc**: indeed) said to be the knowledge of the Buddhas. Therefore, if beings

35. Omissions in the London manuscript: §1289 (175), §1290 (177), §1638 (411), §1702 (436), §1710 (438), §1756 (451); omissions in the Kyoto manuscript: §1155 (83: B18), §1572 (374: B48), §1642 (413), §1654 (418), §1674 (425); additions in the London manuscript: §1223 (124), §1382 (256), §1466 (311), §1762 (454).

obtain a good and right guide and see all (**Ia**: kinds, **Ib/IIc**: *dharmas*) as nonexistent (**Ia**: and empty), then the mind and knowledge of those beings are said to be the mind and knowledge of the Buddhas. If one (**I**: knows, **IIc**: sees) as in the following manner, (**IIc**: then) one is liberated from colour and form and the other six kinds of foes and obtains Buddhahood. What is called colour and form, precisely that is nonexistent (**Ia/IIc**: and empty); what is called nonexistent (**Ia/IIc**: and empty), precisely that is colour and form. Apart from colour, there is no nonexistence and emptiness; apart from nonexistence (**IIc**: and emptiness) there is no colour and form either. And (**Ia**: the aggregates) perception, thought, action, and consciousness one must (**I**: all) know and understand in this (**IIc**: very) manner.

I shall not cite any other examples, but it should be evident from the above quotation that additional passages cannot necessarily be deemed to have been added only later. One needs to consider the cultural milieu in which the initial translation was undertaken. There can be no doubt that after its introduction to the Uighur steppe kingdom in 763 Manichaeism spread among the Uighurs, and many of the comparatively early Turkic texts unearthed in Turfan pertain to Manichaeism. There can also be little doubt that when the steppe state collapsed in the ninth to tenth centuries and a new state began to rise in the eastern Tianshan 天山 region, Manichaeism prevailed among the Uighurs. But Buddhist texts such as this *Bayangjing* were also beginning to appear, and there would no doubt have existed a Sogdian cultural environment that encouraged this. The Turkic used in the London manuscript not only has features shared with the language of inscriptions of the steppe period, but also includes Buddhist terms that had entered Turkic from Sogdian. It is no exaggeration to say that it is the earliest Buddhist text in Turkic. How to evaluate the significance of the discovery of words found in the Ottoman Turkish of Asia Minor is also an intriguing question. Eventually Manichaeism fell into decline and the age of Buddhism began. It is said to have arrived in a quite dramatic fashion (Moriyasu 1991: 147–174). The *Bayangjing* was retranslated under a new title and circulated in the form of handwritten copies, and in the fourteenth century block-prints began to be printed.

The revised translation of the *Bayangjing* was no more than a partial retranslation, including a new title, and next I wish to consider what actually was changed. Let us begin with the section explaining the title.

八陽之經　八者分別也　陽者明解也　明解大乘空無（＝無爲）之理　了能分別八識因緣　空無所得 (§§1593–1599)

In the *Scripture of the Eight Yang*, "eight" is differentiation and "*yang*" is clear understanding. One clearly understands the Mahāyāna principle of emptiness and nothingness (= the Mahāyāna principle of the uncoditioned) and is able to differentiate the causes and conditions of the eight consciousnesses, which are empty and inapprehensible.

I: Because the eight kinds of light-wisdom become one assemblage, one mass, and became a single sūtra, it is called the *Sūtra of Eightfold Light*. '*Yang*' (**Ib**: '*Yo*') means 'light'. If one is able to fathom the inapprehensible deep meaning of the non-production of the Mahāyāna in a decidedly illuminating manner, that wisdom is immediately 'light-wisdom'. If one asks why, the continuum of the eight kinds of mind-consciousness is said to be nonexistent, empty, and inapprehensible, and because one has been able to fathom this, (**Ia**: it is called 'eightfold light', **Ib**: it is said to be nonexistent and empty).

II: As for 'eight', it is a number. To explicate the distinctions of that number 'eight' it is said to be 'in eight ways'. As for 'in eight ways', it explains the consciousnesses. As for 'bright and shining', it is a term for knowing and understanding light. As for 'knowing and understanding light', it is like these three kinds

of wisdom based on hearing, thinking, and practising. Because light-wisdom, the unproduced essence of Mahāyāna sūtras possessing right and profound meaning, has appeared with the power of the eight consciousnesses, and because it is suitable for plainly and distinctly knowing and understanding the non-existence and emptiness of external causes and conditions (with?) clear light, this sūtra-jewel was called *Bright and Shining in Eight Ways*.

又云八識爲經　陽名（＝明）爲緯　經緯相投　以成經教　故名八陽經 (§§1600–1604)

It is also said that the eight consciousnesses are the warp and the word (= clarity of) *yang* is the weft. The warp and weft are interwoven, thereby forming the scriptural teaching. Therefore, it is called the *Scripture of the Eight Yang*.

I: He spoke, furthermore, as follows: "Just as in the world both the warp and the weft combine crosswise and lengthwise to become a single material such as silk, brocade, and cotton and provide benefits such as clothing for beings, in the same way the eight kinds of mind-consciousness in this sūtra become its warp, light-wisdom becomes its weft, and they (**Ia**: always) combine (**Ib**: crosswise and lengthwise), and (**Ib**: for) sentient beings become those who awaken, understand, find, (**Ia**: and fathom,) enter the Buddha's path, and provide benefits. Therefore, this sūtra was called the *Sūtra of Eightfold Light*."

II: Alternatively, because the eight kinds of mind-consciousness become its warp, the eight kinds of light-wisdom become its weft, and this sūtra-jewel was accomplished, it was therefore also called *Bright and Shining in Eight Ways*.

The keyword here is "bright wisdom." After listing the eight consciousnesses, the original translation reads (§§1619–1621): "If one is able to (**Ia**: purify, **Ib**: fathom) these eight kinds of (**Ia**: human consciousness, **Ib**: erroneous consciousness) through the power of the Buddhas' light-wisdom, one will know (**Ia**: and understand) as follows: that being [will know that] the basis of (**Ia**: the erroneous thinking in) these eight kinds of mind-consciousness is (**Ia**: all) nonexistent and empty." The revised translation, on the other hand, has (§§1619–1621): "If any beings here clearly know and understand through the power of these three kinds of light-wisdom that the foundation of these kinds of eight consciousnesses is nonexistent and empty, then [the Dharma-eye?] of those beings will shine and they will see and know with their own consciousnesses as follows." In the latter, "bright wisdom" is equated with the three kinds of wisdom (hearing, thinking, and practising).

"Bright wisdom" (*yaruq bilgä bilig*) has no equivalent in the original Chinese text. But according to the Manichaean confessional *X*^{u}*āstvānīft* (Asmussen 1965: 175), "light" (*yaruq*) is the seal of faith and "wisdom" (*bilgä bilig*) the seal of the prophets (*burxanlar*: "Buddhas" in Buddhism), a component of faith. The god Azrua (*äzrua tngri*: the supreme deity in Manichaeism, corresponding to Brahmā in Buddhism), the god Xormuzta (*xormuzta tngri*: Primal Man in Manichaeism, corresponding to Indra in Buddhism), the gods of the sun and moon (*kün ay tngrilär*), and the gods of light (*yaruq tngrilär*) are terms shared by Manichaeism and Buddhism. In texts of Type 1 as defined in the previous section we find "*yang* is called 'light'," and the word "light" could have expressed a concept similar to its usage in Manichaeism. In other words, "light" referred not only to the *yang* of *yin-yang* thought, but could also have been the "light" of Iranian thought. The terminology encouraged the blending of different ideas. At the time when Manichaeism was prevalent among the Uighurs, there would probably have been no sense of incongruity. It would seem that the revised translation aimed to remove this shared terminology.

Original Translation (I)　　Revised Translation (II)　　Line(s)

SZTE Klebelsberg Könyvtár SZEGED 2.

äzrua xormuzta tngri(lär)	*äzrua xormuzta*	142
gods Azrua and Xormuzta	Azrua and Xormuzta	
yruqlar/yaruq tngrilär	*tngrilär*	143
gods of light	gods	
kün (tngri) ay tngri	*kün ay*	242, 272, 404
sun (god) and moon god	sun and moon	
yaruq	*yarumïš yaltrümïš*	378, 385, 390, 396, 465
light (*yang*)	bright and shining	

The word *yaruq* is widely used as a common noun or adjective meaning 'light, brightness, bright, *yang*, etc.,' but whereas in the London and Kyoto manuscripts of the original Turkic translation it is used 25 and 22 times respectively, in the revised translation it appears only 15 times and has, moreover, been deleted in cases where it could be easily mistaken for a Manichaean term. This was probably done for the same reason that "bright wisdom" was restricted in meaning to the three wisdoms in a passage quoted above.

A Note on the Mongolian Translation

It is the Mongolian translation of the *Bayangjing* that shows evidence of having been influenced by the Turkic translation. If our interpretation of the colophon at the end of the translation included in the Mongolian Kanjur is correct, then the Mongolian translation dates from around 1330, and although it was clearly translated from the Chinese original, one can find many terms shared with the Turkic translation. Ligeti (1971) had already noticed that Uighurs under the rule of the Yuan dynasty were involved in the Mongolian translation, and it is obvious from the subtitle given at the start of the Mongolian translation that the Turkic translation consulted in preparing the Mongolian translation was the revised translation.

(4) Colophons and Invocations

It was no doubt common practice in Uighur Buddhism too for Buddhist rituals to be performed in the name of a sponsor or petitioner. In manuscripts of the revised translation (**IIc**) the names of the eight bodhisattvas are preceded by the phrases "therefore now" and "I/we" followed by the name(s) of the sponsor(s) (**B15c**, **B26c**, **B67**, **BV52**, **S22b**). The worship of the eight bodhisattvas was conducted in the name of the sponsor. For instance, "'Therefore, now … Šäli, Ina Qya, and Altmïša together' (**BV52**-1/2) worship the bodhisattva without mental afflictions called Bhadra." This illustrates one example of such a worship rite.

The text of the sūtra itself is often followed by a colophon, an invocation for the transference of merit, or prayers for the longevity and well-being of the ruler. The name of the sūtra is usually given in its abbreviated Chinese form (*Paryoki* or *Varyoki*), but when referring to its full title the title of the revised translation was used (U 741).

Text **B 36** (U 7093 = TM273, T I D, T II D, TII D63) in the Berlin Turfan Collection is a booklet (18.1 × 6.6 cm) with four lines on the recto and verso of each leaf, and 12 leaves, up to one numbered "101" in Uighur script on the verso, have survived (1 leaf: **KV 11**, Ry 2412). It is written in square script, and the upper and lower margins on each page are marked in red ink. This was a booklet of more than 101 leaves with guide lines in red, and it was of a size suitable for holding in the hands and using for recitation purposes. According to the attached notes, it was discovered at the site of Gaochang 高昌. While the colophon is incomplete, it reads "[Practising] the six *pāramitās*, [reaching] the supreme Buddha-fruit, and [praying for] the advent of good, I transfer the merit to sentient beings," indicating

that this was a very personal item. Likewise, manuscript U 5033 in the Berlin Collection continues after the text of the sūtra with the formula for the Three Refuges and a brief colophon, according to which "I, Tum[…]dük, together with the laywoman Asmïš Mama, had the *Yamarāja-sūtra* in one roll, the *Bayangjing* in one roll, and the *Kṣānti-sūtra* in one roll copied, three rolls in all. Through the power of this merit may we attain Buddhahood, longevity, and the bliss of *nirvāṇa*." A Turkic version of the *Yamarāja-sūtra* must have been from one of the Chinese apocryphal scriptures, *Shiwangjing* 十王經 (see Zieme 1996, and Kasai 2008: 49), and also there seem to have been several versions of the *Kṣānti-sūtra*.

There is also a colophon attached to one of the block-prints (**B7**, U 4655). The sponsors were Torčï Taruγačï, an official of the Yuan dynasty, and his wife *upāsikā* Tigin Yu̧r[…]. Torčï Taruγačï (rDo-rje Darughachi) may have been the grandson of Mungsïz (Mengsusi 孟速思 [*Yuanshi* 124]), who belonged to a distinguished Uighur family (see Part 2, Chapter 3 (1)).

The earlier mentioned block-print that Ānandaśrī was commissioned to print, was sponsored by a myriarch (*buyan tümänbägi*). According to the colophon, which is written in the first person and in alliterating verse, the sponsor belonged to a family of hereditary myriarchs. When commissioning Ānandaśrī, discussions were held with the sponsor's brothers, sons, and their families, and it was decided to print 108 copies which would be distributed among the Buddhist Saṅghas, the merit of which, it was hoped, would increase the sacred power of the gods and bring longevity and prosperity to the emperors, their consorts, and the imperial family; the merit was also dedicated to the spread of the sacred teachings and doctrine, the manifestation of quiescent *nirvāṇa*, the salvation of the sponsor's deceased parents and their rebirth in Amitābha's Pure Land, the longevity and prosperity of his sons and their families, and the liberation of beings in the five destinies from transmigration, their rebirth in paradise, and their attainment of Buddhahood. If this colophon dates from about the same time as the colophon of the Mongolian translation, as discussed in Section 1 of this chapter, then it may be considered to date from around 1330. Uighur Buddhism under the Yuan dynasty would, however, have suffered a serious blow when Prajñāśrī (Bilannashili 必蘭納識理 or Bilatenashili 必剌忒納失里), one of its leading proponents, was executed after having been implicated in a revolt by *Ürü[q] Tämür (Yuelu Tiemur 月魯帖木兒), the Mongol prince of Anxi 安西 (1332).[36]

Lastly, I wish to touch on the fragment of a Turkic commentary that is preserved on a single damaged leaf (**Bx1**, U 1046). The name of the sūtra tallies with that of the revised translation. The sūtra's statement that it "frees from all kinds of evil" is interpreted in terms of the ten evil actions of body, speech, and mind, which is a perfectly reasonable interpretation. In one of the colophons the sūtra is associated with "truly rare thusness" (**Bx3**, U 741), thus indicating that the Uighurs regarded the *Bayangjing* as a genuine Buddhist scripture.

36. 至順三年四月乙丑. 安西王阿難答之子月魯帖木兒, 坐與畏兀僧玉達八的剌板的, 國師必剌忒納失里沙津愛護持謀不軌. (*Yuanshi* 36: 803). Cf. Nogami 1978: 30–35; Oda 1984a: 23; Hambis 1954: 88.

Chapter 3

The Language of the Turkic Translation

The language of the Turkic translation of the *Bayangjing* falls under the rubric of Old Turkic, a linguistic category that includes the Orkhon and Uighur inscriptions of the North Asian steppes, epitaphs of the Kirghiz people in the Yenisey basin, and literary works of the Qarakhanid state. The language of documents unearthed in the area extending from the Hexi 河 西 Corridor to the Tarim basin in the Tianshan region, corresponding to the former West Uighur kingdom and to the present-day Xinjiang Uigur Autonomous Region in China, can be designated more narrowly as Old Uighur. In recent years, this has for the sake of convenience come to be called simply "Uighur," but in the following I shall use the terms "Old Turkic" or simply "Turkic."[37]

(1) Buddhist Turkic

The Turkic sūtra with which we are here concerned is a Turkic translation of a Buddhist text composed in China, although the date of its translation and the name of the translator(s) are not known. However, the London manuscript (**L=Ia**), regarded as the original translation and recovered from the Library Cave at Dunhuang, has attracted the attention of Turkologists on account of the fact that it preserves vestiges of distinctive linguistic features. It is no exaggeration to say that it is virtually the only text among manuscripts in Uighur script to preserve vestiges of the early language in a comprehensive form. A point of interest is that whereas many Buddhist texts have the form *ayïγ* 'bad', in the London manuscript the corresponding word can be transcribed as *ạnïγ* and read as *ạny(ï)γ*. When written in the Orkhon runiform script, it may be transcribed as *ạñγ*. The former is identified as the Y-dialect and the latter as the Ñ-(or NY-)dialect. With the passage of time, the language of all Buddhist texts changed to the Y-dialect. Consequently, Buddhist texts in the Y-dialect correspond to the classical period among Buddhist texts in Old Turkic, while those in the Ñ-dialect are considered to belong to the preclassical period (Erdal 2004: 12–13, 15).

Evidence of the Ñ-dialect. **L** and **K2** have mark-words of the Ñ-dialect—*ạnïγ* 'bad': **L**-20, 43, 45, 56, 58, 123, 195, 196, 199, 254, 329, 332, 334, 355, 370, 373, 441, 443, **K2**-9 (254), 63 (332), 65 (334); *ạnïγla-* 'do evil': **L**-46, 442; *qanyu* 'which': **L**-70, 79, 119, 122, 276, 340.[38]

37. In colophons of Buddhist texts in Old Turkic it is usually referred to as "Turkic" or the "Turkic language" (*türkčä, türk tili*). In the later Mongol period it is also called the "Uighur language" (*uyγur tili—Suv*: 30, 8/I, 16b8) or the "Turkic-Uighur language" (*türk-uyγur tili—Suv*: 33, 16-17/I, 18a16–17).

38. Cf. Erdal 1979: 161. I shall cite some examples of Y-dialect *ayïγ* and *ayïγla-*. *ayïγ*: **B1**-20 (020), **B1a**-6 (45), 20 (58); **B5**-7 (020); **B6a**-10 (020); **B8**-14 (020), 27 (13); **B12a**-8 (20), 28 (43), **B12c**-7 (13); **B13**-5 (20); **B15a**-9 (43); **B16**-3 (58); **B20b**-5 (373); **B26b**-10 (332), 13 (334), **B26c**-21 (355), **B26d**-8 (370), 12 (373); **B31a**-12 (199); **B35**-13 (236); **B37a**-8 (236), **B37d**-7 (332), 9 (334); **B38c**-1 (370), 7 (373); **B45**-23 (332), **B47**-13 (373); **B51b**-19 (443); **B66**-3 (332); **B67**-5 (355); **B70b**-2 (56); **BVN3**-11 (020); **BVN4**-2 (45), 13 (58); **BVN5**-2 (58); **BVN15**-8 (123); **Bo**-2 (56), 3 (58); **K1**-6 (20), 26 (43), 28 (45), 38 (56), 39 (58), 96 (123), 156 (195), 158 (199), 205 (254), 269 (332), 271 (334), 291 (355), 306 (370), 379 (441), 381 (443); **K4c**-9 (334); **KV4**-3 (20); **KV22**-3 (20); **P1g**-22 (254); **S1a**-5 (20), 36 (56), 37 (58); **S4a**-15 (45); **S12a**-21 (123); **S8b**-4 (123); **S10**-27 (123); **S16**-6 (123); **S17**-33 (199); **S23**-14 (332), 17 (334); **S27b**-6 (199), **S27c**-5 (123); **S28**-11 (123); **S29**-28 (254). *ayïγla-*: **B55b**-2 (442), **BVN4**-3 (46); **K1**-380 (442).

That the mark-word of the Ñ-dialect is transcribed as *ạnïγ* is because it occurs together with the form *qanyu* (> *qayu*), which contains /n/, and tallies with the form found in the Manichaean script.[39] In addition, this also conforms to the grammatical characteristics of the language of the inscriptions and Manichaean manuscripts.

(2) Grammatical Characteristics

I shall here mention three concomitant features among the grammatical characteristics that conform to the Ñ- and Y-dialects (Oda 1988: 26–29).

(i) Ablative (*+dA, +dAn/+dIn*)[40]

(a) Ablative in *+dA*: **Ia** (**L**), **Ib** (**K1**, **BVN25**, **BVN26**, **S12**), **IIc** (**B55**, **BVN24**).

Examples: *ayr ämgäktä qurtulur* "they are liberated from severe suffering" (**L**-46/47); *alqu törlüg ạnïyda kitzünlär* "may they be dissociated from every kind of evil!" (**L**-370)

(b) Ablative in *+dAn*: **Ia** (**L**), **Ib** (**K1**, **KV16**).

Examples: *ämgäklig taluy ögüzdän ünär* "they come forth from the ocean currents of suffering" (**L**-47); *alqu törlüg ayïydan kitzün* "may they be dissociated from every kind of evil!" (**K1**-306)

(c) Ablative in *+dIn*: **IIc** (**B1**, **B2**, **B3**, **B4**, **B26**, **B31**, **BVN3**, **P1**, **S1**, **S10**, **S27**, **S28**), **IId** (**B7**, **B38**).

Example: *alqu törlüg ayïytïn kitzünlär* "may they be dissociated from every kind of evil!" (**B26d**-8)

(ii) Change in instrumental from fourfold harmony in *+Xn* to twofold harmony in *+In*[41]

+Xn: **Ia** (**L**), **Ib** (**K2**, **B12**, **B71A**, **S12**); *+In*: **Ib** (**K1**), **IIc** (**B60**, **BVN4**, **K4**, **S1**, **S4**, **S11=T**, **P1**).

(a) Fourfold-harmony instrumental in *+Xn*: *ädgülügün ögrünčülügün* (**L**-313), *ädgülügün* (**K2**-51, **B71A**-75), *köngülün/kọngülün* (**L**-23, 45, 113, **B12a**-12, 31, **S12a**-10, **S12b**-5), *közün* (**L**-151, **S12b**-26), *üzüksüzün* (**L**-192).

Example: *kirtgünč kọngülün bo bitigig bititsär* "If one has this sūtra copied with a believing mind" (**L**-113).

(b) Twofold-harmony instrumental in *+In*: *ädgülügin* (**K1**-253, **K4d**-6), *köngülin/kọngülin* (**K1**-10, 29, 86, 103, **B60**-9, **BVN4**-3, **KV4**-7, **S1a**-8, **S4a**-16, **S11a**-14, **T**-1), *közin* (**K1**-121, **B26**-12, **T**-20).

Example: *bilgä bilig közin adruq adruq alqïnčsïz körklä öng körür* "with the eye of wisdom one sees various inexhaustible and beautiful colours and forms" (**K1**-120/121).

(iii) Change from third-person possessive accusative suffix *+(s)In* (+ postposition) to third-person possessive nominative suffix *+(s)I*[42]

+(s)In: **Ia** (**L**), **Ib** (**K3**, **B12**); *+(s)I*: **IIc** (**B5**, **B8**, **B10**, **B11**, **B61**, **KV3**).

(a) accusative suffix *+(s)In* (+ postposition): *ülgüsüzün üčün* (**L**-8), *ülügsüzin üčün* (**K3**-18, 21, **B12c**-3).

Example: *kntününg ülgüsüzin üčün (yoq čïyay bolurlar)* "on account of their own misfortune (they become poor)" (**K3**-021).

39. Shōgaito 1982b: 53–54; Oda 1988: 26; Erdal 2004: 12–13, 72–75.

40. Oda 1988: 28; Erdal 2004: 174–175, 372.

Examples of ablative in *+dA*: *ạnïyda* (**L**-370), *ämgäktä* (**L**-46, **K1**-30), *münintä* (**L**-121), *ögüztä* (**K1**-30), *ornïnta* (**L**-376), *qadayda* (**K1**-94), *qadïyda* (**S12a**-20), *yirintä* (**B55a**-17, 19, **BVN24**-11, **BVN25**-3, **BVN26**-3, 5).

Examples of ablative in *+dAn*: *ayïydan*: **K1**-306, *ornïntan*: **K1**-312, *ögüzdän*: **L**-47, *tngridän*: **L**-404, *yirintän*: **L**-406, 408, 409, 410, 412, 414, 415, 416, **K1**-339, 341, 343, 344, 346, 349, 350, 351, 352/353, **KV16**-6.

Examples of ablative in *+dIn*: *ayïytïn* (**B26d**-8), *ayïylartïn* (**B38c**-1/2), *biligimdin* (**B70g**-3, 5), *biligimtin* (**B7i**-10, 12), *ornïntïn* (**B4**-5, **B26d**-15, **B31d**-7, **BVN3**-4), *orunïntïn* (**B1**-11, **B38c**-12), *ögüztin* (**B1a**-9, **S1a**-28), *qadaydïn* (**S10**-25/26, **S27c**-4), *qadaytïn* (**S28**-10), *ulušïntïn* (**B1**-8, **B2**-7, **B3**-8, **B4**-2, **S1b**-6).

41. Oda 1984b: 98–99; Erdal 2004: 14, 175–176, 378.

42. T. Tekin 1968: 233 (KT-E6); Gabain 1974: 99; Oda 1988: 30.

(b) nominative suffix *+(s)I* (+ postposition): *ülügsüzi üčün* (**B5**-18, **B8**-23, **B10**-8, **B11a**-1, **B61**-6, **KV3**-7).

Example: *qutsuzï [ülüg]süzi üčün közünür ažunta ät'özläri ämgäk [ämgänürlär]* "on account of ill luck and misfortune their person suffers suffering in the present lifetime" (**B5**-17/18).

*There are few examples of labial harmony apart from **L**-8.

(3) Markers of the Later Language

(i) Metathesis: **Ib** (**K1**, **B12**), **IIc** (**B13**, **B14**, **B15**, **B17**, **B19**, **B26**, **B31**, **B40**, **B67**, **BVN4**, **BVN7**, **BVN20**, **BVN29**, **K4**, **P1**, **S4**, **S22**, **S24**, **T**), **IId** (**B38**, **Pk**, **S30**); non-metathesis: **Ia** (**L**), **Ib** (**K1**, **K2**, **B48**, **B71A**).[43] The forms *ädräm* 'capacity' and *qutrul-* 'to be liberated' are examples of metathesis that appear regularly in Buddhist texts.

(ii) Dialectization of vocabulary: *idi/iyä/igä* 'master' changes from *iyä/iä* of the early dialect to *igä* of the later dialect; the etymon *idi* appears in the later period.[44] Kāšgharī, the *Kutagdu Bilig,* and the Juyongguan inscription have *idi*, whereas Ottoman Turkish has *eye* (*iye*).[45]

Early dialect: **Ia** (**L**), **Ib** (**K1**, **B12, B71A**), **IIc** (**B26**, **S10**, **S11**)

Later dialect: **IIc** (**B70**, **BVN6**, **S1**, **S8**, **S9**), **IId** (**B7**, **B38**, **S30**)

Etymon: **IIc** (**BVN6**, **S8**)

(4) Lexical Characteristics

Although few in number, several lexical differences are noticeable between the London (**L=Ia**) manuscript and other texts and between the original translation (**I**) and the revised translation (**II**).

(i) 011 (§1009) *söküd-/čökid-* (**Ib/IIc**) 'to make bend, kneel'

Ib: *tizin söküdüp* (**K3**-4, **K1**-312)

IIc: *tizin čökidip* (**B1**-11, **B4**-6, **S1b**-8)

The former appears in inscriptions, Manichaean texts, and Kāšgharī's dictionary, while the latter is common in Buddhist texts.[46]

(ii) 023 (§1030) *bušï/sačuq* (**Ib/IIc**)

Ib/IIc: *bušï/buušï köngülüg* 'having an irritable mind' (**Ib**: **K3**-12, **B6**-4/5; **IIc**: **BVN3**-14)

IIc: *sačuq kǫngüllüg* 'having a distracted mind' (**B1**-23, **B5**-10, **S2**-8)

There are examples of *bušï/buušï* 'irritable' in the *Kutadgu Bilig,* and it is also attested in

43. Oda 1988: 30; Erdal 2004: 113-114. Examples of metathesis—*ädräm* 'capacity': **B15c**-15, **B17**-5, **B19**-1, **B26c**-12, 16, 20, **B26d**-11, **B31d**-4, **B38d**-10, 15, 18, 19, 21, **B38e**-6, **B40d**-4, **B67**-4, **BVN7**-5, **BVN20**-1, 2, **K4f**-8, 12, **S22b**-6, 9, 10, 12, **S30b**-15, 20; *qutrul-* 'to be liberated': **B12a**-9, **B13**-6, **B14c**-5, **BVN4**-4, **BVN29**-11, **K1**-8, 30, 98, 126, 359, **P1e**-18, **S4a**-17, **S24**-3, **T**-26; *tïngraq* (**B7g**-5) < *tïrngaq* '(finger)nail'; *yaltïrmïš* (**Pkb**-4) < *yaltrïmïš* 'to shine'. Examples of non-metathesis—*ärdäm*: **L**-70, 347, 351, 352, 354, 373, 430, **K1**-50, 284, 287, 288, 290, 309, 366, **K2**-81, **B71A**-109, 112, 113; *ärtäm*: **B48**-4; *qurtul-*: **L**-21, 47, 125, 156, 423.

44. Erdal 1979: 155; Clauson 1972: 41; Oda 1988: 30; Erdal 2004: 122. Early dialect—*iyä/iä*: **L**-65, 100, 346, **K1**-45, 75, **B12b**-8, **B26c**-10, **S10**-6, **S11a**-4; later dialect—*igä*: **B7c**-8, **B7g**-19, **B38d**-7, **B70c**-5, **S1a**-42, **S9**-5, **S30b**-12; etymon—*idi*: **BVN6**-8, **S8a**-14.

45. Kāšgharī, *DLT*: 56 (Dankoff & Kelly 1982, I: 123); Arat 1979: 187. Fujieda 1957: 277; Röhrborn & Sertkaya 1980: 322–323, *Tarama Sözlüğü* III: 1578–1579. See Oda 1988: 29, n. 5.

46. Erdal 1979: 152-153, 165; Erdal 1991: 643, 768–769, 785–786; cf. Clauson 1972: 414b, 820a; Kāšgharī, *DLT*: 420-10 (Dankoff & Kelly 1984, II: 118).

Ottoman Turkish (*buşu*). There are also many examples of the use of the verb *buš-* 'to be irritated' in Ottoman Turkish, but I do not know of any examples in Buddhist texts. It may not have been used in order to avoid confusion with *bušï* 'alms'.[47] **BVN3**, which I have grouped with **IIc**, here coincides with **Ib**, indicating that questions about the classification of the texts remain.

(iii) 5 (§1042) *qïzγaq/qïz qïvïrγaq* 'stingy, avaricious' (Ch. 慳貪)

Ia: *qïzγaq* (**L**-5)

Ib: (illegible because of damage)

IIc: *qïz qïvïrγaq* (**B5**-14, **B61**-3)

IId: *qïz qïvïrγaq* (**B7a**-8)

The word *qïzγaq* 'stingy' also appears in the Uighur *Book of the Dead* (Zieme & Kara 1979).[48]

(iv) 119 (§1211) *čašï/čašut* 'slander'

čašï (**L**-119, **K1**-92, **S10**-23, **S12a**-18, **S28**-8)

čašut (**BVN15**-4, **P1e**-8, **TB04**-5)

The former is not attested anywhere else, while the latter is found regularly in Buddhist texts.[49]

(v) 160 (§1277) *täginmäk/ašamaq* 'perception' (Ch. 受 = Skt. *vedanā*, one of the five *skandhas*)

Ia: *täginmäk* 'reaching' (**L**-160)

Ib/IIc: *ašamaq* 'eating' (**K1**-129, **B27**-3, **B26a**-4, **S16**-45, **T**-29)

There are other occurrences of the former (see pt. 2, chap. 2, notes on terms: **160**).

(vi) 255 (§1382) *qïrqïn/qïzγut (qïsγut)* 'punishment'

I: *qïïn/qïn qïrqïn* (**L**-255, **K1**-206, **K2**-9/10)

IIc: *qïn/qïïn qïzγut/qïsγut* (**P1g**-23, **S15b**-4)

These are the only attestations of the form *qïrqïn*, which is considered to be synonymous with *qïzγut*.[50]

(vii) 263 (§1390) *arqun/arqan* (**Ia/Ib, II**)

Ia: *arqun* 'finally, later, sometime' (**L**-263)

Ib: *arqan* (**K1**-212, **K2**-15, **B71A**-30)

IIc: *arqan* (**K4a**-6, **S15a**-3, **S21**-7: *arqa* (sic))

IId: *arqan* (**S32**-3)

It is perhaps best not to assume any direct relationship in form or meaning between *arqun* and *arqan*. According to Röhrborn, the latter means 'all?'[51]

(viii) 265 (§1391) *im säm/ämči/ąmžu* (*ąmšu*) (**Ia/Ib/IIc**)

Ia: *im säm* 'remedy' (**L**-265)

47. Clauson 1972: 377a; Erdal 1991: 241–241; *Tarama Sözlüğü* I: 720.

48. Cf. 'geizig' (Gabain 1974: 358a); 'mean' (Clauson 1972: 667); 'habgierig' (Zieme & Kara 1979: 144, 242 (820–821)); 'stingy' (Erdal 1991: 238, 605–606).

49. *DTS*: 141b. See also pt. 2, chap. 2, notes on terms: **119**.

50. Clauson 1972: 654a, 681b. See also pt. 2, chap. 2, notes on terms: **255**.

51. Yamada 1993: 42 (Sa19-10); Röhrborn 1981 (*UW* 3): 199b-200a; Gabain 1974: 321a; Clauson 1972: 216b; Kāšgharī, *DLT*: 67-4 (Dankoff & Kelly 1982, I: 137). See also pt. 2, chap. 2, notes on terms: **263**.

Ib: *ämči* 'physician' (**K1**-214, **K2**-17) (*ämčin*, **B71A**-32)
IIc: *ạmžu* 'offering' (**B30**-5, **B42**-2, **K4a**-9, **S21**-10)
IId: *ạmšu* 'offering' (**S32**-7)
Kāšgharī has *äm sam* 'remedy', and Ottoman Turkish texts (14th–16th cent.) also give many examples of *em sem*. *ämči* < *äm* 'cure', *ạmžu (ạmšu)* 'offering'.[52]

(ix) 355 (§1538) *biltiz- (bildüz-)/biltür-* 'to inform, make known'
Ia: *biltizmätin* (**L**-355)
Ib: *biltizmädin* (**K1**-291, **K2**-82, **KV9**-5)
IIc: *biltizmädin* (**S22b**-13), *biltüzmädin* (**B26c**-22), *biltürmädin* (**B15c**-18, **B67**-6)
IId: *biltürmädin* (**B38d**-23)
According to Kāšgharī, *bildüz-* 'to inform' is an Oghuz word which is not used by Turks because it is irregular.[53]

Among the above lexical items distinctive of the London manuscript (**Ia**) or the original translation (**Ib**), there are eight not found in any other Buddhist texts, six of which are not found in other Uighur texts either. As noted above, among them there are two words attested in Ottoman Turkish (*bušï* and *im säm*) and one word identified by Kāšgharī as Oghuz (*biltiz-, bildüz-*).

(5) Loanwords
Loanwords are elements that enable one to verify the culturo-historical background of the language of Buddhist texts. Since the original text was written in Chinese, it is only natural that the Turkic translation should contain loanwords from Chinese. Though it was an apocryphal scripture, it was still a Buddhist text, and therefore many words derive from Sanskrit. In the case of Turkic Buddhist texts, however, direct Indian influence is found only in the comparatively later period. Initially, in addition to Chinese, Sogdians and so-called Tocharians are thought to have had considerable influence on the transmission of Buddhism in Inner Asia.

First, there are eighteen loanwords from Chinese, one of which (*tayšing* < *dacheng* 大乘 'Mahāyāna') is also attested in Sogdian (*tyšyng*). Next, there are thirty-nine loanwords from Sanskrit.

(i) Judging chiefly from the form of their finals, the following words clearly entered Turkic through Sogdian:
bodistv/bodisvt, Skt. *bodhisattva*; *č(a)xšapt*, Skt. *śikṣāpada*; *s(a)ngsar*, Skt. *saṃsāra*; *upasanč*, Skt. *upāsikā*; *upasi*, Skt. *upāsaka*

(ii) Because of similarities in form, it is difficult to determine whether the following words are of Sogdian or Tocharian provenance.
čambudvip, Skt. *jambūdvīpa*; *dyan*, Skt. *dhyāna*; *kalp*, Skt. *kalpa*; *nirvan*, Skt. *nirvāṇa*; *sumir*, Skt. *sumeru*; *šlok*, Skt. *śloka*

(iii) There are also some words the provenance of which can be determined on the basis of minor differences in their endings. The following names of four of the eight kinds of non-human beings are attested in Sogdian manuscripts. In the Turkic manuscripts of our text both Sogdian and Tocharian forms

52. See also pt. 2, chap. 2, notes on terms: **265**.
53. Kāšgharī, *DLT*: 368-5/6 (Dankoff & Kelly 1984, II: 63); Clauson 1972: 335a.

appear, with the Sogdian forms appearing in the London manuscript (**Ia**), the Tocharian forms in the revised translation (**IIc**), and both forms in **K1** (**Ib**). Because the manuscript fragments are inadequate in this regard, reference must be made to parallels in other scriptures, but these terms are indicative of important changes in terminology (see also pt. 2, chap. 2, notes on terms: **431–432**).

Sogdian/Tocharian
asur/asuri, Skt. *asura*
gintr (gandarv)/gantarvi, Skt. *gandharva*
kintr/kinari, Skt. *kiṃnara*
maxurug/maxoragi, Skt. *mahoraga*

(6) Dialectal Variation in the Readings of Chinese Characters
An examination of the transliteration of the Chinese character 陽 shows that the passage 陽者明解也 ("'*yang*' is clear understanding") is translated as follows, with the character 陽 being transliterated as *yang* (**Ia**) or *yo* (**Ib**).

Ia: *yang tisär yruq tip titir* "'*yang*' means 'light'" (**L**-385/386)
Ib: *yo tisär yruq tip titir* "'*yo*' means 'light'" (**K1**-321, **B48**-18)

The manuscript of the Chinese text in Tibetan script also transcribes 陽 as *yang* (Pt 1258-79). With regard to the shift from the pronunciation *yang* to *yo* for the character 陽, Takata Tokio (1990: 338) has written that it may preserve the former pronunciation of the Chang'an dialect in a form that was used when reciting the scriptures and that these readings entered Turkic in conjunction with a shift to the pronunciation of the Hexi dialect for the readings of the characters. It has also been pointed out by Yoshida Yutaka (1994: 313–312) that this term was introduced as a loanword for *yin-yang* 陰陽. There can be little doubt that 陽 was first heard as *yang* and later changed to *yo*. Takata (1990: 337) also states that, under the Return-to-Allegiance army of the Cao 曹 family in the tenth century, Dunhuang was completely freed from the influence of the Chang'an dialect.

(7) Orthography
Apart from one manuscript in Brāhmī script and two fragments in Tibetan script, all texts of the Turkic translation of the *Bayangjing* are written in Uighur script. Generally speaking, the main scripts used for writing Old Turkic were the Orkhon runiform script used in inscriptions, the Manichaean script used by Manichaeans, and the Uighur script used in Buddhist manuscripts. Each script has several characteristics. In the runiform script /q/ and /γ/ are quite separate characters, and /d/ and /t/, as well as /s/ and /z/, are also written with separate characters. In Manichaean script, virtually identical characters are used for /q/ and /k/, with two dots being added for /q/. In Uighur script, on the other hand, /q/ and /γ/ (/x/) are almost identical and were differentiated by placing one or two dots or a dash above /q/. However, it has been pointed out by Moriyasu Takao (1989) that /q/ and /γ/ were distinguished in word-final positions. This distinction is reflected in a comparatively accurate manner in the London manuscript. Confusion in the use of diacritical marks was also due to carelessness on the part of copyists. Diacritical marks were generally omitted when writing in the cursive script. The instability of diacritical marks in Buddhist manuscripts may in some cases be a later phenomenon, and it would also seem that in later times they were used to distinguish the letters /q/ and /γ/ (/x/) from other letters. In Uighur script, /d/ and /t/, as well as /s/ and /z/, are also written as separate letters. The occurrence of confusion between different letters is nothing other than a trend indicative of the final stages of the script's use.

Just as the letters for /s/ and /š/ were distinguished in Sogdian script, they were also differentiated in Uighur script, but it would appear that this distinction became progressively less apparent and the two letters eventually merged. In the manuscript of Kāšgharī's dictionary they are virtually indistinguishable (*DLT*: 6), and they are not differentiated in Gabain's table of scripts either (Gabain 1974: 17). I once undertook an examination of /s/ and /š/ in manuscripts of the *Bayangjing* (Oda 1988: 22–26), and prior to this Şinasi Tekin (1980, 1: 8) had paid attention to this in manuscripts of the *Maitrisimit,* while J. Hamilton (1971, 1986) did the same in his studies of the Dunhuang manuscripts. G. Doerfer (1993) too included it as one of the elements that he took into account in his chronological research. In the case of manuscripts of the *Bayangjing*, there is a tendency to differentiate /s/ and /š/ in the London manuscript (**Ia**) and other manuscripts of the original translation (Oda 1988: 25). But while they can be easily distinguished in word-initial positions, it is often difficult to differentiate them in word-medial and word-final positions.[54] In the following I shall compare the orthography of the manuscripts and block-prints with respect to three points.

(i) With regard to the differentiation of /q/ and /γ/ (/x/) by means of diacritical marks, reference should be made to Table 4, which gives an indication of the degree of care that was taken by the scribes.

(ii) Confusion of the letters: *d* → *t*, *t* → *d*. The words *adqančsïz* 'objectless' (**K1** 297 (362)) and *adqanγuluqsuz* 'unconditioned' (**L**-462) are considered to derive from *atqan-*, but this word has not been attested.[55] In addition, *tarni* (> *darni*, Skt. *dhāraṇī*) derives from the Sogdian script, and it may have changed to *darni* through the direct influence of Sanskrit. I consider *totmaz* 'unsatiated' (**K1**-2) and *ögü‹d›miš* 'praised' (**K1**-355) to be examples of confusion between *d* and *t*.[56]

(iii) Confusion of the letters: *z* → *s*, *s* → *z*. There are no examples of confusion between *z* and *s* in the Kyoto manuscript (**K1**).[57]

Lastly, I wish to show the correlation between the elements mentioned above in the various

54. Doerfer (1993: 78–79) regards the form *s/š* in the London manuscript of the *Bayangjing* as an advanced form. "The script of this work is distinctive. Here *q̈* and *γ* are clearly distinguished, which is a sign of antiquity; but the distinction /s/ : /š/ is not as clear as in the really old manuscripts. Only in the initial position is *s* somewhat thickened and orientated towards the left (cf., e.g., 210 *šraviklar* : 216 *saqïnč*) while in a medial position the differences are hardly distinguishable (cf., e.g., 295 *asγ tusu*, 308 *törösin* : 301 *ašïlur*, 308 *böšük bolušup*), and so *s* = *ś*. Looked at in purely linguistic terms, stage 1c is to be regarded as more progressive than 1b." But *törösin* (**L**-308) is an error for *tuušïn* (cf. Bang 1934: 130), and *ašïlur* (**L**-301) should, needless to say, be emended to *asïlur* 'to increase'. There is no confusion in the use of *s/š*.

55. Erdal 1991: 178, 585; Oki 1996: 39–42.

56. Examples of *d→t—ata(sïz) tuta(sïz)*: **P1i**-2 (279), 5 (281), 9 (284), 21 (295); *atïnčïγ*: **B36d**-5 (222); *atïrt*: **P1g**-25 (257); *ärtäm*: **KV9**-2 (352); *ärtini*: **B1**-17 (017); *botun*: **P1g**-24 (255); *igit*: **BVN15**-4 (119); **P1c**-7 (119); *igit-*: **B7b**-13 (37), **B13**-4 (18), **B65**-11 (250), **B65**-12 (251), **P1g**-17 (251); *iti*: **B1a**-16 (54), **BVN4**-10 (54), **P1g**-11 (247); *kitin*: **B7c**-25 (291), **P1i**-17 (291), **S30a**-7 (291), **S33**-11 (291); *kütägü*: **B38d**-4 (344); *kütük*: **BVN8**-3 (79); *kütänlik*: **BVN8**-8 (86); *öt*: **P1g**-25 (257), **P1i**-26 (298), **S33**-1 (283); *ötsüz*: **B1**-22 (022), **B8**-16 (022), **P1i**-3 (280); *qataγ*: **P1c**-11 (121); *qatïr*: **B7a**-1 (026), **B8**-18 (026); *qïtïγsïz*: **P1f**-8 (138); *qot-*: **B7c**-19 (288), **B15a**-9 (43), **B21c**-7 (445), **B22**-2 (99), **B26b**-13 (335), **B36b**-2 (288), **B37d**-10 (335), **B38a**-2 (238), **B38b**-8 (288), **B43**-2 (288), **B53**-9 (445), **B55b**-5 (445), **BVN16**-3 (123), **K4c**-9 (335), **P1i**-13 (288), **S11a**-24 (123), **S30a**-3 (288); *qotï*: **B36f**-6 (252), **BV62**-13 (252), **P1g**-19 (252); *qotru*: **B13**-10 (25); *qoturu*: **B37a**-13 (240), **B65**-1 (240); *qudat-*: **B7c**-9 (100), **B7c**-2 (279), 16 (286), **B36g**-4 (279), **B38b**-6 (286); *qutat-*: **B43**-10 (299), **K4c**-10 (301), **P1i**-1 (279); *qutuγ*: **B21a**-5 (86); *tïtïγsïz*: **B1**-10 (010), **B7b**-17 (39), **B13**-8 (23), **B38a**-4/5 (239), **P1c**-23 (129), **P1f**-10 (140), **P1g**-2 (239), **S30c**-5 (306), **TB04**-8 (122); *totmaz*: **B11a**-6 (14), **K1**-2 (14); *yïtïγur*: **B70k**-3(445); *yigätmiš*: **K5c**-1 (419).

manuscripts. I have adopted the following conventions:

○: 1. Ñ-dialect; 2. ablative in *+dAn* (abl.); 3. instrumental in *+Xn* (inst.); 4. accusative in *+(s)In* (acc.); 5. no metathesis (meta.); 6. early dialect (*iyä*) (dial.); 7. no confusion of *d/t* or *s/z* (conf.).
●: 1. Y-dialect; 2. ablative in *+dIn* (abl.); 3. instrumental in *+In* (inst.); 4. nominative in *+(s)I* (nom.); 5. metathesis (meta.); 6. later dialect (*igä*) (dial.); 7. confusion of *d/t* and *s/z* (conf.).

In the final two columns, I indicate by percentage the degree of accuracy in the use of diacritical marks in each manuscript for differentiating the letters /q/ and /γ/ since this provides a yardstick for assessing the accuracy in the copying of each manuscript. The higher the *q̈/q̈+q* percentage and the lower the *ÿ/ÿ+γ* percentage, the more accurate I consider the manuscript to be. (While the diacritical mark sometimes takes the form of a single dot or a dash, I assume that these serve the same function as two dots.)

Table 4: Correlation between Manuscripts

		1	2	3	4	5	6	7		
Manuscript	Group	Ñ/Y	abl.	inst.	acc.	meta.	dial.	conf.	*q̈* %	*ÿ* %
L	**Ia**	○	○	○	○	○	○	○	97.4%	0.5%
K2	**Ib**	○		○		○			94.9%	0.0%
B71A	**Ib**	○●		○		○	○	○	93.1%	0.7%
B12	**Ib**	●		○	○	●	○		95.5%	4.1%
K1+K3	**Ib**	●	○	●	○	●○	○	●	60.9%	46.6%
S12	**Ib**	●		○			○		61.9%	6.7%
S22	**IIc**					●		○	97.0%	0.0%
S11+T	**IIc**			●		●	○	●	96.5%	1.9%
S21	**IIc**								93.0%	6.3%
B26	**IIc**	●	●	●		●	○	●	94.7%	1.1%
B31	**IIc**	●	●			●		●	94.7%	0.0%
S1	**IIc**	●	●	●			●	●	89.1%	5.4%
B70	**IIc**	●					●	●	87.1%	15.2%
K4	**IIc**	●		●		●		●	76.6%	26.6%
P1	**IIc**	●		●		●		●	41.0%	35.2%
B38+K5, etc.	**IId**	●	●			●	●	●	5.5%	7.4%
B7	**IId**	●	●			●	●	●	4.8%	11.9%

The London manuscript (**L**) not only shares early features with the language of inscriptions, but is also a carefully written manuscript. But at the same time the presence of superfluous alephs (*'i*) and the non-notation of the lowered bridging vowel are noticeable,[58] while the Sogdian forms of loanwords (*rdny* > *ärdini*, *rx'nt* > *arxant*, *wp'šy* > *upasi*, *wp's'nč* > *upasanč*) are precisely those used in Sogdian, and, as

t→d—ad: **B7c**-14 (103), **BVN13**-4 (92); *adlïγï*: **BVN13**-9 (96); *aldïnqïlar*: **BVN9**-12 (88); *ärdingü*: **BVN4**-1 (44); *bad-* **B34**-1 (219); *badïγlïq*: **BVN9**-11 (87); *id-*: **BVN8**-10 (88); *kid-*: **S27c**-4 (121); *ögü‹d›miš*: **K1**-355 (419); *örläd-*: **K5c**-3 (374); *qadγï*: **BVN3**-16 (1); *qudat-*: **B7c**-9 (100), **B7c**-2 (279), 16 (286), **B38b**-6 (286), **S30a**-1 (286); *tüdüšlüg*: **BVN6**-7 (65); *tükädi*: **B31a**-14 (202), **B70a**-2 (53), **BVN4**-9 (53), **BVN8**-10 (88), **BVN9**-11 (88), **BVN27**-6 (53), **P2**-5 (53); *uladï*: **BVN14**-5 (116); *yarad-*: **B38b**-11 (290); *yaradïγlïγ* **BVN9**-1 (79); *yuduz*: **B7c**-21 (108), **S31b**-2 (313).

57 Cf. Erdal 1979: 156. Examples of *z* → *s—äsüg*: **B5**-15 (6), **B7a**-10 (6), **B7b**-4 (32), **BV64**-6 (32), **P1b**-6 (6); *kögüslüg*: **B2**-16 (022); *kös*: **P1c**-20 (127); *kösün-*: **B1a**-24 (61); *küsäd-*: **B38e**-1 (370), **TB04**-2 (117); *likšir*: **P1g**-24 (257); *ösüt*:

is suggested by the coexistence of *köngülüg* (**L**-130, 250, 338, **K3**-12, **K1**-102, 201, 276, **BVN3**-14) and *köngüllüg* (**L**-31, 65, 106, **K2**-5, **B6**-5), it is possible that the orthography of Uighur had not yet become fixed. Manuscripts of the original translation belonging to group **Ib** share some features with the London manuscript, but at the same time they also reflect changes accommodating temporal changes. The revised translation conforms with trends found in Buddhist manuscripts in general.

Next, I wish to touch briefly on previous research. At the start of the introduction to her *Alttürkische Grammatik*, Gabain (1974: 1) writes, "The subject of the following account is the Old Turkic language attested by a series of inscriptions and the so-called 'Uighur' texts. The term 'Uighur' is as ambiguous as the designations 'Tatar', 'Chaghatay' or 'Old Ottoman'." But hypothesizing that the keyword *añïγ* 'bad' found in runiform inscriptions gave *anïγ* (Manichaean *ạnïγ*) and *ayïγ* (in Uighur script "YYX=*ayïγ*), she designated these the N-(Ñ-)dialect and Y-dialect respectively. According to Gabain, the majority of Buddhist texts, later Manichaean texts, and many secular documents belong to the latter, while many manuscripts of Manichaean content preserve vestiges of the Ñ-dialect, and in particular she viewed as dialectal elements or vestiges variant orthographical and grammatical forms attested in connection with *ạnïγ*. Gabain herself appears initially to have been strongly conscious of the "West Türkic" thesis.[59] D. Sinor (1939: 561–568) identified this dialect as the language of the steppe Uighurs, while Clauson (1962: 117–118), proposing three dialects, equated it with the Ñ-dialect on account of other phonetic and grammatical peculiarities which it shares with the Orkhon inscriptions and manuscripts in Runic script and sought evidence in the language of the Türks. Gabain subsequently devoted herself to textual studies, but her thesis regarding the Ñ-dialect sparked an interest in phonology. Röhrborn, who supported Clauson's view that *ñ, n,* and *y* in keywords were remnants of palatal nasals, took up the example of the *Maitrisimit*, in which the Ñ-dialect and Y-dialect would seem to coexist, and concluded that in phonological terms this classification of dialects was untenable because of orthographic inadequacies (Röhrborn 1983: 300). Laut reinterpreted the *Maitrisimit* as a *ñ*-text and deemed the extant texts of the *Maitrisimit* to belong to the period of transition from *ñ*-texts to texts written in the Y-dialect.[60]

According to Shōgaito Masahiro's theory of the lowering of vowels (Shōgaito 1982b), the non-notation of the bridging vowel (*-ə-*) and the shift from *-a-/-ä-* to *-ï-/-i-* signified the replacement of less audible vowels by more audible vowels. If we expand on this conjecture, the phonological changes that took place between the original translation and the revised translation could be regarded as a convergence on the unrounded narrow vowel (*-ï-/-i-*). The language of our revised translation is described by Röhrborn

P1c-15 (125), **P1i**-20 (293), **S30a**-11 (293); *qasγanč*: **B7c**-12 (102); *qïsγut*: **P1g**-23 (255); *qusγun*: **BVN4**-14 (59), **BVN5**-4 (59), **BVN6**-1 (59); *sayïsγan*: **BVN13**-7 (95); *söslä-*: **K5c**-4 (374); *tägsin-*: **Bnew08**-2 (219); *täs-*: **B7c**-5 (99), **B21a**-17 (99); *tüsü*: **BVN9**-11 (88); *usa-*: **P1i**-13 (288), **S30a**-3 (288); *usun*: **B1**-21 (021); *üsäki*: **B7g**-5 (339); *üsül-*: **B1**-15 (015); *yasuq*: **B1a**-6 (44), 8 (46).

s→z—ägzü-: **B1a**-26 (63); *bazïn-*: **B10**-10 (10); *toozïn*: **B7a**-2 (1); *trz*: **B38a**-2 (238), **S32**-5 (264), **Bnew09**-4 (236).

58. Examples of superfluous aleph—*kid'in* (**L**-85, 95, 291), *äšid'ip* (**L**-222, 302); non-notation of a lowered bridging vowel: *ayr* (**L**-11, 21, 30, 44, 46, 72, 227, 263, 421), cf. *ayar, ayïr*; *ayrla-* (**L**-35, 53, 74, 114, 132, 144, 367, 369), cf. *ayarla-, ayïrla-*; *asγ* (**L**-245, 248, 257, 295, 355, 395, 456), cf. *asay, asïγ*; *bayr* (**L**-105, 124), cf. *bayar, bayïr*; *barm* (**L**-102, 266, 313), cf. *baram, barïm*; *qapγ* (**L**-86, 234, 430), cf. *qapay, qapïγ*; *qatγlan-* (**L**-135, 428), cf. *qataylan-, qatγïlan-*; *sapγ* (**L**-312, 345, 389), cf. *sapay, sapïγ*; *satγ* (**L**-104), cf. *satay, satïγ*; *tapγsaq* (**L**-107, 278, 348), cf. *tapaysaq, tapïγsaq*; *tatγ* (**L**-174, 175, 176, 222, 408), cf. *tatay, tatïγ*; *ypar* (**L**-144, 169, 170, 171, 173, 292, 408), cf. *yapar, yïpar* (cf. Oda 1999: 25-26).

59. Gabain 1939: 393–395; Gabain & Scheel 1957: 15.

60. Laut 1986: 60–61. As is indicated by the fact that Doerfer too does not necessarily consider the Sängim manuscript

and Laut as "literary Uighur" of the classical period, but with regard to orthography, the assimilation of the letters *s* and *š* and the fact that in Buddhist manuscripts the two words *ädräm* (< *ärdäm*) 'capacity' and *qutrul-* (< *qurtul-*) 'to be liberated' in particular always come to be written in their metathesized form point rather in the direction of the establishment of a new East Turkic language (or dialect).

The Turkic texts (including religious manuscripts and letters) and Turco-Sogdian texts preserved in the Library Cave at Dunhuang number no more than about sixty in all, and thanks chiefly to Hamilton's research one is able to gain a fine overview of these texts. Hamilton also put forward an original hypothesis, and here I wish to quote briefly only from his conclusion:

> (A) De même que les Ouïgours de nos manuscrits étaient marqués culturellement par les civilisations chinoises et iraniennes, leur langue, le turc ancien commun, était imprégnée d'éléments étrangers, chinois et sogdiens en particulier, sans perdre pour autant son caractère essentiellement turque. (B) La langue turque ancienne commune parlée par les Ouïgours alias les Toquz-Oγuz apparaît comme le grand ancêtre de la plupart des langues ou dialectes turcs ultérieurs, et notamment des langues ou dialectes oghouzes de l'Asie Occidentale et de l'Europe Orientale. (Hamilton 1986, I: 182)

Furthermore, in *Documents turco-sogdiens du IX^e^-X^e^ siècle de Touen-houang*, co-authored with Nicholas Sims-Williams, Hamilton emphasizes in brief the following two points (Sims-Williams & Hamilton 1990: 10): (1) the "Toquz-Oγuz," beginning with the Uighurs, and other speakers of Turkic migrated to the Hexi Corridor and Turfan (Turkestan) from the eighth to ninth centuries; and (2) from the late ninth century to the early eleventh century cultural, linguistic, and racial assimilation had advanced to a considerable degree among the main groups of Turkic peoples and Sogdians in this region. He further states that the Turkic language spoken by them would not have differed greatly from the Old Turkic shared widely by the Türks and Uighurs of the steppe period. He also writes with respect to the manuscripts found in the Library Cave that "beaucoup de termes qui sont bien connus par la suite en qarakhanide ou en osmanli, par exemple, se rencontrent pour la première fois dans ces textes du IX^e^-X^e^ siècle." (Hamilton 1986, I: 180), and his citing of words such as *yavrï* 'faible' (7-19) and *ayran* 'petit-lait' (14-17, 21) is extremely interesting. It is to be surmised that this led to his conclusion (B), concerning the parent language of Ottoman Turkish. Hamilton states that the language of the Toquz-Oγuz, who constituted the political parent body of the Uighur steppe empire, was transmitted to the Oghuz people, who would later develop in West Asia, and the linguistic culture of the Oghuz people was introduced to Ottoman Turkish via the Qarakhanids,[61] traces of which can, according to Hamilton, be found in the Dunhuang documents and Kāšgharī's dictionary.

Next, I wish to consider Gerhard Doerfer's *Versuch einer linguistischen Datierung älterer osttürkischer Texte* (1993), which, although problematic in many respects, I find extremely interesting. It could be said that Doerfer has devised a means of attempting to date within a permissible range East Turkic texts from the Türkic period in the eighth century through to the kingdom of Khorazm in the fourteenth century on the basis of a text's linguistic character even if it does not bear any date. While the

of the *Maitrisimit* (Maitr/S) to belong to an early stage of linguistic evolution, it ought to be a text of the Y-language (or Y-dialect), but because it also has elements of the Ñ-language, discussion has been conducted on the premise that it is a text written in the Ñ-language, and there is a problem in that insufficient attention has been paid to its features that are characteristic of the Y-language.

61. For instance, according to 'Āšiḳpasazāde's chronicle, the legendary progenitors of the Ottomans, who began with Noah's son Japheth, included, when counting back from Osman, the sixteenth progenitor Qara Khan and the fifteenth

elements making up his method are by no means original, he posits five chronological periods, with the first and second periods each being subdivided into four further periods. The point on which Doerfer's scheme rests is a passage in a Chinese history. In the account of the West Türks in the *Xin Tangshu* 新唐書 (215b) it is stated that "their language differs slightly" from that of the East Türks in Mongolia. The eastern Tianshan region, including the kingdom of Gaochang in Turfan, had originally been occupied by the West Türks. The first period of Old Turkic (1a: 688–850) is equated by Doerfer with the language of the Türkic and Uighur inscriptions in Mongolia. In contrast, the second period (1b: 742–930) corresponds to the manuscripts from Turfan and Dunhuang belonging to the Manichaean period. Through a linguistic comparison of the Uighur inscriptions (1a) on the one hand and the legend of Bügü Xan's conversion to Manichaeism (Bang & Gabain 1929, TT II A) and the *Irq bitig* in Runic script (Thomsen 1912) (1b) on the other, both of which overlap to some extent in their dates, Doerfer regards the differences in phonology, grammatical forms, and functions of suffixes as primarily dialectal differences, and he surmises that these dialectal differences are the reason that "their language differs slightly." Hereafter the language of documents unearthed in Central Asia provides his main material. The third period (1c/2a: 850–1020) is equated with the time from the Manichaean period to the start of the Buddhist period. The fourth period (1d/2b-c: 900–1209) is considered to correspond to the period when Buddhism prevailed, and Doerfer posits linguistic changes due to migration by the Uighurs. The fifth period (2d: 1209–1248) is the time of the Mongol invasion, and the sixth period (3-5: 1248–1391) corresponds to the Mongol Yuan dynasty and the start of the period of Islamization. If we place the manuscripts of the *Bayangjing* within this scheme, the London manuscript belongs to the third period (1c: 850–950) according to Doerfer's classification and falls under the same grouping as Manichaean texts, while the revised translation corresponds to the fourth period (2b-c). Surveying these developments as a whole, Doerfer concludes that "the old substratum of the West Türkic kingdom gradually overwhelmed the new forms streaming in from Mongolia via the Uighurs" (Doerfer 1993: 230). We are now in a position to verify in detail some of the changes in Old Turkic forms that occurred between the original translation and the revised translation of the *Bayangjing*.

There is a gulf between Hamilton and Doerfer regarding their methods of understanding. The former did not support Gabain's thesis regarding dialects, nor did he evince any interest in the difference between the ablative forms in *+dAn* and *+dIn*.[62] Doerfer, on the other hand, developed his linguistic theories without taking due account of the sealing of the Library Cave at Dunhuang in the first half of the eleventh century.[63] These differences between Hamilton and Doerfer must naturally be taken into consideration when discussing these matters.

The ablative in the phrase *Tatardïn kälmiš* "came from Tatar" (A22) (Sims-Williams & Hamilton 1990: 24), appearing in a Turco-Sogdian document from the Library Cave at Dunhuang, has the *+dIn* form. This document was written by a Uighur who was still using Sogdian as his literary language, and it is worth noting that it was Uighurs like him who used the ablative in *+dIn*. Ablatives in both *+dIn* and *+dAn* appear in Turkic letters among the documents from the Library Cave.

progenitor Oghuz (Giese 1929: Text, 5). This may reflect the transmission of linguistic culture.

62. Hamilton (1986, I: 180) has taken issue with Gabain's thesis: "To be noted in [manuscript] **20** is the use of *-a-/-ä-* for *-ï-/-i-* in endings such as *-lïγ, -ïγ, -lïŋ,* etc., which would be, according to *AGr* §4 (Gabain 1974), characteristic of 'dialect n' and which is found in modern Uighur. In the same manuscript **20**, however, as in manuscripts **5**, **14**, **17**, **22**, **23**, **26**, **28**, and **29**, the ending *-tïn/-dïn* or *-tan/-dan* is used to express the ablative, contrary to what is asserted with regard to 'dialect n' in *AGr* §4 ("die Endung *+tïn* steht nicht für den Ablativ")."

63. Doerfer (1993: 67) criticizes Hamilton's views on the dating of documents from the Library Cave: "For the KP [Hamilton 1971] there is the quite vague estimate that it was composed after the Tibetan conquest (mid-9th cent.) but before the closing of the [Library] Cave at Dunhuang. It dates (see KP 4) 'still more precisely, from the first decades after the middle of the 10th century'. That may indeed be true (it is even quite likely); however, it turns out that the texts in the cave for the most part (contra Fujieda) date from a time after 1002 (or 1035), as stated by Róna-Tas (who has shown that one text even dates only from the 19th century); beside older texts there are also newer ones, so that each text must be examined separately, none is subject to the axiom *a priori* 'before 1002', and the *terminus ad quem* does not apply. Here too only graphic-linguistic analysis decides the matter." Hamilton (1996) counters this by arguing that anyone who has dealt with these documents can readily differentiate them, and there can be no doubt that they were brought from the sealed cave. A. Róna-Tas, mentioned by Doerfer, has recently given a positive assessment of Hamilton's counterarguments, maintaining that features considered to belong to the later period are due to the influence of the vernacular language (Róna-Tas 1998: 286–287).

(1) **20** (Pelliot Ouïgour 15) 3-4: *y(a)žïrdïn ïraq yirdän yaγuq köngülin isinü ąmranu 'äsängüläyü.* "From Yažïr, from a far place with a near heart, I warmly and affectionately inquire after your health…"

Cf. 22 (Pelliot Ouïgour 9) 1-2: *yirdän yaγuq köngülin isinü...*; 17 (Or. 8212 (116)), verso 2: *ïraqtan isinü amranu...* "from afar warmly and affectionately"; verso 13: *ïraq yirdän yaγuq.*

(2) **29** (Pelliot Ouïgour 3) 2-3: *ïraq yirdin yaγuq köngülin isinü ąmranu 'äsängüläyü.* "From a far place with a near heart I warmly and affectionately inquire after your health…"

The above examples are formulaic salutations found at the start of letters, but they show that *+dAn* and *+dIn* were used as ablative suffixes in the same document. This cannot be passed over as something trivial. Judging from the presence of the instrumental in *+In* (*köngülin*), these texts are generally in the Y-dialect. The phrases *ïraq yirdän* "from a far place" and *ïraqtan* "from afar," on the other hand, are conventional phrases used in salutations, and it could be supposed that they preserve archaic expressions. That is to say, while dating from the time when the Y-dialect had come into general use, they also preserve earlier traditions. According to another example discovered by Moriyasu Takao, the letter of a Manichaean priest used to repair the reverse side of a manuscript fragment of the Chinese *Bayangjing* held in Beijing (冬 61, no. 7630) contains the accusative suffix *+(s)In* before a postposition (*bizintäg*) and the conventional phrase *ïraq yirdän*.[64] Because of similarities between the content of the Chinese manuscript on the recto and the manuscripts from the years 934 (S 5373) and 942 (S 6667) mentioned in the previous chapter, this manuscript possibly dates from around the same time, and it may preserve tendencies characteristic of the Ñ-dialect. The manuscript of the *Maitrisimit* unearthed at Sängim, an archaic manuscript of a lengthy Buddhist text, has the ablative in *+dIn* and is older than the manuscript of the same text discovered at Hami (with a colophon dated 1067). Though pure speculation, I would like to assume that the Y-dialect came into general use from the tenth to eleventh century at the latest.

The London manuscript and original translation of the *Bayangjing* contain words that are not attested in Uighur but are found in Ottoman Turkish. In addition, *iyä/iä* < *idi* 'master', which was dialectized at an early stage, also has parallels in Ottoman Turkish. It was largely due to the perspicacity of Hamilton that texts written in what might be described as the parent language of Ottoman Turkish were discovered in the Library Cave at Dunhuang. However, I find it difficult to accept his reasoning that the language of the Toquz-Oγuz was transmitted to the Oghuz people via the Qarakhanids and thus entered Ottoman Turkish. If one assumes that it was a language that had been preserved in the Library Cave in a frozen state, as it were, then it would not have been the case that there was some special route from the Dunhuang region to the west, and it would have represented an old stratum of the language

spoken in the Tianshan region, including Turfan. The *Bayangjing* was, I believe, translated into Turkic in Turfan. In the *Kutadgu Bilig* (second half of 11th cent.) and Kāšgharī's dictionary (second half of 11th cent.), the ablative form in *+dIn* predominates, and it is likely that under the Qarakhanids too the Y-dialect would have become mainstream. The identity of the elegant Turkish of the Khāqānī kings mentioned by Kāšgharī is not entirely clear. I currently support Abe Takeo's thesis that the Qarakhanids originated among the West Uighurs.[65] The London manuscript of the *Bayangjing* and contemporaneous Manichaean texts, which have points in common with the language of inscriptions, are written in the literary language that evolved in the traditional Sogdian and Turkic culture of Turfan, and I consider the users of this language to have differed from the users of the new Buddhist language of the Toquz-Oγuz or migrant Uighurs, that is, speakers of the Y-dialect. In my view, the early pre-Qarakhanid language was perhaps transmitted to the Oghuz people and so became part of Ottoman Turkish.

(8) Concluding Remarks

In this closing section, I wish to review the Turkic translation of the *Bayangjing* from the perspective of cultural history. The text bearing the closest resemblance to the *Bayangjing* as far as the linguistic character of its Turkic is concerned is the Turkic translation of the *Saddharmapuṇḍarīka-sūtra*, especially the so-called Avalokiteśvara chapter, but we must await the results of a more comprehensive study.[66] What merits the greatest attention is the fact that the London manuscript (**L**) of the Turkic translation from the Library Cave at Dunhuang falls under the same grouping in terms of content as the early manuscripts of the Chinese text preserved in Japan and the manuscript of the Chinese text transcribed in Tibetan script. Furthermore, the fact that there are considerable differences with the Tibetan translation clearly points to differences in the transmission of these texts, and it would seem that there is no direct relationship between the two groups. The Tibetan kingdom of Tufan 吐蕃 ruled over the Hexi Corridor, including Dunhuang, from the eighth to ninth centuries. Meanwhile, the kingdom of the steppe Uighurs came into fierce conflict with Tufan, in the course of which it placed Turfan under its rule and subsequently, in the second half of the ninth century, brought about a flowering of Turkic culture in this same region, to which the Uighurs had migrated. The Turkic texts preserved in the Library Cave at Dunhuang are thought to have been brought to this region when, after the collapse of the Tufan kingdom, it fell under the influence of the West Uighur kingdom.

As regards the text's genealogy, Table 2 (p. 39) shows that passages 1 and 2 are missing in both the new Tibetan translation and the Chinese manuscripts of Dunhuang text A, but the same passages are not missing in the old Tibetan translation, and there are, moreover, no exceptions in this regard in the extant Chinese manuscripts of type A. This means that when the first Tibetan translation was produced, these two passages were present in the Chinese original. According to Nishioka Soshū, the text was translated into Tibetan during the period of Tibetan rule over Dunhuang. That is to say, the Tibetan translation was produced on the basis of a Chinese original that had been transmitted to Dunhuang by the first half of the ninth century. Texts of this lineage continued to be produced until the tenth century, with some passages being lost in the course of time. The new Tibetan translation and Dunhuang text A are by no means unrelated as regards their contents. There also exist some later manuscripts of the Tibetan translation, and while there is a strong possibility that these represent a translation produced after the period of Tibetan rule, I shall not discuss them any further here.[67] In contrast, it is highly likely that the Chinese text in Tibetan script was circulating among Tibetans at an early stage of Tufan's rule over Hexi.

64. Cf. Moriyasu 1991: 200–201, fig. 23; *Dunhuang baozang*, vol. 107: 167.
65. Oda 2003a; cf. Abe 1955.

That Turkic texts were preserved in the Library Cave at Dunhuang is no doubt due to the fact that the influence of Tufan (= Tibetans) had receded from Hexi during the ninth century, to be replaced by Uighur Türks who moved into this region. The Turkic translation of the *Bayangjing* could not have been produced in Dunhuang. Immediately after the An-Shi 安史 uprising, Tufan made advances into the Hexi Corridor, and Han-Chinese society in Turfan (Gaochang) was for a long time (787–848) cut off from China proper. It is mentioned in Chinese historical sources that the Han Chinese there only just managed to maintain contact with China proper via the Uighur kingdom.[68] It is to be surmised that the Turkic translation was based on a Chinese original that was circulating in Turfan. If it turns out that this Chinese original bears the closest similarities to the early manuscripts preserved in Japan and the Chinese text in Tibetan script, then the reason for this is to be sought in their contemporaneity. That the Chinese text had been transmitted to Turfan is proved by the existence of several fragments in the Berlin Turfan Collection, but it is difficult to determine whether or not these fragments correspond to the text on which the Turkic translation was based. One of these fragments (Ch366 T II D122; Schmitt & Thilo 1975, Katalog 1: 186 (3); cf. Chikusa 2006: 118-134) tallies with a Korean block-print from the Yi dynasty, although the reason for this correspondence must be considered separately. But since the Chinese text had already reached Japan in the 760s during the Nara period, it may be supposed that it is highly likely to have reached Turfan too some time during the eighth century.

Prior to the arrival of new Uighur migrants, Turfan had during the ninth century been under the rule of the Uighur steppe kingdom, and before that it had been ruled by the Western Türks. It would probably have been possible for there to exist a society in which Chinese culture from the east and Sogdian and other cultures from the west intermingled and different peoples and religions coexisted. While Manichaeism would no doubt have dominated at that time in the lands of the Uighur rulers, Buddhism, the traditional religion of this region, is hardly likely to have retreated completely. It is to be surmised that, with the penetration of Uighur rule, the Uighurs' own cultural and intellectual needs would have also burgeoned, and in the course of the gradual Turkicization of Han-Chinese society and Sogdian culture knowledge of Buddhism would at least have come to be accepted along with Manichaeism in Turkic-speaking society.

Lastly, I wish to return to the external appearance and content of the Turkic manuscripts and attempt a general overview. The London manuscript (**Ia**) found in the Library Cave at Dunhuang is in the form of a handscroll. Lines have been ruled in light ink along the left and right margins and above each line of writing, and it has been carefully written in roundish Uighur script. The differentiation of individual letters is comparatively precise, and the manuscript is easy to read. But as has already been noted, the orthography of Turkic does not yet seem to have become completely fixed. On the verso there is a simple colophon, resembling a signature and written in slightly disintegrated runiform script. The Turkic vocabulary and grammatical forms have points in common with the language of runiform inscriptions and later Ottoman Turkish. As for loanwords, one's attention is drawn to Buddhist terms introduced via Chinese and Sogdian, and there are no Tocharian elements. With regard to religious thought, expression is given to an Iranian or Manichaean theory of good and evil in a way that goes beyond translation *per se*, but it is questionable whether or not it is affirmatory of Manichaeism. The general trends to be observed in Uighur Buddhist literature as a whole are for the sake of convenience divided into classical and preclassical, and this manuscript may be identified as preclassical. I believe there can be no argument that it preserves the oldest form among the extant texts.

66. Oda 1991: 21–32; Oda 2008: 27-39.
67. I am preparing a study of the Tibetan translation of the *Bayangjing*.

When and where, then, was it translated? This is the most important question, but it is difficult to reach a definitive answer. It should, however, be possible to discuss probabilities. The original Chinese text may be supposed to be comparatively early, dating from about the second half of the eighth century to the ninth century. It was translated into Turkic in the Turfan basin, and one may posit the existence of a Buddhist society coming under the influence of Chinese civilization and the Iranian civilization of the Sogdians. The Turkic-speaking society of the Turfan basin had its origins in the territory of the Western Türks, and after a period of rule by the Uighur steppe kingdom (late 8th cent. to 9th cent.), it became the main stronghold of the West Uighur kingdom (second half of 9th cent. onwards). It is no doubt reasonable to assume that the translation into Turkic was undertaken after the establishment of the West Uighur kingdom. It was probably shortly afterwards that a lengthy Buddhist scripture in the form of the *Maitrisimit* was translated from so-called Tocharian into Turkic (*türk tili*, *türkčä*), and Sanskrit Buddhist terms introduced via Tocharian came to predominate in Turkic. Tocharian elements also began to appear in Turkic manuscripts of the *Bayangjing* in the Turfan basin. This is demonstrated by the Kyoto manuscript unearthed from the ruins of the ancient city of Jiaohe (Yarkhoto). In other words, the *Bayangjing* was translated into Turkic prior to the influx of Tocharian elements, and, what is more, this Turkic translation shares linguistic features with the language of inscriptions and Ottoman Turkish. It may be assumed that by this time the language had already reached a high degree of completion as the literary language of Buddhist texts. If this was the language called "Türkic" (*türkčä*) or "language of the Türks" (*türk tili*), then this literary language may have been a language in a more substantial sense than the language of the Türkic period. It may be supposed that the language of the Western Türks was transmitted to the Oghuz people, with vestiges being preserved in Ottoman Turkish. Meanwhile, the West Uighur kingdom was established by new migrants, and its literary language too underwent fresh developments.

The next question concerns the date of the revised translation. If the colophon of the Barat fragment is correct, this would mean that the renowned Šingqo Šäli Tutung was responsible for the revised translation, and this could be considered fitting as far as the date of the revised translation is concerned. But this is difficult to believe when one considers the wording of the colophon, which, as can also be seen in the Chinese text, is nothing more than a statement of the text's orthodoxy. The text was only partially retranslated and was, moreover, not necessarily retranslated in accordance with the Chinese text. Why should this have been so?

The London manuscript (**Ia**) from the Library Cave at Dunhuang was discovered in a cave that was sealed in the first half of the eleventh century. At the same time, a large number of manuscripts have been recovered from the ruins of Buddhist temples in the Turfan basin, and these manuscripts would have been passed down from one generation to the next until the temples fell into ruins. For instance, the Kyoto manuscript (**Ib**) belongs to the same line of manuscripts as the London manuscript, and it probably took the form in which we see it today during the course of about three hundred years. But when we compare this with the revised translation, we notice something incomprehensible in sections that were not revised. That is to say, while differing from the London manuscript, there are numerous passages in which the Kyoto manuscript and the revised translation coincide in minor details. This was one of the main reasons why Röhrborn concluded that the London manuscript was a derivative text, whereas I take the view that the Kyoto manuscript is a derivative text. In this case there are two possibilities. One is that the changes in the Kyoto manuscript occurred first and the revised translation followed these changes, while the other is that the Kyoto manuscript postdates the revised translation and followed its changes. The reason that I opt for the former possibility is that I consider there to have been an intent to pare back or eliminate Iranian or Manichaeistic thinking, and this may also have been the prime reason for the

retranslation.

While we lack conclusive evidence for determining the date of the revised translation, it was the revised translation that circulated widely among the Uighurs who were accorded preferential treatment under the Mongol Yuan dynasty, and it is probably for this reason that there exists a large number of fragments of sumptuous manuscripts ruled with red lines. The Uighur monks who had played a role in the introduction of Tibetan Buddhism would no doubt have also felt themselves drawn to Sanskrit-based Buddhism, which had turned into a form of mystical thaumaturgy. There is a conspicuous number of Uighur monks bearing the Sanskrit name Śrī.[69] This is shown by the colophon of the block-print preserved in the Kanjur version of the Mongolian translation, and the Mongolian translation of the *Bayangjing* was published under the direction of Rin-chen bKra-shis, the imperial preceptor of the Yuan dynasty from 1329 to 1332, who had come from Tibet. While the Mongolian translation gives the appearance of having been translated from the Chinese, the revised Turkic translation was also extensively consulted.

68. *Jiu Tangshu* 舊唐書 195: 5209; *Xin Tangshu* 新唐書 217a: 6124–6125.
69. Oda 2003b: 28–29.

Part II

TEXTS

Part Two
Critical Edition of the Turkic Translation of the *Bayangjing*

Chapter 1

Tables of Manuscripts and Block-Prints

(1) Table of Manuscripts and Block-Prints Arranged by Sigla

Abbreviations

B: Berlin manuscript (Turfanforschung, Berlin-Brandenburgische Akademie der Wissenschaften)

K: Kyoto manuscript (Ōmiya Library, Ryūkoku University Academic Information Center)

L: London manuscript (British Library)

MB: Mogao B manuscript (see Peng Jinzhang and Wang Jianjun ed. 2000–2004)

P: Paris manuscript (Pelliot Collection, Bibliothèque nationale de France)

Pk: Peking manuscript (Institute of Archaeology, Chinese Academy of Social Sciences; see Feng 1955 and Huang W. 1958)

S: St. Petersburg manuscript (St. Petersburg Institute of Oriental Manuscripts of the Russian Academy of Sciences; cf. microfilm catalogue held by Tōyō Bunko; see UmeCat S/Sankt)

Shanx: Shanxi manuscript (see Shanxisheng Bowuguan, ed. 1999)

T: Tokyo manuscript (formerly held by Calligraphy Museum; see Shōgaito 1979; Isobe 2005, pl. 119)

TB: Turfan–Bezeklik manuscript (unearthed from the Bezeklik caves in Turfan; see Zhang 2010, 2011)

Xinx: Xinjiang manuscript (see Barat 1990)

Definition of Format

block print: not folded print, or any other print format

bound book

cursive writing

folded print (*i.e.* block print, folded)

hand card (*i.e.* handwritten card)

hand copy (*i.e.* handwritten page, as opposed to print)

handscroll (*i.e.* handwritten scroll)

pothi booklet (*i.e.* pustaka book)

NUMBER	TEXT SIGLUM	CALL NUMBER	FORMAT	LINES	LINE NUMBERS	CLASS.	PUBLICATION	CATALOGUE	NEW NOTES
Berlin Manuscripts (Turfanforschung, BBAW)									
1	**B 1**	U 7000	handscroll	24	01–024	**IIc**	TT VI	VOHD 13,26 #002	
2	**B 1a**	U 7001	handscroll	27	40–64	**IIc**	TT VI	VOHD 13,26 #025	
3	**B 2**	U 7002	handscroll	17	01–024	**IIc**	TT VI	VOHD 13,26 #003	
4	**B 3**	U 7003	handscroll	12	01–013	**IIc**	TT VI	VOHD 13,26 #004	
5	**B 4**	U 7004	handscroll	13	06–020	**IIc**	TT VI	VOHD 13,26 #007	
6	**B 5**	U 7005	handscroll	20	014–10	**IIc**	TT VI	VOHD 13,26 #010	
7	**B 6**	U 7006	*pothi* booklet	r 5, v 5	020–3	**Ib**	TT VI	VOHD 13,26 #011	
8	**B 6a**	U 7007	*pothi* booklet	r 5, v 5	012–020	**Ib**	TT VI	VOHD 13,26 #009	
9	**B 7a [1]**	U 7008	folded print	6	026–4	**IId**	TT VI	VOHD 13,20 #29	
10	**B 7a [2]**	U 7009	folded print	6	4–7	**IId**	TT VI	VOHD 13,20 #30	
11	**B 7b [2]**	U 7010	folded print	6	37–39	**IId**	TT VI	VOHD 13,20 #32	
12	**B 7b [1]**	U 7011	folded print	12	30–37	**IId**	TT VI	VOHD 13,20 #31	
13	**B 7c [1]**	U 7012	folded print	18	96–106	**IId**	TT VI	VOHD 13,20 #33	
14	**B 7c [2]**	U 7013	folded print	6	106–109	**IId**	TT VI	VOHD 13,20 #34	
15	**B 7d**	U 7014	folded print	6	225–229	**IId**	TT VI	VOHD 13,20 #37	
16	**B 7e [1]**	U 7015	folded print	18	277–288	**IId**	TT VI	VOHD 13,20 #39	
17	**B 7e [2]**	U 7016	folded print	10	288–293	**IId**	TT VI	VOHD 13,20 #41	
18	**B 7f [1]**	U 7017	folded print	3	315–316	**IId**	TT VI	VOHD 13,20 #43	
19	**B 7f [2]**	U 7018	folded print	6	316–319	**IId**	TT VI	VOHD 13,20 #44	
20	**B 7g [4]**	U 7019	folded print	6	343–345	**IId**	TT VI	VOHD 13,20 #48	
21	**B 7g [1]**	U 7020	folded print	6	337–340	**IId**	TT VI	VOHD 13,20 #45	
22	**B 7g [5]**	U 7021	folded print	5	344–347	**IId**	TT VI	VOHD 13,20 #50	
23	**B 7g [3]**	U 7022	folded print	2	342–343	**IId**	TT VI	VOHD 13,20 #47	
24	**B 7g [2]**	U 7023	folded print	6	340–343	**IId**	TT VI	VOHD 13,20 #46	
25	**B 7h**	U 7024	folded print	11	397–401	**IId**	TT VI	VOHD 13,20 #54	
26	**B 7i [2]**	U 7025	folded print	6	413–416	**IId**	TT VI	VOHD 13,20 #56	
27	**B 7i [1, 2]**	U 7026	folded print	12	411–416	**IId**	TT VI	VOHD 13,20 #55	
28	**B 7i [1]**	U 7027	folded print	6	411–413	**IId**	TT VI	VOHD 13,20 #57	
29	**B 7k**	U 7028	folded print	6	455–457	**IId**	TT VI	VOHD 13,20 #58	
30	**B 8**	U 7029	handscroll	27	06–13	**IIc**	TT VI	VOHD 13,26 #006	cf. **BVN 8**
31	**B 9**	U 7030	hand copy	7	024–5	**IIc**	TT VI	VOHD 13,26 #012	
32	**B 10**	U 7031	handscroll	13	026–13	**IIc**	TT VI	VOHD 13,26 #013	
33	**B 11a**	U 7032	handscroll	11	7–20	**IIc**	TT VI	VOHD 13,26 #016	
34	**B 11b**	U 7033	handscroll	7	297–306	**IIc**	TT VI	VOHD 13,26 #138	
35	**B 11c**	U 7034	handscroll	8	337–345	**IIc**	TT VI	VOHD 13,26 #152	
36	**BV [66]**	U 7035	handscroll	7	022–5	**IIc**	TT VI	VOHD 13,26 #008	+**BVN 3 → BV 66**
37	**B 12a**	U 7036	handscroll	33	11–49	**Ib**	TT VI	VOHD 13,26 #015	+**B 12c → B 12a**
38	**B 12b**	U 7037	handscroll	9	56–67	**Ib**	TT VI	VOHD 13,26 #034	
39	**B 12c**	U 7038	handscroll	7	5–13	**Ib**	TT VI	VOHD 13,26 #015	→ **B 12a**
40	**B 13**	U 7039	handscroll	14	16–29	**IIc**	TT VI	VOHD 13,26 #017	+**BV 1 → B 13**
41	**B 14 [a]**	U 7040	handscroll	20	19–34	**IIc**	TT VI	VOHD 13,26 #019	
42	**B 14 [b]**	U 7041	handscroll	6	35–39	**IIc**	TT VI	VOHD 13,26 #019	
43	**B 14 [c]**	U 7042	handscroll	10	18–25	**IIc**	TT VI	VOHD 13,26 #019	
44	**B 15a**	U 7043	handscroll	18	34–54	**IIc**	TT VI	VOHD 13,26 #022	
45	**B 15b**	U 7044	handscroll	4	104–108	**IIc**	TT VI	VOHD 13,26 #062	
46	**B 15c [2]**	U 7045	handscroll	8	351–356	**IIc**	TT VI	VOHD 13,26 #155	
47	**B 15 [c1]**	U 7046	handscroll	13	339–350	**IIc**	TT VI	VOHD 13,26 #155	

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48	**B 16**	U 7047	handscroll	8	56–62	**IIc**	TT VI	VOHD 13,26 #032	
49	**B 17**	U 7048	handscroll	10	67–78	**IIc**	TT VI	VOHD 13,26 #038	cf. **BV 17**
50	**B 18 [a]**	U 7049	handscroll	15	69–86	**Ib**	TT VI	VOHD 13,26 #041	
51	**B 18 [b]**	U 7050	handscroll	11	70–82	**Ib**	TT VI	VOHD 13,26 #041	
52	**B 19**	U 7051	handscroll	11	70–81	**IIc**	TT VI	VOHD 13,26 #043	
53	**B 20a**	U 7052	handscroll	8	73–82	**IIc**	TT VI	VOHD 13,26 #046	
54	**B 20b**	U 7053	handscroll	8	369–376	**IIc**	TT VI	VOHD 13,26 #168	
55	**B 21a**	U 7054	handscroll	19	82–101	**IIc**	TT VI	VOHD 13,26 #055	**+BV 10, 13 → B 21a**
56	**B 21b**	U 7055	handscroll	17	125–139	**IIc**	TT VI	VOHD 13,26 #071	**+BV 16 → B 21b**
57	**B 21c [2]**	U 7056	handscroll	14	450–462	**IIc**	TT VI	VOHD 13,26 #206	cf. **B 21c** (?)
58	**B 21c [1]**	U 7057	handscroll	9	440–447	**IIc**	TT VI	VOHD 13,26 #199	cf. **B 21c** (?)
59	**B 22**	U 7058	handscroll	7	97–103	**IIc**	TT VI	VOHD 13,26 #060	
60	**B 23**	U 7059	handscroll	25	111–135	**IIc**	TT VI	VOHD 13,26 #065	
61	**[B 24]**	U 7060	handscroll	6	139–144	**IIc**	TT VI	VOHD 13,26 #074	**→ B 24**
62	**B 25**	(missing)	handscroll	(231)	(149–289)	**IIc**	TT VI	VOHD 13,26 #079	* U 9232
63	**B 26**	U 7061	bound book	r 8, v 8	142–155	**IIc**	TT VI	VOHD 13,26 #076	
64	**B 26a**	U 7062	bound book	r 6, v 6	157–168	**IIc**	TT VI	VOHD 13,26 #081	
65	**B 26b**	U 7063	bound book	r 8, v 8	321–338	**IIc**	TT VI	VOHD 13,26 #146	
66	**B 26c [1]**	U 7064	bound book	r 8, v 8	338–351	**IIc**	TT VI	VOHD 13,26 #154	
67	**B 26c [2]**	U 7065	bound book	r 7, v 7	353–362	**IIc**	TT VI	VOHD 13,26 #159	**+BVN 19, 20 → B 26c**
68	**B 26d**	U 7066	bound book	r 8, v 8	364–378	**IIc**	TT VI	VOHD 13,26 #159	**+BVN 19 → B 26d**
69	**B 26e**	U 7067	bound book	r 5, v 5	381–390	**IIc**	TT VI	VOHD 13,26 #174	
70	**B 27**	U 7068	handscroll	31	158–191	**Ib**	TT VI	VOHD 13,26 #082	
71	**B 28**	U 7069	handscroll	15	166–179	**IIc**	TT VI	VOHD 13,26 #086	
72	**B 29**	U 7070	handscroll	8	169–175	**IIc**	TT VI	VOHD 13,26 #087	
73	**B 30**	U 7071	handscroll	17	261–280	**IIc**	TT VI	VOHD 13,26 #124	**+BV 36 → B 30**
74	**B 31a**	U 7072	handscroll	19	182–207	**IIc**	TT VI	VOHD 13,26 #088	
75	**B 31b**	U 7073	handscroll	8	281–290	**IIc**	TT VI	VOHD 13,26 #129	
76	**B 31c**	U 7074	handscroll	25	292–321	**IIc**	TT VI	VOHD 13,26 #136	
77	**B 31c [1]**	U 7075	handscroll	4	164–167	**IIc**	TT VI	VOHD 13,26 #083	
78	**B 31c [2]**	U 7076	handscroll	3	400–403	**IIc**	TT VI	VOHD 13,26 #175	
79	**B 31c [3]**	U 7077	hand copy	2	?		TT VI	VOHD 13,26 #213	
80	**B 31d**	U 7078	handscroll	28	370–399	**IIc**	TT VI	VOHD 13,26 #171	
81	**B 32**	U 7079	handscroll	11	189–199	**IIc**	TT VI	VOHD 13,26 #095	
82	**B 33**	U 7080	handscroll	12	188–200	**IIc**	TT VI	VOHD 13,26 #093	
83	**B 34**	U 7081	handscroll	6	218–223	**IIc**	TT VI	VOHD 13,26 #104	**+BV 30 → B 30c**
84	**B 35**	U 7082	handscroll	25	223–247	**IIc**	TT VI	VOHD 13,26 #108	cf. **B 72**
85	**B 36a**	U 7083	hand card	r 4, v 4	228–232	**IIc**	TT VI	VOHD 13,26 #110	
86	**B 36b**	U 7084	hand card	r 4, v 4	287–292	**IIc**	TT VI	VOHD 13,26 #133	
87	**B 36c**	U 7085	hand card	r 4, v 4	188–193	**IIc**	TT VI	VOHD 13,26 #094	
88	**B 36d**	U 7086	hand card	r 4, v 4	220–223	**IIc**	TT VI	VOHD 13,26 #105	
89	**B 36e**	U 7087	hand card	r 4, v 4	238–240	**IIc**	TT VI	VOHD 13,26 #115	
90	**B 36f**	U 7088	hand card	r 4, v 4	249–254	**IIc**	TT VI	VOHD 13,26 #121	
91	**B 36g**	U 7089	hand card	r 4, v 4	275–281	**IIc**	TT VI	VOHD 13,26 #127	
92	**B 36h**	U 7090	hand card	r 4, v 4	343–346	**IIc**	TT VI	VOHD 13,26 #156	
93	**B 36i**	U 7091	hand card	r 4, v 4	405 (?)	**IIc**	TT VI	VOHD 13,26 #212	
94	**B 36k**	U 7092	hand card	r 4, v 4	442–446	**IIc**	TT VI	VOHD 13,26 #201	
95	**B 36**	U 7093	hand card	r 4, v 4	*closing invocation*	**IIc**	TT VI	VOHD 13,26 #220	

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96	**B 37a**	U 7094	handscroll	17	228–246	**IIc**	TT VI	VOHD 13,26 #111	
97	**B 37b**	U 7095	handscroll	10	248–257	**IIc**	TT VI	VOHD 13,26 #120	**+B 41+B 42 → B 37b**
98	**B 37c**	U 7096	handscroll	30	292–324	**IIc**	TT VI	VOHD 13,26 #137	**+BV 42, 45, 48 → B 37c**
99	**B 37d**	U 7097	handscroll	17	326–342	**IIc**	TT VI	VOHD 13,26 #149	
100	**B 38**	U 7098	folded print	6	223–227	**IId**	TT VI	VOHD 13,20 #36	
101	**B 38a**	U 7099	folded print	5	237–240	**IId**	TT VI	VOHD 13,20 #38	
102	**B 38b**	U 7100	folded print	15	283–293	**IId**	TT VI	VOHD 13,20 #40	
103	**B 38c**	U 7101	folded print	10	296–303	**IId**	TT VI	VOHD 13,20 #42	
104	**B 38d [2]**	U 7102	folded print	10	345–351	**IId**	TT VI	VOHD 13,20 #51	
105	**B 38d [3]**	U 7103	folded print	20	351–358	**IId**	TT VI	VOHD 13,20 #52	
106	**B 38d [1]**	U 7104	folded print	5	343–345	**IId**	TT VI	VOHD 13,20 #49	
107	**B 38e**	U 7105	folded print	20	369–381	**IId**	TT VI	VOHD 13,20 #53	
108	**B 39a**	U 7106	handscroll	6	246–251	**IIc**	TT VI	VOHD 13,26 #119	
109	**B 39b**	U 7107	handscroll	9	376–384	**IIc**	TT VI	VOHD 13,26 #173	
110	**B 40a**	U 7108	handscroll	9	250–258	**IIc**	TT VI	VOHD 13,26 #122	**B 40a [A]**
111	**B 40b**	U 7109	handscroll	8	302–311	**IIc**	TT VI	VOHD 13,26 #139	**B 40b [B]**
112	**B 40c**	U 7110	handscroll	7	320–327	**IIc**	TT VI	VOHD 13,26 #147	**B 40c [B]**
113	**B 40d**	U 7111	handscroll	12	345–354	**IIc**	TT VI	VOHD 13,26 #157	**+BV 50, 51 → B 40d [A]**
114	**B 41**	U 7112	handscroll	7	258–263	**IIc**	TT VI	VOHD 13,26 #123	**→ B 37b**
115	**B 42**	U 7113	handscroll	10	264–274	**IIc**	TT VI	VOHD 13,26 #125	**→ B 37b**
116	**B 43 [2]**	U 7114	handscroll	16	289–309	**IIc**	TT VI	VOHD 13,26 #132	folded handcopy
117	**B 43 [1]**	U 7115	handscroll	2	286–288	**IIc**	TT VI	VOHD 13,26 #132	folded handcopy
118	**B 44**	U 7116	handscroll	20	289–313	**IIc**	TT VI	VOHD 13,26 #135	folded handcopy (?)
119	**B 45**	U 7117	handscroll	24	304–332	**IIc**	TT VI	VOHD 13,26 #141	folded handcopy (?)
120	**B 46**	U 7118	handscroll	10	337–346	**IIc**	TT VI	VOHD 13,26 #153	
121	**B 47**	U 7119	handscroll	13	361–373	**IIc**	TT VI	VOHD 13,26 #164	cf. **BVN 21**
122	**B 48**	U 7120	handscroll	19	370–386	**Ib**	TT VI	VOHD 13,26 #170	
123	**B 49**	U 7121	handscroll	13	391–400	**Ib**	TT VI	VOHD 13,26 #178	
124	**B 50**	U 7122	handscroll	10	394–403	**IIc**	TT VI	VOHD 13,26 #181	
125	**B 51 [a]**	U 7123	handscroll	15	414–426	**IIc**	TT VI	VOHD 13,26 #189	
126	**B 51 [b]**	U 7124	handscroll	19	428–443	**IIc**	TT VI	VOHD 13,26 #193	
127	**B 52**	U 7125	handscroll	12	426–436	**IIc**	TT VI	VOHD 13,26 #192	
128	**B 53**	U 7126	handscroll	18	436–453	**IIc**	TT VI	VOHD 13,26 #196	
129	**B 54a**	U 7127	handscroll	9	437–445	**IIc**	TT VI	VOHD 13,26 #197	
130	**B 54b**	U 7128	handscroll	12	452–464	**IIc**	TT VI	VOHD 13,26 #208	
131	**B 55a**	U 7129	bound book	r 10, v 10	391–408	**IIc**	TT VI	VOHD 13,26 #180	
132	**B 55b**	U 7130	bound book	r 10, v 10	440–459	**IIc**	TT VI	VOHD 13,26 #200	
133	**B 56**	U 7131	handscroll	18	442–458	**IIc**	TT VI	VOHD 13,26 #202	
134	**B 57**	U 7132	handscroll	17	446–461	**IIc**	TT VI	VOHD 13,26 #204	
135	**B 58**	U 7133	handscroll	17	456–466	**IIc**	TT VI	VOHD 13,26 #209	**→ B 37** (?)
136	**B 59**	U 7134	handscroll	16	70–84	**IIc**	TT VI	VOHD 13,26 #044	
137	**B 60**	U 7135	handscroll	11	123–133	**IIc**	TT VI	VOHD 13,26 #070	
138	**B 61**	U 7136	handscroll	7	2–9	**IIc**	TT VI	VOHD 13,26 #014	
139	**B 62**	U 7137	hand copy	12	71–82	**Ib**	TT VI	VOHD 13,26 #045	
140	**B 63**	U 7138	handscroll	26	88–116	**IIc**	TT VI	VOHD 13,26 #057	cf. **BV 32, 35, Bnew**
141	**B 64**	U 7139	handscroll	16	220–236	**IIc**	TT VI	VOHD 13,26 #106	cf. **Bnew05 └03,04,06**
142	**B 65**	U 7140	*pothi* booklet	r 6, v 6	240–251	**IIc**	TT VI	VOHD 13,26 #117	
143	**B 66**	U 7141	*pothi* booklet	r 5, v 5	328–340	**IIc**	TT VI	VOHD 13,26 #150	

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144	**B 67**	U 7142	*pothi* booklet	r 6, v 6	352–357	**IIc**	TT VI	VOHD 13,26 #158	
145	**B 68**	U 7143	*pothi* booklet	r 10, v 10	388–407	**IIc**	TT VI	VOHD 13,26 #176	
146	**B 69**	U 7144	handscroll	11	449–459	**Ib**	TT VI	VOHD 13,26 #205	
147	**B 70a**	U 7145	*pothi* booklet	r 4, v 4	52–55	**IIc**	TT VI	VOHD 13,26 #029	
148	**B 70b**	U 7146	*pothi* booklet	r 4, v 4	56–60	**IIc**	TT VI	VOHD 13,26 #031	
149	**B 70c**	U 7147	*pothi* booklet	r 4, v 4	63–66	**IIc**	TT VI	VOHD 13,26 #037	
150	**B 70d**	U 7148	*pothi* booklet	r 4, v 4	77–80	**IIc**	TT VI	VOHD 13,26 #048	
151	**B 70e**	U 7149	*pothi* booklet	r 4, v 4	389–392	**IIc**	TT VI	VOHD 13,26 #177	
152	**B 70f**	U 7150	*pothi* booklet	r 4, v 4	399–401	**IIc**	TT VI	VOHD 13,26 #184	
153	**B 70g [2]**	U 7151	*pothi* booklet	r 4, v 4	417–420	**IIc**	TT VI	VOHD 13,26 #190	
154	**B 70g [1]**	U 7152	*pothi* booklet	r 4, v 4	414–417	**IIc**	TT VI	VOHD 13,26 #188	
155	**B 70h**	U 7153	*pothi* booklet	r 4, v 4	423–426	**IIc**	TT VI	VOHD 13,26 #191	
156	**B 70i**	U 7154	*pothi* booklet	r 4, v 4	438–440	**IIc**	TT VI	VOHD 13,26 #198	
157	**B 70k**	U 7155	*pothi* booklet	r 4, v 4	443–446	**IIc**	TT VI	VOHD 13,26 #203	
158	**B 70**	U 7156	*pothi* booklet	r 4, v 4	451–453	**IIc**	TT VI	VOHD 13,26 #207	
159	**B 71 [B]**	U 7157	handscroll	14	96–110	**IIc**	TT VI	VOHD 13,26 #059	cf. **B 71 [A]**
160	**B [73]**	U 7158	handscroll	31	306–328	**IIc**	TT VI	VOHD 13,26 #142	
161	**B 72**	U 7159	handscroll	6+1	148–153	**IIc**	TT VI	VOHD 13,26 #077	→ **B 35**a
162	**BV 1**	U 7160	hand copy	5	11–15	**IIc**	TT VI	VOHD 13,26 #017	→ **B 13**
163	**BV 2**	U 7161	hand copy	4	16–18	**IIc**	TT VI	VOHD 13,26 #018	
164	**BV 3**	U 7162	hand copy	2	18–20	**IIc**	TT VI	VOHD 13,26 #020	
165	**BV 4**	U 7163	hand copy	3	238–239/381–382	**IIc**	TT VI	VOHD 13,26 #211	
166	**BV 5**	U 7164	hand copy	6	37–42	**Ib**	TT VI	VOHD 13,26 #024	
167	**BV 6**	U 7165	hand copy	5	51–55	**IIc**	TT VI	VOHD 13,26 #028	
168	**BV 7**	U 7166	hand copy	11	55–61	**IIc**	TT VI	VOHD 13,26 #030	
169	**BV 8**	U 7167	hand copy	7	57–61	**IIc**	TT VI	VOHD 13,26 #035	
170	**BV 9**	U 7168	hand copy	4	67–69	**IIc**	TT VI	VOHD 13,26 #039	
171	**BV 10**	U 7169	hand copy	10	70–79	**IIc**	TT VI	VOHD 13,26 #042	→ **B 21a**
172	**BV 11**	U 7170	hand copy	4	77–81	**IIc**	TT VI	VOHD 13,26 #049	cf. **BV 12**
173	**BV 12**	U 7171	hand copy	4	82–85	**IIc**	TT VI	VOHD 13,26 #053	→ **BV 11**
174	**BV 13**	U 7172	hand copy	6	84–88	**IIc**	TT VI	VOHD 13,26 #055	→ **B 21**
175	**BV 14**	U 7173	hand copy	3	105–108	**IIc**	TT VI	VOHD 13,26 #064	
176	**BV 15**	U 7174	hand copy	3	105–107	**IIc**	TT VI	VOHD 13,26 #063	**cf. BV 18**
177	**BV 16**	U 7175	hand copy	7	129–133	**IIc**	TT VI	VOHD 13,26 #071	→ **B 21**
178	**BV 17**	U 7176	hand copy	5	128–132	**IIc**	TT VI	VOHD 13,26 #072	→ **B 17a**
179	**BV 18**	U 7177	hand copy	3	131–133	**IIc**	TT VI	VOHD 13,26 #073	→ **BV 15**
180	**BV 19**	U 7178	hand copy	11	140–150	**IIc**	TT VI	VOHD 13,26 #075	
181	**BV 20**	U 7179	hand copy	7	186–190	**IIc**	TT VI	VOHD 13,26 #092	
182	**BV 21**	U 7180	hand copy	5	407–410	**IIc**	TT VI	VOHD 13,26 #186	
183	**BV 22**	U 7181	hand copy	4	207–209	**IIc**	TT VI	VOHD 13,26 #098	
184	**BV 23**	U 7182	hand copy	7	151–156	**IIc**	TT VI	VOHD 13,26 #080	
185	**BV 24**	U 7183	hand copy	3	184–186	**IIc**	TT VI	VOHD 13,26 #091	
186	**BV 25**	U 7184	hand copy	r 5, v 5	165–170	**IIc**	TT VI	VOHD 13,26 #084	
187	**BV 26**	U 7185	hand copy	6	182–188	**IIc**	TT VI	VOHD 13,26 #089	
188	**BV 27**	U 7186	hand copy	11	200–212	**IIc**	TT VI	VOHD 13,26 #097	→ **B 30b**
189	**BV 28**	U 7187	hand copy	3	211–214	**IIc**	TT VI	VOHD 13,26 #100	
190	**BV 29**	U 7188	hand copy	8	217–223	**IIc**	TT VI	VOHD 13,26 #103	→ **B 37** (?)
191	**BV 30**	U 7189	hand copy	9	220–226	**IIc**	TT VI	VOHD 13,26 #104	+**B 34** → **B 30c**

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192	**BV 31**	U 7190	hand copy	6	221–227	**IIc**	TT VI	VOHD 13,26 #107	
193	**BV 32**	U 7191	hand copy	6	223–229	**IIc**	TT VI	VOHD 13,26 #101	→ **B 63, S 16**
194	**BV 33**	U 7192	hand copy	7	224–230	**IIc**	TT VI	VOHD 13,26 #109	
195	**BV 34**	U 7193	hand copy	5	229–231	**IIc**	TT VI	VOHD 13,26 #112	→ **B 21d**
196	**BV 35**	U 7194	hand copy	6	234–238	**IIc**	TT VI	VOHD 13,26 #114	
197	**BV 36**	U 7195	hand copy	13	260–271	**IIc**	TT VI	VOHD 13,26 #124	→ **B 30**
198	**BV 37**	U 7196	hand copy	6	270–276	**IIc**	TT VI	VOHD 13,26 #126	
199	**BV 38**	U 7197	hand copy	3	194–198	**IIc**	TT VI	VOHD 13,26 #096	→ **B 30a**
200	**BV 39**	U 7198	hand copy	5	281–285	**IIc**	TT VI	VOHD 13,26 #128	→ **B 30d**
201	**BV 40**	U 7199	hand copy	7	282–287	**IIc**	TT VI	VOHD 13,26 #130	→ **B 40f [A]**
202	**BV 41**	U 7200	hand copy	3	289–291	**IIc**	TT VI	VOHD 13,26 #134	
203	**BV 42**	U 7201	hand copy	3	299–301	**IIc**	TT VI	VOHD 13,26 #137	→ **B 37f**
204	**BV 43**	U 7202	hand copy	4	307–310	**IIc**	TT VI	VOHD 13,26 #143	
205	**BV 44**	U 7203	hand copy	3	? ?		TT VI	VOHD 13,26 #214	
206	**BV 45**	U 7204	hand copy	4	315–319	**IIc**	TT VI	VOHD 13,26 #137	→ **B 37c**
207	**BV 46**	U 7205	hand copy	4	318–323	**IIc**	TT VI	VOHD 13,26 #144	→ **B 40e [A]**
208	**BV 47**	U 7206	hand copy	6	319–325	**IIc**	TT VI	VOHD 13,26 #145	→ **B 30e**
209	**BV 48**	U 7207	hand copy	3	320–323	**IIc**	TT VI	VOHD 13,26 #137	→ **B 37c**
210	**BV 49**	U 7208	hand copy	7	331–336	**IIc**	TT VI	VOHD 13,26 #151	
211	**BV 50**	U 7209	hand copy	5	343–346	**IIc**	TT VI	VOHD 13,26 #157	→ **B 40d [A]**
212	**BV 51**	U 7210	hand copy	5	355–357	**IIc**	TT VI	VOHD 13,26 #157	→ **B 40d [A]**
213	**BV 52**	U 7211	hand copy	5	356–358	**IIc**	TT VI	VOHD 13,26 #160	
214	**BV 53**	U 7212	hand copy	8	362–368	**IIc**	TT VI	VOHD 13,26 #165	→ **B 40g [A]**
215	**BV 54**	U 7213	hand copy	4	364–366	**IIc**	TT VI	VOHD 13,26 #166	
216	**BV 55**	U 7214	hand copy	6	365–370	**IIc**	TT VI	VOHD 13,26 #167	
217	**BV 56**	U 7215	hand copy	6	370–374	**IIc**	TT VI	VOHD 13,26 #169	
218	**BV 57**	U 7216	hand copy	4	374–376	**IIc**	TT VI	VOHD 13,26 #172	→ **B 40h [A]**
219	**BV 58**	U 7217	hand copy	11	391–400	**IIc**	TT VI	VOHD 13,26 #179	
220	**BV 59**	U 7218	hand copy	6	398–403	**IIc**	TT VI	VOHD 13,26 #183	
221	**BV 60**	U 7219	block print	6	435–437	**IId**	TT VI	VOHD 13,26 #195	cf. **B 7** (?)
222	**BV 61**	U 7220	hand copy	r 5, v 5	183–193	**IIc**	TT VI	VOHD 13,26 #090	
223	**BV 62**	U 7221	hand copy	r 8, v 8	241–255	**IIc**	TT VI	VOHD 13,26 #118	
224	**BV [63]**	U 7222	hand copy	2	433–434	**IIc**	TT VI	VOHD 13,26 #194	→ **[BV] 63**
225	**BV [64]**	U 7223	hand copy	7	27–32	**IIc**	TT VI	VOHD 13,26 #021	→ **[BV] 64**
226	**BV [65]**	U 7224	hand copy	6	? ?		TT VI (?)	VOHD 13,26 #215	→ **[BV] 65**
227	**BVN 1**	U 3827	handscroll	5	01–05	**IIc**	Oda 1983b	VOHD 13,26 #001	
228	**BVN 2**	U 4883	handscroll	10	02–013	**IIc**	Oda 1983b	VOHD 13,26 #005	
229	**BVN 3**	U 4988	handscroll	19	07–5	**IIc** (?)	Oda 1983b	VOHD 13,26 #008	→ **BV 66**
230	**BVN 4**	U 3518	handscroll	17	44–62	**IIc**	Oda 1983b	VOHD 13,26 #026	
231	**BVN 5**	U 3096	*pothi* booklet	r 7, v 7	56–67	**IIc**	Oda 1983b	VOHD 13,26 #033	
232	**BVN 6**	U 2216	*pothi* booklet	r 6, v 6	59–69	**IIc**	Oda 1983b	VOHD 13,26 #036	cf. **BVN 9, 13, 27, 29**
233	**BVN 7**	U 2652	hand copy	r 5, v 6	67–76	**IIc**	Oda 1983b	VOHD 13,26 #040	
234	**BVN 8**	U 5084	handscroll	12	77–89	**IIc**	Oda 1983b	VOHD 13,26 #050	→ **B 8a**
235	**BVN 9**	U 2395	*pothi* booklet	r 6, v 6	79–89	**IIc**	Oda 1983b	VOHD 13,26 #052	→ **BVN 6a**
236	**BVN 10**	U 3082	hand copy	r 7, v 7	79–88	**IIc**	Oda 1983b	VOHD 13,26 #051	
237	**BVN 11**	U 2669	hand copy	r 3, v 3	82–91	**IIc**	Oda 1983b	VOHD 13,26 #054	
238	**BVN 12**	U 5353	hand copy	9	88–95	**IIc**	Oda 1983b	VOHD 13,26 #056	
239	**BVN 13**	U 2220	*pothi* booklet	r 6, v 6	89–99	**IIc**	Oda 1983b	VOHD 13,26 #058	→ **BVN 6b**

NUMBER	TEXT SIGLUM	CALL NUMBER	FORMAT	LINES	LINE NUMBERS	CLASS.	PUBLICATION	CATALOGUE	NEW NOTES
240	**BVN 14**	U 3103	*pothi* booklet	r 5, v 5	114–120	**IIc**	Oda 1983b	VOHD 13,26 #066	
241	**BVN 15**	U 2744	bound book	r 5, v 5	117–124	**IIc**	Oda 1983b	VOHD 13,26 #068	→ **B 26f**
242	**BVN 16**	U 4971	hand copy	8	121–129	**IIc**	Oda 1983b	VOHD 13,26 #069	
243	**BVN 17**	U 2222	bound book	r 4, v 5	216–224	**IIc**	Oda 1983b	VOHD 13,26 #102	
244	**BVN 18**	U 5018	hand copy	6	324–331	**IIc**	Oda 1983b	VOHD 13,26 #148	→ **B 44d**
245	**BVN 19**	U 3230	bound book	r 5, v 6	351–377	**IIc**	Oda 1983b	VOHD 13,26 #159	→ **B 26c/d**
246	**BVN 20**	U 3526	bound book	r 3, v 3	352–359	**IIc**	Oda 1983b	VOHD 13,26 #159	→ **B 26c**
247	**BVN 21**	U 2638	handscroll	3	357–359	**IIc**	Oda 1983b	VOHD 13,26 #161	→ **B 47**
248	**BVN 22**	U 4936	handscroll	6	ca. 357–362	**IIc**	Oda 1983b	VOHD 13,26 #162	
249	**BVN 23**	U 3570	hand copy	9	358–360	**IIc**	Oda 1983b	VOHD 13,26 #163	
250	**BVN 24**	U 2617	hand copy	14	396–406	**IIc**	Oda 1983b	VOHD 13,26 #182	
251	**BVN 25**	U 5487	handscroll	8	409–414	**Ib**	Oda 1983b	VOHD 13,26 #185	cf. **BVN 36**
252	**BVN 26**	U 5005	handscroll	14	411–422	**Ib**	Oda 1983b	VOHD 13,26 #187	
253	**BVN 27**	U 2218	*pothi* booklet	r 6, v 6	48–58	**IIc**		VOHD 13,26 #027	→ **BVN 6c**
254	**BVN 28**	U 2227	*pothi* booklet	r 5, v 4	302–313	**IIc**		VOHD 13,26 #140	
255	**BVN 29**	U 2471	*pothi* booklet	r 6, v 6	149–157	**IIc**		VOHD 13,26 #078	→ **BVN 6d**
256	**BVN 30**	U 4103	block print	4	203–205	**IId**		VOHD 13,20 #35	→ **B 7** (?)
257	**BVN 31**	U 4385	block print	5	458–460	**IId**		VOHD 13,20 #59	
258	**BVN 32**	U 5142+U 5141	hand copy	5	37–41	**IIc**		VOHD 13,26 #023	
259	**BVN 33**	U 5148	hand copy	3	102–105	**IIc**		VOHD 13,26 #061	
260	**BVN 34**	U 5528	hand copy	5	283–287	**IIc**		VOHD 13,26 #131	
261	**BVN 35**	U 5698	hand copy	7	215–221	**IIc**		VOHD 13,26 #101	→ **B 63, S 16**
262	**BVN 36**	U 1869	handscroll	8	403–408	**Ib**		VOHD 13,26 #185	cf. **BVN 25**
263	**B o** (Br.)	Mainz 641	*pothi* booklet	r 5, v 5	55–68	**IIc**	Gabain 1954	VOHD 13,9 #42	
264	**Bt 1** (Tb.)	Mainz 196	hand copy	6	65–76	**IIc**	Maue 1996	VOHD 13,9 #82	
265	**Bt 2** (Tb.)	Mainz 329	hand copy	10	142–161	**IIc**	Maue 1996	VOHD 13,9 #82	
					Commentaries in Turkic (Chapter 3)				
266	**Bx 1**	U 1046	hand copy	r 18, v 19	369–372	**IIc**	Oda 1998	VOHD 13,26 #217	
267	**Bx 2**	U 1639	hand copy	r 4, v 4	358	**IIc**	Oda 2010	VOHD 13,26 #218	
					Colophons in Turkic (Chapter 4)				
268	(1) **B 7**	U 4655	folded print	12		**IId**	Zieme 1987	VOHD 13,23 #270	
95	(2) **B 36**	U 7093	hand card	r 4, v 4		**IIc**		VOHD 13,26 #220	
135	(3) **B 58**	U 7133	handscroll	3		**IIc**		VOHD 13,26 #209	
269	(4) **Bx 3**	U 0741	hand copy	r 8, v 9		**IIc**	Zieme 1983b	VOHD 13,26 #216	
270	(5) **Bx 4**	U 5033	hand copy	14		**IIc**	Zieme 1983b	VOHD 13,26 #219	
271	(6) **Bx 5**	U 4670	folded print	14		**IId**	Zieme 1983b	VOHD 13,20 #246	
							└ Zieme 1985a		
					Additions to Raschmann's Catalogue (VOHD 13, 26)				
159	**B 71** [A]	Mainz 739 I–III	handscroll	113	229–352	**Ib**	TT VI	VOHD 13,26 #113	→ **B 71A**
272	**B [new 01]**	U 5786	hand copy	3	465–466	**Ib**	Raschmann	VOHD 13,26 #210	
273	**B [new 02]**	U 5163	handscroll	14	73–88	**IIc**	Raschmann	VOHD 13,26 #047	
274	**B [new 03]**	U 5687	handscroll	3	117–119	**IIc**	Raschmann	VOHD 13,26 #067	→.**B 63**
275	**B [new 04]**	U 5686	handscroll	5	166–170	**IIc**	Raschmann	VOHD 13,26 #085	→ **B 63**
276	**B [new 05]**	U 5066c	handscroll	4	207–211	**IIc**	Raschmann	VOHD 13,26 #099	→ **B 64a**

NUMBER	TEXT SIGLUM	CALL NUMBER	FORMAT	LINES	LINE NUMBERS	CLASS.	PUBLICATION	CATALOGUE	NEW NOTES
277	**B [new 06]**	U 3407	handscroll	4	238–241	**IIc**	Raschmann	VOHD 13,26 #116	→ **B 63**
278	**B [new 07]**	U 4068	folded print	3	40–41	**IId**	Yakup	VOHD 13,23 #34	→ **B 7** (?)
279	**B [new 08]**	U 4197	folded print	6	218–221	**IId**	Yakup	VOHD 13,23 #80	
280	**B [new 09]**	U 4225	folded print	5	233–237	**IId**	Yakup	VOHD 13,23 #95	→ **B 38**
281	**B [new 10]**	U 6801a,b	folded print	a 3, b 1	109, 110–112	**IId**	Yakup	VOHD 13,23 #324	→ **B 7**
								└ cf. Zieme 2012, *OLZ* 106: 226b	
					Kyoto Manuscripts				
1	**K 1**	Ry 0542	handscroll	405	13–466	**Ib**	Haneda 1915/1958		
2	**K 2**	(missing)	handscroll	83	244–356	**Ib**	Kagawa 1915: Saiikigo (2)		
3	**K 3**	Ry 0542 fr.	handscroll	21	06–12	**Ib**	Haneda 1915		→ **K 1a**
4	**K 4a**	Ry 1542	bound book	r 8, v 9	258–272	**IIc**	Yamada 1958		
5	**K 4b**	Ry 1544	bound book	r 8, v 8	275–290	**IIc**	Yamada 1958		
6	**K 4c**	Ry 1540	bound book	r 8, v 9	294–306	**IIc**	Yamada 1958		
7	**K 4d**	Ry 1541	bound book	r 8, v 8	309–324	**IIc**	Yamada 1958		
8	**K 4e**	Ry 1539	bound book	r 8, v 8	328–339	**IIc**	Yamada 1958		
9	**K 4f**	Ry 1543	bound book	r 8, v 8	343–354	**IIc**	Yamada 1958		
10	**K 5a**	Ry 5297	folded print	5	13–16	**IId**	Oda 1986a/1987		cf. **B 38**
11	**K 5b**	Ry 5266	folded print	6	110–114	**IId**	Oda 1986a/1987		cf. **B 38**
12	**K 5c**	Ry 5274	folded print	5	373–375	**IId**	Oda 1986a/1987		cf. **B 38**
13	**K 5d**	Ry 6297	folded print	3	389–390	**IId**	Oda 1986a/1987		cf. **B 38**
14	**K 5e**	Ry 6295	folded print	5	419–422	**IId**	Oda 1986a/1987		cf. **B 38**
15	**KV 1**	Ry 2500	hand copy	2	018–020	**IIc**	Oda 1983c		
16	**KV 2**	Ry 1356	hand copy	10	022–8	**Ib**	Oda 1983c		
17	**KV 3**	Ry 2761	hand copy	8	025–10	**IIc**	Oda 1983c		
18	**KV 4**	Ry 2571	hand copy	7	17–24	**IIc**	Oda 1983c		
19	**KV 5**	Ry 4625	hand copy	3	48–49	**IIc**	Oda 1983c		
20	**KV 6**	Ry 2328	hand copy	3	69	**IIc**	Oda 1983c		
21	**KV 7**	Ry 1130	hand copy	3	203–205	**IIc**	Oda 1983c		
22	**KV 8**	Ry 2503	hand copy	5	307–311	**IIc**	Oda 1983c		
23	**KV 9**	Ry 2590	hand copy	5	352–355	**Ib**	Oda 1983c		
24	**KV 10a**	Ry 2077	hand copy	15	378–393	**Ib**	Oda 1983c		
25	**KV 10b**	Ry 5302	hand copy	5	387–390	**Ib**	Oda 1983c		
26	**KV 11**	Ry 2414	hand card	r 4, v 4	390–393	**IIc**	Oda 1983c		
27	**KV 12**	Ry 1102	hand copy	8	419–425	**Ib**	Oda 1983c		
28	**KV 13**	Ry 1337	hand copy	3	451–453	**IIc**	Oda 1983c		
29	**KV 14**	Ry 2336	hand copy	6	21–27	**IIc**			
30	**KV 15**	Ry 2345	hand copy	6	217–220	**IIc**			
31	**KV 16**	Ry 2542	hand copy	8	01–04, 08–010	**Ib**			
32	**KV 17**	Ry 2756	hand copy	7	02–010	**IIc**			
33	**KV 18**	Ry 4586	hand copy	2	462–463	**IIc**			
34	**KV 19**	Ry 5550	hand copy	4	136–138	**IIc**			
35	**KV 20**	Ry 6317	hand copy	2	3–4	**IIc**			
36	**KV 21**	Ry 9039	hand copy	7	308–313	**IIc**			
37	**KV 22**	Ry 9139	hand copy	7	17–24	**IIc**			
					London Manuscript				
1	**L**	Or.8212 (104)	handscroll	466	1–466	**Ia**	TT VI		

NUMBER	TEXT SIGLUM	CALL NUMBER	FORMAT	LINES	LINE NUMBERS	CLASS.	PUBLICATION	CATALOGUE	NEW NOTES
Paris Manuscripts (BNF, Musée Guimet)									
1	**P 1a**	g.181: 71, 121	*pothi* booklet	r 4, v 4	07–08, 016–017	**IIc**	Kudara/Oda 2008		
2	**P 1b**	g.181: 6, 64	*pothi* booklet	r 4, v 4	019–022, 5–7	**IIc**	Kudara/Oda 2008		
3	**P 1c**	g.181: 23	*pothi* booklet	r 7, v 6	33–37, 42–46	**IIc**	Kudara/Oda 2008		
4	**P 1d**	g.181: 56	*pothi* booklet	r 2, v 2	50–51, 60	**IIc**	Kudara/Oda 2008		
5	**P 1e**	g.181: 7,137,138,140	*pothi* booklet	r 12, v 12	116–123, 124–130	**IIc**	Kudara/Oda 2008		
6	**P 1f**	g.181: 139	*pothi* booklet	r 7, v 7	131–134, 138–142	**IIc**	Kudara/Oda 2008		
7	**P 1g**	g.181: 136	*pothi* booklet	r 13, v 13	238–249, 249–258	**IIc**	Kudara/Oda 2008		
8	**P 1h**	g.181: 19	*pothi* booklet	r 4, v 4	258–260, 266–270	**IIc**	Kudara/Oda 2008		
9	**P 1i**	Pelliot divers	*pothi* booklet	r 13, v 13	278–289, 289–298	**IIc**	Kudara/Oda 2008		
10	**P 1j**	g.181: 145	*pothi* booklet	r 4, v 4	345–347, 354–355	**IIc**	Kudara/Oda 2008		
11	**P 2**	M. Guimet	hand copy	5	49–53	**IIc**	Kudara/Oda 2008		
Peking Manuscripts									
1	**Pk a**	Illustration	folded print (版嘆刊)			**IId**	Feng 1955, Huang W. 1958		cf. **B 38**
2	**Pk b**		folded print	5	01–04	**IId**	Feng 1955, Huang W. 1958		cf. **B 38**
3	**Pk c**		folded print	20	164–177	**IId**	Feng 1955, Huang W. 1958		cf. **B 38**
St. Petersburg Manuscripts, SI (= Ser India)									
1	**S 1a**	2Kr. 50a	handscroll	67	15–96	**IIc**		UmeCat S: 135	
2	**S 1b**	2Kr. 50b	handscroll	16	01–022	**IIc**	Haneda 1958	UmeCat S: 135	
3	**S 2**	Kr. IV. 830	handscroll	13	013–026, 1–4	**IIc**		UmeCat S: 131	
4	**S 3**	4aKr. 21a	handscroll	18	020–026, 1–13	**IIc**		UmeCat S: 142	
5	**S 4a**	2Kr. 69	handscroll	28	30–59	**IIc**		UmeCat S: 136	
6	**S 4b**	2Kr. 76	handscroll	20	60–79	**IIc**		UmeCat S: 137	
7	**S 5**	2Kr. 78a	handscroll	13	49–62	**IIc**		UmeCat S: 137	
8	**S 6**	4aKr. 22/23	handscroll	38	53–92	**IIc**		UmeCat S: 142	
9	**S 7a**	Kr. IV 829	handscroll	6	73–77	**IIc**		UmeCat S: 131	
10	**S 7b**	Kr. IV 827	handscroll	7	78–85	**IIc**		UmeCat S: 131	
11	**S 8a**	2Kr. 66a	handscroll	17	83–105	**IIc**		UmeCat S: 136	
12	**S 8b**	2Kr. 66b	handscroll	25	118–147	**IIc**		UmeCat S: 136	
13	**S 8c**	2Kr. 66c	handscroll	9	106–117	**IIc**		UmeCat S: 136	
14	**S 9**	4aKr. 9	handscroll	11	95–109	**IIc**		UmeCat S: 141	
15	**S 10**	4aKr. 3	handscroll	35	95–130	**IIc**		UmeCat S: 141	
16	**S 11a**	4aKr. 27b	handscroll	33	96–133	**IIc**		UmeCat S: 142	
17	**S 11b**	2Kr. 78b	handscroll	31	164–198	**IIc**		UmeCat S: 137	
18	**S 12a**	4aKr. 1	handscroll	26	104–128	**Ib**		UmeCat S: 141	
19	**S 12b**	4aKr. 2	handscroll	32	129–156	**Ib**		UmeCat S: 141	
20	**S 13**	4aKr. 10	handscroll	18	133–152	**Ib**		UmeCat S: 142	
21	**S 14**	4aKr. 30	handscroll	9	137–144	**IIc**		UmeCat S: 142	
22	**S 15a**	Kr. IV 168	handscroll	10	260–270	**IIc**		UmeCat S: 107	
23	**S 15b**	Kr. IV 170	handscroll	8	251–260	**IIc**		UmeCat S: 107	
24	**S 15c**	Kr. IV 171	handscroll	15	202–219	**IIc**		UmeCat S: 107	
25	**S 16a**	Kr. IV 172 [a]	handscroll	9	139–146	**IIc**		UmeCat S: 107	cf. **B 63**
26	**S 16b**	Kr. IV 177	handscroll	16	152–165	**IIc**		UmeCat S: 107	cf. **B 63**
27	**S 17**	2Kr. 39	handscroll	34	164–200	**IIc**	Radloff 1911		
28	**S 18**	4aKr. 27a	handscroll	24	169–199	**IIc**		UmeCat S: 142	
29	**S 19**	4aKr. 28	handscroll	25	207–232	**IIc**		UmeCat S: 142	
30	**S 20**	2Kr. 58bc	handscroll	4+5	239–242, 375–378	**IIc**		UmeCat S: 136	

NUMBER	TEXT SIGLUM	CALL NUMBER	FORMAT	LINES	LINE NUMBERS	CLASS.	PUBLICATION	CATALOGUE	NEW NOTES
31	**S 21**	2Kr. 73a	handscroll	53	258–310	**IIc**		UmeCat S: 137	
32	**S 22a**	4aKr. 4	handscroll	23	299–331	**IIc**		UmeCat S: 141	
33	**S 22b**	4aKr. 29	handscroll	26	342–370	**IIc**		UmeCat S: 142	
34	**S 23**	2Kr. 45	handscroll	26	319–342	**Ib**	*USp* 99	UmeCat S: 135	
35	**S 24**	4aKr. 11	handscroll	8	421–429	**IIc**		UmeCat S: 142	
36	**S 25**	Kr. II 12	handscroll	17	09–025, 1–4	**IIc**		UmeCat S: 92	
37	**S 26**	4aKr. 15	handscroll	28	446–465	**IIc**		UmeCat S: 142	
38	**S 27a**	2Kr. 59a	handscroll	17	315–337	**IIc**		UmeCat S: 136	
39	**S 27b**	2Kr. 59b	handscroll	14	190–209	**IIc**		UmeCat S: 136	
40	**S 27c**	2Kr. 59c	handscroll	15	118–135	**IIc**		UmeCat S: 136	
41	**S 28**	Kr. IV 828	handscroll	17	113–127	**IIc**		UmeCat S: 131	
42	**S 29**	Kr. IV 757	handscroll	33	220–261	**IIc**		UmeCat S: 129	
43	**S 30**	Rob. 2	folded print	40	286–351	**IId**	*USp* 58		cf. **B 38**
44a	**S 31a**	O. 49a	block print	5	89–92	**IId**		UmeCat S: 160	
44b	**S 31b**	O. 49b	hand copy	r 6, v 6	312–319	**IIc**		UmeCat S: 160	
45	**S 32**	Kr. III 3/1	folded print	15	261–270	**IId**		UmeCat S: 100	cf. **B 38**
46	**S 33**	MA4	bound book	r 6, v 6	282–292	**IIc**		UmeCat S: 164	
47	**S 35**	Kr. IV 137	hand copy	3	01–04	**IIc**		UmeCat S: 106	
48	**SV 1a**	Kr. IV 10	= **S16**	4	149–152	**IIc**		UmeCat S: 102	cf. **B 63**
49	**SV 1b**	Kr. IV 142	= **S16**	4	237–240	**IIc**		UmeCat S: 106	cf. **B 63**
50	**SV 1c**	Kr. IV 172 [b]	= **S16**	2	160–161	**IIc**		UmeCat S: 107	cf. **B 63**
51	**SV 1d**	Kr. IV 173	= **S16**	4	117–119	**IIc**		UmeCat S: 107	cf. **B 63**
52	**SV 1e**	Kr. IV 174	= **S16**	4	117–119	**IIc**		UmeCat S: 107	cf. **B 63**
53	**SV 1f**	Kr. IV 178	= **S16**	4	120–124	**IIc**		UmeCat S: 107	cf. **B 63**
54	**SV 1g**	Kr. IV 179	= **S16**	4	250–253	**IIc**		UmeCat S: 107	cf. **B 63**
55	**SV 1h**	Kr. IV 180	= **S16**	4	149–151	**IIc**		UmeCat S: 107	cf. **B 63**
56	**SV 1i**	Kr. IV 181	= **S16**	5	124–128	**IIc**		UmeCat S: 107	cf. **B 63**
57	**SV 1j**	Kr. IV 182	= **S16**	4	118–120	**IIc**		UmeCat S: 107	cf. **B 63**
58	**SV 1k**	Kr. IV 183	= **S16**	3	164–165	**IIc**		UmeCat S: 107	cf. **B 63**
59	**SV 1m**	Kr. IV 185	= **S16**	6	129–133	**IIc**		UmeCat S: 108	cf. **B 63**
60	**SV 1n**	Kr. IV 186	= **S16**	9	134–142	**IIc**		UmeCat S: 108	cf. **B 63**
61	**SV 1o**	Kr. IV 187	= **S16**	2	144–145	**IIc**		UmeCat S: 108	cf. **B 63**
62	**SV 1p**	Kr. IV 188	= **S16**	3	135–137	**IIc**		UmeCat S: 108	cf. **B 63**
63	**SV 1q**	Kr. IV 189	= **S16**	3	221–223	**IIc**		UmeCat S: 108	cf. **B 63**
64	**SV 1r**	Kr. IV 191	= **S16**	5	149–152	**IIc**		UmeCat S: 108	cf. **B 63**
65	**SV 1s**	Kr. IV 192	= **S16**	4	146–148	**IIc**		UmeCat S: 108	cf. **B 63**
66	**SV 1t**	Kr. IV 194	= **S16**	3	219–220	**IIc**		UmeCat S: 108	cf. **B 63**
Colophons in Turkic (Chapter 4)									
67	**S 16x**	Kr. IV 184	= **S16**	7		**IIc**		UmeCat S: 107	cf. **B 63**
68	**S 34**	Kr. I 3	cursive writing	15		**IIc**		UmeCat S: 1	
Tokyo Manuscript, Shodō Museum Collection									
1	**T**	Shodō 119	= **S11**	38	131–172	**IIc**	Shōgaito 1979		cf. **S 11**
China Collection									
Colophons in Turkic (Chapter 4)									
1	**Shanx**	(Shanxi PL 390)	cursive writing	25		**IIc**	Zieme 2010		
2	**Xinx**	(Barat Fragment)	hand copy	13		**IIc**	Barat 1990		

NUMBER	TEXT SIGLUM	CALL NUMBER	FORMAT	LINES	LINE NUMBERS	CLASS.	PUBLICATION	CATALOGUE	NEW NOTES
				A Fragment from Mogao B in Dunhuang					
1	**MB 157**: 14		folded print	5	438–441	**IId**	Zhang 2004; Yakup 2006		cf. **B 38**
				New Fragments from Bezeklik in Turfan					
1	**TB 01**	80 TB I: 538	hand copy	r 8, v 8	156–171	**IIc**	Zhang 2010		
2	**TB 02**	80 TB I: 599	folded print	6	331–334	**IId**	Zhang 2010		cf. **B 7** (?)
3	**TB 03**	80 TB I: 600	folded print	7	7–10	**IId**	Zhang 2010		cf. **B 7**
4	**TB 04**	81 TB 10-09	block print	11	116–125	**IId**	Zhang 2011		

(2) Table of Manuscripts and Block-Prints Arranged by Lines

Classification of Texts

Ia: original translation (Library Cave, Dunhuang); **Ib**: original translation (Turfan fragments);

IIc: revised translation; **IId**: block-prints

Ia: **L**

Ib: **K1** = **K3**, **K2**, **B6**, **B12**, **B18**, **B27**, **B48**, **B49**, **B62**, **B69**, **BV5**, **BVN25** = **BVN36**, **BVN26**, **KV2**, **KV9**, **KV10**, **KV12**, **KV16**, **S12**, **S13**, **S23**, **B71A**, **Bnew01**.

IIc: B1, **B2**, **B3**, **B4**, **B5**, **B8** = **BVN8**, **B9**, **B10**, **B11**, **B13** = **BV1**, **B14**, **B15**, **B16**, **B17** = **BV17**, **B19**, **B20**, **B21** = **BV10** = **BV13** = **BV16** = **BV34**, **B22**, **B23**, **B24**, **B25**, **B26** = **BVN15** = **BVN19** = **BVN20**, **B28**, **B29**, **B30** = **B34** = **BV27** = **BV30** = **BV36** = **BV38** = **BV39** = **BV47**, **B31**, **B32**, **B33**, **B35** = **B72**, **B36** = **KV11**, **B37** = **B41** = **B42** = **B58** = **BV29** = **BV42** = **BV45** = **BV48**, **B39**, **B40[A]** = **BV40** = **BV46** = **BV50** = **BV51** = **BV53** = **BV57**, **B40[B]**, **B43**, **B44** = **BVN18**, **B45**, **B46**, **B47** = **BVN21**, **B50**, **B51**, **B52**, **B53**, **B54**, **B55**, **B56**, **B57**, **B59**, **B60**, **B61**, **B63** = **BV32** = **BVN35** = **Bnew03** = **Bnew04** = **Bnew06** = **S16** = **SV1**, **B64** = **Bnew05**, **B65**, **B66**, **B67**, **B68**, **B70**, **B71B**, **B73**, **BV2**, **BV3**, **BV4**, **BV6**, **BV7**, **BV8**, **BV9**, **BV11** = **BV12**, **BV14**, **BV15** = **BV18**, **BV19**, **BV20**, **BV21**, **BV22**, **BV23**, **BV24**, **BV25**, **BV26**, **BV28**, **BV31**, **BV33**, **BV35**, **BV37**, **BV41**, **BV43**, **BV49**, **BV52**, **BV54**, **BV55**, **BV56**, **BV58**, **BV59**, **BV61**, **BV62**, **BV63**, **BV64**, **BV66** = **BVN3**, **BVN1**, **BVN2**, **BVN4**, **BVN5**, **BVN6** = **BVN9** = **BVN13** = **BVN27** = **BVN29**, **BVN7**, **BVN10**, **BVN11**, **BVN12**, **BVN14**, **BVN16**, **BVN17**, **BVN22**, **BVN23**, **BVN24**, **BVN28**, **BVN32**, **BVN33**, **BVN34**, **K4**, **KV1**, **KV3**, **KV4**, **KV5**, **KV6**, **KV7**, **KV8**, **KV13**, **KV14**, **KV15**, **KV17**, **KV18**, **KV19**, **KV20**, **KV21**, **KV22**, **P1**, **P2**, **S1**, **S2**, **S3**, **S4**, **S5**, **S6**, **S7**, **S8**, **S9**, **S10**, **S11** = **T**, **S14**, **S15**, **S17**, **S18**, **S19**, **S20**, **S21**, **S22**, **S24**, **S25**, **S26**, **S27**, **S28**, **S29**, **S31b**, **S33**, **S34**, **S35**, **Bnew02**, **Bo**, **Bt1**, **Bt2**, **TB01**.

IId: B38 = **K5** = **Pk** = **S30** = **S32** = **Bnew09** = **MB157**, **B7** = **BV60** = **BVN30** = **Bnew07** = **Bnew10** = **TB02** = **TB03**, **BVN31**, **S31a**, **Bnew08**, **TB04**.

Parentheses indicate that there is some degree of uncertainty about the affiliation of the fragment in question. When it is difficult to determine whether a fragment belongs to **Ib** or **IIc**, the fragment has in most cases been classified under **IIc**.

Note: the location of a line number within a text is indicated by the text siglum followed by the line/s; e.g., **B1**-3/4 indicates lines 3–4 in **B1**; Line numbers of **S16a**, **S16b**, **SV1**a, c, d, e, f, h, i, j, k, m, n, o, p, s, r, **Bnew03**, and **Bnew04** are replaced by that of **S16**-[1–55].

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
Illustration				**Pka**
01		**KV16**-1	**B1**-1, **B2**-1/2, **B3**-1, **BVN1**-1, **S1b**-1, **S35**-1	**Pkb**-1
02		**KV16**-2	**B1**-2, **B2**-3, **B3**-2, **BVN1**-2, **BVN2**-2, **KV17**-1, **S1b**-2	**Pkb**-2
03		**KV16**-3	**B1**-3, **B2**-4, **B3**-3, **BVN1**-3, **BVN2**-3, **KV17**-2, **S1b**-2/3, **S35**-2	**Pkb**-3/4
04		**KV16**-4	**B1**-4, **B2**-4, **B3**-3/4, **BVN1**-4, **KV17**-2, **S1b**-3, **S35**-3	**Pkb**-4/5
05			**B1**-5, **B2**-5, **B3**-4/5, **BVN1**-5, **BVN2**-4, **KV17**-3, **S1b**-4	
06		**K3**-1	**B1**-6, **B2**-6, **B3**-5/6, **B4**-1, **B8**-3, **BVN2**-5, **KV17**-4, **S1b**-4/5	
07		**KV16**-5	**B1**-7, **B2**-6/7, **B3**-6/7, **B4**-1/2, **B8**-3, **BVN2**-5, **BVN3**-1, **KV17**-5, **P1a**-2, **S1b**-5	
08		**K3**-2, **KV16**-6	**B1**-8, **B2**-7, **B3**-7/8, **B4**-2/3, **BVN2**-6, **BVN3**-2, **KV17**-6, **P1a**-3, **S1b**-5/6	
09		**K3**-3, **KV16**-7/8	**B1**-9, **B2**-8, **B3**-8/9, **B4**-3/4, **BVN2**-7, **BVN3**-3, **KV17**-6, **S1b**-6/7, **S25**-1/2	
010		**KV16**-8	**B1**-10, **B2**-9, **B3**-10, **B4**-4/5, **BVN2**-8, **KV17**-7, **S1b**-7, **S25**-2/3	
011		**K3**-4	**B1**-11, **B2**-9, **B3**-11, **B4**-5/6, **BVN3**-4, **S1b**-7/8, **S25**-3	
012		**K3**-4/5, **B6a**-1	**B1**-12, **B2**-10, **B3**-11, **B4**-6/7, **BVN2**-9, **BVN3**-4/5, **S1b**-8/9, **S25**-4	
013		**K3**-5, **B6a**-2/3	**B1**-13, **B2**-11, **B3**-12, **B4**-7/8, **BVN2**-10, **BVN3**-5/6, **S1b**-9, **S2**-1, **S25**-4/5	
014		**K3**-6, **B6a**-3/4	**B1**-14, **B2**-11/12, **B4**-8, **B5**-1, **B8**-9, **BVN3**-6/7, **S1b**-9/10, **S2**-2, **S25**-5	
015		**K3**-7, **B6a**-5/6	**B1**-15, **B2**-12, **B4**-9, **B5**-1/2, **BVN3**-7, **S1b**-11, **S2**-2, **S25**-6	
016		**K3**-7/8, **B6a**-6/7	**B1**-16, **B2**-13, **B4**-10, **B5**-2/3, **B8**-10, **BVN3**-8, **P1a**-5, **S1b**-11/12, **S2**-3, **S25**-7	
017		**K3**-8, **B6a**-7/8	**B1**-17, **B2**-14, **B4**-11, **B5**-3/4, **B8**-11, **BVN3**-9, **P1a**-6/7, **S1b**-12/13, **S2**-4, **S25**-7	

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
018		**K3**-8, **B6a**-8	**B1**-18, **B2**-14, **B4**-11/12, **B5**-4/5, **B8**-12, **BVN3**-9, **KV1**-1, **S1b**-13, **S2**-5, **S25**-8	
019		**K3**-9, **B6a**-8/9	**B1**-19, **B2**-15, **B4**-12/13, **B5**-5/6, **B8**-13, **BVN3**-10, **P1b**-1, **S1b**-13, **S2**-5/6, **S25**-9	
020		**K3**-9/10, **B6a**-9/10, **B6**-1	**B1**-20, **B2**-15, **B4**-13, **B5**-7, **B8**-14, **KV1**-2, **BVN3**-11, **P1b**-2, **S1b**-14, **S3**-1, **S25**-10	
021		**K3**-10, **B6**-1/2	**B1**-21, **B2**-16, **B5**-7/8, **B8**-14/16, **BVN3**-12, **P1b**-2/3, **S1b**-15, **S2**-7, **S3**-2, **S25**-10	
022		**K3**-10/11, **B6**-2/3/4, **KV2**-2	**B1**-22, **B2**-16, **B5**-9, **B8**-15/16, **BV66**-2, **BVN3**-13, **P1b**-3/4, **S1b**-16, **S2**-8, **S3**-3, **S25**-11	
023		**K3**-11/12, **B6**-4/5	**B1**-23, **B2**-16, **B5**-10, **B8**-15, **BV66**-3, **BVN3**-14, **S2**-8/9, **S3**-4, **S25**-12	
024		**K3**-12/13, **B6**-5/6, **KV2**-3	**B1**-24, **B2**-17, **B5**-11, **B8**-17, **B9**-2, **BV66**-4, **BVN3**-15, **S2**-9, **S3**-5, **S25**-13	
025		**K3**-13, **B6**-6/7	**B1**-24, **B5**-11, **B8**-17, **B9**-2, **BV66**-4, **BVN3**-15, **KV3**-1, **S2**-10, **S3**-6, **S25**-13	
026		**K3**-13, **B6**-7/8, **KV2**-4	**B8**-18, **B9**-3, **B10**-1, **BV66**-4, **S2**-10, **S3**-6	**B7a**-1
1	**L**-1	**K3**-14, **B6**-8/9, **KV2**-5	**B5**-11/12, **B8**-18, **BV66**-5, **BVN3**-16, **KV3**-2, **S2**-10/11, **S3**-7, **S25**-14	**B7a**-2/3
2	**L**-2	**K3**-15, **B6**-9/10, **KV2**-5	**B5**-12/13, **B8**-19, **B9**-4, **B10**-2, **B61**-1, **BV66**-5, **BVN3**-18, **S2**-11, **S3**-7, **S25**-15	**B7a**-3/4
3	**L**-3	**K3**-15, **B6**-10, **KV2**-6	**B5**-13, **B8**-19/20, **B9**-5, **B10**-3, **B61**-2, **BVN3**-18, **KV3**-3, **KV20**-1, **S2**-12, **S3**-8, **S25**-16 (?)	**B7a**-5/6
4	**L**-4		**B5**-14, **B8**-20, **B9**-6, **B10**-4, **B61**-2/3, **BV66**-6, **BVN3**-17/19, **KV3**-4, **KV20**-2, **P1b**-5, **S2**-13, **S3**-9, **S25**-17	**B7a**-6/7/8
5	**L**-5	**K3**-16, **B12c**-1, **KV2**-7	**B5**-14/15, **B8**-21, **B9**-7, **B10**-5, **B61**-3, **BV66**-6, **KV3**-5, **P1b**-5/6, **S2**-13, **S3**-10	**B7a**-8/9/10
6	**L**-6	**K3**-17, **B12c**-1/2, **KV2**-8	**B5**-15/16, **B8**-22, **B10**-6, **B61**-4, **KV3**-5/6, **P1b**-6/7, **S3**-11	**B7a**-10/11/12
7	**L**-7	**B12c**-2	**B5**-16/17, **B8**-22/23, **B10**-7, **B11a**-1, **B61**-5, **KV3**-6, **P1b**-8, **S3**-12	**B7a**-12, **TB03**-2/3
8	**L**-8	**K3**-18, **B12c**-3, **KV2**-9	**B5**-18, **B8**-23, **B10**-8, **B11a**-1, **B61**-6, **KV3**-7, **S3**-13	**TB03**-3/4

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
9	L-9	K3-19, B12c-4	B5-18/19, B8-24, B10-9, B11a-2, B61-7, S3-14	TB03-4/5
10	L-10	K3-19, B12c-4/5	B5-19, B8-25, B10-10, B11a-3, KV3-8, S3-14/15	TB03-6/7
11	L-11	K3-20, B12a-1, B12c-5/6	B8-26, B10-11, B11a-3, BV1-1, S3-15/16	
12	L-12	K3-21, B12a-2, B12c-6	B10-12, B11a-4, BV1-2, S3-16/17	
13	L-13	K1-1, B12a-2/3, B12c-7	B8-27, B10-13, B11a-5, BV1-3, S3-17	K5a-1
14	L-14	K1-1/2, B12a-3/4	B11a-6, BV1-4	K5a-1/2
15	L-15	K1-2/3, B12a-4	B11a-7, BV1-5, S1a-1	K5a-3/4
16	L-16	K1-3, B12a-5	B11a-8, B13-2, BV2-2, S1a-2	K5a-5
17	L-17	K1-3/4, B12a-5/6	B11a-8, B13-2/3, BV2-3, KV4-1, KV22-1, S1a-3	
18	L-18	K1-4/5, B12a-6/7	B11a-9, B13-3/4, B14-1, BV2-4, BV3-1, KV4-2, KV22-1/2, S1a-3/4	
19	L-19	K1-5/6, B12a-7/8	B11a-10, B13-4/5, B14-2/3, BV3-1, KV4-3, KV22-2, S1a-4/5	
20	L-20	K1-6/7, B12a-8	B11a-11, B13-5, B14-3/4, BV3-2, KV4-3, KV22-3, S1a-5	
21	L-21	K1-7/8, B12a-9	B13-6, B14-4/5, KV4-4, KV14-1, KV22-4, S1a-6	
22	L-22	K1-8/9, B12a-10/11	B13-7, B14-6/7, KV4-5/6, KV14-2, KV22-5, S1a-7	
23	L-23	K1-9/10, B12a-11/12	B13-8, B14-7/8, KV4-6/7, KV14-3, KV22-6, S1a-8	
24	L-24	K1-10/11, B12a-12	B13-9, B14-8/9, KV4-7, KV14-4, KV22-7, S1a-9	
25	L-25	K1-11/12, B12a-12/13	B13-10, B14-9/10/11, KV14-4/5, S1a-9/10	
26	L-26	K1-12/13, B12a-13/14	B13-11, B14-11/12, KV14-5, S1a-11	
27	L-27	K1-13/14, B12a-14/15	B13-12, B14-12/13, BV64-1, KV14-6, S1a-11/12	
28	L-28	K1-14, B12a-15/16	B13-13, B14-14, BV64-2, S1a-12/13	
29	L-29	K1-14/15, B12a-16/17	B13-14, B14-15/16, BV64-3, S1a-13	
30	L-30	K1-15/16, B12a-17	B14-16/17, BV64-4, S1a-14, S4a-1	B7b-1
31	L-31	K1-16/17, B12a-17/18	B14-17/18, BV64-5, S1a-15, S4a-2	B7b-2/3/4
32	L-32	K1-17/18, B12a-18/19	B14-19/20, BV64-6/7, S1a-16, S4a-2/3	B7b-4/5/6

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
33	L-33	K1-18/19, B12a-19/20	B14-20/21, P1c-1, S1a-17, S4a-4	B7b-6/7/8
34	L-34	K1-19/20, B12a-20	B14-21, B15a-2, P1c-2, S1a-17/18, S4a-5	B7b-8/9/10
35	L-35	K1-20/21, B12a-20/21	B14-22/23, B15a-3, P1c-3/4, S1a-18, S4a-6	B7b-10/11/12
36	L-36	K1-21, B12a-21	B14-23	B7b-12
37	L-37	K1-21, BV5-1, B12a-21/22/23	B14-24/25, B15a-4, BVN32-1, P1c-5/6, S1a-19, S4a-7/8	B7b-12/13/14/15
38	L-38	K1-22, B12a-23, BV5-2	B14-26, B15a-5, BVN32-1/2, S1a-20, S4a-8/9	B7b-15/16
39	L-39	K1-22/23, BV5-2/3, B12a-23/24	B14-27, B15a-5/6, BVN32-2/3, S1a-21, S4a-9/10	B7b-17/18
40	L-40	K1-23/24, B12a-24/25, BV5-4	B1a-1, B15a-6/7, BVN32-3/4, S1a-22, S4a-10/11	Bnew07-1/2
41	L-41	K1-24/25, BV5-5, B12a-25/26/27	B1a-2, B15a-7/8, BVN32-4/5, S1a-23, S4a-11/12	Bnew07-3
42	L-42	K1-25/26, B12a-27/28, BV5-5	B1a-3, B15a-8, S1a-23, S4a-12/13	
43	L-43	K1-26/27, B12a-28/29	B1a-4, B15a-9, P1c-8, S1a-24, S4a-13/14	
44	L-44	K1-27/28, B12a-29/30	B1a-5/6, B15a-10, BVN4-1/2, P1c-9/10, S1a-25, S4a-14/15	
45	L-45	K1-28/29, B12a-30/31	B1a-6/7, B15a-11, BVN4-2/3, P1c-11, S1a-26, S4a-15/16	
46	L-46	K1-29/30, B12a-31	B1a-8, B15a-12, BVN4-3/4, S1a-27, S4a-16/17, P1c-12/13	
47	L-47	K1-30/31, B12a-32	B1a-9, B15a-13, BVN4-4/5, S1a-28, S4a-17/18	
48	L-48	K1-31/32, B12a-33	B1a-10, B15a-13/14, BVN4-5, BVN27-1, KV5-2, S1a-29, S4a-18/19	
49	L-49	K1-32, B12a-33	B1a-11, B15a-14/15, BVN4-6, BVN27-1/2, KV5-3, P2-1, S1a-30, S4a-19/20, S5-1	
50	L-50	K1-32/33	B1a-12, B15a-15, BVN4-7, BVN27-3, P1d-1, P2-1/2, S1a-30/31, S4a-20/21, S5-2	
51	L-51	K1-33/34	B1a-13, B15a-16, BV6-2, BVN4-7/8, BVN27-5, P1d-2, P2-3/4, S1a-31/32, S4a-21, S5-3	
52	L-52	K1-34/35	B1a-14, B15a-17, B70a-1, BV6-2, BVN4-8, BVN27-5, P2-4, S1a-32, S4a-22	
53	L-53	K1-35/36	B1a-15, B15a-17/18, B70a-2/3/4, BV6-3, BVN4-9, BVN27-6/7,	

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
			P2-5, **S1a**-33, **S4a**-23, **S5**-4, **S6**-1	
54	**L**-54	**K1**-36	**B1a**-16, **B15a**-18, **B70a**-4/5/6, **BV6**-3/4, **BVN4**-10, **BVN27**-7/8, **S1a**-33/34, **S4a**-24, **S5**-5, **S6**-2	
55	**L**-55	**K1**-36/37	**B1a**-17, **B70a**-7/8, **BV6**-5, **BV7**-4, **BVN4**-11, **BVN27**-8/9, **Bo**-1, **S1a**-34/35, **S4a**-25, **S5**-6, **S6**-3	
56	**L**-56	**K1**-37/38, **B12b**-1	**B1a**-18, **B16**-2, **B70b**-1/2/3, **BV7**-5/6, **BVN4**-12, **BVN5**-1, **BVN27**-10/11, **Bo**-1/2, **S1a**-35/36, **S4a**-26, **S5**-7, **S6**-4	
57	**L**-57	**K1**-38/39, **B12b**-1/2	**B1a**-19/20, **B16**-2/3, **B70b**-3/4/5, **BV7**-7, **BV8**-2/3, **BVN4**-13, **BVN5**-1/2, **BVN27**-11, **Bo**-2/3, **S1a**-36/37, **S4a**-27, **S5**-8, **S6**-5	
58	**L**-58	**K1**-39/40, **B12b**-2	**B1a**-20, **B16**-3, **B70b**-5/6, **BV8**-3, **BVN4**-13, **BVN5**-2, **BVN27**-12, **Bo**-3, **S1a**-37, **S4a**-28, **S5**-9, **S6**-6	
59	**L**-59	**K1**-40/41, **B12b**-3	**B1a**-21, **B16**-4, **B70b**-6/7/8, **BV7**-8/9, **BV8**-4, **BVN4**-14, **BVN5**-3/4, **BVN6**-1/2, **Bo**-3/4, **S1a**-37/38, **S4a**-28, **S5**-10, **S6**-6/7	
60	**L**-60	**K1**-41, **B12b**-3	**B1a**-22/23, **B16**-5, **B70b**-8, **BV7**-10, **BV8**-5, **BVN4**-15, **BVN5**-5/6, **BVN6**-2/3, **Bo**-4/5, **P1d**-3/4, **S1a**-38/39, **S4b**-1, **S5**-11, **S6**-7/8	
61	**L**-61	**K1**-42, **B12b**-4	**B1a**-23/24, **B16**-6, **BV7**-11, **BV8**-6, **BVN4**-15, **BVN5**-6/7, **BVN6**-3/4, **Bo**-5, **S1a**-39, **S4b**-2/3, **S5**-12, **S6**-8/9	
62	**L**-62	**K1**-42/43, **B12b**-4/5	**B1a**-24/25, **B16**-7, **BVN4**-16, **BVN5**-7/8, **BVN6**-4/5, **Bo**-6, **S1a**-39/40, **S4b**-3/4, **S5**-13, **S6**-9/10	
63	L-63	**K1**-43/44, **B12b**-5/6	**B1a**-26, **B70c**-1/2, **BVN5**-8, **BVN6**-5/6, **Bo**-6/7, **S1a**-40/41, **S4b**-4/5, **S6**-10/11	
64	**L**-64	**K1**-44/45, **B12b**-6/7	**B1a**-27, **B70c**-2/3/4, **BVN5**-9, **BVN6**-6/7, **Bo**-7/8, **S1a**-41/42, **S4b**-5/6, **S6**-11/12	
65	**L**-65	**K1**-45/46, **B12b**-7/8	**B70c**-4/5/6, **BVN5**-10/11, **BVN6**-7/8, **Bo**-8/9, **Bt1**-1 **S1a**-42, **S4b**-6, **S6**-12	
66	**L**-66	**K1**-46/47, **B12b**-8	**B70c**-6/7/8, **BVN5**-12/13, **BVN6**-8/9, **Bo**-9, **S1a**-43, **S4b**-7, **S6**-13	

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
67	**L**-67	**K1**-47, **B12b**-9	**B17**-2, **BV9**-1, **BVN5**-13/14, **BVN6**-9/10/11, **BVN7**-1, **Bo**-9/10, **Bt1**-2, **S1a**-43/44, **S4b**-8, **S6**-14	
68	**L**-68	**K1**-48	**B17**-3, **BV9**-2/3, **BVN6**-11/12, **BVN7**-2, **Bo**-10, **S1a**-44/45, **S4b**-9/10, **S6**-15	
69	**L**-69	**K1**-49, **B18**-1	**B17**-4, **BV9**-3/4, **BVN6**-12, **BVN7**-3/4, **KV6**-2, **S1a**-45/46, **S4b**-10/11, **S6**-16/17	
70	**L**-70	**K1**-49/50, **B18**-1/2	**B17**-5, **B19**-1, **B59**-2/3, **BV10**-2, **BVN7**-4/5, **Bt1**-3, **S1a**-46/47, **S4b**-11/12, **S6**-17/18	
71	**L**-71	**K1**-50/51, **B18**-2/3, **B62**-1	**B17**-6, **B19**-2, **BV10**-2, **BVN7**-6, **S1a**-47, **S4b**-12/13, **S6**-19	
72	**L**-72	**K1**-51/52, **B18**-3/4, **B62**-1/2	**B59**-4, **BVN7**-6, **Bt1**-4, **S1a**-48 **S4b**-13, **S6**-19	
73	**L**-73	**K1**-52/53, **B18**-4/5, **B62**-2/3	**B19**-3, **B20a**-1, **B59**-5, **BV10**-3, **BVN7**-7, **S1a**-48/49, **S4b**-14, **S6**-20, **S7a**-1, **Bnew02**-1	
74	**L**-74	**K1**-53/54, **B18**-5, **B62**-3/4	**B17**-7, **B19**-4, **B20a**-2, **B59**-6, **BV10**-4, **BVN7**-8, **Bnew02**-2, **Bt1**-5, **S1a**-49/50, **S4b**-15, **S6**-21, **S7a**-2	
75	**L**-75	**K1**-54/55, **B18**-6, **B62**-4/5	**B17**-8, **B19**-5, **B20a**-2/3, **B59**-7/8, **BV10**-5, **BVN7**-9, **S1a**-50/51, **S4b**-16, **S6**-22, **S7a**-3/4, **Bnew02**-3	
76	**L**-76	**K1**-55/56, **B18**-6/7, **B62**-5/6	**B17**-9, **B19**-6, **B20a**-3, **B59**-8/9, **BV10**-6, **BVN7**-10, **Bnew02**-3/4, **Bt1**-6, **S1a**-51, **S4b**-17, **S6**-23, **S7a**-5	
77	**L**-77	**K1**-56/57, **B18**-7/8, **B62**-6/7	**B17**-10, **B19**-7, **B59**-9/10, **B70d**-1/2, **BV10**-7, **BV11**-1, **BVN8**-1, **S1a**-52, **S4b**-18, **S6**-24, **S7a**-5/6, **Bnew02**-4/5	
78	**L**-78	**K1**-57/58, **B18**-8/9, **B62**-7/8	**B17**-10, **B19**-8, **B20a**-5, **B59**-10/11, **B70d**-2/3/4, **BV10**-8, **BV11**-2, **BVN8**-2, **S1a**-53, **S4b**-19, **S6**-25, **S7b**-1, **Bnew02**-5	
79	**L**-79	**K1**-58, **B18**-9/10, **B62**-8	**B19**-9, **B20a**-6, **B59**-11/12, **B70d**-4/5/6, **BV10**-9, **BV11**-3, **BVN8**-3, **BVN9**-1/2, **BVN10**-1/2, **S1a**-54, **S4b**-20, **S6**-26, **S7b**-1/2, **Bnew02**-6	
80	**L**-80	**K1**-59, **B18**-10, **B62**-9	**B19**-10, **B20a**-7, **B59**-13, **B70d**-7/8, **BV11**-3/4,	

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
			BVN8-4, **BVN9**-2/3, **BVN10**-3, **S1a**-55, **S6**-27, **S7b**-2/3, **Bnew02**-7	
81	**L**-81	**K1**-59/60, **B18**-11, **B62**-10	**B19**-11, **B20a**-8, **B59**-14, **BV11**-4, **BVN9**-3/4, **BVN10**-4/5, **S1a**-55, **S6**-28, **S7b**-3/4, **Bnew02**-8	
82	**L**-82	**K1**-60/61, **B18**-12, **B62**-11	**B20a**-8, **B21a**-2, **B59**-14, **BV12**-1, **BVN8**-5, **BVN9**-4/5, **BVN10**-5/6, **BVN11**-1, **S1a**-56, **S6**-29, **S7b**-4/5, **Bnew02**-8/9	
83	**L**-83	**K1**-61, **B18**-13	**B59**-15, **BV12**-2, **BVN9**-5/6, **BVN10**-7, **BVN11**-1/2, **S1a**-57, **S6**-30, **S7b**-5/6, **S8a**-1, **Bnew02**-9/10	
84	**L**-84	**K1**-61/62, **B18**-13	**B21a**-3, **B59**-16, **BV12**-2, **BVN8**-7, **BVN9**-7, **BVN10**-8, **BVN11**-2, **S1a**-57, **S6**-31, **S7b**-6/7, **S8a**-1, **Bnew02**-10	
85	**L**-85	**K1**-62, **B18**-14	**B21a**-4, **BV12**-3, **BV13**-2, **BVN8**-8, **BVN9**-7/8, **BVN10**- 9, **S1a**-58, **S6**-31/32, **S7b**-7, **S8a**-2, **Bnew02**-11	
86	**L**-86	**K1**-62/63	**B21a**-5, **BV13**-3, **BVN8**-8, **BVN9**-8/9/10, **BVN10**-10/11, **S1a**-58/59, **S6**-32/33, **S8a**-3, **Bnew02**-12	
87	**L**-87	**K1**-63/64	**B21a**-6, **BV13**-4, **BVN8**-9, **BVN9**-10/11, **BVN10**-12/13, **S1a**-59/60, **S6**-33, **S8a**-4, **Bnew02**-13	
88	**L**-88	**K1**-64/65	**B21a**-7, **B63**-1, **BV13**-5, **BVN8**-10, **BVN9**-11/12, **BVN10**-13/14, **BVN12**-1/2, **S1a**-60/61, **S6**-34/35, **S8a**-4/5, **Bnew02**-14	
89	**L**-89	**K1**-65/66	**B21a**-8, **B63**-2, **BVN8**-11, **BVN9**-12, **BVN12**-3, **BVN13**-1/2, **S1a**-61/62, **S6**-35, **S8a**-5/6	**S31a**-1
90	**L**-90	**K1**-66/67	**B21a**-9, **B63**-3, **BVN11**-5, **BVN12**-4, **BVN13**-2, **S1a**-62, **S6**-36/37, **S8a**-6	**S31a**-2/3
91	**L**-91	**K1**-67	**B21a**-10, **B63**-3, **BVN11**-5/6, **BVN12**-5, **BVN13**-3, **S1a**-62/63, **S6**-37, **S8a**-7	**S31a**-3/4
92	**L**-92	**K1**-67/68	**B21a**-11, **B63**-4, **BVN12**-6/7, **BVN13**-4/5, **S1a**-63/64, **S6**-38, **S8a**-7/8	**S31a**-5
93	**L**-93	**K1**-68/69	**B21a**-12, **B63**-5, **BVN12**-7,	

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
			BVN13-5/6, **S1a**-64, **S8a**-8/9	
94	**L**-94	**K1**-69/70	**B21a**-12/13, **B63**-6, **BVN12**-8, **BVN13**-6/7, **S1a**-64/65, **S8a**-9	
95	**L**-95	**K1**-70/71	**B21a**-13/14, **B63**-7, **BVN12**-9, **BVN13**-7/8, **S1a**-65/66, **S8a**-9/10, **S9**-1, **S10**-1	
96	**L**-96	**K1**-71/72	**B21a**-14/15, **B63**-8, **B71B**-1/2, **BVN13**-8/9, **S1a**-66/67, **S8a**-10/11, **S9**-2, **S10**-2, **S11a**-1	**B7c**-1
97	**L**-97	**K1**-72/73	**B21a**-15/16, **B22**-1, **B63**-9, **B71B**-2/3, **BVN13**-9/10, **S1a**-67, **S8a**-12, **S9**-3, **S10**-3/4, **S11a**-2	**B7c**-1/2/3
98	**L**-98	**K1**-73/74	**B22**-2, **B63**-10, **B71B**-4, **BVN13**-11, **S8a**-12, **S9**-3, **S10**-4, **S11a**-2	**B7c**-4/5
99	**L**-99	**K1**-74/75	**B21a**-17, **B22**-2/3, **B63**-10/11, **B71B**-4/5, **BVN13**-11/12, **S8a**-13, **S9**-4, **S10**-4/5, **S11a**-3	**B7c**-5/6/7
100	**L**-100	**K1**-75/76	**B21a**-18, **B22**-3/4, **B63**-11/12, **B71B**-5/6, **S8a**-14, **S9**-4/5, **S10**-5/6, **S11a**-4	**B7c**-7/8/9
101	**L**-101	**K1**-76/77	**B21a**-19, **B22**-4/5, **B63**-12/13, **B71B**-7, **S8a**-14/15, **S9**-5/6, **S10**-6/7, **S11a**-5	**B7c**-9/10/11
102	**L**-102	**K1**-77/78	**B22**-5/6, **B63**-13/14, **B71B**-8, **BVN33**-1, **S8a**-15, **S9**-6, **S10**-7/8, **S11a**-6	**B7c**- 11/12/13
103	**L**-103	**K1**-78	**B22**-6/7, **B63**-14, **BVN33**-2, **S8a**-16, **S9**-7, **S10**-8/9, **S11a**-6/7	**B7c**-13/14
104	**L**-104	**K1**-79, **S12a**-1	**B15b**-1, **B63**-15, **BVN33**-3, **S8a**-16/17, **S9**-8, **S10**-9, **S11a**-7	**B7c** -14/15/16
105	**L**-105	**K1**-79/80, **S12a**-2/3	**B15b**-1/2, **B63**-16, **B71B**-9, **BV14**-1, **BV15**-1, **BVN33**-3, **S8a**-17, **S9**-8/9, **S10**-10, **S11a**-8	**B7c**-16/17/18
106	**L**-106	**K1**-80/81, **S12a**-3	**B15b**-2/3, **B63**-17, **B71B**-10, **BV14**-2, **BV15**-2, **S8c**-1, **S9**-9, **S10**-11, **S11a**-9	**B7c**-18/19
107	**L**-107	**K1**-81/82, **S12a**-3/4	**B15b**-3, **B63**-18, **B71B**-11, **BV14**-2, **BV15**-3, **S8c**-2, **S9**-10, **S10**-12, **S11a**-10	**B7c**-19/20/21
108	**L**-108	**K1**-82/83, **S12a**-5/6	**B15b**-4, **B63**-19, **B71B**-12, **BV14**-3, **S8c**-2/3, **S9**-10/11, **S10**-12/13, **S11a**-10/11	**B7c**-21/22/23
109	**L**-109	**K1**-83/84, **S12a**-6/7	**B63**-20, **B71B**-13, **S8c**-3, **S9**-11,	**B7c**-23/24, **Bnew10**-1

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
			S10-13/14, **S11a**-11/12	
110	**L**-110	**K1**-84/85, **S12a**-7/8	**B63**-20, **B71B**-14, **S8c**-4, **S10**-14, **S11a**-12	**K5b**-1, **Bnew10**-2/3
111	**L**-111	**K1**-85, **S12a**-8	**B23**-1, **B63**-21, **S8c**-4, **S10**-15, **S11a**-13	**K5b**-2, **Bnew10**-4
112	**L**-112	**K1**-85/86, **S12a**-8/9	**B23**-2, **B63**-21/22, **S8c**-5, **S10**-15/16, **S11a**-13/14	**K5b**-2/3/4, **Bnew10**-4
113	**L**-113	**K1**-86/87, **S12a**-9/10/11	**B23**-3, **B63**-22/23, **S8c**-6, **S10**-16/17, **S11a**-14/15, **S28**-1	**K5b**-4/5
114	**L**-114	**K1**-87/88, **S12a**-11/12	**B23**-4/5, **B63**-23/24, **BVN14**-2, **S8c**-7, **S10**-17/18/19, **S11a**-16, **S28**-2/3	**K5b**-5/6
115	**L**-115	**K1**-88/89, **S12a**-12/13	**B23**-6, **B63**-25, **BVN14**-3/4, **S8c**-8, **S10**-19/20, **S11a**-16/17, **S28**-3/4	
116	**L**-116	**K1**-89/90, **S12a**-13/14/15	**B63**-26, **BVN14**-5, **P1c**-2/3, **S8c**-9, **S10**-20/21, **S11a**-17, **S28**-5	
117	**L**-117	**K1**-90/91, **S12a**-15/16	**B23**-7, **BVN14**-6, **BVN15**-2, **P1c**-3/4, **S8c**-9, **S10**-21/22, **S11a**-18/19, **S28**-5/6, **S16**-1	**TB04**-1/2
118	**L**-118	**K1**-91/92, **S12a**-16/17	**B23**-8/9, **BVN14**-7/8, **BVN15**-3, **P1c**-5/6/7, **S8b**-1, **S10**-22/23, **S11a**-19/20, **S27c**-1, **S28**-6/7, **S16**-1/2	**TB04**-3/4
119	**L**-119	**K1**-92, **S12a**-17/18	**B23**-10, **BVN14**-9/10, **BVN15**-4, **P1c**-7/8, **S10**-23/24, **S11a**-20, **S27c**-2, **S28**-7/8, **S16**-2/3	**TB04**-5
120	**L**-120	**K1**-93/94, **S12a**-18/19	**B23**-11, **BVN15**-5, **P1c**-8/9/10, **S8b**-2, **S10**-24/25, **S11a**-21/22, **S27c**-3, **S28**-8/9, **S16**-3/4	**TB04**-6/7
121	**L**-121	**K1**-94, **S12a**-19/20	**B23**-12, **BVN15**-6, **BVN16**-1, **P1c**-10/11, **S8b**-3, **S10**-25/26, **S11a**-22, **S27c**-4, **S28**-9/10, **S16**-5	**TB04**-7/8
122	**L**-122	**K1**-95, **S12a**-20/21	**B23**-13, **BVN15**-7, **BVN16**-2, **P1c**-11/12/13, **S10**-26/27, **S11a**-23, **S27c**-4/5, **S28**-10/11, **S16**-5	**TB04**-8/9
123	**L**-123	**K1**-95/96, **S12a**-21/22	**B23**-13/14, **B60**-1, **BVN15**-8/9, **BVN16**-3, **P1c**-13, **S8b**-4, **S10**-27/28, **S11a**-24, **S27c**-5, **S28**-11/12, **S16**-6	**TB04**-9/10
124	**L**-124	**K1**-97, **S12a**-22/23	**B23**-14, **B60**-2, **BVN15**-9, **BVN16**-4, **P1c**-15, **S8b**-5, **S10**-28, **S11a**-25, **S27c**-6, **S28**-12, **S16**-7	**TB04**-10/11

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
125	**L**-125	**K1**-97/98, **S12a**-23/24	**B21b**-1/2, **B23**-15/16, **B60**-3, **BVN16**-4 **P1c**-15/16/17/18, **S8b**-6, **S10**-29/30, **S11a**-25/26, **S27c**-6/7, **S28**-13/14, **S16**-8	**TB04**-11
126	**L**-126	**K1**-98/99, **S12a**-25	**B21b**-3, **B23**-17, **B60**-4, **BVN16**-5, **P1c**-18/19/20, **S8b**-7, **S10**-31, **S11a**-27, **S27c**-8, **S28**-15, **S16**-9	
127	**L**-127	**K1**-99/100, **S12a**-25/26	**B21b**-4, **B60**-5, **BVN16**-6, **P1c**-20/21, **S8b**-8, **S10**-32, **S11a**-28, **S27c**-9, **S28**-16, **S16**-10	
128	**L**-128	**K1**-100, **S12a**-26, **S12b**-1	**B21b**-5, **B23**-18, **B60**-6, **BV17**-1, **BVN16**-7, **P1c**-21/22, **S8b**-8/9, **S10**-32/33, **S11a**-28/29, **S27c**-9, **S16**-11	
129	**L**-129	**K1**-100/101, **S12b**-2/3	**B21b**-6, **B23**-19/20, **B60**-6/7, **BV16**-2, **BV17**-2, **BVN16**-8, **P1c**-23/24/25, **S8b**-9/10, **S10**-33/34, **S11a**-29/30, **S27c**-10, **S16**-13	
130	**L**-130	**K1**-101/102, **S12b**-3/4	**B21b**-7/8, **B23**-21, **B60**-8, **BV16**-2/3, **BV17**-3, **P1c**-25/26, **S8b**-10/11, **S10**-35, **S11a**-31/33, **S27c**-11, **S16**-13/14, **T**-2	
131	**L**-131	**K1**-102/103, **S12b**-4/5	**B21b**-8/9, **B60**-9, **BV16**-4, **BV18**-1, **P1f**-1/2/3, **S8b**-11/12, **S11a**-31/32/33, **S27c**-12, **S16**-14, **T**-1/2	
132	**L**-132	**K1**-103/104, **S12b**-5/6	**B21b**-10, **B23**-22, **B60**-10, **BV16**-5, **BV17**-4, **BV18**-2, **P1f**-3/4, **S8b**-12, **S11a**-32, **S27c**-13, **S16**-15, **T**-1	
133	**L**-133	**K1**-104/105, **S12b**-7/8, **S13**-1	**B21b**-11, **B23**-23, **B60**-11, **BV16**-6, **BV18**-3, **P1f**-4/5/6, **S8b**-13, **S11a**-33, **S27c**-13/14, **S16**-16, **T**- 2/3	
134	**L**-134	**K1**-105/106, **S12b**-8/9, **S13**-2	**B21b**-12, **B23**-24, **P1f**-6/7, **S8b**-14, **S27c**-14/15, **S16**-18, **T**-3/4	
135	**L**-135	**K1**-106/107, **S12b**-9/10, **S13**-3	**B21b**-13, **B23**-25, **S27c**-15, **S16**-18, **T**-5	
136	**L**-136	**K1**-107/108, **S12b**-10/11, **S13**-4	**B21b**-14, **S8b**-15, **S16**-19, **T**-5	
137	**L**-137	**K1**-108/109, **S12b**-11, **S13**-5	**B21b**-14/15/16, **KV19**-2, **S8b**-15/16/17, **S14**-1/2, **S16**-19/20/21, **T**-5/6/7	
138	**L**-138	**K1**-109/110, **S12b**-11/12, **S13**-6	**B21b**-16/17, **KV19**-3, **P1f**-8, **S8b**-17/18, **S14**-3, **S16**-21/22,	

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
			T-7/8	
139	**L**-139	**K1**-110/111,	**B24**-1, **P1f**-8/9, **S8b**-18/19,	
		S12b-12/13, **S13**-6/7	**S14**-4, **S16**-22/23, **T**-8/9	
140	**L**-140	**K1**-111,	**B24**-2, **BV19**-1, **P1f**-9/10/11,	
		S12b-14, **S13**-7/8	**S8b**-19, **S14**-5, **S16**-23/24, **T**-9	
141	**L**-141	**K1**-111/112,	**B24**-3, **BV19**-2, **P1f**-11/12, **S8b**-19/20,	
		S12b-15/16, **S13**-8/9	**S14**-6, **S16**-24/25, **T**-10/11	
142	**L**-142	**K1**-112/113,	**B24**-4, **B26**-2, **BV19**-3, **Bt2**-1	
		S12b-16/17, **S13**-9/10	**P1f**-13, **S8b**-20/21, **S14**-7/8,	
			S16-25/26, **T**-11	
143	**L**-143	**K1**-113/114,	**B24**-5, **B26**-3, **BV19**-4, **S8b**-22,	
		S12b-17/18, **S13**-10/11	**S14**-8/9, **S16**-26/27, **T**-12	
144	**L**-144	**K1**-114/115,	**B24**-6, **B26**-4, **BV19**-5, **Bt2**-2,	
		S12b-18/19, **S13**-11/12	**S8b**-23, **S14**-9, **S16**-27/28, **T**-13	
145	**L**-145	**K1**-115/116,	**B26**-5, **BV19**-6, **S8b**-23,	
		S12b-19/20, **S13**-12	**S16**-28/29, **T**-13/14	
146	**L**-146	**K1**-116/117,	**B26**-6/7, **BV19**-6/7, **Bt2**-3,	
		S12b-20/21, **S13**-13	**S8b**-24, **S16**-29/30, **T**-14/15	
147	**L**-147	**K1**-117/118,	**B26**-7/8, **BV19**-7/8, **S8b**-25,	
		S12b-22, **S13**-14	**S16**-31, **T**-15/16	
148	**L**-148	**K1**-118/119,	**B26**-8/9, **B72**-1, **Bt2**-4, **S16**-32,	
		S12b-23/24, **S13**-15	**T**-16/17	
149	**L**-149	**K1**-119, **S12b**-24/25,	**B26**-9/10, **B72**-1/2, **BV19**-9/10,	
		S13-15/16	**BVN29**-1, **S16**-32/33, **T**-17/18	
150	**L**-150	**K1**-119/120,	**B26**-10/11, **B72**-2/3, **BV19**-11,	
		S12b-25/26,	**BVN29**-2/3, **Bt2**-5, **S16**-33/34/35,	
		S13-16/17	**T**-18/19	
151	**L**-151	**K1**-120/121,	**B26**-11/12/13, **B72**-3/4, **BV23**-2,	
		S12b-26/27, **S13**-17	**BVN29**-3/4, **Bt2**-5, **S16**-35/36, **T**-20/21	
152	**L**-152	**K1**-121/122,	**B26**-13/14, **B72**-5, **BV23**-3,	
		S12b-27/28, **S13**-18	**BVN29**-5, **Bt2**-6, **S16**-36/37,	
			T-21/22	
153	**L**-153	**K1**-122/123,	**B26**-14/15, **B72**-6, **BV23**-4,	
		S12b-28/29/30	**BVN29**-6/7, **Bt2**-6, **S16**-37/38, **T**-22/23	
154	**L**-154	**K1**-123/124,	**B26**-15, **BV23**-5, **BVN29**-7/8, **Bt2**-7	
		S12b-30/31	**S16**-39, **T**-23/24	
155	**L**-155	**K1**-124/125,	**B26**-16, **BV23**-6, **BVN29**-8/9,	
		S12b-31/32	**Bt2**-7, **S16**-40, **T**-24/25	
156	**L**-156	**K1**-125/126,	**BV23**-7, **BVN29**-10/11, **Bt2**-8,	
		S12b-32	**S16**-41, **T**-25/26, **TB01**-1	
157	**L**-157	**K1**-126/127	**B26a**-1, **BVN29**-11/12,	
			S16-42, **T**-26/27, **TB01**-2	
158	**L**-158	**K1**-127, **B27**-1	**B26a**-2, **Bt2**-9, **S16**-43, **T**-27, **TB01**-3	
159	**L**-159	**K1**-128, **B27**-2	**B26a**-3, **Bt2**-9, **S16**-44, **T**-28, **TB01**-4	
160	**L**-160	**K1**-128/129, **B27**-3	**B26a**-4, **Bt2**-10, **S16**-45, **T**-29, **TB01**-5/6	

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
161	**L**-161	**K1**-129/130	**B26a**-5, **Bt2**-10, **S16**-46, **T**-30,	
			TB01-6	
162	**L**-162	**K1**-130/131, **B27**-4	**B26a**-5/6, **S16**-46/47, **T**-30/31,	
			TB01-7/8	
163	**L**-163	**K1**-131/132, **B27**-5/6	**B26a**-7/8, **S16**-48/49, **T**-31/32,	
			TB01-9	
164	**L**-164	**K1**-132/133, **B27**-7	**B26a**-8/9, **B31c**(1)-2, **S11b**-1,	**Pkc**-1/2
			S16-49/50, **S17**-1, **TB01**-10	
165	**L**-165	**K1**-133, **B27**-7/8	**B26a**-9/10, **BV25**-2/3, **S11b**-1,	**Pkc**-2/3
			S16-50, **S17**-1/2, **T**-33, **TB01**-11	
166	**L**-166	**K1**-134, **B27**-8	**B26a**-10, **B28**-2, **B31c**(1)-3,	**Pkc**-3/4
			BV25-3/4, **S11b**-2, **S16**-51, **S17**-2,	
			T-33, **TB01**-12	
167	**L**-167	**K1**-134/135, **B27**-9	**B26a**-11, **B28**-3, **B31c**(1)-4,	**Pkc**-5/6
			BV25-4/5, **S11b**-2/3, **S16**-52, **S17**-3,	
			T-34, **TB01**-13	
168	**L**-168	**K1**-135/136, **B27**-10	**B26a**-12, **B28**-4, **BV25**-6/7,	**Pkc**-6/7/8
			S11b-3/4, **S16**-53, **S17**-3/4,	
			T-35, **TB01**-14	
169	**L**-169	**K1**-136/137, **B27**-11	**B28**-5, **B29**-2, **BV25**-7/8,	**Pkc**-8/9
			S11b-4/5, **S16**-54, **S17**-4/5, **S18**-1,	
			T-36, **TB01**-14/15	
170	**L**-170	**K1**-137, **B27**-11/12	**B29**-2/3, **BV25**-8/9, **S11b**-5,	**Pkc**-9/10
			S16-55, **S17**-5/6, **S18**-2,	
			T-37, **TB01**-15/16	
171	**L**-171	**K1**-137/138, **B27**-12	**B28**-6, **B29**-3/4, **S11b**-6, **S17**-6/7,	**Pkc**-11/12
			S18-3, **TB01**-16	
172	**L**-172	**K1**-138/139, **B27**-13	**B29**-4/5, **S11b**-6/7, **S17**-7/8, **S18**-3,	**Pkc**-12/13
			T-38	
173	**L**-173	**K1**-139, **B27**-14	**B28**-7/8, **B29**-5/6, **S11b**-7/8,	**Pkc**-13/14/15
			S17-8/9, **S18**-4	
174	**L**-174	**K1**-139/140,	**B28**-8/9, **B29**-6/7, **S11b**-8/9,	**Pkc**-15/16
		B27-14/15	**S17**-9/10, **S18**-5	
175	**L**-175	**K1**-141/142,	**B28**-10/11, **B29**-7/8,	**Pkc**-17/18/19
		B27-16/17	**S11b**-9/10/11, **S17**-10/11/12,	
			S18-6/7	
176	**L**-176	**K1**-142/143, **B27**-18	**B28**-11, **S11b**-11/12,	**Pkc**-19/20
			S17-12/13, **S18**-7	
177	**L**-177	**K1**-143/144,	**B28**-12/13, **S11b**-12/13/14,	**Pkc**-20
		B27-18/19	**S17**-13/14/15, **S18**-8/9	
178	**L**-178	**K1**-144/145, **B27**-20	**B28**-14, **S11b**-14, **S17**-15/16,	
			S18-10	
179	**L**-179	**K1**-145/146, **B27**-21	**B28**-15, **S11b**-15, **S17**-16, **S18**-10	
180	**L**-180	**K1**-146/147, **B27**-22	**S11b**-15/16, **S17**-16/17, **S18**-11	
181	**L**-181	**K1**-147, **B27**-23	**S11b**-16/17, **S17**-17/18, **S18**-12	

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
182	**L**-182	**K1**-147/148, **B27**-24	**B31a**-1, **BV26**-1/2, **S11b**-17/18, **S17**-18/19, **S18**-13	
183	**L**-183	**K1**-148/149, **B27**-25	**B31a**-2, **BV61**-1, **S11b**-19, **S17**-19/20, **S18**-13	
184	**L**-184	**K1**-149, **B27**-25/26	**B31a**-2/3, **BV24**-1, **BV26**-3, **BV61**-2, **S11b**-19/20, **S17**-20, **S18**-14	
185	L-185	**K1**-149/150, **B27**-26/27	**B31a**-3, **BV24**-2, **BV26**-4, **BV61**-3, **S11b**-20/21, **S17**-21, **S18**-15	
186	**L**-186	**K1**-150/151, **B27**-27	**B31a**-3/4, **BV20**-2, **BV24**-3, **BV26**-5, **BV61**-4, **S11b**-21/22, **S17**-21/22, **S18**-15/16	
187	**L**-187	**K1**-151, **B27**-28	**B31a**-4, **S11b**-22, **S17**-22/23, **S18**-16	
188	**L**-188	**K1**-151/152, **B27**-29	**B31a**-4/5, **B33**-2, **B36c**-1, **BV20**-3, **BV26**-6, **S11b**-22/23, **S17**-23/24, **S18**-16/17	
189	**L**-189	**K1**-152, **B27**-29	**B31a**-5, **B32**-2, **B33**-3, **B36c**-1/2, **BV20**-4, **S11b**-23/24, **S17**-24, **S18**-17	
190	**L**-190	**K1**-153, **B27**-30	**B31a**-6/7, **B32**-3/4, **B33**-3/4, **B36c**-2/3/4/5, **BV20**-5/6, **BV61**-7, **S11b**-24/25, **S17**-24/25/26, **S18**-18/19, **S27b**-1	
191	**L**-191	**K1**-153/154, **B27**-31	**B31a**-7/8, **B32**-4/5, **B33**-5, **B36c**-5/6/7, **BV61**-8, **S11b**-26, **S17**-26/27, **S18**-19, **S27b**-2	
192	**L**-192	**K1**-154	**B31a**-8, **B32**-5, **B33**-6, **B36c**-7/8, **BV61**-9, **S11b**-27, **S17**-27/28, **S18**-20	
193	**L**-193	**K1**-154/155	**B31a**-8/9, **B32**-6, **B33**-6, **B36c**-8, **BV61**-10, **S11b**-28, **S17**-28, **S18**-21, **S27b**-3	
194	**L**-194	**K1**-155	**B31a**-9, **B32**-7, **B33**-7, **BV38**-1, **S17**-29, **S18**-21, **S27b**-4	
195	**L**-195	**K1**-155/156	**B31a**-9/10, **B32**-7, **B33**-8, **S11b**-29, **S17**-29/30, **S27b**-4	
196	**L**-196	**K1**-156/157	**B31a**-10, **B32**-8, **B33**-8, **BV38**-2, **S11b**-30, **S17**-31, **S18**-22, **S27b**-5	
197	**L**-197	**K1**-157	**B31a**-10/11, **B32**-9, **B33**-9, **S17**-31/32, **S18**-23, **S27b**-5	
198	**L**-198	**K1**-157/158	**B31a**-11, **B32**-9, **B33**-10, **BV38**-3, **S11b**-31, **S17**-32, **S18**-23	

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
199	**L**-199	**K1**-158/159	**B31a**-12, **B32**-10, **B33**-10/11, **S17**-32/33, **S18**-24, **S27b**-6	
200	**L**-200	**K1**-159/160	**B31a**-12/13, **B33**-11/12, **BV27**-1, **S17**-34, **S27b**-7	
201	**L**-201	**K1**-160/161	**B31a**-13/14, **BV27**-2, **S27b**-8	
202	**L**-202	**K1**-161	**B31a**-14/15, **BV27**-3, **S15c**-1, **S27b**-9	
203	**L**-203	**K1**-162	**B31a**-15/16, **BV27**-3, **KV7**-1, **S15c**-2, **S27b**-10	**BVN30**-1/2
204	**L**-204	**K1**-162/163	**B31a**-16, **BV27**-4, **KV7**-2, **S15c**-2/3, **S27b**-10	**BVN30**-2/3
205	**L**-205	**K1**-163/164	**B31a**-16/17, **BV27**-5, **KV7**-3, **S15c**-3/4, **S27b**-11	**BVN30**-4
206	**L**-206	**K1**-164	**B31a**-17/18, **BV27**-6, **S15c**-4, **S27b**-12	
207	**L**-207	**K1**-164/165	**B31a**-18/19, **BV22**-2, **BV27**-7, **S15c**-5, **S19**-2, **S27b**-13, **Bnew05**-1	
208	**L**-208	**K1**-165/166	**BV22**-3, **BV27**-8, **S15c**-6, **S19**-3, **S27b**-14, **Bnew05**-2	
209	**L**-209	**K1**-166/167	**BV22**-4, **BV27**-8, **S15c**-7, **S19**-4, **S27b**-14, **Bnew05**-3	
210	**L**-210	**K1**-167/168	**BV27**- 9, **S15c**-8, **S19**-4, **Bnew05**-4	
211	**L**-211	**K1**-168	**BV27**-10, **BV28**-1, **S15c**-8, **S19**-5, **Bnew05**-4	
212	**L**-212	**K1**-168/169	**BV27**-10, **BV28**-2, **S15c**-9, **S19**-6	
213	**L**-213	**K1**-169/170	**BV28**-2/3, **S15c**-10, **S19**-6/7	
214	**L**-214	**K1**-170/171	**BV28**-3, **S15c**-11, **S19**-7/8	
215	**L**-215	**K1**-171/172	**BVN35**-1, **S15c**-12, **S19**-8	
216	**L**-216	**K1**-172	**BVN17**-1, **BVN35**-2, **S15c**-12, **S19**-9	
217	**L**-217	**K1**-172/173	**BV29**-1, **BVN17**-1/2, **BVN35**-3, **KV15**-2, **S15c**-13, **S19**-10	
218	**L**-218	**K1**-173/174	**B34**-1, **BV29**-2, **BVN17**-2/3, **BVN35**-4, **KV15**-3, **S15c**-14, **S19**-11	**Bnew08**-1
219	**L**-219	**K1**-174/175	**B34**-1/2, **BV29**-3, **BVN17**-3, **BVN35**-5, **KV15**-4/5, **S15c**-15, **S19**-12, **SV1t**-1	**Bnew08**-2/3
220	**L**-220	**K1**-175/176	**B34**-2/3, **B36d**-1/2, **B64**-1, **BV29**-4, **BV30**-2, **BVN17**-4, **BVN35**-6, **KV15**-5/6, **S19**-13/14, **S29**-1, **SV1t**-2	**Bnew08**-4/5
221	**L**-221	**K1**-176/177	**B34**-4, **B36d**-2/3/4/5, **B64**-2, **BV29**-5, **BV30**-3, **BV31**-1, **BVN17**-5, **BVN35**-7, **S19**-14/15, **S29**-1/2/3, **SV1q**-1, **SV1t**-3	**Bnew08**-6

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
222	L-222	K1-178	B34-5, B36d-5/6, B64-3, BV29-6, BV30-4, BV31-2, BVN17-6, S19-15/16, S29-3/4, SV1q-2/3	
223	L-223	K1-178/179	B34-6, B35-1, B36d-6/7/8, B64-4/5, BV29-7/8, BV30-5/6, BV31-3, BV32-1, BVN17-7, S19-16/17, S29-4/5, SV1q-3	B38-1/2
224	L-224	K1-179/180	B35-2, B64-5/6, BV30-7, BV31-4, BV32-2, BV33-1, BVN17-8, S19-17/18, S29-5/6	B38-2/3
225	L-225	K1-180/181	B35-3, B64-6/7, BV30-8, BV31-5, BV32-2/3, BV33-2, S19-18/19, S29-6	B7d-1, B38-3/4/5
226	L-226	K1-181/182	B35-4, B64-7/8, BV30-9, BV31-5, BV32-3, BV33-3, S19-19/20, S29-6/7	B7d-1/2/3, B38-5/6
227	L-227	K1-182/183	B35-5, B64-8/9, BV31-6, BV32-4, BV33-4, S19-20/21, S29-7/8	B7d-3/4, B38-6
228	L-228	K1-183	B35-6, B36a-1/2, B37a-1, B64-9/10, BV32-5, BV33-5, S19-21/22, S29-8/9	B7d-5/6
229	L-229	K1-184, B71A-1	B35-7, B36a-2/3/4, B37a-2, B64-10/11, BV32-6, BV33-6, BV34-2, S19-22/23, S29-9/10	B7d-6
230	L-230	K1-185, B71A-2	B35-8, B36a-4/5, B37a-3, B64-11/12, BV33-7, BV34-3, S19-23, S29-10	
231	L-231	K1-185/186, B71A-2/3	B35-9, B36a-6/7, B37a-4, B64-12/13, BV34-4, S19-24, S29-10/11	
232	L-232	K1-186/187, B71A-3/4	B35-10, B36a-7/8, B37a-5/6, B64-13/14, S19-25, S29-11/12	
233	L-233	K1-187, B71A-4	B35-10/11, B37a-6, B64-14, S29-12	Bnew09-1
234	L-234	K1-188, B71A-5	B35-11, B37a-7, B64-15, BV35-1, S29-12/13	Bnew09-2
235	L-235	K1-189, B71A-5/6	B35-12, B37a-7/8, B64-15/16, BV35-2, S29-13/14	Bnew09-3
236	L-236	K1-189/190, B71A-6/7	B35-13, B37a-8/9, B64-16, BV35-2, S29-14	Bnew09-4/5
237	L-237	K1-190/191, B71A-7/8	B35-14, B37a-9/10, BV35-3, S29-14/15, SV1b-2	B38a-1, Bnew09-5
238	L-238	K1-191/192, B71A-8/9	B35-15, B36e-1/2, B37a-10/11,	B38a-2/3/4

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
			BV35-4/5, P1g-1, S29-15/16, SV1b-2/3, Bnew06-2/3	
239	L-239	K1-192/193, B71A-9/10	B35-16, B36e-2/3, B37a-11/12, P1g-2, S20b-1/2, S29-16/17, SV1b-3, Bnew06-3	B38a-4/5
240	L-240	K1-193/194, B71A-10/11	B35-17/18, B36e-4, B37a-12/13, B65-1/2, P1g-3/4, S20b-2/3, S29-17/18, SV1b-4, Bnew06-4	B38a-5
241	L-241	K1-194, B71A-11/12	B35-18/19, B37a-14, B65-2/3, BV62-1, P1g-5/6, S20b-3/4, S29-18/19	
242	L-242	K1-194/195, B71A-12/13	B35-19/20, B37a-15, B65-3/4, BV62-2, P1g-6/7, S20b-4, S29-19	
243	L-243	K1-195/196, B71A-13	B35-20, B37a-15, B65-4, BV62-3, P1g-7	
244	L-244	K1-196, K2-1, B71A-13/14	B35-21, B37a-16, B65-4/5, BV62-3/4, S29-20	
245	L-245	K1-196, B71A-14	(*no description*)	
246	L-246	K1-196/197, K2-2, B71A-14/15	B35-21/22/23, B37a-16/17, B39a-1, B65-5/6, BV62-5/6, P1g-8/9/10/11, S29-20/21/22	
247	L-247	K1-197/198, K2-3, B71A-15/16	B35-23/24, B37b-1, B39a-1, B65-7, BV62-6/7, P1g-11/12, S29-22/23	
248	L-248	K1-198/199, K2-4, B71A-16/17	B37b-1/2, B39a-2, B65-8/9, BV62-7/8, P1g-12/13, S29-23	
249	L-249	K1-200, K2-4/5, B71A-17/18	B36f-1/2, B37b-2/3, B39a-3, B65-9/10, BV62-9, P1g-13/14, S29-23/24	
250	L-250	K1-201/202, K2-5/6, B71A-18/19/20	B36f-2/3/4, B37b-3/4, B39a-4/5, B40a-2/3, B65-10/11/12, BV62-10/11, P1g-15/16, S29-24/25, SV1g-1	
251	L-251	K1-202/203, K2-6/7, B71A-20/21	B36f-4/5/6, B37b-5, B39a-5/6, B40a-4, B65-12, BV62-12, P1g-17/18, S15b-1, S29-25/26, SV1g-2	
252	L-252	K1-203/204, K2-7/8 B71A-21/22	B36f-6/7, B37b-6, BV62-13, P1g-18/19, S15b-2, S29-26/27, SV1g-3	
253	L-253	K1-204/205, K2-8/9, B71A-22/23	B36f-7/8, B37b-7, B40a-5, P1g-20, S15b-3, S29-27/28, SV1g-4	
254	L-254	K1-205/206, K2-9,	B36f-8, B37b-7/8, B40a-6,	

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
		B71A-23/24	**BV62**-15, **P1g**-21/22, **S15b**-3, **S29**-28	
255	**L**-255	**K1**-206, **K2**-9/10, **B71A**-24/25	**B37b**-8/9, **B40a**-7, **BV62**-16, **P1g**-22/23/24, **S15b**-4, **S29**-28/29	
256	**L**-256			
257	**L**-257	**K1**-207, **K2**-10/11, **B71A**-25	**B37b**-9/10, **B40a**-8/9, **B41**-1, **P1g**-24/25, **S15b**-5/6, **S29**-29/30	
258	**L**-258	**K1**-207/208, **K2**-11/12, **B71A**-26/27	**B41**-2, **K4a**-1, **P1g**-26, **P1h**-1, **S15b**-6/7, **S21**-1/2, **S29**-30/31	
259	**L**-259	**K1**-208/209, **K2**-12, **B71A**-27	**B41**-2/3, **K4a**-1/2, **P1h**-2, **S15b**-8, **S21**-2/3, **S29**-32	
260	**L**-260	**K1**-209/210, **K2**-13, **B71A**-27/28	**B41**-4, **BV36**-3, **K4a**-3, **P1h**-3, **S15a**-1, **S15b**-8, **S21**-3/4, **S29**-33	
261	**L**-261	**K1**-210/211, **K2**-13/14, **B71A**-28/29	**B30**-1, **B41**-5, **BV36**-4, **K4a**-4/5, **P1h**-4, **S15a**-1/2, **S21**-4/5/6, **S29**-33	**S32**-1
262	**L**-262	**K1**-211/212, **K2**-14/15, **B71A**-29/30	**B30**-2, **B41**-6, **BV36**-5, **K4a**-5/6, **S15a**-3, **S21**-6/7	**S32**-2/3
263	**L**-263	**K1**-212/213, **K2**-15/16, **B71A**-30/31	**B30**-3, **B41**-7, **BV36**-6, **K4a**-6/7, **S15a**-3/4, **S21**-7/8	**S32**-3/4/5
264	**L**-264	**K1**-213/214, **K2**-16/17, **B71A**-31/32	**B30**-4/5, **B42**-1/2, **BV36**-7, **K4a**-7/8, **S15a**-4/5, **S21**-8/9	**S32**-5/6/7
265	**L**-265	**K1**-214/215, **K2**-17/18, **B71A**-32/33	**B30**-5/6, **B42**-2/3, **BV36**-8, **K4a**-9/10, **S15a**-6, **S21**-10/11	**S32**-7/8/9
266	**L**-266	**K1**-215/216, **K2**-18/19, **B71A**-33/34	**B30**-6/7, **B42**-3/4, **BV36**-9, **K4a**-10/11, **P1h**-5, **S15a**-7, **S21**-11/12	**S32**-9
267	**L**-267	**K1**-216/217, **K2**-19, **B71A**-34/35	**B30**-7, **B42**-4, **BV36**-10, **K4a**-12, **P1h**-6, **S15a**-8, **S21**-12/13	**S32**-10
268	**L**-268	**K1**-217, **K2**-19, **B71A**-35	**BV36**-10, **K4a**-12, **P1h**-6, **S15a**-8/9, **S21**-13	**S32**-11
269	**L**-269	**K1**-217/218, **K2**-20/21, **B71A**-35/36	**B30**-8, **B42**-5/6, **BV36**-11, **K4a**-13/14, **P1h**-7, **S21**-13/14	**S32**-11/12/13
270	**L**-270	**K1**-218/219, **K2**-21, **B71A**-36/37	**B30**-9, **B42**-7, **BV36**-12, **BV37**-1, **K4a**-15/16, **P1h**-8, **S15a**-10, **S21**-15/16	**S32**-14/15
271	**L**-271	**K1**-219, **K2**-21, **B71A**-37	**B30**-10, **S21**-16	
272	**L**-272	**K1**-219/220, **K2**-22, **B71A**-37/38	**B30**-11, **B42**-8, **BV37**-2, **K4a**-17, **S21**-16/17	
273	**L**-273	**K1**-220/221, **K2**-22/23, **B71A**-38/39	**B42**-9, **BV37**-3, **S21**-17	
274	**L**-274	**K1**-221, **K2**-23, **B71A**-39/40	**B30**-12, **B42**-9, **BV37**-3, **S21**-17/18	
275	**L**-275	**K1**-222, **K2**-24, **B71A**-40/41	**B30**-13, **B36g**-1, **BV37**-4, **K4b**-1, **S21**-18/19	
276	**L**-276	**K1**-222/223,	**B30**-14, **B36g**-1, **BV37**-5, **K4b**-2,	

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
		K2-24/25, **B71A**-41/42	**S21**-19/20	
277	**L**-277	**K1**-223/224, **K2**-25, **B71A**-42	**B30**-14/15, **B36g**-2/3, **K4b**-3, **S21**-20/21	**B7e**-1
278	**L**-278	**K1**-224, **K2**-25/26, **B71A**-43	**B30**-15, **B36g**-3, **K4b**-4, **P1i**-1, **S21**-21	**B7e**-1/2
279	**L**-279	**K1**-224/225, **K2**-26/27, **B71A**-43/44	**B30**-16, **B36g**-4/5/6, **K4b**-4/5, **P1i**-1/2, **S21**-22/23	**B7e**-2/3/4
280	**L**-280	**K1**-226, **K2**-27, **B71A**-44/45	**B30**-17, **B36g**-6/7/8, **K4b**-5/6, **P1i**-3/4, **S21**-23/24	**B7e**-5/6
281	**L**-281	**K1**-226/227, **K2**-27/28, **B71A**-45/46	**B31b**-1, **B36g**-8, **BV39**-1, **K4b**-7, **P1i**-4/5/6, **S21**-24/25	**B7e**-7/8
282	**L**-282	**K1**-227, **K2**-28, **B71A**-46	**B31b**-2, **BV39**-2, **BV40**-2, **K4b**-8, **P1i**-6/7, **S21**-25/26, **S33**-1	**B7e**-8/9/10
283	**L**-283	**K1**-228, **K2**-29, **B71A**-46/47	**B31b**-2/3, **BV39**-3, **BVN34**-2, **K4b**-9/10, **P1i**-7/8, **S21**-26/27, **S33**-1/2	**B7e**-10/11/12, **B38b**-1/2
284	**L**-284	**K1**-229, **K2**-29/30, **B71A**-48	**B31b**-3, **BV39**-4, **BV40**-3, **BVN34**-3, **K4b**-10/11, **P1i**-8/9/10, **S21**-27/28, **S33**-2/3	**B7e**-12/13/14, **B38b**-3/4
285	**L**-285	**K1**-229/230, **K2**-30/31, **B71A**-48/49	**B31b**-4, **BV39**-5, **BV40**-4, **BVN34**-4, **K4b**-11/12, **P1i**-10/11, **S21**-28/29, **S33**-3/4	**B7e**-14/15/16, **B38b**-4/5
286	**L**-286	**K1**-230/231, **K2**-31, **B71A**-49/50	**B31b**-5, **B43**-1, **BV40**-5, **BVN34**-5, **K4b**-12/13, **P1i**-11, **S21**-29, **S33**-5	**B7e**-16, **B38b**-5/6, **S30a**-1
287	**L**-287	**K1**-231, **K2**-31/32, **B71A**-50/51	**B31b**-5, **B36b**-1, **B43**-1, **BV40**-6, **BVN34**-5, **K4b**-13/14, **P1i**-11/12, **S21**-29/30, **S33**-5/6	**B7e**-17/18, **B38b**-6/7, **S30a**-1/2
288	**L**-288	**K1**-232, **K2**-32/33, **B71A**-51/52	**B31b**-6, **B36b**-2/3, **B43**-2, **K4a**-14, **P1i**-13, **S21**-30/31, **S33**-6/7	**B7e**-18/19, **B38b**-7/8, **S30a**-2/3
289	**L**-289	**K1**-232/233, **K2**-33, **B71A**-52/53	**B31b**-7, **B36b**-3/4, **B43**-3 **B44**-1, **BV41**-1, **K4b**-15, **P1i**-13/14/15, **S21**-31/32, **S33**-7/8/9	**B7e**-20/21/22, **B38b**-8/9/10, **S30a**-3/4/5
290	**L**-290	**K1**-233/234, **K2**-33/34, **B71A**-53/54	**B31b**-7/8, **B36b**-5/6, **B43**-3, **B44**-1, **BV41**-2, **K4b**-16 **P1i**-15/16, **S21**-32/33, **S33**-9/10	**B7e**-22/23, **B38b**-10/11, **S30a**-5/6
291	**L**-291	**K1**-234/235, **K2**-34/35, **B71A**-54	**B36b**-6/7, **B43**-4, **BV41**-3 **P1i**-16/17, **S21**-33/34, **S33**-11	**B7e**-24/25, **B38b**-12/13, **S30a**-7/8
292	**L**-292	**K1**-235, **K2**-35/36, **B71A**-55/56	**B31c**-1/2, **B36b**-7/8, **B37c**-1, **B43**-5, **B44**-2, **P1i**-17/18/19, **S21**-34/35, **S33**-12	**B7e**-26/27/28, **B38b**-13/14/15, **S30a**-8/9/10
293	**L**-293	**K1**-236, **K2**-36, **B71A**-56	**B31c**-2, **B37c**-2, **B44**-3, **P1i**-19/20, **S21**-35/36	**B38b**-15, **S30a**-10/11

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
294	L-294	K1-237, K2-36, B71A-57	B31c-3, B37c-2, K4c-1, P1i-20/21, S21-36	S30a-11/12
295	L-295	K1-237/238, K2-37, B71A-57/58	B31c-3/4, B37c-3, B43-6/7, B44-4/5, K4c-2/3, P1i-21/22/23, S21-36/37/38	S30a-12/13/14
296	L-296	K1-238/239, K2-37/38, B71A-58/59	B31c-5, B37c-4/5, B43-7/8, B44-6, K4c-4/5, P1i-23/24/25, S21-38/39/40	B38c-1, S30a-14
297	L-297	K1-239/240, K2-38/39, B71A-59/60	B11b-1, B31c-6, B37c-6, B43-8/9, B44-7, K4c-5/6, P1i-25/26, S21-40/41	B38c-2/3
298	L-298	K1-240/241, K2-39/40, B71A-60/61	B11b-1, B31c-7, B37c-7, B43-9, K4c-6/7, P1i-26, S21-41/42	B38c-3/4
299	L-299	K1-241, K2-40, B71A-61/62	B11b-2, B31c-8, B37c-8, B43-10, B44-8, BV42-1, K4c-8, S21-42/43, S22a-1	B38c-4/5
300	L-300	K1-242, K2-40/41, B71A-62/63	B11b-3, B31c-8/9, B37c-8/9, B43-11, B44-8/9, BV42-2, K4c-8/9, S21-43/44, S22a-2	B38c-5/6/7
301	L-301	K1-243, K2-41/42, B71A-63/64	B11b-4, B31c-9, B37c-9/10, B43-12, B44-9/10, BV42-3, K4c-10/11, S21-44/45, S22a-2/3	B38c-7/8
302	L-302	K1-243/244, K2-42/43, B71A-64/65	B11b-5, B31c-10, B37c-10/11, B40b-1, B43-12/13, B44-10/11, BVN28-1, K4c-11/12, S21-45/46, S22a-3/4	B38c-9/10
303	L-303	K1-244/245, K2-43/44, B71A-65/66	B11b-5, B31c-11, B37c-11/12, B40b-2, B43-13, B44-11, BVN28-2, K4c-12/13, S21-46, S22a-4	B38c-10, S30c-1
304	L-304	K1-245/246, K2-44, B71A-66/67	B31c-11, B37c-12, B43-14, B44-12, B45-1, BVN28-3, K4c-13/14, S21-46/47, S22a-4/5	S30c-1/2
305	L-305	K1-246/247, K2-44/45, B71A-67/68	B11b-6, B31c-12, B37c-13, B40b-3, B43-14/15, B44-12/13, B45-2, BVN28-4, K4c-14/15, S21-47/48, S22a-5	S30c-2/3/4
306	L-306	K1-247/248, K2-45/46, B71A-68/69	B11b-7, B31c-13, B37c-14, B40b-4, B43-16, B44-13, B45-3, B73-1/2, K4c-16, S21-48/49, S22a-6	S30c-4/5
307	L-307	K1-248/249, K2-46/47, B71A-69/70	B31c-14, B37c-15/16, B40b-5, B43-17, B44-14, B45-4, B73-2/3, BV43-1, KV8-1, S21-49/50, S22a-7	
308	L-308	K1-249/250,	B31c-15, B37c-16/17, B44-15,	

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
		K2-47/48, B71A-70/71	B45-4/5, B73-4, BV43-2, KV8-2, KV21-1, S21-50/51, S22a-8	
309	L-309	K1-250, K2-48, B71A-71/72	B31c-15/16, B37c-17/18, B40b-6, B43-18, B44-16, B45-5/6, BV43-2/3, K4d-1, KV8-3, KV21-2, S21-51/52, S22a-8/9	
310	L-310	K1-251, K2-48/49, B71A-72/73	B31c-16/17, B37c-19, B40b-7, B44-17, B45-6/7, B73-5/6, BV43-4, BVN28-6, K4d-2/3, KV8-4, KV21-3/4, S21-52/53, S22a-9/10	
311	L-311	K1-251/252, K2-49, B71A-73	B31c-17, 37c-20, B40b-8, B44-18, B45-7, B73-7, BVN28-7, K4d-3, KV8-5, KV21-5, S22a-10	
312	L-312	K1-252, K2-50, B71A-73/74	B31c-18, B45-8, B73-7, BVN28-8, K4d-4, S22a-11, S31b-1	
313	L-313	K1-252/253, K2-50/51, B71A-74/75	B31c-18/19, B37c-21, B44-19, B45-8/9, B73-8/9, BVN28-8/9, K4d-5/6, KV21-6/7, S22a-11, S31b-2	
314	L-314	K1-254, K2-51/52, B71A-75/76	B31c-19/20, B37c-22, B45-9/10, B73-10/11, K4d-6/7, S22a-12, S31b-3/4	
315	L-315	K1-254/255, K2-52, B71A-76/77	B31c-20/21, B37c-23, B45-10/11, B73-12/13, BV45-1, K4d-7/8/9, S22a-13, S27a-1/2, S31b-5	B7f-1/2
316	L-316	K1-256, K2-52/53, B71A-77/78	B31c-21/22, B37c-24/25, B45-11/12, B73-14/15, BV45-2, K4d-9/10/11, S22a-14, S27a-2, S31b-7/8	B7f-3/4/5
317	L-317	K1-257, K2-53/54, B71A-78/79	B31c-22, B37c-26, B45-12/13, B73-16/17, BV45-3, K4d-11/12, S22a-14/15, S27a-3, S31b-9/10	B7f-5/6/7
318	L-318	K1-257/258, K2-54, B71A-79/80	B31c-23, B37c-26, B45-13, B73-17/18, BV46-1, K4d-12, S22a-15/16, S27a-4, S31b-10/11	B7f-7/8
319	L-319	K1-258/259, K2-54/55, S23-1, B71A-80/81	B31c-23/24, B37c-27, B45-14, BV45-4, BV46-2, BV47-2, K4d-13, S22a-16, S27a-4, S31b-11/12	B7f-8/9
320	L-320	K1-259, K2-55/56, S23-2, B71A-81/82	B31c-24, B37c-28, B40c-2, B45-14/15, B73-19, BV46-3, BV48-1, K4d-13/14, S22a-16, S27a-5	
321	L-321	K1-260, K2-56, S23-2/3,	B26b-1, B31c-25, B37c-29, B40c-3, B45-15, B73-20/21, BV46-4, BV47-3,	

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
		B71A-82	**BV48**-2, **K4d**-15, **S22a**-17	
322	L-322	**K1**-260/261, **K2**-56/57, **S23**-3, **B71A**-83	**B73**-21	
323	L-323	**K1**-261, **K2**-57, **S23**-3/4, **B71A**-83	**B26b**-1/2, **B40c**-3, **B45**-16, **B73**-22, **BV46**-4, **BV47**-4, **BV48**-3, **K4d**-16, **S22a**-18, **S27a**-6	
324	L-324	**K1**-261/262, **K2**-57/58, **S23**-4, **B71A**-84	**B26b**-2/3, **B37c**-30, **B40c**-4, **B45**-17, **B73**-23/24, **BV47**-4, **BVN18**-1, **K4d**-16, **S22a**-18, **S27a**-7	
325	L-325	**K1**-262/263, **K2**-58, **S23**-5/6, **B71A**-84/85	**B26b**-3/4, **B40c**-5, **B45**-17, **B73**-24/25, **BV47**-5, **BVN18**-2, **S22a**-19, **S27a**-7	
326	L-326	**K1**-263/264, **K2**-58/59, **S23**-7/8, **B71A**-86	**B26b**-4/5, **B37d**-1, **B40c**-6, **B45**-18, **B73**-26/27, **BVN18**-3, **S22a**-19/20, **S27a**-8	
327	L-327	**K1**-264/265, **K2**-59/60, **S23**-8/9, **B71A**-87	**B26b**-5/6, **B37d**-2, **B40c**-7, **B45**-19, **B73**-28/29, **S22a**-20, **S27a**-9	
328	L-328	**K1**-265/266, **K2**-60/61, **S23**-9/10, **B71A**-88	**B26b**-6/7, **B37d**-3, **B45**-20, **B66**-1, **B73**-29/30, **BVN18**-4, **K4e**-1/2, **S22a**-21, **S27a**-10	
329	L-329	**K1**-266, **K2**-61, **S23**-10/11, **B71A**-89	**B26b**-7, **B37d**-4, **B66**-1, **BVN18**-5, **K4e**-2, **S22a**-22, **S27a**-10	
330	L-330	**K1**-266/267, **K2**-61/62, **S23**-11/12, **B71A**-89/90	**B26b**-8, **B37d**-5, **B45**-21, **B66**-1/2, **K4e**-3, **S22a**-22, **S27a**-11	
331	L-331	**K1**-267/268, **K2**-62, **S23**-12/13, **B71A**-90/91	**B26b**-8/9, **B37d**-6, **B45**-22, **B66**-2/3, **BV49**-1, **BVN18**-6, **K4e**-4/5, **S22a**-23, **S27a**-11/12	**TB02**-1/2
332	L-332	**K1**-268/269, **K2**-63, **S23**-13/14, **B71A**-91/92	**B26b**-10, **B37d**-7, **B45**-23, **B66**-3, **BV49**-2, **K4e**-5/6, **S27a**-12/13	**TB02**-2/3/4
333	L-333	**K1**-269/270, **K2**-63/64, **S23**-14/15, **B71A**-92/93	**B26b**-11, **B37d**-8, **B66**-4, **BV49**-3, **K4e**-6/7, **S27a**-13/14	**TB02**-4/5/6
334	L-334	**K1**-270/271, **K2**-64/65, **S23**-15/16/17, **B71A**-93/94	**B26b**-12/13, **B37d**-9, **B66**-5, **BV49**-4, **K4e**-8/9, **S27a**-14	**TB02**-6
335	L-335	**K1**-272, **K2**-65/66, **S23**-17/18, **B71A**-94/95	**B26b**-13/14, **B37d**-10, **B66**-6, **BV49**-5, **K4e**-9/10, **S27a**-15	
336	L-336	**K1**-273/274, **K2**-66/67, **S23**-18/19, **B71A**-95/96	**B26b**-14/15, **37d**-11, **B66**-7, **BV49**-6, **K4e**-11/12, **S27a**-16	
337	L-337	**K1**-274/275, **K2**-67,	**B11c**-1, **B26b**-15/16, **B37d**-12,	**B7g**-1/2

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
		S23-19/20, **B71A**-96/97	**B46**-1, **B66**-7/8, **K4e**-12/13, **S27a**-17	
338	L-338	**K1**-275/276, **K2**-68, **S23**-20/21, **B71A**-98	**B11c**-1, **B26b**-16, **B26c**-1, **B37d**-13, **B46**-2, **B66**-9, **K4e**-14	**B7g**-2/3/4
339	L-339	**K1**-276/277, **K2**-69, **S23**-22/23, **B71A**-98/99/100	**B11c**-2, **B15c**-1, **B26c**-1/2, **B37d**-14/15, **B46**-3, **B66**-9/10, **K4e**-15/16	**B7g**-4/5/6
340	L-340	**K1**-277/278, **K2**-70, **S23**-23/24, **B71A**-100/101	**B11c**-3, **B15c**-2, **B26c**-2/3, **B37d**-15/16, **B46**-4, **B66**-10	**B7g**-6/7/8, **S30b**-1/2
341	L-341	**K1**-278/279, **S23**-24/25, **B71A**-101	**B11c**-4, **B15c**-3, **B26c**-3/4, **B37d**-16/17, **B46**-5	**B7g**-8/9/10, **S30b**-2/3/4
342	L-342	**K1**-279, **K2**-71, **S23**-25/26, **B71A**-102	**B11c**-5, **B15c**-4, **B26c**-4/5/6, **B37d**-17, **B46**-6, **S22b**-1	**B7g**-10/11, **S30b**-4/5
343	L-343	**K1**-279/280, **K2**-72, **B71A**-103/104	**B11c**-6, **B15c**-5, **B26c**-6/7, **B36h**-1, **B46**-7, **BV50**-2, **K4f**-1, **S22b**-1/2	**B7g**-12/13/14/15, **B38d**-1/2, **S30b**-6/7
344	L-344	**K1**-281, **K2**-73, **B71A**-104/105	**B11c**-6/7, **B15c**-6/7, **B26c**-7/8, **B36h**-2/3/4, **B46**-8/9, **BV50**-2/3, **K4f**-2/3, **S22b**-3	**B7g**-15/16/17, **B38d**-3/4, **S30b**-8/9
345	L-345	**K1**-281/282, **K2**-74, **B71A**-105/106	**B11c**-8, **B15c**-8, **B26c**-8/9, **B36h**-5, **B40d**-1, **B46**-9/10, **BV50**-4, **K4f**-4, **P1j**-1, **S22b**-3/4	**B7g**-17/18/19, **B38d**-5/6, **S30b**-10/11
346	L-346	**K1**-285, **K2**-75, **B71A**-106/107	**B15c**-8, **B26c**-10/11, **B36h**-6/7, **B40d**-2/3, **B46**-10, **BV50**-5, **K4f**-5/6, **P1j**-2, **S22b**-4/5	**B7g**-19/20, **B38d**-6/7/8, **S30b**-11/12/13
347	L-347	**K1**-283/284, **K2**-76, **B71A**-108/109	**B15c**-9, **B26c**-11/12, **B40d**-3/4, **K4f**-6/7/8, **P1j**-3/4, **S22b**-5/6	**B7g**-20/21, **B38d**-8/9/10, **S30b**-13/14/15
348	L-348	**K1**-284/285, **K2**-77, **B71A**-109/110	**B15c**-10/11, **B26c**-12/13/14, **B40d**-4/5, **K4f**-8/9, **S22b**-6/7	**B38d**-10/11/12, **S30b**-15/16/17
349	L-349	**K1**-285/286, **B71A**-110/111	**B15c**-11, **B26c**-14/15, **B40d**-6, **K4f**-10/11, **S22b**-7/8	**B38d**-12/13/14, **S30b**-17/18/19
350	L-350	**K1**-286/287, **K2**-78, **B71A**-111/112	**B15c**-12, **B26c**-15/16, **B40d**-7, **K4f**-11/12, **S22b**-8	**B38d**-14/15, **S30b**-19/20
351	L-351	**K1**-287/288, **K2**-79, **B71A**-112	**B15c**-14, **B26c**-16, **B40d**-8, **BVN19**-3, **K4f**-12/13, **S22b**-9	**B38d**-15/16/17, **S30b**-20
352	L-352	**K1**-288/289, **KV9**-2, **B71A**-113	**B15c**-14/15, **B40d**-9/10, **B67**-1, **BVN19**-4, **BVN20**-1/2, **K4f**-13/14, **S22b**-10	**B38d**-17/18/19
353	L-353	**K1**-289, **K2**-80, **KV9**-3	**B15c**-16, **B26c**-19, **B40d**-10/11, **B67**-2/3, **BVN19**-5, **BVN20**-2/3, **K4f**-15/16, **S22b**-11	**B38d**-19/20
354	L-354	**K1**-290/291, **K2**-81, **KV9**-4	**B15c**-17, **B26c**-20/21, **B40d**-12, **B67**-3/4/5, **K4f**-16, **P1j**-5/6, **S22b**-11/12	**B38d**-21/22

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
355	L-355	K1-291/292, K2-82, KV9-5	B15c-18, B26c-21/22, B67-5/6/7, BV51-2/3, P1j-7/8, S22b-13	B38d-22/23/24
356	L-356	K1-292/293, K2-83	B15c-19, B26c-22/23, B67-8/9, BV51-3, BV52-1, S22b-13/14	B38d-25/26
357	L-357	K1-293/294	B15c-20, B26c-23/24/25, B67-9/10/11/12, BV51-4, BV52-1/2/3, BVN21-1, BVN22-1, BVN23-1/2, S22b-14/15	B38d-26/27/28/29/30
358	L-358	K1-294/298/299	B26c-26/27, BV52-4, BVN21-2, BVN22-2, BVN23-3/4, S22b-15/16	B38d-31/32/33/34/35
359	L-359	K1-299	B26c-27/28, BVN21-3, BVN22-3, BVN23-5, S22b-16/17	
360	L-360	K1-295/296	B26c-29/30, BVN19-6, BVN22-4, BVN23-6, S22b-17/18	
361	L-361	K1-296/297	B26c-30, B47-1, BVN19-7, BVN22-5, BVN23-7, S22b-18/19	
362	L-362	K1-297/298	B26c-31, B47-2, BV53-1, BVN19-8, BVN20-5/6, BVN22-6, BVN23-8, S22b-19/20	
363	L-363	K1-298/300	B47-3, BV53-2, BVN19-9, BVN20-6, S22b-20/21	
364	L-364	K1-300/301	B26d-1, B47-4, BV53-3, BV54-2, BVN19-10, S22b-21/22	
365	L-365	K1-301/302	B26d-2/3, B47-5, BV53-4/5, BV54-3, BV55-1, BVN19-11, S22b-22	
366	L-366	K1-302/303	B26d-3/4, B47-6, BV53-5/6, BV54-4, BV55-2, S22b-23	
367	L-367	K1-303/304	B26d-4/5, B47-7, BV53-6/7, BV55-3, S22b-23/24	
368	L-368	K1-304/305	B26d-5/6, B47-7/8, BV53-8, BV55-4, S22b-24	
369	L-369	K1-305/306	B20b-1, B26d-6/7, B47-8/9, BV55-5, S22b-25	B38e-1
370	L-370	K1-306/307, B48-1/2	B20b-2, B26d-7/8/9, B31d-1, B47-9/10, BV55-6, BV56-1, S22b-26	B38e-1/2
371	L-371	K1-307/308, B48-2/3	B20b-2/3, B26d-9/10, B31d-2, B47-10/11, BV56-2	B38e-3/4
372	L-372	K1-308/309, B48-3/4	B20b-4, B26d-10/11, B31d-3, B47-11/12, BV56-3	B38e-5/6
373	L-373	K1-309/310, B48-4/5	B20b-4/5, B26d-11/12, B31d-4, B47-13, BV56- 4/5	B38e-6/7/8, K5c-1/2/3

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
374	L-374	K1-310, B48-6	B26d-12/13, B31d-5, BV56-6, BV57-1	B38e-8/9, K5c-3/4
375	L-375	K1-310-311, B48-7	B20b-6, B26d-13/14, B31d-6, BV57-2/3, S20c-2	B38e-9/10/11, K5c-4/5
376	L-376	K1-311/312, B48-8	B20b-7, B26d-15, B31d-7, B39b-2, BV57-5, BVN19-1, S20c-2/3	B38e-11/12
377	L-377	K1-312/313, B48-9/10	B26d-15, B31d-8, BVN19-2, S20c-3/4	B38e-13/14
378	L-378	K1-313/314, B48-10/11, KV10-1	B26d-16, B31d-8/9, B39b-3/4, S20c-4	B38e-14/15/16
379	L-379	K1-314/315/316, B48-11/12, KV10-2	B31d-9/10, B39b-4/5	B38e-16/17
380	L-380	K1-316/317, B48-13, KV10-3	B31d-10/11, B39b-5/6	B38e-18/19/20
381	L-381	K1-317, B48-14/15, KV10-4	B26e-1, B31d-11/12, B39b-7	B38e-20
382	L-382	K1-318, B48-15	B26e-2, B31d-12	
383	L-383	K1-318/319, B48-16, KV10-5	B26e-3, B31d-12/13, B39b-8	
384	L-384	K1-319/320, B48-17, KV10-6	B26e-4, B31d-13/14, B39b-9	
385	L-385	K1-320/321, B48-18, KV10-7	B26e-5, B31d-14	
386	L-386	K1-321/322, B48-19, KV10-8	B26e-6, B31d-15	
387	L-387	K1-322/323, KV10-8/9	B26e-7/8, B31d-16	
388	L-388	K1-323/324, KV10-9/10	B26e-9, B31d-17, B68-1	
389	L-389	K1-324, KV10-10/11	B31d-18, B68-2, B70e-1	K5d-1/2
390	L-390	K1-325, KV10-11/12	B26e-10, B31d-19, B68-2/3, B70e-1/2/3/4, KV11-1/2	K5d-3
391	L-391	K1-325/326, B49-1/2, KV10-13/14	B31d-20, B55a-1, B68-3/4, B70e-4/5/6/7, BV58-1, KV11-3/4	
392	L-392	K1-326/327, B49-3, KV10-14	B31d-21, B55a-1/2, B68-4/5, B70e-7/8, BV58-2, KV11-5/6	
393	L-393	K1-327/328, B49-3/4, KV10-15	B31d-22, B55a-3, B68-6, BV58-3/4, KV11-7/8	
394	L-394	K1-328/329, B49-5	B31d-22/23, B50-2, B55a-3/4, B68-7, BV58-4/5	
395	L-395	K1-330, B49-6		
396	L-396	K1-331/332, B49-7	B31d-24, B50-3, B55a-5,	

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
			B68-8/9, **BV58**-6, **BVN24**-2	
397	**L**-397	**K1**-332/333, **B49**-8/9	**B31d**-24/25, **B50**-4, **B55a**-6/7, **B68**-9/10, **BV58**-7, **BVN24**-3	**B7h**-2
398	**L**-398	**K1**-333/334, **B49**-10	**B31d**-26, **B50**-5, **B55a**-7/8, **B68**-10/11, **BV58**-8, **BV59**-1, **BVN24**-4	**B7h**-3/4
399	**L**-399	**K1**-334/335, **B49**-11	**B31d**-27, **B50**-6/7, **B55a**-8/9, **B68**-12, **B70f**-1/2/3, **BV58**-9/10, **BV59**-2, **BVN24**-5	**B7h**-5/6/7
400	**L**-400	**K1**-335/336, **B49**-12	**B31c**(2)-1, **B50**-7/8, **B55a**-10, **B68**-13, **B70f**-3/4/5/6, **BV58**-11, **BV59**-3, **BVN24**-6/7	**B7h**-7/8/9
401	**L**-401	**K1**-336/337	**B31c**(2)-2, **B50**-8/9, **B55a**-11/12, **B68**-14, **B70f**-6/7/8, **BV59**-4	**B7h**-9/10/11
402	**L**-402	**K1**-337-338	**B31c**(2)-3, **B50**-10, **B55a**-12/13, **B68**-15/16, **BV59**-5, **BVN24**-9	
403	**L**-403	**K1**-338/339, **BVN36**-2	**B55a**-13, **B68**-16, **BV59**-6, **BVN24**-10	
404	**L**-404	**K1**-339/340, **BVN36**-3	**B55a**-14/15, **B68**-17/18, **BVN24**-11	
405	**L**-405	**K1**-340/341, **BVN36**-4	**B36i**-3, **B55a**-15/16, **B68**-18/19, **BVN24**-12/13	
406	**L**-406	**K1**-341/342, **BVN36**-5	**B55a**-17, **B68**-19/20, **BVN24**-13	
407	**L**-407	**K1**-342/343, **BVN36**-6	**B55a**-18/19, **B68**-20, **BV21**-1	
408	**L**-408	**K1**-343/344, **BVN36**-7/8	**B55a**-19/20, **BV21**-2	
409	**L**-409	**K1**-344/345, **BVN25**-1/2	**BV21**-3/4	
410	**L**-410	**K1**-345/346, **BVN25**-3	**BV21**-4/5	
411	**L**-411	**K1**-346/347/348, **BVN25**-4/5, **BVN26**-1/2		**B7i**-1
412	**L**-412	**K1**-348/349, **BVN25**-5/6, **BVN26**-3		**B7i**-1/2/3
413	**L**-413	**K1**-349/350, **BVN25**-7, **BVN26**-4		**B7i**-3/4/5/6/7
414	**L**-414	**K1**-350/351, **BVN25**-7, **BVN26**-5/6	**B51a**-2, **B70g**-1/2/3	**B7i**-7/8/9
415	**L**-415	**K1**-351/352, **BVN26**-6/7	**B51a**-2/3, **B70g**-3/4	**B7i**-10/11
416	**L**-416	**K1**-352/353, **BVN26**-7/8	**B51a**-3, **B70g**-5/6	**B7i**-11/12
417	**L**-417	**K1**-353/354,	**B51a**-4/5, **B70g**-6/7/8/9/10	

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
		BVN26-8/9		
418	**L**-418	**K1**-354/355, **BVN26**-9/10	**B51a**-6, **B70g**-10/11/12	
419	**L**-419	**K1**-355, **KV12**-1, **BVN26**-11/12	**B51a**-7/8, **B70g**-13/14/15	**K5e**-1
420	**L**-420	**K1**-356/357, **BVN26**-12/13, **KV12**- 2/3	**B51a**-9, **B70g**-16	**K5e**-1/2
421	**L**-421	**K1**-356/358, **BVN26**-13, **KV12**-3/4	**B51a**-10/11, **S24**-1	**K5e**-3/4/5
422	**L**-422	**K1**-358/359, **BVN26**-14, **KV12**-5	**B51a**-11, **S24**-2	**K5e**-5
423	**L**-423	**K1**-359/360, **KV12**-6	**B51a**-12, **B70h**-1, **S24**-3	
424	**L**-424	**K1**-360/361, **KV12**-7	**B51a**-13, **B70h**-1/2/3, **S24**-3/4	
425	**L**-425	**K1**-361, **KV12**-8	**B51a**-14, **B70h**-4/5, **S24**-4	
426	**L**-426	**K1**-361/362	**B51a**-15, **B52**-1, **B70h**-5/6/7/8, **S24**-5/6	
427	**L**-427	**K1**-362/363	**B52**-1/2, **S24**-6/7	
428	**L**-428	**K1**-363/364	**B51b**-1, **B52**-2/3, **S24**-7/8	
429	**L**-429	**K1**-364/365	**B51b**-2, **B52**-3/4, **S24**-8	
430	**L**-430	**K1**-365/366/367	**B51b**-2/3, **B52**-4/5	
431	**L**-431	**K1**-367/368	**B51b**-4, **B52**-6	
432	**L**-432	**K1**-368/369	**B51b**-5, **B52**-7	
433	**L**-433	**K1**-369/370	**B51b**-6/7, **B52**-7/8, **BV63**-1	
434	**L**-434	**K1**-370/371	**B51b**-7/8, **B52**-9, **BV63**-2	
435	**L**-435	**K1**-371/372	**B51b**-9, **B52**-10	**BV60**-1/2
436	**L**-436	**K1**-372/373	**B51b**-10, **B52**-11, **B53**-1	**BV60**-3/4/5
437	**L**-437	**K1**-373/374/375	**B51b**-11/12, **B53**-2, **B54a**-1	**BV60**-6
438	**L**-438	**K1**-375/376	**B51b**-12/13, **B53**-3, **B54a**-2, **B70i**-1/2/3/4	**MB157**:14-1
439	**L**-439	**K1**-376/377	**B51b**-14, **B53**-4, **B54a**-3, **B70i**-4/5/6	**MB157**:14-2/3
440	**L**-440	**K1**-377/378	**B21c**-1, **B51b**-14/15, **B53**-5, **B54a**-4, **B55b**-1, **B70i**-6/7/8	**MB157**:14-4
441	**L**-441	**K1**-378/379	**B21c**-2/3, **B51b**-16, **B53**-5/6, **B54a**-5, **B55b**-1	**MB157**:14-5
442	**L**-442	**K1**-379/380	**B21c**-4, **B36k**-1/2, **B51b**-17/18, **B53**-6/7, **B54a**-6, **B55b**-1/2, **B56**-1	
443	**L**-443	**K1**-380/381	**B21c**-5, **B36k**-2/3, **B51b**-19, **B53**-7, **B54a**-7, **B55b**-2/3, **B56**-2, **B70k**-1	
444	**L**-444	**K1**-382/383	**B21c**-6, **B36k**-4/5, **B53**-8, **B54a**-8, **B55b**-3/4, **B56**-3,	

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
			B70k-1/2/3	
445	**L**-445	**K1**-383/384	**B21c**-7, **B36k**-6, **B53**-9, **B54a**-8, **B55b**-4/5, **B56**-4, **B70k**-3/4/5/6	
446	**L**-446	**K1**-384/385	**B21c**-8, **B36k**-7/8, **B53**-9/10, **B55b**-5/6, **B56**-5, **B57**-1, **B70k**-6/7/8, **S26**-1/2	
447	**L**-447	**K1**-385/386	**B21c**-9, **B53**-10/11, **B55b**-6/7, **B56**-6, **B57**- 2, **S26**-2/3	
448	**L**-448	**K1**-386/387	**B53**-11/12, **B55b**-7/8/9, **B56**-7/8, **B57**-3, **S26**-3/4/5	
449	**L**-449	**K1**-387/388, **B69**-1	**B53**-12, **B55b**-9/10, **B56**-8, **B57**-4, **S26**-5/6	
450	**L**-450	**K1**-388/389, **B69**-1/2	**B21c**-10, **B53**-13, **B55b**-10/11, **B56**-9, **B57**-5, **S26**-6/7	
451	**L**-451	**K1**-389/390/391, **B69**-3/4	**B21c**-11/12, **B53**-14/15, **B55b**-11/12, **B56**-10/11, **B57**-6, **B70**-1, **KV13**-1/2, **S26**-8/9	
452	**L**-452	**K1**-391/392, **B69**-4/5	**B21c**-12/13, **B53**-15/16, **B54b**-2, **B55b**-12/13/14, **B56**-11/12, **B57**-7, **B70**-2/3/4, **KV13**-2, **S26**-10/11	
453	**L**-453	**K1**-392/393, **B69**-5/6	**B21c**-14, **B53**-16/17, **B54b**-3, **B55b**-14/15, **B56**-13, **B57**-8/9, **B70**-5/6/7/8, **KV13**-3, **S26**-11/12/13	
454	**L**-454	**K1**-393, **B69**-6	**B21c**-15, **B54b**-4, **B55b**-15, **B56**-14, **B57**-9, **S26**-13	
455	**L**-455	**K1**-394, **B69**-7	**B21c**-15, **B54b**-5, **B55b**-15/16, **B56**-14/15, **B57**-10, **S26**-13/14/15	**B7k**-1/2
456	**L**-456	**K1**-394/395, **B69**-8	**B21c**-16/17, **B54b**-6, **B55b**-16/17, **B56**-15/16, **B57**-11, **B58**-1, **S26**-15/16	**B7k**-3/4/5
457	**L**-457	**K1**-395/396, **B69**-9	**B21c**-18, **B54b**-6/7, **B55b**-17/18, **B56**-16/17, **B57**-12, **B58**-2, **S26**-16/17	**B7k**-5/6
458	**L**-458	**K1**-397, **B69**-10	**B21c**-19, **B54b**-7/8, **B55b**-19, **B56**-17, **B57**-13, **B58**-3/4, **S26**-18/19	**BVN31**-1
459	**L**-459	**K1**-397/398, **B69**-10/11	**B21c**-20, **B54b**-8, **B55b**-20, **B57**-14, **B58**-4/5, **S26**-19/20	**BVN31**-1/2/3
460	**L**-460	**K1**-399	**B21c**-21, **B54b**-9, **B57**-15, **B58**-6, **S26**-20/21/22	**BVN31**-4/5
461	**L**-461	**K1**-400/401	**B21c**-22, **B54b**-10, **B57**-16, **B58**-7, **S26**-22/23	
462	**L**-462	**K1**-401	**B21c**-23, **B54b**-11, **B58**-8, **KV18**-1, **S26**-24	

Line Number	Ia (Original Tr., Dunhuang)	Ib (Original Tr., Turfan)	IIc (Revised Tr.)	IId (Revised Tr., Block-Prints)
463	**L**-463	**K1**-401/402	**KV18**-2, **S26**-24/25	
464	**L**-464	**K1**-402/403	**B54b**-12, **B58**-9, **S26**-25/26	
465	**L**-465	**K1**-403/404, **Bnew01**-1	**B58**-10/11, **S26**-27/28	
466	**L**-466	**K1**-404/405, **Bnew01**-2/3	**B58**-12	

Colophons: **B7, B36, B58, Bx3, Bx4, Bx5, S16x, S34, Shanx, Xinx**

Chapter 2

Critical Edition of the Turkic Text

Variae Lectiones, English Translation, Chinese Original (with English Translation)

Notes on Buddhist Terminology and Turkic Terms

Turkic Text

Ia: London manuscript; **Ib**: Kyoto manuscript (and related manuscripts);
IIc: Manuscripts of revised translation; **IId**: Block-printed editions

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01

Ia (*Missing*)
Ib] (namo drm n)[

02

Ib](xan yrlïqamïš t)[

03

Ib](mäk yruq bügü)[

04

Ib] (bir tägz)[

05

IIc ančulayu ärür mäning äšidmišim ymä bir ödün uluγ uluγï
1001 1002

06

Ib [K3-01] tngri ------- bur**xan** [ ]
IIc tükäl bilgä biliglig tngri tngrisi burxan vayšali atlγ

07

Ib [ ](o*rduta*?)[ ]
IIc nomluγ törülüg balïqta king alqïγ orduta ontïn
1003 1004

01

IIc namo but namo drm namo sang
IId namo bud namo dram namo sang

02

IIc tngri tngrisi burxan yrlïqamïš tngrili yirlitä
IId tngri tngrisi burxan yrlïqamïš tngrili yirlitä

03

IIc säkiz törlügin yarumïš yaltrïmïš ïduq darni tana yip
IId säkiz törlügin yarumïš yaltïrmïš ïduq drni tana yip

04

IIc atlγ sudur nom bitig bir tägzinč
IId atlγ sudur nom bitig bir tägzinč

Variae Lectiones

Ib: (01–010) words in parentheses supplemented from KV16. The title can be compared with the end-title.
IIc: (01) *drm* (B1-1, S1b-1): *dram* (B2-2, B3-1). (03) *yarumïš*: *yrumïš* (B3-3, BVN1-3). (05–06) *uluγ uluγï tükäl bilgä biliglig* (B1-5/6): --- (S1b-4). (06) *vayšali*: *wayšali* (BVN2-5).

English Translation

Homage to the Buddha, homage to the Dharma, homage to the Saṅgha.

The mystic spell-sūtra *Eightfold Light of Heaven and Earth*, spoken by the divine Buddha. One roll.

The holy *dhāraṇī Bright and Shining in Eight Ways in Heaven and on Earth*, the scripture called "Guideline," spoken by the Buddha, God of Gods. One roll.

[1001] What I have heard is as follows. [1002~1005] Furthermore, at one time the Buddha, god (**IIc**: of gods), great among the great and endowed with perfect wisdom, was, in the Dharma-city called Vaiśālī, in a spacious palace, conversing with many bodhisattvas who had come from the realms of Buddhas in the ten

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【原典】佛說天地八陽神呪經一卷
[1001]聞如是. [1002]一時佛在毘耶達摩城. [1003]寥廓宅中. [1004]十方相隨. [1005]四衆圍繞.

(*English Translation of Chinese Original*)
The Scripture of the Divine Spell of the Eight Yang of Heaven and Earth, Spoken by the Buddha, in one roll.
[1001] Thus have I heard. [1002] At one time the Buddha was staying in the Dharma-city Piye, [1003] in a spacious residence, [1004] attended by [bodhisattvas from] the ten directions [1005] and surrounded by the four groups [of believers].

Notes on Buddhist Terminology and Turkic Terms

01/466 The formula for the Three Refuges (*nmw pwt nmw drm nmw snk* [**L**-466]) is more or less identical with the form found in Sogdian Buddhist texts. Cf. MacKenzie 1970: 32 (569); Müller & Lentz 1934: 548 (b8-9) [SEDTF III: 354].

02–04 The title of the Chinese original derives from the *Bayang shenzhou jing* 八陽神呪經 translated by Dharmarakṣa (T. 14, no. 428: 73). There are several other translations, including the *Ba jixiang shenzhou jing* 八吉祥神呪經 translated by Zhi Qian 支謙 (T. 14, no. 427), but the names of the eight bodhisattvas appearing in these texts have been appropriated only imperfectly in the *Bayangjing*. The eight bodhisattvas are discussed below (note to **357–363**). See Ono 1975, vol. 9: 27a–28a, s.v. *Hachi-kichi-jō-jin-shu-kyō*. As for the Turkic title of **I**, a comparison with **27**, **378** & **465** allows one to supplement the lacunae as follows: ***tngri burxan y(a)rlïqamïš tngrili yirli säkiz yu̱kmäk y(a)ruq bügülüg arvïš nom bitig bir tägzinč***.

03 *tana yip*: "Marking string (used by carpenter); hence a rule of conduct." For an example of contemporaneous usage, reference can be made to the Turkic translation of Xuanzang's biography, in which the phrase 初基塔之日 (T. 50, no. 2053: 260c29), alluding to the day when, after Xuanzang's return to China, the foundations for the Daya Pagoda 大雅塔 at Ci'ensi 慈恩寺 in Chang'an were laid, is rendered in Turkic as follows: *yänä bašlayu stup itgäli tana yip kämišmiš küntä* "further, on the day when the inking string was cast to first construct the *stūpa*" (Wang 1951: 14a18–20). Likewise, in the Berlin manuscript of the *Maitrisimit* we find: *sangram itgäli toqïyalï tina* (sic) *yip tuta ülügl(äy)ür* "they take an inking string and demarcate [the ground] to establish a monastery" (Gabain & Scheel 1957: pl. 52r4/5). There is another example of *tana* and *yip* as a carpenter's tool: *yipin tana toqïp* "striking *tana* with a string" (Gabain & Scheel 1957: pl. 86v5; Şinasi Tekin 1980, I: 214). This expression can be compared with the Chinese phrase *dan shengmo* 彈繩墨 "to strike a line,—as carpenters do with a blackened string" (Giles 1912: 995). In addition, the term *shengmo* 繩墨 means "a marking-line; hence, a rule of conduct" (Giles 1912: 1205). An example of its use in a Chinese translation of a Buddhist scripture can be seen in Dharmarakṣa's translation of the Mahāparinirvāṇa-sūtra (5th. cent.; T. 12, no. 374: 426a23). The *Wuti Qingwenjian* includes the Uighur terms *tana ib* 'inking rope, inking string' and *tana* 'ink jar' (Tamura 1966, vol. 1: 655, nos. 11597, 11598). The actual use of the marking string is as follows (cf. Terashima 1712, 5: 27): the inking string is let out from a spool attached to an ink pot and dipped in the black ink in the ink pot; the carpenter then stretches the string across the timber, fixing the nail attached to one end of the string in the required position, and then lifts the taut string and releases it suddenly, thereby causing the ink-soaked string to strike the wood and mark out a straight line. Cf. Oda 1983b: 141.

05 (§1001) 聞如是 (一時) "Thus have I heard. (At one time)": The old Japanese manuscripts have 聞如是一時 (Hōshōin

08

Ib [$_{02}$] burxanlar yir(intän käl)[ ]
IIc sïngarqï burxanlar ulušïntïn kälmiš ärüš üküš bodistv-

09

Ib (bo yirdäki tört) [$_{03}$]lüg ---- quvrayï bi[ ] (ärür ärti)
IIc -lar bo yirdäki tört törlüg tirin quvrayï birlä yrlïqayur ärti
1005

010

Ib (ol öd)[ ]
IIc ol ödün tïdïysïz bodistv ol quvray arasïnta ärür ärti
1006 1007

011 (011a)

Ib [$_{04}$] turup ---------- tizin söküdüp
IIc ötrü olurmïš orunïntïn örü turup ong ägnintäki tonïn birtin ačïnïp tizin čökidip
1008

012

Ib älgin qav(šurup tngri ------- burxanqa inčä $_{05}$ tip) ötüg
IIc iligin qavšurup tngri tngrisi burxanqa inčä tip ötüg
1009 1010

013

Ib ötünti -------- bo čambudivip atlγ [ ](däki qamaγ tïnlγ-
IIc ötündi tngrim bo čambudivip atlγ yirtinčüdäki qamaγ tïnlγ-
1011 1012

014

Ib -lar bir)$_{06}$ ikintikä turqaru 'äng'ilki (sansïz tümän üküš -----
IIc -lar bir ikintikä turqaru 'äng'ilki sansïz tümän ažunta bärü
1013 1014

015

Ib [ ]künki künkätägi turγa)$_{07}$ ölü ulaγ sapïγ üzülmäz
IIc ötgürü bökünki künkä dägi turγa ölü ulaγ sapïγ üzülmäz
1015

016

Ib tngrim (inčip bo qamaγ tïnlγlarda bilgälär)$_{08}$ az biligsizlär
IIc tngrim inčip bo qamaγ tïnlγlarta bilgälär az biligsizlär
1016 1017

017

Ib üküš tngrim ----------
IIc üküš tngrim üč ärdinikä tapïγčï tïnlγlar az yäkkä
1018 1020

018

Ib ---------- ymä
IIc ičgäkkä qamqa tapïγčï tïnlγlar üküš tngrim ymä
1021–22

Ib: (012–020) words in parentheses supplemented from B6a. K3 & B6a omit [1018] 念佛者少 and [1020] 求神者多 .

IIc: (010) *tïdïysïz*: *tïtïysïz* (B1-10). (011) *olurmïš* (B1-11): --- (B4-5, S1b-8); *orunïntïn* (B1-11): *ornïntan* (S1b-8), *ornïntïn* (B4-5, BVN3-4). (011a) *ong ägnindäki tonïn birtin ačïnïp* (B4-5/6, S25-3/4): --- (B1, S1b). (012) *iligin* (B2-10): *älgin* (BVN3-4, S1b-8), *ayasïn* (B4-6, S25-4). (016) *tïnlylarta*: *tïnlylarda* (BVN3-8). (017) *ärdinikä*: *ärtinikä* (B1-17, B8-11).

directions and with the fourfold assembly of this earth.

[1006] At that time, the bodhisattva Unimpeded [1007] was in the midst of that multitude. [1008] Then he stood up from the seat where he had been sitting, (**IIc**: bared his robes on his right shoulder to one side,) knelt down, [1009–10] clasped his hands together, and made the following appeal to the Buddha, god (**IIc**: of gods): "(**IIc**: [1011] My Lord!) [1012] For all beings in this world called Jambūdvīpa, [1013] one after another, continuously [1014] from the very beginning, for countless myriads of lives, all the way through to the present day, [1015] the sequence of birth and death is unceasing, my Lord. [1016] Thus, among all these beings the wise are few, [1017] the ignorant are many, my Lord. (**IIc**: [1018] Beings who honour the Three Jewels are few, [1020] beings who honour demons, vampires, and sorcerers are many, my Lord.) [1022] Furthermore, beings who have violated the precepts are many, [1021] beings who observe pure precepts are few, my Lord. [1023] Beings

[1006] 爾時無礙菩薩. [1007] 在大衆中. [1008] 卽從座起. [1009] 合掌向佛. [1010] 而白佛言. [1011] 世尊. [1012] 此閻浮提衆生. [1013] 遞代相生. [1014] 無始已來. [1015] 相續不斷. [1016] 有識者少. [1017] 無識（＝智）者多. [1018a] 念佛者少. [1018b] 不念佛者多. [1019a] 神通者少. [1019b] 不神通者多. [1020] 求神者多. [1021] 持戒者少. [1022] 破戒者多 .

[1006] Thereupon the bodhisattva Unimpeded, [1007] who was in the great assembly, [1008] rose from his seat, [1009] clasped his palms together, turned towards the Buddha, [1010] and said to the Buddha, [1011] "World-honoured One, [1012] beings in this Jambūdvīpa [1013] have been born for generation upon generation [1014] from beginningless time, [1015] continually and unceasingly. [1016] Few are those with knowledge, [1017] and many are those without knowledge (= wisdom); [1018a] few are those who think of the Buddha, [1018b] and many are those who do not think of the Buddha; [1019a] few are those with supernatural powers, [1019b] and many are those without supernatural powers; [1020] many are those who seek gods; [1021] few are those who observe the precepts, [1022] and many are those who violate the precepts; [1023] few are those who exert

ms.) and 聞如是 (Kanchiin ms.), and the Tibetan and Mongolian translations follow the punctuation of the former; the Vietnamese editions have 如是我聞 . Cf. *Shin kokuyaku*, "Agonbu" 阿含部 4: suppl. note 353; *Nanatsudera* 1: 144.

06 (§1002) 毘耶達摩城 "the Dharma-city Piye": A city with this name is not found in any sūtras of Indian provenance. It is probably a variation on Piyeli 毘耶離 (Skt. Vaiśālī). The Chinese form Piyeli is found in a number of works of Indian provenance, such as the *Vimalakīrtinirdeśa* (T. 14, no. 475: 537a7), and also appears in the apocryphal *Jie baisheng yuanjia tuoluoni jing* 解百生怨家陀羅尼經 (S 5235) (see Makita 1964: 365). Vayšali/Wayšali: Vaiśālī was the chief city of one of the sixteen kingdoms at the time of Śākyamuni, and in Chinese sources it is rendered as Feisheli 吠舍釐, Pisheli 毘舍離, Weiyeli 維耶離, etc. The form found in the *Bayangjing* was probably created on the basis of these various forms. Cf. Mochizuki 1960, vol. 5: 4510c, s.v. Beisharikoku.

09 (§1005) 四衆圍繞 "surrounded by the four groups [of believers: monks, nuns, laymen, and laywomen]": *Lotus Sūtra* (T. 9, no. 262: 2b7).

010 (§1006) 無礙菩薩 "the bodhisattva Unimpeded": This bodhisattva is occasionally mentioned in long lists of bodhisattvas (e.g., 30-fasc. *Foming jing* 佛名經 [T. 14, no. 441: 275c]), but to the best of my knowledge the only instances in which he figures as an interlocutor of the Buddha are the present work and the apocryphal *Jiujing dabei jing* 究竟大悲經 2 (T. 85, no. 2880). Cf. Mochizuki 1960, vol. 5: 4828c, s.v. *muge*.

011a: **IIc** (**B4**, **S26**) tallies with a similar phrase in the *Kuan-ši-im pusar*, but this phrase is absent in the Chinese original of the *Bayangjing*. While found in **B4** and **S26**, it is not found in other manuscripts (**IIc**: **B1**, **S1b**), and is perhaps a later interpolation.

011 (§1009) The difference in *tizin söküdüp/čökidip* (**Ib/IIc**) is intriguing. Cf. **377** (**Ib**): **B48**-9, **K1**-312.

012 (§1009) 佛 陀 "Buddha" (*burxan*) is often qualified by the epithets "god, divine" (*tngri*) or "god of gods" (*tngri tngrisi*), while 世尊 "World-honoured One" (§1011; Skt. *bhagavān*) is frequently translated as "my lord" (013: *tngrim*).

019

Ib (čxšaptï sïyuq ärüš üküš **arïγ**) $_{09}$ čxšaputlγ
IIc1 čxšaptï sïyuq tïnlγlar üküš arïγ čxšaputlγ tïnlγlar
IIc2 arïγ čxšaputlïγ tïnlγlar az čxšaptï sïyuq tïnlγlar

020

Ib az tngrim ädgükä qataγlanur (tïnlγlar az ayïγqa) $_{010}$tavra-
IIc1 az tngrim ädgükä qatïγlanur tïnlγlar az ayïγqa tavra-
IIc2 üküš
1023 1024

021

Ib -nur ärmägü tïnlïγlar üküš tngrim (uzun) yašayur tïnlïγlar az
IIc -nur ärmägü tïnlγlar üküš tngrim uzun yašayur tïnlγlar az
1027

022

Ib öt-$_{011}$süz ölür tïnlïγlar üküš tngrim (dyan saqïnčlγ) king kögüzlüg
IIc ödsüz ölür tïnlγlar üküš tngrim dyan saqïnčlïγ king kögüzlüg
1028 1029

023

Ib tïnlïγ-$_{012}$lar az bušï köngülüg ---------- tïnlïγlar
IIc tïnlγlar az sačuq kǫngüllüg yangluq saqïnčlïγ tïnlγlar
1030

024

Ib ü(küš tngrim bay) **b**arïmlγ tïnlïγlar az $_{013}$yoq
IIc üküš tngrim bay barïmlγ tïnlγlar az yoq
1031 1032

025

Ib čïγay tïnlïγlar üküš tngrim (tözün
IIc čïγay tïnlγlar üküš tngrim tözün
1033

026

Ib yumšaq yava)š tïnlïγ(lar az qatar)
IIc yumšaq yavaš tïnlγlar az qadïr
IId yumšaq yavaš tïnlγlar az qatïr
1034

1

Ia [ ]lar [ ]
Ib $_{014}$ qatγ(ï toosun tïnl)γlar ükü(š tngrim köni
IIc qatγï tosun tïnlγlar üküš tngrim köni
IId qatγï toozïn tïnlγlar üküš tngrim köni
1037

2

Ia [ ]lar az tngrim tvlig kürlüg [ ]
Ib tïnlïγlar az -------- tävlig kürlüg$_{015}$tïnlγ üküš) tngrim
IIc tïnlγlar az ------- tävlig kürlüg tïnlγlar üküš tngrim
IId tïnlγlar az ------- tävlüg kürlüg tïnlγlar üküš tngrim
1038

Ib: (020–3) supplemented from B6. (023) *bušï köngülüg*: *buušï köngüllüg* (B6-4/5).

IIc: (021) *üč ärdinikä tapïnïp* "honour the Three Jewels" (BVN3-12) comes between *tngrim* and *uzun*. (022) *kögüzlüg*: *kögüslüg* (B2-16). (023) *bušï kǫngülüg* (BVN3-14) may possibly belong to Ib. (1) *tosun*: *tosïn* (BVN3-16), *tozïn* (S25-14); *köni* followed by *kǫngül* (B5-12), *kirtü* (S2-11).

who strive for good are few, [1024] beings who hasten towards evil and who are lazy are many, my Lord. [1027] Beings who live long are few, [1028] beings who die prematurely are many, my Lord. [1029] Contemplative and magnanimous beings are few, [1030] (**Ib**: irritable, **IIc**: distracted and wrong-thinking) beings are many, my Lord. [1031] Well-to-do beings are few, [1032] poor beings are many, my Lord. [1033] Noble and gentle beings are few, [1034] hard and rough beings are many, my Lord. [1037] Honest beings are few, (**Ia**: my Lord,) [1038] deceitful

[1023] 精進者少. [1024] 懈怠者多. [1025] 智慧者少. [1026] 愚癡者多. [1027] 長壽者少. [1028] 短命者多. [1029] 禪定者少. [1030] 散亂者多. [1031] 富貴者少. [1032] 貧賤者多. [1033] 溫柔(＝柔軟)者少. [1034] 剛强者多. [1035] 興盛者少. [1036] 惸獨者多. [1037] 正直者少. [1038] 諂曲者多.

themselves, [1024] and many are those who are lazy; [1025] few are those who are wise, [1026] and many are those who are foolish; [1027] few are those who are long-lived, [1028] and many are those who are short-lived; [1029] few are those who are meditative, [1030] and many are those who are distracted; [1031] few are those who are rich and honoured, [1032] and many are those who are poor and lowly; [1033] few are those who are gentle (= flexible), [1034] and many are those who are uncompromising; [1035] few are those who are prosperous, [1036] and many are those who are alone; [1037] few are those who are honest, [1038] and many are those who are deceitful; [1039]

023 (§1030) *bušï köngülüg* 'irritable': *bušï* < *buš-*, *buş-* 'to be irritated, annoyed' (Clauson 1972: 377a). Cf. *buşu*: *öfke* (*Tarama Sözlüğü* I: 720); Erdal 1991: 241, 341.

016–6 (§§1016–1044) On differences in the number of phrases and their order, see Table 1 in Part I (p. 38).

3

Ia tükäl bilir tavar tilämäz [ ]
Ib tükäl bilir tvar (tilämäz tïnlγlar) [ ]
IIc tükäl bilir tavar tilämäz tïnlγlar[ ] tiläyür tükäl
IId tükäl bolur tavar tilämäz tïnlγlar az üküš tiläyür tükäl
1039 1040

4

Ia bilmäz tïnlγlar üküš tngrim bušï birg[ ]
Ib 016[ ]
IIc bolmaz tïnlγlar üküš tngrim bušï birgäli aqï tïnlγlar az
IId bolmaz tïnlγlar üküš tngrim bušï birgäli aqï tïnlγlar az
1041

5

Ia qïzγaq bušï birmäz tïnlγlar üküš tngrim [ ]
Ib [ ]üš tngrim kirt**ü** (tïnlγlar az
IIc qïz qïvïrγaq saran tïnlγlar üküš tngrim kirtü tïnlγlar az
IId qïz qïvïrγaq saran tïnlγlar üküš tngrim kirtü tïnlγlar az
1042 1043

6

Ia äzüg yalγan tïnlγlar üküš tngrim anï [ ]
Ib äzüg)[017]lar üküš tngrim anï üčün bo (yirtinčüdäki
IIc äzüg yalγan tïnlγlar üküš tngrim anï üčün bo yirtinčüdäki
IId äsüg yalγan tïnlγlar üküš tngrim anï üčün bo yirtinčütäki
1044 1045

7

Ia tïnlγlar qutsuz ----- ülgüsüz är**ür**[ ] **tngri**m kntü [ ]
Ib tïnlγ) [ ]
IIc tïnlγlar qutsuz qovï ülügsüz ärürlär -------- kntülärining qutsuzï
IId tïnlγlar qutsuz qovï ülügsüz ärürlär -------- kntüläri qutsuzï

8

Ia ülgüsüzün üčün köz[ ] ät'öz [ ]
Ib 018 ülü**gsü**zin üčün közünür ažunta (ät'özlär [ ]
IIc ülügsüzi üčün közünür ažunta ät'özläri ------
IId ülügsüzi üčün közünür ažunta ät'özläri ------

9

Ia uzun turqaru ämgäk [ ] **sa**yu balq sayu [ ]
Ib ---------- ämgänürlär uluš -----)$_{019}$ balïq sayu kim --------
IIc ---------- ämgäk [ ]lär uluš ------ balïq sayu kim bägläri
IId ---------- ämgäklig bolur uluš ------ balïq sayu kim bägläri
1046

10

Ia azu qarï bašlarï ---------- ärsär [ ]ur yinik yazuqqa ärting**ü**
Ib ---- qarï bašlarï ----------bar ärs[ ](ur yinik yazuq --------
IIc ---- qarï bašlarï [ ] **iy**inür basïnur yinik yazuqïn --------
IId ---- qarï bašlarï atlγï yu̯üzlügi bar ärsär [ ]

Ib: (5–13) supplemented from B12c. (9) *kim* followed by *bägläri* (B12c-4).

IIc: (3) *tükäl bilir*: *üküš bolïr* (BVN3-18), cf. *RaschmannCat* #008; *tavar*: *tvar* (B5-13, B9-5, B10-3, KV3-3). (9) *sayu* followed by *barïrlar* (B5-19), cf. *RaschmannCat* #010. (10) *basïnur*: *bazïnur* (B10-10).

beings are many, my Lord. [1039] Beings who know sufficiency (= **IId**: are satisfied) and do not seek possessions are few, [1040] beings who seek much and do not know sufficiency (= **II**: are not satisfied) are many, my Lord. [1041] Beings who give alms and are generous are few, [1042] beings who are avaricious and (**Ia**: do not give alms, **II**: are miserly) are many, my Lord. [1043] Truthful beings are few, [1044] mendacious beings are many, my Lord. [1045] Therefore, beings in this world are unlucky (**II**: hapless) and unfortunate (**Ia**: my Lord). Because of their misfortune, their bodies in this present existence suffer (**Ia**: long and continuously). [1046] In every country and every city, whoever are their rulers, elders, or renowned ones, they oppress them and impose (**Ia**: very) severe punishment for minor offences. They suffer much suffering. [1047] Their

[1039] 清愼者少. [1040] 貪濁者多. [1041] 布施者少. [1042] 慳貪者多. [1043] 信實者少. [1044] 虛妄者多. [1045] 致使世俗淺薄. [1046] 官法荼毒. [1047] 賦役煩重.

few are those who are upright and discreet, [1040] and many are those who are avaricious and immoral; [1041] few are those who are charitable, [1042] and many are those who are miserly; [1043] and few are those who are truthful, [1044] and many are those who are false. [1045] This makes the mundane world shallow, [1046] officials and laws cause suffering, [1047] taxes and labour

6–18 (§§1045–1051) The Turkic translation has taken the intent of the original Chinese and skilfully rendered it in concrete terms, and the Mongolian translation follows the Turkic translation. Some of the Turkic terms are, however, problematic. The translation "officials" for *bäg iši* (cf. "dem Fürsten, der Fürstin" [Bang 1934: 107]) is by no means firmly established. According to Clauson, *iši* is "the feminine counterpart of *beg*" and means "lady or woman" (Clauson 1972: 256a). But Zieme does not consider it to have been used exclusively for women (Zieme 1985a, BT XIII: 109, Text 16.6; 117, Text 19.49). Clauson's interpretation may have arisen because of the contrast between *bäglik* and *esīlik* (= *ešīlik*) in the following passage in the Köl Tegin Inscription (E7): *bäglik uri oγlin qul boltï, esīlik qïz oγlin küng boltï* "He made the high-ranking young heir a slave and made the high-ranking young girl a female slave" (cf. Karamanlıoğlu 1966: 320–322). If we read *eš*(~*iš*)+*i* (*eš* "one of a pair, partner, mate, fellow, husband, wife" with the possessive suffix -*i*), then it may be better to interpret it in the context of state authority or the state's power structure as "bureaucrats, officials." The Mongolian translation (MS 6a1–6a4) reads: *burqan bodistvnartur: tngri yaǰartur: il qaγantur noyad esitur kimuraǰu agurlaǰu* "Against Buddhas and bodhisattvas, heaven and earth, kings, and lords and vassals they were disturbed and angry." In addition, in references to penalties for breaches of contract in Uighur sales contracts, of which there are many examples, we find the phrase *ärklig bäg iši küčin tutup* "obtaining the might of a powerful *bäg* and his associates" (Yamada 1993, vol. 1: 437). As is noted by Yamada, it is inconceivable that this could mean relying on the power of a private relationship between a *bäg* and his wife.

11

Ia aγr qïïnqa tägürür ärtingü ämgäk ämgänür irti b[ ]
Ib aγr qïn)$_{020}$ kötürür ärtingü ämgäk ämgänür ir[ ] (aγr
IIc aγïr qïn[ ]r ------- ämgäk ämgä[ ] irti birti aγïr
1047

12

Ia [ ]ur qra bodun kntününg q**ut**suzï ü[ ]
Ib bolur qra bodun)$_{021}$ kntününg -------- ülügsüzin üčün (yoq
IIc bolur qra bodun kntününg qutsuzï ülüg[ ]
1048

13

Ia [ ] **är**tingü ạlp ämg**äk**in qaz[ ] yänä [ ]
Ib čïγay bolurlar ayïγ ạlp ämgäkin) $_{1}$qazγanč tiläyür yinä qorqa
IIc čïγay bolur ayïγ ạlp ämgäkin qazγanč tiläyür [ ]
IId [ ] yänä qorqa
1049

14

Ia tüšär näng bulmaz yaš turqaru äkini bütmäz yalïng boγuzï todmaz
Ib t(üšär näng bulmaz yaš turqaru äkni)$_{2}$ bütmäz yalïng boγzï totmaz
IIc [ ]i bütmäz yalïng boγuzï totmaz
IId tü[ ]qaru äkni bütmäz [ ]

15

Ia -------- ač yoryur ärtingü ämgäk amgänür öz biligsiz trs ----- qïlïnčïn
Ib -------- ač yorïyur ärtingü ämgäk ämgä**nür** $_{3}$ öz biligsiz trs ----- qïlïnčïn
IIc [ ] ač yorïyur ärtingü [ ]ürlär öz biligsiz trs tätrü qïlïnčïn
IId turqaru ač yorïyur [ ] ämgä[ ] biligsiz t[ ]
1050

16

Ia ------ bilmäz uqmaz kim mning ašnuqï ažunta qïlmïš öz qïlïnčïm
Ib ------ bilmäz uqmaz kim mäning ---------- öz qïlïnčïm
IIc [ ] bilmäz uqmazlar kim mäning ---------- öz qïlïnčïm
IId näng [ ] kim m[ ]

17

Ia mni inčä ämgätir tip inčip yänä yirkä tngrikä bur[ ]
Ib m?ni $_{4}$**in**čä ämgätir tip inčip yinä **yi**rkä tngrikä burxanqa
IIc mini inčä ämgätür [ ] yänä yirkä tngrikä burxanqa
1051

18

Ia ilkä xanqa bägkä išikä yirinür övkilä[ ]
Ib ilkä xanqa $_{5}$ bägkä i**ši**kä irinür öpkiläyür qut birmäz igidmäz
IIc ilkä xanqa bägkä išikä irinür övkiläyür qut birmäz igidmäz

19

Ia tip ạmtï tngrim bo quts[ ]γlar üčün [ ]
Ib tip ạ̈mtï ------- bo $_{6}$ qutsu**z** (qovï) tïnlïγlarqa trs biligin
IIc tip ạmtï tngrim bo qutsuz qovï tïnlγlarqa trs biligin
1052 1053 1054

Ib: (11–49) supplemented from B12a. (14) *boγzï totmaz*: *boγuzï todmaz* (B12a-4). (16) *uqmaz*: *uqmazlar* (B12a-5). (17) *m?ni*: *mni* (B12a-5). (19) ---: *tngrim* (B12a-7).
IIc: (12) *bodun*: *botun* (BV1-2). (15) *ärtingü*: *ärtingü ačïy* (S1a-1). (16) *uqmazlar*: *uqmaz* (S1a-2). (19) *trs*: *tätrü* (S1a-5).

taxes become heavy. [1048] On account of their own ill luck and misfortune, the people become poor; [1049] they seek earnings by means of very severe suffering, and even if they brave danger, they gain nothing. Young shoots never bear fruit. Their bare throats are not satiated, and (**IId**: always) they are hungry, wander about, and suffer much suffering. [1050] They do not know and understand their ignorant and perverse deeds so as to say, 'My own deeds (**Ia**: which I committed in a previous existence) [1051] make me suffer this much.' Thus, moreover, they reproach and rage against earth, heaven, the Buddha, the country, the king, and officials, saying, 'They do not grant blessings, they do not care.' [1052] Now, my Lord, [1053] for the sake of these unlucky and hapless beings, [1054] may you teach a means to remove their wrong knowledge

[1048] 百姓窮苦. [1049] 所求難得. [1050] 良由信邪倒見. [1051] 獲如是苦. [1052] 唯願世尊. [1053] 爲諸邪見衆生. [1054] 說其正見之法.

services are oppressive, [1048] commoners are impoverished, [1049] and what is sought is difficult to obtain. [1050] It is in fact because people believe in wrong and inverted views [1051] that they experience such suffering. [1052] I but beg you, World-honoured One, [1053] for the sake of beings with wrong views, [1054] to expound the Dharma of the right view [1055] so as to make them gain

20

Ia ạnïγ qïlïnčïn kitärmäk [ ] yrlïqazun tngri**m** [ ]
Ib ayïγ qïlïnčïn kitärmäk 7 (alïn čävišin) yrlïqazun ------- kim
IIc ayïγ qïlïnčïn kitärmäk alïn čävišin yrlïqa[ ]m
1055

21

Ia uqzun bilzünlär bo m[ ]g ayr ämgäktä qurt[ ]
Ib uqzunlar bilzünlär bo munča 8 **tör**lüg ayr ämgäktä qutrulzunlar
IIc uqzunlar bilzünlär bo munča törlüg ayïr ämgäktä qutrulzunlar
1056

22

Ia tngrim ol ödün tngri ---------- burxan tïdïγsz bodisvtγ ögdi al**qa**dï
Ib tngrim ol ödün tngri ---------- 9 burxan ---------- ögdi alqadï
IIc tngrim ol ödün tngri tngirisi burxan ---------- ögdi alqadï
1057

(22) 23

Ia ---------- sadu sadu tïdïγsz bodistv ---- siz uluγ yr[ ]čučï kọngülün
Ib inčä tip yrlïqadï sadu sadu tïdïγsïz bodi- 10 -svt siz uluγ yrlïqančučï köngülin
IIc inčä tip yrlïqadï sadu sadu tïdïγsïz bodistv kim siz uluγ yrlïqančučï köngülin
1058 1059 1060

24

Ia [ ] qutsuz qovï trs biligli tïnlγla**r** [ ]ün köni yol
Ib (qamaγ ---------- trs) biligli tïnlïγ**lar** 11 üčün köni yol
IIc qamaγ [ ] qïlïnčlïγ tïnlγlar üčün köni yol
1061 1062

25

Ia soγančïγ nom ötünürsiz sizlär qamγ tözünlär qoduru tïnglanglar
Ib soγančïγ nom ö[ ](sizlär qamaγ tözünlär) 12 qodru tïnglanglar
IIc soγančïγ nom [ ]lär qamaγ tözünlär qodru tïnglanglar
1064

26

Ia sizlärni üčün otγuraq nomlayu biräyn ol kim ärtmiš
Ib sizlärni üčün [ ](yu biräyin ol) 13 kim ärtmiš
IIc sizlärni üčün [ ] nomlayu biräyn ol kim ärtmiš
1066 1067 1069

27

Ia burxanlar nomladï tngrili yirli
Ib burxanlar nomladï tngrili yirli
IIc burxanlar nomladï [ ] yirlitä
1068

(27)

Ia säkiz yụkmäk arvïš
Ib säkiz yụkmäk arvïš IIc säkiz törlügin yarumïš yaltrïmïš

(27) 28

Ia nom bitig ạmtï mn ymä nomlayurmn kin kltäči burx**anlar** ymä [ ]
Ib 14 nom bitig ạmtï --- ymä nomlayur --- kinki ----- burxanlar ymä nomlaγay
IIc nom bitigig ạmtï [ ] ymä nomlayurmn kinki ----- burxanlar ymä nomlaγaylar
1071 1070

Ib: (23) *köngülin*: *[ ]lün* (B12a-12). (27) *nomladï*: *nomladïlar* (B12a-14).
IIc: (20) *kitärmäk*: *kidärmäk* (KV22-3). (25) *tïnglanglar*: *tïnglanglar ädgüti önglär saqïnïnglar* "Listen and think well!" (S1a-10, cf. B13-10), which tallies with [1065]善思念之 . (27) *burxanlar*: *burxanlar ymä* (S1a-11); *yarumïš*:

and evil deeds, my Lord, [1055] so that they may understand and know [1056] and may be liberated from this kind of severe suffering, my Lord!"

[1057] Thereupon the Buddha, god (**IIc**: of gods), praised (**Ia**: the bodhisattva Unimpeded). (**Ib/IIc**: He spoke as follows.) [1058] "*Sādhu, sādhu*, [1059] Bodhisattva Unimpeded! [1060] You, with a mind of great compassion, [1061] for the sake of all unlucky and hapless beings with wrong (**I**: knowledge, **IIc**: actions) [1062] ask about the right way and the wondrous Dharma. [1064] All you noble ones, listen carefully! [1065] (**S1a**: Think well!) [1066] For your sake [1067] I shall certainly expound it. [1069] That which was preached by past Buddhas,

[1068] (**I**) the *Sūtra of the Eightfold Spell of Heaven and Earth*,

[1068] (**II**) the *Sūtra Bright and Shining in Eight Ways in Heaven and on Earth*,

[1071] now I too shall preach. [1070] Future Buddhas too will preach it.

[1055]令得悟解. [1056]免於衆苦. [1057]佛言. [1058]善哉善哉. [1059]無礙菩薩. [1060]汝大慈悲. [1061]爲諸邪見衆生. [1062]問於如來正見之法. [1063]不可思議. [1064]汝等諦聽. [1065]善思念之. [1066]吾當爲汝. [1067]分別演說. [1068]天地八陽之經. [1069]此經過去諸佛已說. [1070]未來諸佛當說. [1071]現在諸佛今說.

understanding [1056] and free them from all suffering."

[1057] The Buddha said, [1058] "Excellent, excellent, [1059] Bodhisattva Unimpeded! [1060] Out of great compassion, [1061] and for the sake of beings with false views, [1062] you have asked the Tathāgata the Dharma of the right view, [1063] the inconceivable. [1064] Listen attentively [1065] and consider it carefully [1066] as I now for you [1067] proclaim in detail [1068] the *Scripture of the Eight Yang of Heaven and Earth*. [1069] This scripture was taught by past Buddhas, [1070] future Buddhas will teach it, [1071] and present Buddhas are now teaching it.

29

Ia inčip ----- yirdä tngridä äng [ ] **ki**ši --- titir
Ib inčip [15] --- yirdä tngridä 'äng aγïrï ögütmiš kiši --- titir
IIc inčip yänä yirtä tngritä 'äng [ ] kiši tip titir
[1072] [1073]

30

Ia kiši yalnguqta aγr yoq [ ] kiši --- titir yǫrügi čïn
Ib kiši yalnguqta aγïrï [16] yoq ol kim kiši tip titir yǫrügi čïn
IIc kim yalnguqta aγïrï yoq ol kim kiši tip titir yörügi köni
IId [ ] kiši tip titir yǫrügi köni
[1074] [1075]

31

Ia kirtü kǫngüllüg -- titir
Ib kirtü ---------- titir
IIc kirtü ---------- titir
IId kirtü ---------- tip titir

(31)

Ia [ ]ü ärip kǫngül qïlïnčï
Ib köni kirtü [17] 'ärip köngüli qïlïnčï
(1075) [1076]
IIc könisi kirtüsi nägül tip tisär
IId könisi kirtüsi nägül tip tisär
(1075)

(31) 32

Ia ---------- ägri ärmäsär ät'öz qïlïnčï
Ib yangluq ägri ärmäsär ät'öz qïlïnčï
[1077]
IIc inčip kǫngül [ ] äsügsüz kirtü
IId inčip kǫngül tözi äsügsüz kirtü
[1076]

(32)

Ia köni kirtü ärsär
Ib köni [18](kirtü ärsär)
IIc [ ] qïlïnčï köni ongaru üčün ötrü
IId üčün köni qïlïnčï köni ongaru üčün ötrü
[1077]

(32) 33

Ia soltun qïlïnčï köni titir öngdün (*sic*) qïlïnčï ymä kirtü titir
Ib soltun qïlïnčï köni titir ongdun qïlïnčï ----- kirtü [19] titir
IIc soltïn [ ] köni titir ongtun qïlïnčï ----- kirtü atanïp
IId soltïn qïlïnčï kirtü titip ongdïn qïlïnčï ---- kirtü atanïp
[1078] [1079]

(33) 34

Ia turqaru köni kirtü **yor**ïγïn yorïsar
Ib turqaru köni kirtü yoruγïn yorïsar
IIc turqaru köni kirtü yorïγïn yorïγalï
IId turqaru köni kirtü yorïγïn yorïγalï
[1080]

(34)

Ia ol timin kišikä sanur
Ib ol timin kišikä sanur
[1081]
IIc udačï üčün anïn kiši tip [ ] ärür
IId udačï üčün anïn kiši tip titmiš ärür
[1081]

Ib: (29) *'äng ayïrï*: *[ ]g ayrï yoq* (B12a-16). (30) *kišï*: *kim* (B12a-17). (33) *ongdun*: *öngtün* (sic) (B12a-19). (34) *yoruγïn*: *yorïγ* (B12a-20).
IIc: *yrumïš* (B13-12). (29) *yänä*: --- (S1a-13). (30) *ayïrï*: *ayïr* (S1a-14). (33) *ongtun* (B14a-20): *ongdïn* (S4a-4).

[1072] "Thus, on earth and in heaven,[1073] the most esteemed, the praised one is called a person. [1074] There is nothing more esteemed than a human being. [1075] That which is called 'person', its meaning is said to be 'truthful' (= **Ia**: 'having a truthful mind').

[(1075)] If one is truthful [1076] and the actions of the mind are not (**Ib**: mistaken and) crooked, [1077] and if the actions of the body are truthful, [1078] the left-hand actions are said to be right, [1079] and the right-hand actions are also said to be true. [1080] If one continually performs truthful conduct, [1081] one is immediately counted as a person. [1082] Therefore,

[(1075)] If one asks, 'What is that truth?' [1076] because the mind's essence is thus unmistakably truthful, [1077] and because its right action is right and straight, then [1078] the left-hand actions are said to be right (= **IId**: true), [1079] and the right-hand actions are also called true. [1080] Because one is always able to perform truthful conduct, [1081] one

[1072] 夫天地之間. [1073] 爲人最勝最上者. [1074] 貴於一切萬物. [1075] 人者眞也正也. [1076] 心無虛妄. [1077] 身行正眞. [1078] 左丿爲眞. [1079] 右乀爲正. [1080] 常行正眞. [1081] 故名爲人.

[1072] In heaven and on earth, [1073] humans are deemed to be supreme and best, [1074] and they are precious among all the myriad things. [1075] Humans are true and are right. [1076] If the mind is not false, [1077] physical conduct is right and true. [1078] The [stroke on the] left side [of the character *ren* 'person, human'] is true, [1079] and the [stroke on the] right side is right. [1080] Always doing what is right and true, [1081] one is therefore called a human.

(34) 35

Ia anï üčün inčä bilmiš krgäk
Ib (anï) üčün inčä bilmiš krgäk
IIc munï üzä bilgülük ol
IId munï üzä bilgülük ol

(35)

Ia nomuγ törüg kiši itär kiši aγrlayur kišig
Ib nomuγ törüg kiši itär kiši aγarlayur -----
IIc nomuγ törüg kiši itär kiši aγïrlayur -----
IId nomuγ törüg kiši itär kiši aγïrlayur -----

36

Ia igidür nom uγrïnta kọtrülür aγrlγ bolur yänä ol'oq
Ib igidür ----------
IIc i[ ]
IId ---------- ol oq

37

Ia nom törü yänä kišig itär
Ib ----------
IIc [ ] yänä ol oq kišig aγïrlayur [ ]
IId nom törü yänä ol oq kišig aγïrlayur igitür

(37)

Ia kim qayu tïnlγ bo nomuγ --------
Ib kim qayu tïnlïγ (bo nomuγ ol) kiši
IIc [ ]lï kišilikä tayaqlïγïn
IId anïn nomlï kišilikä tayaqlïγïn

(37) 38

Ia **um**uγ ïnaγ tutsar ol kim tïnlγ
Ib um**uγ** ïnaγ tutsar ol ---- tïnlïγlar
IIc timin ök tözün yoluγ
IId timin ök tözün yiruγ (*sic*)

(38)

Ia ymä qut bulmïšlarqa sanur
Ib ymä qut (bulmïšlarqa sanur)
IIc büt[ ] yarayur tip yrlïqadï
IId bütürgäli yarayur tip yrlïqadï

39

Ia taqï ymä tïdïγsz bodisvt --- inčä biling qa[ ]
Ib taqï ymä tïdïγsïz bodisvt siz inčä biling qamaγ tïnlïγlar üküš
IIc taqï ymä tïdïγsïz bodistv siz inčä biling qamaγ tïnlγlar üküš
IId taqï ymä tïtïγsïz bodistv siz inčä biling qamaγ tïnlγlar üküš

40

Ia -------- ämgänip ädgü qïlïnč qïlïp ------- kiši ät'özin [ ]
Ib -------- ämgänip ädgü qïlïnč qïlïp ------- kiši ät'özin bulurlar inčip
IIc ämgäk ämgänip ädgü [ ] qïlïp timin kiši ät'özin bulurlar inčip
IId [ ]p ädgü qïlïnč qïlïp [ ]i ät'özin bulurlar [ ]

Ib: (35–37) *ayarlayur* followed by *ol'oq nom törü yänä ol'oq kišig aγrlayur igidür kim qayu tïnlγ ol nomuγ ol kiši umuγ ïnaγ tutsar* "[1084] That very teaching also respects and nurtures that person. [1085] Any being, if that person takes refuge in that Dharma,…" (B12a-21/22/23). (40) *qïlïp* followed by *timin* (B12a-25).
IIc: (39) *bodistv*: *bodisvt* (S1a-21).

one should know as follows: people produce the teachings, people respect them, [1083] and they nurture (**Ia**: people). (**Ia**: [People] are elevated by the Dharma and become esteemed. [1084] Furthermore, that teaching then produces the person.) [1085] If any beings take refuge in this Dharma, then those beings are also counted as those who have gained a blessing.

[1086] "Moreover, [1087] Bodhisattva Unimpeded, know (**Ib/II**: you) as follows. [1088] All beings suffer great suffering and perform good deeds, [1089] whereupon they (**Ib/IIc**: immediately) obtain a human body. But

[1082] 是知人能弘道. [1083] 道以潤身. [1084] 依道依人. [1085] 皆成聖道. [1086a] 復次. [1086b] 佛告. [1087] 無礙菩薩 . [1088] 一切衆生. [1089] 既得人身. [1090] 不能修福.

[1082] Know thus: humans are able to spread the Way, [1083] and the Way thereby graces their person. [1084] Relying on the Way and relying on people, [1085] all accomplish the way of the saint."

[1086a] Next, [1086b] the Buddha addressed [1087] the bodhisattva Unimpeded: [1088] "All beings, [1089] having already gained a human body, [1090] are unable to cultivate blessings.

37–38 (§1085) *umuγ ïnaγ* 'refuge': *bo nomuγ umuγ ïnaγ tutsar* "If (any beings) take refuge in this Dharma." *umuγ ïnaγ* is an abstract noun deriving from *um-* **ïna-* 'to desire, trust' and presumably means "something, or someone, desired and trusted." In the Turkic translation of the *Suvarṇaprabhāsa* it is used in a sense close to the Chinese *jiuhu* 救護 (*Suv* 617-18) and *jiuji* 救濟 (*Suv* 628-9). There is also the following example (*Suv* 353 [1–5]): *qayu näčä tïnlγlar bar ärsärlär*: *umuγsuz:...kin käligmä ötlärtä: bolayïn olarqa umuγ ïnaγ*: "However many beings there may be without hope,… I shall in future ages be a saviour (refuge) for them" (T. 16, no. 665: 423b1–2 若有衆生無救護, ... 我於來世作歸依 "If there are beings without protection,… I shall in future ages become a refuge"). Cf. Clauson 1972: 157b–158a, 182b; Erdal 1991: 213.

41

Ia kiši ät'özin bulup [ ] **q**ïlïnč qïlmazlar kirtü nom[ ]
Ib kiši ät'özin$_{25}$(bulup yänä ädgü) qïlïnč qïlmazlar kirtü nomuγ
IIc kiši ät'özin [ ] ädgü qïlïnč qïlmazlar kirtü nomqa
IId [ ]in [ ]p [ ]
1090 1091

42

Ia qaymatïn trs tätrü [ ]*luq* **tö**rüg tutarlar tükäl törlüg
Ib qodup trs tätrü $_{26}$yangluq törüg tutarlar tükäl törlüg
IIc qaymadïn trs tätrü yangluq törüg tutarlar [ ] törlüg
1092

43

Ia ạnïγ qïlïnč qïlur qltï ät'özi qodsar üč yvlaq yolqa
Ib ayïγ qïlïnč qïlurlar$_{27}$ qaltï ät'öz qodsar üč yavlaq yolqa
IIc ayïγ qïlïnč qïlurlar qltï ät'öz qotsar üč [ ]
1093 1094

44

Ia tüšärlär ärtingü aγr ämgäkä kirürlär ol antaγ ---- yazuqluγ
Ib tüšärlär ärtingü aγar ämgäk-$_{28}$-kä kirürlär ol antaγ aγar yazuqluγ
IIc tüšärlär ärtingü aγïr ämgäkkä kirürlär ol antaγ aγïr yasuqluγ
1095

45

Ia ạnïγ qïlïnčlγ tïnlγlar ----- bo nomuγ äšidip siziksiz kọngülün
Ib ayïγ qïlïnčlïγ tïnlïγlar --- $_{29}$(bo) nomuγ išidip siziksiz köngülin
IIc ayïγ qïlïnčlγ tïnlγlar birök bo nomuγ äšidip siziksiz kọngülin
1096 1097

46

Ia kirtgünüp ạnïγlamasar ol antaγ suyda yazuqda aγr ämgäktä
Ib kirtgünüp ayïγlamasar ol antaγ $_{30}$(tsu)yda yazuqda aγar ämgäktä
IIc kirtgünüp ayïγlamasar ol antaγ tsuyta yasuqta aγïr ämgäktin
1098 1099

47

Ia ----- qurtulur ämgäklig taluy ögüzdän ünär mängülüg mängikä
Ib ----- qutrulur ämgäklig taluy ögüztä $_{31}$ ünär mängülüg mängikä
IIc öngi qutrulur ämgäk[ ] taluy ögüztin ünär mängülüg mängikä
1100

48

Ia tägir qamγ qutlar waxšiklar turqaru iyä basa küyü küzädü
Ib tägirlär [ ]iklar turqaru iyin ba[ ]$_{32}$küü küzädü
IIc tägir qamaγ qutlar waxšiklar turqaru iyä basa kü[ ] küzädü
1101

49

Ia tutarlar ät'özi adasz --------- bolur özi yašï uzun bolur ödsüz
Ib tutarlar ---------- özi [ ] ödsüz
IIc tutarlar ät'özi adasïz tudasïz bolur özi yašï uzun bolur ödsüz
1102 1103 1104

Ib: (42) *qodup*: *qaymatïn* (B12a-27, BV5-5). (43) *yolqa*: *yolta* (B12a-29). (44) *aγar ämgäkkä kirürlär*: *ämgäk ämgänürlär* (B12a-29). (45) *išidip*: *äšiditip* (sic) (B12a-30); *köngülin*: *[ ]ün* (B12a-31).

IIc: (41) *nomqa*: *nomuγ* (S1a-23). (42) *tutarlar*: *tudarlar* (B1a-3). (43) *qïlurlar* followed by *ol* (S1a-24). (44) *ärtingü*: *ärdingü* (BVN4-1). (46) *ämgäktin öngi* (BVN4-4). (48) *waxšiklar*: *wxšiklar* (B1a-10, BVN4-5, KV5-2).

having obtained a human body, [1090] they again do not perform good deeds, [1091] do not pay heed to (= **Ib**: [they] abandon) the true Dharma, and uphold the perverse and mistaken Dharma. [1092] They perform all manner of evil deeds. [1093] If they give up the body, [1094] they descend into the three evil paths [1095] and enter into very severe suffering. If beings with such (**Ib/IIc**: grave) sins and evil deeds [1096] listen to this Dharma, [1097] believe with a mind free of doubt, and do no evil, [1098] they will from such sins [1099] and severe suffering be liberated, [1100] and they will come forth from the ocean currents of suffering and attain eternal joy. [1101] All spirits will always provide pacification and protection. [1102] Their bodies will be free of hazards, [1103] their

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[1091] 背眞向僞. [1092] 造種種惡業. [1093] 命將欲終. [1094] 必沈苦海. [1095] 受種種罪. [1096] 若聞此經. [1097] 信心不逆. [1098] 卽得解脫. [1099] 諸罪之難. [1100] 出於苦海. [1101] 善神加護. [1102] 無諸障礙. [1103] 延年益壽.

[1091] They turn their backs on the truth, turn towards the spurious, [1092] and commit various kinds of evil deeds. [1093] When their lives are about to come to an end, [1094] they will assuredly sink into the sea of suffering [1095] and experience various kinds of hardship. [1096] If they hear this scripture [1097] and believe in it without acting counter to it, [1098] they will gain emancipation [1099] from the difficulties caused by sins [1100] and escape the sea of suffering, [1101] benevolent gods will provide protection, [1102] and they will be without obstacles or hindrances, [1103] extend

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48 (§1101) 善神加護 "benevolent deities provide protection": *turqaru iyä basa küyü küzädu tutarlar* "(all spirits will) always provide pacification and protection." The Bang edition translates "werden sie stets und immer beschützen (Hend.)" (TT VI: 111), while Clauson has "will always and more and more keep and protect them" (Clauson 1972: 371b). The Turkic phrase may be a translation or calque of *zhenhu* 鎭護. Clauson, citing from Kāšgharī's dictionary the example *iyïnur iyïnmaq*, *är iyïndï* "the man exhausted himself defecating" (*DLT*: 138-9), interprets it as a word with a back vowel in *iy-* rather than *iy-* (Clauson 1972: 275a, s.v. *iyın-*). But Erdal regards it as a different dialect. Cf. Dankoff & Kelly 1982, I: 229 (*iyin-*); Erdal 1991: 602.

50

Ia qolusuz ölmäz tk kirtgünč [ ]gül üčün anča utlïsï
Ib qolusuz $_{33}$ ölmäz täk kirtgünč köngül üčün [ ]ča utlïsï
IIc qolusuz ölmäz täk kirtgünč kǫngül üčün anča utlïsï
1105 1106

51

Ia bolur anï ----- taqï nä ti[ ] ----- kim qayu tïnlγ bo nomuγ
Ib bolur anï üčün $_{34}$ taqï nä timiš krgäk ----- kim qayu tïnlïγ bo nom
IIc bolur anï ----- taqï nä timiš krgäk birök kim qayu tïnlγ bo nom
1107 1108

52

Ia bitigig bitisär bitit[ ] oq[ ]r oqïtsar azu nomlasar
Ib bitigig bitisär $_{35}$ bi[ ]r ---------- azu ----------
IIc bitigig bitisär bititsär oqïsar oqïtsar azu özi ------
1109

53

Ia nomlatsar ---------- tükäti törüsinčä ayayu aγrlayu tapïnu udunu
Ib ---------- bitisär oqïsar tükäti törüsinčä ayayu aγarlayu tapïnu$_{36}$ udunu
IIc ---------- bitisär oqïsar tükädi törüsinčä ayayu aγïrlayu tapïnu udunu
1110

54

Ia tutsar ol ädgü qïlïnč sanï saqïšï --- yoq ------- trk ödün ool
Ib tutsar ol ädgü qïlïnč sanï saqašï --- yoq --------- trk ödün ol
IIc tutsar ol ädgü qïlïnč sanï saqïšï idi yoq kiningä tärk ödün ol
1111–13 1115 1116

55

Ia tïnlγ burxan qutïn bulïr taqï ymä tïdïγsz bodisvt ---
Ib tïnlïγ $_{37}$ burxan qutïn bulur taqï ymä tïdïγsïz bodisvt ---
IIc tïnlγ burxan qutïn bulur taqï ymä tïdïγsïz bodistv siz
1117 1118

56

Ia inčä uqung ----- qayu tïnlγ biligsiz ąnïγ qïlïnčlγ ärip trs
Ib inčä biling ------ qayu$_{38}$ tïnlïγ biligsiz ayïγ qïlïnčlγ 'ärip trs
IIc inčä biling birök qayu tïnlγ biligsiz ayïγ qïlïnčlïγ ärip trs
1119 1120

57

Ia tätrü törükä kirtgünč kirtgünsär ----- tükäl törlüg törüsüz
Ib tätrü törükä kirtgünč kirtgün-$_{39}$-sär ----- tükäl törlüg --------
IIc tätrü törükä kirtgünč kirtgünsär ötrü tükäl törlüg --------

58

Ia ąnïγ qïlïnčlγ iš išläsär ötrü qamγ ąnïγ qïlïnčlγ šmnu trs
Ib ayïγ qïlïnčlγ iš išläsär ötrü qamaγ ayïγ qïlïnč-$_{40}$-lγ šamnu trs
IIc ---------- ayïγ qïlïnčlïγ šmnular trs
1121

Ib: (57) *tükäl törlüg* followed by *törüsüz* (B12b-2). (58) *šamnu*: *šmnu* (B12b-2).
IIc: (50) *utlïsï*: *utlïsïn* (S1a-31). (51) *bolur*: *bulur* (S1a-31), *titir* (P2-3, S4a-21); *timiš* (B15a-16): *ayïdmiš* (B1a-13), *ayïtmiš* (P2-3); *nom*: --- (P2-4). (54) *qïlïnč*: *qïlïnčlarï* (S5-5); *idi*: *iti* (B1a-16, BVN4-10). (55) *bodistv*: *bodisvtv* (B70a-8). (56) *biling*: *uqung* (S1a-35); *ärip trs*: *ärip turqaru trs* (BVN5-1). (57) *ötrü* (B70b-4, BV7-7), *ǫtrü* (BVN5-2): --- (BVN4-13). (58) *trs*: *trs tätrü* (S6-6).

lives will be long, [1104] and they will not die in an untimely manner. [1105] Only because of a mind of faith [1106] is their recompense like this. [1107] Therefore, what more needs to be said? If any being [1108] copies this sūtra or has it copied, [1109] reads it or has it read, or (**Ia**: preaches it or has it preached, **IIc**: himself copies it and reads it,) [1110] and completely in accordance with the Dharma reveres and worships it, [1111–13] the number of his good deeds cannot (**IIc**: at all) be reckoned, and (**IIc**: [1115] in the future) [1116] that being will immediately gain Buddhahood.

[1117] "Furthermore, [1118] Bodhisattva Unimpeded, understand (= **Ib/IIc**: know) as follows. [1119] If any being [1120] who is ignorant and evil-doing believes in the perverse Dharma, (**IIc**: then all manner of, **I**: and carries out all manner of [**Ia**: non-Dharmic] evil deeds, [1121] then all) evil-doing demons, heretics with the

[1104] 而無橫夭. [1105] 以信力故. [1106] 獲如斯福. [1107] 何況有人. [1108] 盡能書寫. [1109] 受持讀誦. [1110] 如法修行. [1111] 說其功德. [1112] 不可稱. [1113] 不可量. [1114] 無有邊際. [1115] 壽終之後. [1116] 並得成佛. [1117a] 佛告. [1117b] 復次. [1118] 無礙菩薩摩訶. [1119a] 若有衆生. [1119b] 善男子善女人 (=若有善男子善女人). [1120] 信邪倒見. [1121] 卽被邪魔外道.

their years and increase their lifespan, [1104] and not die young. [1105] On account of the power of their faith [1106] they will obtain such blessings; [1107] not to mention those [1108] who can copy it completely, [1109] uphold and recite it, [1110] and practise it in accordance with the Dharma — [1111] as for their merits, [1112] they cannot be weighed, [1113] cannot be measured, [1114] and have no bounds. [1115] After their life ends, [1116] they will all become Buddhas."

[1117a] The Buddha declared, [1117b] "Furthermore, [1118] Bodhisattva and Mahāsattva Unimpeded, [1119a] if there are beings, [1119b] men of good [birth] or women of good [birth] (= if there are men of good [birth] or women of good [birth]), [1120] who believe in wrong and inverted views, [1121] they suffer from wicked demons, non-Buddhists, [1122] evil spirits of

59

Ia tätrü nomluγ tirtilar ongžïn yilpig yäklär ---- quzγun qoburγa
Ib ----- nomluγ tirtilar ongžïnlar yilpig yäklär ---- quzγun qobur-$_{41}$-γa
IIc ----- nomluγ tirtilar ongžïnlar yäklär yilpiglär quš qusγun qoburγa
1122

60

Ia ulatï yvlaq blgülüg qorqïnčïγ ünlüg quślar tükäl törlüg
Ib ulatï yavlaq blgülüg qorqïnčïγ (ünlüg quślar) tükäl törlüg
IIc ulatï yvlaq blgülüg qorqïnčïγ ünlüg quślar tükäl törlüg
1123 1124

61

Ia yvlaq --- blgülär alqu ävd[ ] közünür kälip örlätir
Ib $_{42}$ yavlaq --- blgülär alqu ävdä barqta (közünür) kälip örlätür
IIc yavlaq irü blgülär alqu ävdä barqta közünü kälip örlätür
1125

62

Ia täng täng ig aγrïγ **ada tuda** klürür ---------- yïlïn ayïn turqaru
Ib täng täng $_{43}$ ig aγrïγ ---------- kälürür ämgäkätür yïlïn ayïn turqaru
IIc täng täng ig aγrïγ ada tuda kälürür ämgädür yïlïn ayïn turqaru
1126 1127 1128 1129

63

Ia äv barq ičintä ada tuda qor yas ägsümäz ög qang ---------- qa
Ib äv barq ičintä ada $_{44}$ tuda qor yas 'ägsümäz ög qang oγul qïz qa
IIc äv barq ičintä ada tuda qor yas ägsümäz ög qang oγul qïz qa

64

Ia qadaš küng quul bir ikintikä qarïšur otlï suvlï täg
Ib qadaš küng qul bir $_{45}$ ikintikä qarïšur otlï suvlï täg
IIc qadaš küng qul bir ikintikä qarïšur otlï suvlï täg

65

Ia tütüšlügü bolurlar äv iäsi turqaru bulγanyuq kǫngüllüg ---------
Ib tütüšlüg bolur äv iyäsi uz-$_{46}$-atï bulγanyuq ---------- öpkälig
IIc tütüšlüg bolur äv igäsi turqaru bulγanyuq ---------- öpkälig

66

Ia qadr sarsïγ övkälig bolur inčä bilmiš krgäk ol barča
Ib qadïr sarsïγ yavlaq bolur inčä bilmiš krgäk $_{47}$ ol barča
IIc qadïr sarsïγ yavlaq bolur inčä bilmiš kärgäk ol barča

Ib: (61) *örlätür*: *örlätir* (B12b-4). (62) *ämgäkätür*: *ämgätir* (B12b-5). (64) *küng qul*: *qul küng* (B12b-6/7); *qarïšur*: *qavrïšur* (B12b-7). (65) *uzatï*: *turqaru* (B12b-8); *öpkälig*: *kǫngülüg öpkälig* (B12b-8). (66) *qadïr sarsïγ yavlaq*: *qadar sarsïγ yvlaq* (B12b-8).

IIc: (59) *yäklär yilpiglär quš qusγun*: *yilpig yäklär quzγun* (S1a-37/38); *qoburγa*: *qoburγata/da* (BVN6-2, S1a-38). (60) *blgülüg*: *irü blgülüg* (S1a-38). (61) *irü*: --- (S1a-39); *örlätür*: *örlädür* (BVN6-4). (63) *ägsümäz*: *'ägzümäz* (B1a-26). (64) *küng qul*: *qul küng* (S1a-41); *ikintikä*: *ikintiškä* (BVN5-9, BVN6-7); *otlï*: *ootlï* (S1a-42). (65) *tütüšlüg*: *tütüšlüg kärišlig* (BVN5-10), *tüdüšlüg* (BVN6-7); *igäsi* (B70c-5, S1a-42): *idizi* (BVN6-8); *bulγanyuq* followed by *kǫngüllüg* (S1a-42). (66) *inčä*: *anï inčä* (S1a-43).

perverse Dharma, [1122] spectres, spirits, goblins, ravens, owls, and other ominous [birds], [1123] birds with frightful cries, [1124] and all manner of evil omens will all [1125] come and appear in house and home and torment him. [1126–27] They will bring various illnesses and hazards [1128] and cause suffering. [1129] Continuously, through years and months, inside house and home, hazards and calamities will not cease. Mothers and fathers, (**Ib/IIc**: sons and daughters,) siblings, and slaves will quarrel with one another. Like fire and water, they will be hostile [to one another]. The master of the house will always be with a bewildered (**Ia**:

[1122] 魑魅魍魎. [1123] 鳥鳴百怪. [1124] 諸惡鬼神. [1125] 競來惱亂. [1126] 與其橫病. [1127] 惡腫惡注. [1128] 受其痛苦. [1129] 無有休息.

mountains and rivers, [1123] a hundred monsters crying out like birds, [1124] and evil ghosts and spirits [1125] who come and vie in troubling and confusing them, [1126] give them unexpected illnesses, [1127] malignant swellings, and evil infestations, [1128] and they suffer the agony of these

67

Ia yäk ičgäkning qïlïnčï ol --- birök antaγ ädgü öglisi bar ärip
Ib yäk ičgäk qïlïnčï ol tip birök antaγ ädgü ögli bar 'ärip
IIc yäk ičgäk qïlïnčï ol tip birök antaγ ädgü öglisi bar ärip
1130

68

Ia bo nom bitigig ävintä oqïtsar ulatï üč qata oqïmïšta ---
Ib 48 bo nom bitigig ävintä oqïtsar ulatï üč qata oqïmïšta bo
IIc bo nom bitigig ------- oqïtsar ulatï üč qata oqïmïšta bo
1131 1132

69

Ia munča törlüg ada tuda alqu yoqadur ät'özläri igsiz toγasz
Ib 49 munča törlüg ada tuda alqu yoqadur ät'özläri igsiz toγasïz
IIc munča törlüg ada tudalar alqu yoqadur ät'özläri igsiz toγasïz
1133 1134

70

Ia adasz bolur birök bitig oqï[ ] ---------- ärdämi bo ---------- qanyu tïnlïγ
Ib ----- 50 bolur ----- bitig oqïmïš ädgü qïlïnč ärd**ämi** (bo ärür ------ qayu) tïnlïγ
IIc adasïz bolur ----- bitig oqïmïš ädgü qïlïnč ädrämi bo ärür birök qayu tïnlγnïng
1136–37 1138

71

Ia uvutsuz biligi ärtingü küčlü**g** ärip övkä az almïr qïlïnčï
Ib uvutsuz 51 biligi ärtingü küčlüg ärip öpkä (az almïr qïlïn)čï
IIc uvutsuz biligi ärtingü küčlüg ärip (?) öpkä az almïr qïlïnčï
1139 1140–41

72

Ia ạrtuq küčlüg ärip ärtingü aγr ämgänsär biligsiz ------- küvänčäng
Ib artuq küčlüg 52 'ärip ärtingü ---- ämgänsär biligsiz küniči küvänčäng
IIc ärtingü küčlüg ärip ---------- (?) biligsiz küniči küv[ ]

73

Ia qïlïnčï ạrtuq küčlüg ärip bo muntaγ nizvanilar turqaru amru
Ib qïlïnčï artuq 53 küčlüg ärsär bo muntaγ nizvanilar turqaru ------
IIc [ ] artuq küčlüg ärsär bo muntaγ nizvanilar turqaru ------

74

Ia örlätsär ymä bo nom bitigig oqïtsar ayayu aγrlayu tapïnu
Ib örlätsär ymä bo 54 nom bitig oqïsar ayayu aγarlayu tapïnu
IIc örlät[ ] ymä bo nom bitigig oqïsar ayayu aγïrlayu tapïnu
1142 1143

75

Ia udunu tutsar ---------- tk üč qata oqïsar bo munča törlüg
Ib udunu tutsar ---------- täk üč 55 qata oqïsar bo munča törlüg
IIc udunu tutsar muntaγ törün ävrilsär täk üč qata oqïsar bo munča törlüg
1144 1145

Ib: (69–85) supplemented from B18. (70) ---: *adasïz* (B18-1). (73) *muntaγ nizvanilar*: *munča nizvanilarï* (B18-4). (74) *bitig*: *bitigig* (B18-5).

IIc: (67) *ičgäk*: *ičgäkning* (BVN6-10); *ögli*: *öglisi* (BVN5-14, BVN6-11). (68/69) *bo* followed by *munča törlüg körksüz blgülär* "So many kinds of invisible ghosts" (BVN6-12, BVN7-3, S1a-45, S6-16). (70) *ärür*: *titir* (S1a-47); *birök* followed by *kim* (S1a-47). (74) *örlät[ ]*: *ämgätsär* (?) (S7a-2).

mind, **Ib/IIc**: anger), furious, rough, and (**Ia**: angry, **Ib/IIc**: wicked). One must know as follows: it is all the doing of demons and vampires. [1130] If there is a well-disposed [friend] [1131] and one has him read, etc., this sūtra (**I**: in one's house), when it has been read three times, [1132] these so many kinds of hazards (**IIc** *variae*: with so many kinds of invisible ghosts) [1133] will all disappear, [1134] and their bodies will become free of illnesses and afflictions. [1136–37] This is the merit (**Ib/IIc**: of the good deed) of having read the sūtra. [1138] Even if any being's [1139] sexual desire (lit., unchastity) is very strong, [1140–41] his actions of anger and greed are very strong, and he suffers very much, and even if his actions of ignorance (**Ib/IIc**: jealousy) and pride are very strong, and such passions as these continuously (**Ia**: and constantly) torment him, [1142] if he (**Ia**: has [someone] read, **Ib/IIc**: reads) this sūtra, [1143] reveres and worships it, (**IIc**: and changes by means of such a Dharma,) [1144] and if he reads it only three times, [1145] these so many kinds of strong desire

[1130] 遇善知識. [1131] 爲讀此經三遍. [1132] 是諸惡鬼. [1133] 皆悉消滅. [1134] 病卽除愈. [1135] 身強力足. [1136] 讀經功德. [1137] 獲如是福. [1138] 若有衆生. [1139] 多於婬欲. [1140] 瞋恚愚癡. [1141] 慳貪嫉妬. [1142] 若見此經. [1143] 信敬供養. [1144] 卽讀三遍. [1145] 愚

[1129] without any respite. [1130] If they encounter a good and knowledgeable [spiritual] friend [1131] who reads this scripture three times on their behalf, [1132] these evil demons [1133] will all be destroyed, [1134] their illnesses will be immediately cured, [1135] their bodies strong, and their strength sufficient. [1136] Through the merit of reading [this] scripture [1137] they will obtain such blessings. [1138] If there are beings [1139] very much subject to carnal desire, [1140] anger, foolishness, [1141] miserliness, and jealousy, [1142] and if they see this scripture, [1143] believe in it, revere it, make offerings, [1144] and read it three times, [1145] their foolishness and other evils [1146] will all

76

Ia yvlaq bilig ------- alqu alqïnur sönär amrïlur ädgü ögli --------
Ib yavlaq bilig ------ alqu alqïnur sönär amrïlur ädgü ögli --------
IIc yavlaq bilig barča alqu alqïnur sönär amrïlur ädgü ögli kọngül

1146 1147

77

Ia yrlïqančučï kọngül ögrünčü kọngül tüz kọngül ----- alqu burxanlar
Ib yrlïqančučï köngül ögrünčü köngül tüz köngül ulatï ----- burxanlar
IIc yrlïqančučï kọngül ögrünčü kọngül tüz kọngültä ulatï ----- burxanlar

78

Ia biligingä tägir nom ülüšin bulïr taqï ymä tïdïγsz bodisvt
Ib biligingä tägir nom ülüšin bulur taqï ymä tïdïγsïz bodisvt
IIc biligingä tägir nom ülüšin bulur taqï ymä tïdïγsïz bodistv

1148 1149 1150

79

Ia qanyu tïnlγ itiglig yratγlγ iš küdük känt uluš äv barq
Ib qayu tïnlïγ itiglig yaratïγlγ iš küdük känt uluš äv barq
IIc qayu tïnlγ itiglig yaratïγlïγ iš küdük känt uluš äv barq

1151 1152

80

Ia itgäli yratγalï saqïnč saqïnsar äng'ašnu bo nom bitigig
Ib itgäli yaratγalï saqïnč saqïnsar 'äng ašnu bo nom bitigig
IIc itgäli yaratγalï saqïnč saqïnsar 'äng ašnu bo nom bitigig

1153

81

Ia üč qata ol yirdä oqïmïš krgäk anta kin topraq
Ib ol yirdä üč qata oqïmïš krgäk anta (kin topraq)
IIc üč qata ol yirdä oqïmïš krgäk anta kin topraq

1154

82

Ia qaza tam toqïyu titig yoγuru iš küdük timin bašlamïš
Ib qaza tam toqïyu titig yoγuru iš küdük timin bašlamïš
IIc qaza tam toqïyu titig yoγuru iš küdük timin bašlamïš

83

Ia krgäk ötrü sizikszin äv barq turγurmïš krgäk küntin
Ib [krgäk ötrü ---------- küntün]
IIc krgäk ötrü sizikszin äv barq turγurmïš krgäk küntin

1155 1156

84

Ia sïngar taγdïn yïngaq ikidin tang IIc yïngaq yaylïq taγdïn sïngar
Ib sïngar taγdïn ----------

Ib: (76) *amrïlur*: *ąmrïlur* (B18-7); *ögli* followed by *köngül* (B62-6). (78) *bulur*: *bulïr* (B62-7). (83) ---: ***siẓikszin äv barq turγurmïš krgäk*** (B18-12/13). Judging from the lacuna due to a break in B18, I surmise that some letters are missing in K1.

IIc: (76) *alqu*: --- (B19-6, BV10-6); *amrïlur*: *ąmrïlur* (S4b-17). (78) *bodistv*: *bodisvtv* (B70d-4). (79) *yaratïγlïγ*: *yaradïγlïγ* (BVN9-1); *küdük*: *kütük* (BVN8-3); *känt*: *känd* (S1a-54). (80) *nom*: --- (B70d-8). (84) *taγdïn*: *taγtïn* (BVN9-7); *sïngar*: *yïngaq* (B59-16); *suqïnγu*: *soγïnγu*, see Notes: **83–84**.

(lit., wicked knowledge) [1146] will all disappear and subside. [1147] He will attain (**IIc**: the mind of) a well-disposed [friend], the mind of compassion, the mind of joy, the mind of equanimity (**Ib/IIc**: and so on), the knowledge of (**Ia**: all) Buddhas. [1148] He will obtain a share of the Dharma.

[1149] "Furthermore, [1150] Bodhisattva Unimpeded, [1151] any being, [1152] if he thinks thoughts of construction work, (e.g.,) constructing a town, country, or house and home, [1153] must first of all read this sūtra at the site three times. [1154] Then he must start the [construction] work immediately, digging the ground, putting up the walls, and kneading the mud. [1155] Then he must without any doubts build the house.

[1156] On both the south side and the north side living quarters are to be built;

[1156] In the southern quarter a summer room, on the north side a winter dwelling,

癡等惡. [1146] 並皆除滅. [1147] 慈悲喜捨. [1148] 得佛法分. [1149] 復次. [1150] 無礙菩薩. [1151] 若善男子善女人等. [1152] 興有爲法. [1153] 先讀此經三遍. [1154] 築牆動土. [1155] 安立家宅. [1156] 南堂北堂.

be eliminated. [1147] [The four immeasurables of] loving-kindness, compassion, sympathetic joy, and equanimity [will arise], [1148] and they will gain a portion of the Buddha-Dharma. [1149] Furthermore, [1150] Bodhisattva Unimpeded, [1151] if men of good [birth] or women of good [birth] [1152] who undertake conditioned activities [1153] first read this scripture three times [1154] and [then] build walls, move earth, [1155] and erect a house [1156] with a south hall, a north hall, [1157] an

76–77 (§1147) 慈悲喜捨 "kindness, compassion, joy, and equanimity": This phrase appears in the *Lotus Sūtra* (T. 9, no. 262: 34c27). These four qualities are known as the "four immeasurables" (*catvāry apramāṇāni*).

79–109 (§§1152–1194) 興有爲法 …: This section tallies in content with the *Zhoutu jing* 呪土經, which is included in the *Tuoluoni zaji* 陀羅尼雜集 5 (T. 21, no. 1336: 609c15–610a5) and at the start of which the following note has been added: 是僞經集呪者不知妄集在此 "This is a suspect sūtra. It was not known to the compiler of the incantations, and they have been wrongly gathered here." In particular, the phrases 日遊月殺 將軍太歲 黃幡豹尾 五土地神 青龍白虎 朱雀玄武 六甲禁諱 十二諸神 土尉伏龍 "Day-Wanderer, Moon-Slayer, General, Jupiter, Yellow-Banner, Leopard-Tail, the Five Earth Gods, Azure Dragon, White Tiger, Vermillion Bird, Dark Warrior, taboos of the six *jia*, the Twelve Gods, Earth Officer, Hidden Dragon" (§§1161–1169) appear in the *Zhoutu jing*. Most of the names of the various deities listed here appear in the *Qinding xieji bianfang shu* 欽定協紀辨方書 (1739), a work on the art of prophecy based on *yin-yang* and *wuxing* theory, and they are each associated with various taboos governed by dates and directions and based on combinations of the "ten stems" and "twelve branches." For example, with regard to Moon-Slayer (*Yuesha* 月殺) it is stated that one should avoid repairing or opening storehouses and spending money (忌修倉庫 開倉庫 出財貨 [fasc. 10, "*Yiji*" 宜忌]). Mention is also made of 日遊神 "Day-Wandering God" (fasc. 3), 月殺 "Moon-Slayer" (fasc. 6), 大將軍 "Great General," 太歲 "Jupiter," 黃幡 "Yellow-Banner," 豹尾 "Leopard-Tail" (fasc. 3), 青龍 "Azure Dragon" (fasc. 10), 白虎 "White Tiger" (fasc. 3), 朱雀 "Vermillion Bird," 元武 "Dark Warrior" (fasc. 10), 建除十二神 "Twelve Gods of the *Jian Chu* [Cycle]" (fasc. 4), and 土府 "Earth Office" (fasc. 10). Similar terms also appear in the *Anzhai shenzhou jing* 安宅神呪經 (T. 21, no. 1394: 911a–912b), along with the phrase 十二時神 "gods of the twelve hours." The identity of the "twelve gods" mentioned in the *Bayangjing* is not clear. In the Turkic version, the translation of this section is preceded by a supplementary explanation peculiar to the Turkic translation, where we read: "First, he who proceeds with the power of the sun, he who proceeds with the power of the moon, he who proceeds with the power of the wind, he who proceeds with the power of the soul, he who leads a powerful king's army—these are the names of the terrifying powerful ones."

83–84 (§§1156–1157) 南堂北堂 東廂西廂 厨舍客屋 "south hall, north hall, east wing, west wing, kitchen, guest rooms"

Ia: *küntïn sïngar taγdïn yïngaq ikidin tang yaylïq itgülük öngtün yïngaq kid'in yïngaq ikidin sïngar bulang anta ulatï ašlq* "On both the south side and the north side a hall and (summer) room are to be built; on both sides, in the eastern quarter and the western quarter, a corridor as well as a kitchen,…"

Ib: *küntün sïngar taγdïn sïngar* $_{62}$ *ikidin bulang anta ulatï ašlïq* "On both the south side and the north side, a corridor, as well as a kitchen…"

(84)

Ia yaylïq itgülük öngtün
Ib ----------
IIc suqïnγu (?) öngdün

1157

85

Ia yïngaq kid'in yïngaq ikidin sïngar bulang anta ulatï ašlq
Ib ---------- sïngar ikidin ------ bulang anta ulatï ašlïq
IIc sïngar kidin sïngar ikidin ------ bulang anta ulatï ašlïq

62 1158

86

Ia küdänlik -------- uluγ kičig qapγ ------- očuq taš soqγu tägirmän
Ib küdänlik äv ----- uluγ kičig qapaγ quduγ očuq taš soqγu tägirmän
IIc küdänlik äv barq uluγ kičig qapïγ quduγ otčuq taš soqγu tägirmän

63 1159 1160

87

Ia aγïlïq kọmsülük ulatï yïlqïqa atlq kišikä batïγlqatägi
Ib aγïlïq kömsülük ulatï yïlqï-qa atlq kišikä bataγlqqatägi
IIc aγïlïq kömsülük ulatï yïlqïqa atlïq kišikä batïγlïqqatägi

64 1161

88

Ia tüzü tükäti itmiš ---------- krgäk ötrü ol ödün yir altïnqïlar
Ib tüzü tükäti itmiš ---------- krgäk ötrü ol ödün yir altïnqïlar
IIc tüzü tükäti itmiš yaratmïš krgäk ötrü ol ödün yir altïnqïlar

65

89

Ia ---------- qïïnčïlar ölütčilär alqu kitgäy
Ib küčlüglär qašïnčïγlar ölütčilär qïnčïlar alqu kitgäylär
IIc küčlüglär qorqïnčïγlar ölütčilär qïnčïlar alqu kitgäylär
IId [ ] alqu kitgäylär

66

(89) 90

Ia bašï kün ärkligin yorïγlï ay ärkligin
Ib bašï kün --------- yoruγï ay ärkligi

90

IIc bašï kün ärkligi ay ärkligi yil ärkligi
IId [ ] ay ärkligi yil ä[ ]

(90)

Ia yorïγlï yil ärkligän yorïγlï özüt ärkligin
Ib ---------- özüt yäk

67

IIc yorïγï özütlär yäklär ärkligi
IId [ ] ärkligi

91

Ia yorïγlï ärklig xan sụüsin bašlaγučï
Ib ------- ärklig xan sụüsin bašlaγučï

IIc sụü baščïlar ärkligi
IId sụ[ ]

Ib: (84/85) *küntün sïngar tayd'n yïngaq [ ] kidin sïngar ikidin* (B18-13/14). Several words are damaged in B18-13/14.

IIc: (86) *küdänlik*: *kütänlik* (BVN8-8); *quduγ*: *qutuγ* (B21a-5); *očuq*: *otčuq* (BVN9-9), *ootčuq* (BVN10-11, S1a-59). (87) *kömsülük ulatï* (BVN9-10, BVN10-12): *kömsülüktä ulatï* (BVN8-9); *batïγlïqqatägi* (BVN10-13): *badïγlïqqadägi* (BVN9-11). (88) *tüzü*: *tüsü* (BVN9-11); *tükäti*: *tükädi* (BVN8-10, BVN9-11); *itmiš*: *idmiš* (BVN8-10), *yaratmïš* (B21a-7, BVN8-10); *altïnqïlar*: *aldïnqïlar* (BVN9-12). (89) *qorqïnčïγlar*: *qašïnčïγlar qorqïnčïγlar* (B21a-8, S8a-5). (90) *yäklär*: *yälk* (BVN11-5). (91) *sụü baščïlar*: *ärklig xan sụüsin bašlaγučï* (S8a-7), *xan sụüsin [ ]* (S6-37), cf. Ib.

1157 on both sides, in the eastern quarter and the western quarter, a corridor, 1158 as well as a kitchen, a guest hall, (**Ib**: a house, **IIc**: a house and goods), 1159 large and small gates, a well, a fireplace, 1160 a stone mortar, a hand mill, storerooms, and 1161 a stable for livestock through to a lavatory for people must all be constructed completely. Then, at that time, those below the ground, the powerful, the terrible, the slayers, and the tormentors will all disappear.

First, (**Ia**: he who proceeds with the power of the sun, he who proceeds with the power of the moon, he who proceeds with the power of the wind, he who proceeds with the power of the soul, **Ib**: sun's progress, the powerful one of the moon, soul and demon,) he who leads the powerful king's army—

First, the powerful one of the sun, the powerful one of the moon, the powerful one of the wind, the powerful one of souls and demons, the powerful one of army leaders—

these are the names of the terrifying powerful ones. 1162 Sun's Progress, Moon-Slayer, 1163 (**I**: Powerful

1157 東廂西廂. 1158 厨舍客屋. 1159 門戶井竈. 1160 碓磴庫藏. 1161 六畜欄圂. 1162 日遊月殺.

east wing, a west wing, 1158 a kitchen, guest rooms, 1159 gates and doors, wells and stoves, 1160 mortars and mills, storehouses, 1161 and pens for the six kinds of domestic animals, 1162 Day-Wanderer, Month-Slayer,

IIc: *küntïn yïngaq yaylïq tayd'n sïngar suqïnγu öngdün sïngar kidin sïngar ikidin bulang anta ulatï ašlïq* "In the southern quarter a summer room, on the north side a winter dwelling, on both the east side and the west side a corridor, as well as a kitchen…"

Ia is more or less a direct translation of the Chinese, and I would consider there to be an omission in **K1**. Judging from the lacuna due to damage in **B18** of the same group, the original wording would presumably have been similar to that in **Ia**. The Bang edition reads *tang* in *tang yaylïq* as *täng* (transcription of *deng* 等) and translates it as "gleiche (?) Sommerhäuser," but in a note it is also suggested that *tang* may be a transcription of *tang* 堂 (TT VI: 113, 149). Gabain, in the glossary appended to her grammar (1974: 367a), appears to have adopted this latter interpretation, while Clauson (1972: 981b) adopts the former interpretation, translating *ikidin teng yaylık* as "an identical summer rooms *(sic)* on both sides." I agree with the latter interpretation and regard *tang yaylïq* as a binome, consisting of a Chinese word and a Turkic word, which probably refers to the rooms of the main dwelling. In the revised translation (**IIc**), the Chinese term has been removed and the two words *yaylïq* 'summer room' and *soyïnγu/suqïnγu* 'refreshing room / winter confinement' are used instead. The latter term is not attested anywhere else. On a previous occasion, I inferred that it may derive from *suqïn-* < *suq-* 'to thrust into' and signify 'a place into which people are thrust' and so a 'winter dwelling' to which they are confined during the winter (Oda 1983b: 141), but Erdal (1991: 614–615) interprets it as "a 'refreshing room' for the summer," deriving from *soyïn-* 'to get cooled down'. If related to *soyïq* 'cold, cool', this interpretation may be more reasonable, but further examples of its usage would be desirable. A new interpretation equating *suqïnγu* (*sukıngu* < *sukın-* 'to wash oneself') with 'bathhouse' has been proposed by the Turkish scholar S. Şen (2005).

(91) 92

Ia qašïnčïγ qorqïnčïγ ärkliglärning atlarï bo ----- kün yorïγï ay ölütči ärklig
Ib qašïnčïγ qorqïnčïγ ärkliglär [68] atlarï bo ----- kün yorïγï ay ölütči ärklig
IIc qašïnčïγ qorqïnčïγ ärkliglär atlarï bo ärür kün yorïγï ay ölütčisi ------
IId [ ]čïγ qorqïnčïγ [ ] bo ärür [ ]
[1162] [1163]

93

Ia taysuy sarγ urunguluγ irbis qudruqï yumuzuγluγ biš törlüg
Ib taysuy sarïγ urnguluγ[69] irbiz qudruqï yumuzuγluγ biš ------
IIc taysuu sarïγ urnguluγ irbis qudruqï yumsuγluγ biš ------
[1164] [1165]

94

Ia topraq ärkligi yir tngri xanï soltun kök luu öngdün aq
Ib topraq ärkligi yir tngri ----- öngtün[70] kök luu kidin aq
IIc topraq ärkligi yir tngri ----- öngdün kök luu kidin aq
[1166]

95

Ia bars küntün qïzïl saγzγan kid'in qra yïlan altï qap yrašmazï
Ib bars küntün qïzïl saγzγan kidin qra[71] yïlan altï qav yarašmazï
IIc bars küntün qïzïl saγïzγan taγdïn qra yïlan altï qav yarašmazï
[1167] [1168]

96

Ia iki ygrmi ärkligi topraqdaqï qarï bašlarï atlγï yu̯zlügi batγdaqï
Ib iki yg**rmi** ärkligi topraqdaqï qarï[72] bašï atlïγï yu̯zlügi bataγlqdaqï
IIc iki ygrmi ärkligi topraqdaqï qarï bašï atlïγï yu̯zlügi batïγdaqï
IId [ ]ï yu̯üzlügi batïγtaqï
[1169] [1170]

97

Ia aγuluγ luular qamaγ yäklär yilpiglär adrdačï ärkliglär alqu ----- yašar-
Ib aγuluγ luusï qamaγ yäklär yil-[73]-piglär adrtačï ärkliglär alqu ----- yašar
IIc aγuluγ luusï qamaγ yäklär yilpiglär adïrtačï ärkliglär alqu ----- yašar
IId aγuluγ luusï qamaγ yäklär yilpiglär adar(t)tačï ärkliglär alqu barča yašar
[1171] [1172]

98

Ia -lar yoqadurlar yirig topraqaγ iš išläyürlär orunuγ booš
Ib yoqadur yirig topraqïγ ---------- orun-[74]-'uγ boš
IIc yoqadurlar yirig topraqïγ ---------- orunuγ boš
IId yoqadur yirig orunuγ ---------- topraqïγ boš
[1173]

99

Ia qodup ïraq tzärlär bodsuz köligäsz barïrlar ------ ada tuda qïlu
Ib qodurlar ïraq täzärlär bodsuz köligäsiz barïrlar ------ ada[75] tuda qïlu
IIc qodurlar ïraq täzärlär bodsuz köligäsiz barïrlar ------ ada tuda qïlu
IId qodurlar ïraq täsärlär bodsuz köligäsiz barïrlar näng ada tuda qïlu
[1174] [1175]

IIc: (92) *atlarï*: *adlarï* (BVN13-4). (93) *irbis*: *irbiz* (B63-5). (94) *topraq*: *topraqï* (BVN12-8); *öngtün* (B63-6, S1a-65, S8a-9): *öngdün* (BVN13-6). (95) *sayïzyan*: *sayïsyan* (BVN13-7); *qra*: *qara* (S9-1); *qav* (BVN13-8): *qap* (S8a-10, S9-1). (96) *bašï*: *bašïsï* (S9-2). (97) ---: *barča* (B21a-16). (99) *qodurlar*: *qoturlar* (B21a-17, B22-2).

One,) Taisui (Jupiter), [1164] Yellow Banner-bearer, Leopard-Tail Flag-bearer, [1165] Powerful Ones of the Five (**Ia**: Kinds of) Ground, King of the Earth God, [1166] Blue Dragon of the (**Ia**: left, **Ib/IIc**: east), White Tiger of the (**Ia**: right, **Ib/IIc**: west), [1167] Red Bird of the south, Black Snake of the (**I**: rear, **IIc**: north), [1168] taboos of the six *jia*, [1169] the twelve powerful ones, [1170] the elder and the renowned one in the ground, poisonous dragons in a swamp, [1171] all demons, spirits, and divisive powerful ones [1172] will all hide and vanish. (**Ia**: They will make the land active.) [1173] They will vacate the site and flee faraway, [1174] they will

[1163] 將軍太歲. [1164] 黃幡豹尾. [1165] 五土地神. [1166] 青龍白虎. [1167] 朱雀玄武. [1168] 六甲禁諱. [1169] 十二諸神. [1170] 土尉伏龍. [1171] 一切鬼魅. [1172] 皆悉隱藏. [1173] 遠屏四方. [1174] 形銷影滅.

[1163] General, Jupiter, [1164] Yellow-Banner, Leopard-Tail, [1165] the Five Earth Gods, [1166] Azure Dragon, White Tiger, [1167] Vermillion Bird, Dark Warrior, [1168] taboos of the six *jia*, [1169] the Twelve Gods, [1170] Earth Officer, Hidden Dragon, [1171] and all demons [1172] will all hide themselves [1173] and be driven far away in the four directions; [1174] their forms will melt and

93 (§1164) 豹尾 "Leopard-Tail," *irbis qudruqï yumuzuγluγ* "Leopard-Tail Flag-bearer": *yumuzuγluγ* (**L**-93, **K1**-69, **S8a**-8), *yumsuγluγ* (**S1a**-64), *[ ]msuγ̈luγ* (**B21a**-12), *yum[ ]* (**B63**-5), *[ ]γluγ* (**BVN13**-6). Cf. *yumuzuğluğ* (Clauson 1972: 940a); *tuγ yumsuγ* (*Suv* 682-3, 683-6), 幢幡 'banner': *yumšuq* (*yumşuḳ*), cf. Tezcan 1975: 84 (n. 95); Oda 1983b: 142.

100

Ia umazlar itmiš yratmïš yangï äv barq iäsingä qutadur qutluγun
Ib umazlar itmiš yaratmïš yangï äv barq iäsingä quda-$_{76}$-tur qutluγ
IIc umazlar itmiš yaratmïš yangï äv barq isingä (*sic*) qutadur qutluγ
IId umazlar itmiš yaratmïš yangï äv barq igäzingä qudatur qutluγ
1176–81?

101

Ia qïvlγan ornnur --- turqaru ögrünčün mängin ärmäki bolur aγïsï
Ib qïvlïγ bolur yaš turqaru ögrünčün mängin ärmäki $_{77}$ bolur bay
IIc qïvlïγ bolur yaš turqaru ögrünčün mängin ärmäki bolur bay
IId qïvlïγ bolur yaš turqaru ögrünčin mängin ärmäki bolur bay
1182 1183

102

Ia barmï ------ ạrtuq qazγanmatïn 'ämgänmätin ükün kirür azu ïraq
Ib barïmlγ bolur ạrtuq ämgänmätin qazγanč ükin kirür $_{78}$azu ïraq
IIc barïmlïγ bolur ạrtuq ämgänmädin qazγanč ükin kirür azu ïraq
IId barïmlïγ bolur artuq ämgänmädin qasγanč ükin kirür azu ïraq
1184

103

Ia barγalï saqïnč saqïnsar azu sụ̈ sụ̈läsär --- at yol tiläyür
Ib barγalï ------- saqïnsar azu sụ̈ sụ̈läsär azu at yol tiläsär
IIc barγalï ------- saqïnsar azu sụ̈ süläsär azu at yol tiläsär
IId barγalï ------- saqïnsar azu sụ̈ süläsär azu ad yol tiläsär
1185

104

Ia azu satγqa yuluγqa barsar qazγančï ükliyür ---- asïlur
Ib $_{79}$ azu sataγqa yuluγqa barsar ---------- alqu asïlur
IIc azu satïγqa yuluγqa barsar ---------- alqu asïlur
IId azu satïγqa yuluγqa barsar ---------- alqusï asïlur
1186

105

Ia oγulï qïzï uruγï tarïγï baγrï böšüki üküš bolur ögi
Ib oγlï qïzï uruγï $_{80}$ tarïγï baγarï böšüki üklilür asï**lur** ög
IIc oγlï qïzï uruγï tarïγï baγïrï böšüki ükliyür asïlur ög
IId oγlï qïzï uruγï tarïγï baγïrï böšüki ükliyür asïlur ög
1187–88 1189–90

106

Ia qangï ol oγul qïzqa yrlïqančučï kọngüllüg bolur oγul
Ib qang -- oγul qïzqa $_{81}$ yrlïqančučï ---------- bolur oγul
IIc qang -- oγulqa qïzqa yrlïqančučï kọngüllüg bolur oγul
IId qang -- oγulqa qïzqa yrlïqančučï kọngüllüg bolur oγul

Ib: (105) *üklilür*: *ükliyür* (S12a-2).
IIc: (100) *isingä* (sic) (B22-4), *i-idisingä* (S8a-14), *igäsingä* (S9-5), *iyäsingä* (S10-6), *iäsingä* (S11a-4). (101) *ärmäki bolur*: *ärür* (B22-5). (104) B63 adds *…öngtün kidin…* "(to?) the east and the west" (B63-15). (106) *oγulqa qïzqa*: *oγul qïzqa* (S8c-1, S9-9, S10-11).
IId: (100) *igäzingä* (B7c-8).

depart without form or shadow, [1175] and they will be unable to cause hazards. [1176–81?] Happiness will come to the master of the constructed new house, and he will (**Ia**: dwell, **Ib/II**: be) with blessings. [1182] (**Ib/II**: Throughout the year) he will be in a state of continuously being in happiness. [1183] (**Ia**: His wealth will accumulate without his especially trying and, **Ib/II**: He will become well-to-do and his earnings will accumulate) without his making much effort. [1184] Or if he thinks of travelling far, or if he joins the army, [1185] or if he seeks fame, or if he travels on business, [1186] (**Ia**: his earnings will accumulate and, **Ib/II**: everything) will be beneficial. [1187–88] His sons and daughters, descendants, and kith and kin will increase. [1189–90] His

[1175] 不敢爲害. [1176] 甚大吉利. [1177] 得福無量. [1178] 善男子. [1179] 興功之後. [1180] 堂舍永安. [1181] 屋宅牢固. [1182] 富貴吉昌. [1183] 不求自得. [1184] 若遠行從軍. [1185] 仕官興生. [1186] 甚得宜利. [1187] 門興人貴. [1188] 百子千孫. [1189] 父慈子孝. [1190] 男忠

their shadows disappear, [1175] and they will not dare to cause harm. [1176] [Everything] will be extremely propitious, [1177] and one will gain blessings immeasurable. [1178] Good sir, [1179] after the [completion of the] undertaking, [1180] the buildings will be forever secure [1181] and the house sturdy. [1182] Wealth, honour, good fortune, and prosperity [1183] will be gained of themselves without seeking them. [1184] If one travels far, joins the army, [1185] serves as an official, or starts a business, [1186] one will gain many benefits. [1187] One's family will prosper and its members be honoured; [1188] there will be a hundred sons and a thousand grandsons, [1189] fathers will

107

Ia qïz ymä ögingä qangïnga tapγsaq bolur qa qadaš bäg
Ib qïz ---- ögingä **qang**ïnga tapaγsaq bolur qa qadaš bäg
IIc qïz ---- ögingä qangïnga tapïγsaq bolur qa qadaš bäg
IId qïz [ ]ingä qangïnga tapïγsaq bolur q‹a› qadaš bäg
1191–93

108

Ia yutuz ymä bir ikintikä ärtingü ạmraq bolur nä kọngülintä
Ib yutuz ymä bir ikintikä ärtingü ạmraq bolur nä köngülintä
IIc yutuz ymä bir ikintikä ärtingü ạmraq bolur nä kọngülintä
IId yuduz ymä bir ikintiškä ärtingü ạmraq bolur nä kọngülintä
1194

109

Ia saqïnmïšï alqu ------ kọngülinčä bolur birök qïïnlqqa kirsär azu
Ib saqïnmïšï alqu ------ köngülčä bolur birök qïnlïqqa kirsär azu
IIc saqïnmïšï alqu ------ kọngülčä bolur birök qïnlïqqa kirsär azu
IId saqïnmïšï alqu barča kọngülčä bolur birök qïïnlïq[ ]
1196–97

110

Ia oγrï oγurlasar tutsuqsar
Ib oγrï ---------- tutsuqsar
IIc oγrï ---------- tutsuqsar
IId [ ] tutsuqsar

(110)

Ia baγda buqaγuda kirip bärgä
Ib basar buquγulasar toqïsar tongla-sar
IIc basar buquγulasar toqïsar tonglasar
IId basar buqaγulasar **toq**ïsar tonglasar

111

Ia qaγl ulatï qïsïγ qavrγ ämgäki klsär

(111) 112

Ia ymä bo ----- bitigig üč qata oqïsar alqu booš bolur taqï ymä ---- qayu tïnlγ
Ib ymä bo ----- bitigig üč qata oqïsar alqu boš bolur taqï ymä kim qayu tïnlïγ
IIc ymä bo nom bitigig üč qata oqïsar alqu boš bolur taqï ymä kim qayu tïnlγ
IId ymä bo nom bitigig üč qata oqïsar [ ] boš bolur taqï ymä kim [ ]
1198 1199 1200

(112) 113

Ia siziksiz kirtgünč kọngülün bo ---- bitigig
Ib siziksiz kirtgünč köngülin bo ---- bitigig
IIc siziksiz kirtgünč kọngülin bo nom bitigig
IId [ ]iksiz kirtgünč kọngülin [ ]
1201–02

Ib: (107) *tapaγsaq*: *tapïγsaq* (S12a-4). (108) *nä köngülintä*: *köngülintä nä* (S12a-5/6). (109) *qïnlïqqa*: *qïnïlïqqa* (sic) (S12a-6). (110) *buquγulasar*: *buqaγulasar* (S12a-7). (112) *tïnlïγ*: *kiši* (S12a-9). (113) *köngülin*: *köngülün* (S12a-10). (113–114) *bitisär bititsär oqïsar oqïdsar*: *bititsär oqïtsar azu adïnaγuqa oqïtsar* (S12a-10/11).
IIc: (112) *tïnlγ*: *tïnlγlar* (S10-16, S11a-14). (113) *bitigig* followed by *üč qata* (S10-17).

mother and father will become compassionate-hearted towards their sons and daughters, and the sons and daughters too will become filial towards their mother and father. [1191–93] Siblings and husbands and wives too will become very dear to one another. [1194] What one has thought in one's mind, everything will (**IId**: all) turn out according to one's wishes. [1196–97] Even if one enters prison or commits robbery, is arrested and restrained, and (**Ia**: encounters the pain of the rod and confinement, **Ib/II**: is beaten and whipped,) [1198] if one reads this sūtra three times, [1199] one escapes everything.

[1200] "Furthermore, if any being with an undoubting and believing mind [1201–02] (**Ia**: has this sūtra copied or has someone else read it or has it expounded, reveres, **Ib/II**: copies this sūtra, has it copied, reads it,

女貞. [1191] 兄恭弟順. [1192] 夫妻和睦. [1193] 信義篤親. [1194] 所願成就. [1195] 若有衆生. [1196] 忽被縣官拘執. [1197] 盜賊牽挽. [1198] 暫讀此經三遍. [1199] 卽得解脫. [1200a] 若有善男子善女人. [1200b] 若有衆生. [1201] 受持讀誦. [1202] 爲他書寫八陽經者. [1203] 設

be kind and sons filial, [1190] men loyal and women chaste, [1191] elder brothers respectful and younger brothers obedient, [1192] and husbands and wives at peace and in harmony; [1193] and people will be trustworthy, righteous, cordial, and affectionate, [1194] and their wishes will be accomplished. [1195] If there are beings [1196] who are suddenly arrested by county officials [1197] or captured by bandits [1198] and they briefly read this scripture three times, [1199] they will immediately gain freedom. [1200a] If there are men of good [birth] or women of good [birth], [1200b] if there are beings [1201] who uphold, recite, [1202] and copy the *Scripture of the Eight Yang*

(113) 114

Ia bititsär azu adïnaγuqa oqïtsar

Ib [87] bitisär bititsär oqïsar oqïdsar
IIc bitisär bititsär oqïsar oqïtsar
IId oqïsar oqïtsar bitisär bititsär

(114)

Ia azu nomlatsar ayayu aγrlayu
Ib ---------- ayayu aγarlayu

IIc tütrüm täring yo̱rügin uqsar bilsär
IId [ ] täring yo̱rüg[ ]

(114)

Ia ---------- tutsar antaγ --------- bar kim
Ib tapïnu udunu [88] tutsar antaγ --------- bar ----
IIc [ ] udunu tutsar antaγ uγrï yïqï bar kim
IId [ ]

115

Ia ol tïnlγ örtkä ------ örtänmäz suvda ölmäz taγda öng yirdä
Ib ol tïnlïγ örtkä ------ örtänmägäy suvda ölmägäy [89]taγda taš yirdä
IIc ol tïnlγ örtkä kirsär örtänmägäy suvda ölmägäy taγda öngdä yirdä
1203–04 1205

116

Ia qanta yorïsar bars irbis böri ulatï yvlaq tïnlγlar alqu
Ib qanta yorïsar bars irbis böri ulatï yavlaq [90]tïnlïγlar alqu
IIc qanta yorïsar bars irbiz böri ulatï yavlaq tïnlγlar ----
1206

117

Ia tzärlär qamγ qutlar waxšiklar ---------- küü küzädü tutarlar äng
Ib täzär qamaγ qutlar waxšiklar uzatï basa küü [91]küzädü tutarlar ’äng
IIc yimägäylär qamaγ qutlar waxšiklar turqaru küü küzätü tutγaylar ’äng
IId **yimä**gäylär [ ] qut (?) waxš**iklar** [ ] küsädü t[ ]
1207 1208 1209

118

Ia kinintä tüzgärinčsz ---------- burxan yolïnga kirgäylär taqï ymä
Ib kinintä tüzgärinčsiz ---------- yolqa kirür taqï [92]ymä
IIc kinintä tüzgärinčsz yig --------- tüzü köni tuymaqqa ---------- täggäylär taqï ymä
IId **kini**ntä tüz**gärinčsz yi**g üstünki [?] **at**lγ burxan qutïnga täggäylär taqï [ ]
1210

119

Ia qanyu kiši a̱rtuq yalγan igid savlγ čašï savlγ uutun
Ib qayu kiši artuq yalγan igid savlγ čašï savlγ utun
IIc qayu tïnlγ a̱rtuq yalγan igid savlïγ čašut savlïγ utun
IId [ ] a̱rtuq yalγan igit savlïγ čašut savlïγ [ ]
1211–12

Ib: (114) *antaγ bar*: *antaγ uγrï bar kim* (S12a-12). (115) *örtkä*: *uluγ örtkä* (S12a-12); *tayda taš yirdä*: *taγ öng yirdä tünlä küntüz* “[1205] on mountains, in the wilderness, night and day” (S12a-13). (116) *yavlaq*: *ät yidäči qan ičtäči yavlaq* “evil (beings) who eat flesh and drink blood” (S12a-14). (117) *uzatï basa* “forever”: --- (S12a-15). (119) *kiši*: *tïnlγ* (S12a-17); *yalγan*: *yalγan savlγ* (S12a-17); *čašï* (K1-92, S12a-18).

IIc: (114) *bilsär* followed by *ayayu aγïrlayu* (S8c-7, S10-18, S28-2) instead of ***tapïnu*** *udunu*. (115) *suvda*: *suvqa kirsär* (S8c-8, S10-19). (116) *ulatï*: *uladï* (BVN14-5), *-tä/-dä ulatï* (B63-26, S10-20). (117) *yimägäylär* (P1e-3): *yimägäy* (B23-7, S8c-9, S10-21, S28-5), *yämägäy* (S11a-18). (118) *yig*: *yig üstünki* (P1e-5/6), --- (S10-22, S27c-1). (119) *igid*: *igit* (BVN15-4, P1e-7); *čašut* (BVN15-4, P1e-8): *čašï* (S10-23, S28-8).

has it read, **II**: understands and knows its profound meaning) and worships it, there will be such (**IIc**: an opportunity) that [1203–04] that being will not be burnt in fire and will not die in water. [1205] Wherever he goes in the mountains or in the wilderness, [1206] tigers, leopards, wolves, and other evil creatures (**I**: will all flee, [1207] **IIc**: will not devour him.) [1208] All spirits will (**Ib**: forever, **IIc**: always) provide protection. [1209] They will ultimately (**Ia**: enter the unequalled way of the Buddha, **IIc**: attain unequalled, superior, universally right enlightenment).

[1210] “Furthermore, any person (= **IIc**: any being), [1211–12] even if he uses mendacious words, slanderous

入水火. [1204] 不被焚漂. [1205] 或在山澤. [1206a] 虎狼屏跡. [1206b] 虎狼猛獸. [1207a] 不敢搏噬. [1207b] 屏跡不敢. [1208] 善神衛護. [1209] 成無上道. [1210] 若復有人. [1211] 多於妄語綺語. [1212] 兩舌惡口.

for others, [1203] even if they should enter water or fire, [1204] they will not be burnt or swept away, [1205] or if they should be on mountains or in swamps, [1206a] tigers and wolves will lie low, [1206b] savage beasts such as tigers and wolves [1207a] will not dare to seize and bite them [1207b] and, lying low, will not dare to do anything, [1208] benevolent gods will protect them, [1209] and they will accomplish the unsurpassed Way. [1210] If, again, there are people [1211] very much addicted to false speech, frivolous speech, [1212] harsh speech, and slander, [1213] and if they are able to

119 (§1211) *čašï*/*čašut* ‘slander’: *čašï* (**L**-119, **K1**-92, **S10**-23, **S12a**-18, **S28**-8), *čašut* (**BVN15**-4, **P1e**-8). There are no other attestations of the former form, but the latter form appears in several Buddhist texts (*Daśakarmapathāvadānamālā*, *Maitrisimit*, *Suvarṇaprabhāsa*).

120

Ia ------ sarsïγ savlγ ärsär ymä bo ---- bitigig tutsar oqïsar ----- sözläsär
Ib 93 savlγ sarsïγ savlγ ärsär ymä -- nom bitigig tutsar sözläsär ----94 oqïsar
IIc savlïγ sarsïγ savlïγ ärsär ymä bo nom bitigig tutsar sözläsär üküš oqïsar
IId [ ]lïγ ärsär ymä bo nom bitigig tutsar sözläsär[ ] oqïsar
1213–14

121

Ia tilintäki bo tört törlüg münintä qadaγïnta kitär tört
Ib tiltäki bo tört törlüg mün qadaγda kitär tört
IIc tiltäki bo tört törlüg mün qataγdïn kitär tört
IId tiltäki bo tört törlüg mün qadaγ[ ] kitär tört
1215 1216

122

Ia törlüg tïdïγsz qadaγsz aṛïγ til bulur taqï ymä qanyu tïnlγ
Ib 95 törlüg tïdïγsïz -------- aṛïγ til bulur taqï ymä qayu tïnlïγ
IIc törlüg tïdïγsïz -------- aṛïγ til bulur taqï ymä qayu tïnlγ
IId törlüg tïtïγsïz -------- aṛïγ til bulur [ ] ymä qayu tïnlγ
1218

123

Ia ạṛtuq ạṇïγ qïlïnčlγ ärip özüti ---------- tamuqa barmïš krgäk
Ib artuq 96ayïγ qïlïnčlγ 'ärip ät'öz qodsar ymä tamuqa barmïšï krgäk
IIc ạṛtuq ayïγ qïlïnčlïγ ärip ät'öz qotsar ymä tamuqa barmïšï krgäk
IId ạṛtuq ayïγ qïlïnčlïγ tip ä[?] ymä tamuqa barmïšï krgäk
1219–21

124

Ia inčip oγulï qïzï bayrï bösüki qasï qadašï ölmiš ögi qangï -----
Ib 97 inčip oγlï qïzï ---------- ög qang -----
IIc inčip oγlï qïzï ---------- ög qang özüti
IId inčip oγlï [ ] özüti
1223

125

Ia üčün bo ----- bitigig yiti qata oqïsar ---------- özüti antaq qurtulur
Ib üčün bo nom bitigig yiti qata 98 oqïsar ölmiš ög qang özüti antaγ oq qutrulur
IIc üčün bo nom bitigig yiti qata oqïsar ölmiš ög qang ösüti anta qya oq qutrulur
IId üčün bo nom bitig**ig** yiti [ ] **oqïsar** [ ]
1224

126

Ia tngri yirintä barïr azu burxanlar yirintä tuγar burxanlaraγ
Ib tngri 99 yiringä barïr ---------- burxanγ
IIc tngri yiringä barïr azu burxanlar ulušïnta tuγar burxanlarïγ
1225 1226

127

Ia körür burxan nomïn äšidür nom közi yaruyur tuγmaz batmaz
Ib körür -------- nomïn išidür nom közi yaruyur 100 tuγmaz --------
IIc körür -------- nomïn išidür nom közi yaruyur tuγmaz --------
1227

Ib: (120) *nom*: *bo* (S12a-19). (121) *qadaγda*: *qadïγda* (S12a-20). (124) *qang*: ***qang özüti*** (S12a-23).
IIc: (121) *qadaγdïn* (S10-25/26, S27c-4): *qadaγtïn* (S28-10). (122) *qayu*: *kim qayu* (S10-27). (125) *oqïsar*: *oqïtsar* (P1e-16, S16-8). (127) *yaruyur* (P1e-21, S8b-8, S10-32): *yarïyur* (B60-5), *yruyur* (BVN16-6).

words, insolent words, and coarse words, [1213–14] if he upholds this sūtra, reads it (**IIc**: a lot), and recites it, [1215] he will escape these four kinds of faults associated with speech and [1216] obtain the four kinds of unimpeded and (**Ia**: faultless) pure speech. [1218] Furthermore, any being, [1219–21] should he be very evil-doing, (**Ia**: his soul, **Ib/IIc**: and if he gives up his body,) must go to hell. [1223] But if the sons and daughters (**Ia**: kith and kin, and siblings) read this sūtra seven times for (**II**: the soul of) their (**Ia**: deceased) mother or father, [1224] (**Ia**: they, **Ib/IIc**: the soul of the deceased mother or father) will immediately be liberated [1225] and go to the realm of the gods (**Ia/IIc**: or be born in the realm of the Buddhas), [1226] behold the Buddhas, and hear the (**Ia**: Buddha's) Dharma; [1227] his Dharma-eye will shine, he will attain non-arising (**Ia**: and non-sinking) knowledge, and [1228] he will enter the way of the Buddha."

[1213] 若能受持. [1214] 讀誦此經. [1215] 永除四過. [1216] 得四無礙辯. [1217] 而成佛道. [1218] 若善男子善女人等. [1219] 父母有罪. [1220] 臨終之日. [1221] 當墮地獄. [1222] 受無量苦. [1223] 其子卽爲讀此經七遍. [1224] 父母卽離地獄. [1225] 而生天上. [1226] 見佛聞法. [1227] 悟無生忍. [1228a] 以成佛道. [1228b] 而證菩提.

uphold [1214] and recite this scripture, [1215] they will be forever removed from the[se] four faults, [1216] gain the four [kinds of] unimpeded eloquence, [1217] and accomplish the Way of the Buddha. [1218–19] If the parents of a man of good [birth] or a woman of good [birth] are sinful [1220] and on the day of their death [1221] are about to descend into hell [1222] and experience immeasurable suffering, [1223] and their child then reads this scripture seven times for them, [1224] the parents will immediately leave hell [1225] and be born in heaven, [1226] see the Buddha, hear the Dharma, [1227] understand acceptance of non-birth [of *dharma*s], [1228a] and so accomplish the Way of the Buddha [1228b] and realize *bodhi* (awakening)."

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122 (§1216) 四無礙辯 "four [kinds of] unimpeded eloquence": Four kinds of unlimited understanding and eloquence possessed by Buddhas and bodhisattvas (Skt. *catasraḥ-pratisaṃvidaḥ*: *dharma-pratisaṃvid, artha-p., nirukti-p., pratibhāna-p.*) (Sakaki 1916, *Mahāvyutpatti*: 18; Nakamura H. 1975, vol. 1: 532d/533a).
125 (§1224) 父母卽離地獄 "the parents (lit. father and mother) will then leave hell." Trk. **Ia**: *antaq̈* (**L**-125), **Ib**: *antaγ oq* (**K1**-98), **IIc**: *anta qya oq* (**B21b**-2, **P1e**-17, **S10**-30, **S28**-14) correspond to 卽 'then, immediately'. The Bang edition notes *antaq* < *anta oq* and distinguishes it from *antaγ* (TT VI: 153 (125); cf. Gabain 1974: 94 (§190)). Röhrborn cites several examples of this synizesis (*UW* 3: 155a). **Ib** may reflect a later erroneous change, while **IIc** may be the correct form. The same applies to **234** (§1354).

128

Ia biligkä tägir burxan yolïnga kirür ol ödün tngri
Ib biligkä tägir burxan yolïnga kirür ol ödün ------
IIc biligkä tägir burxanlarnïng[1228] yolïnga kirür[1229] ol ödün tngri

129

Ia tngrisi burxan tïdïγsz bodisvtqa inčä tip yrlqadï vipaši burxanta ----------
Ib ---------- tïdïγsz[101] bodisvtqa inčä tip yrlïqadï [ ]ta ------ ymä
IIc tngrisi burxan tïdïγsïz[1230] bodistvqa inčä tip yrlïqadï[1231] vipaši burxan ödintä[1232] ymä

130

Ia kirtgünč kǫngülüg upasi wpasančlar bar ärtilär ---------- trs ttrü nom
Ib kirtgünč[102] köngülüg upasi upasančlar bar ärti ---------- tärs tätrü nom
IIc kirtgünč kǫngüllüg upasi upasančlar bar ärtilär[1233] inčip olar trs tätrü nomuγ

131

Ia törü yäk ičgäk kirtgünmäz ärtilär siziksz --- kǫnglün bo nom bitigig
Ib törü yäk ičgäk-[103]-kig kirtgünmäz ärti siziksiz bir köngülin bo nom bitigig
IIc törüg yäk ičgäk kirtgünmäz ärtilär[1234] siziksiz bir kǫngülin[1235–36] bo nom bitigig

132

Ia tutar ärdilär bitiyü oqïyu ayayu aγrlayu tapïnur udunur ärtilär
Ib tutar -------- bitiyür[104] oqïyur ayayur aγarlayur tapïnur udunur ärti
IIc tutar -------- bitiyür oqïyur ayayur aγïrlayur tapïnur udunur ärtilär

133

Ia nä törlüg itig yratγ bar ärsär körümči yultuzčïqa aytmaz
Ib nä törlüg itig[105] yaratïγ bar ärsär körümči yultuzčïqa ayïtmaz
IIc nä törlüg itig[1238] yaratïγ bar ärsär[1239] körümči yultuzčïqa ayïtmaz

134

Ia itär ärtilär --------- kirtü kǫngül ------ köni kirtgünč üčün turqaru
Ib itär ärti --------- kirtü[106] köngül ------ kirtü kirtgünč üčün turqaru
IIc itär ärtilär ol antaγ[1240] kirtü kǫngül üčün köni kirtgünč üčün turqaru[1241]

(134) 135

Ia ---------- altï paramitqa qatγlanur ärtilär ančulayu qatγlanïp burxan yolïn
Ib bušï ulatï altï paramitqa[107] qataγlanur ärti ančulayu qataγlanïp burxan yolïn
IIc bušï ulatï altï paramitlarda[1242] ---------- qatïγlanïp ----------

136

Ia tükäti burxanlarnng aqmaz aqïtmaz ạrtamaz buzulmaz ạrïγ turuq
Ib tükätdi burxan-[108]-larnïng aqmaz --------- artamaz ---------- arïγ turuq
IIc ----------[1243] aqïγsïz ---------- arïγ turuq

Ib: (131) *köngülin*: *kǫngülün* (S12b-5). (132) *ärti*: *ärtilär* (S12b-6). (134) *kirtü kirtgünč*: *köni kirtgünč* (S12b-8, S13-2). (136) *aqmaz artamaz*: *aqmaz aqïtmaz* (S12b-11).

IIc: (128) *burxanlarnïng yolïnga kirür* (P1e-21/22): *burxan yolïnga* (S27c-9), ***burxan*** *qutïn bulur* (B21b-5, BVN16-7). (130–131) *nomuγ törüg* (B21b-8): *nom törü* (S8b-11, T-2). (131) *ičgäk*: *ičgäkkä* (S8b-11); *bir köngülin* (B60-9, BV18-1): *bir učuγ kǫngülin* "(*lit.*) with single-pointed mind" (B21b-9, P1f-2/3). (133) *körümči*: ***körüm****čikä* (P1f-6).

[1229] Thereupon the Buddha, god of gods, [1230] spoke as follows to the bodhisattva Unimpeded: [1231] "At the time of the Buddha Vipaśyin, [1232] there were *upāsaka*s and *upāsikā*s with minds of faith. [1233] (**IIc**: Moreover,) they did not believe in perverse teachings or demons and vampires. [1234] With undoubting single-mindedness [1235–36] they upheld this sūtra and copied, read, revered, and worshipped it. [1238] If there was any kind of undertaking, [1239] they did it without asking a seer or astrologer. [1240] (**IIc**: Thus,) because of their true mind and right faith, [1241] they were always exerting themselves in (**Ib/IIc**: giving and the other) six *pāramitā*s. [1242] (**I**: Exerting themselves in this manner, they perfected the way of the Buddha.) [1243] They turned into the pure body of the Buddhas, (**I**: without outflows, **Ia**: not causing outflows, **I**: uncorrupting, **Ia**: and indestructible, **IIc**: free from outflows), [1244] and (**IIc**: completed the bodhisattvas'

[1229] 佛告. [1230] 無礙菩薩. [1231] 毘婆尸佛時. [1232] 有優婆塞優婆夷. [1233] 心不信邪. [1234] 敬崇佛法. [1235] 書寫此經. [1236] 受持讀誦. [1237a] 所作所爲. [1237b] 所有興作. [1238] 須作卽作. [1239] 一無所問. [1240] 以正信故. [1241] 兼行布施. [1242] 平等供養. [1243] 得無漏身.

[1229] The Buddha addressed [1230] the bodhisattva Unimpeded: [1231] "At the time of the Buddha Vipaśyin, [1232] there were laymen and laywomen [1233] who in their hearts did not believe in what is wrong, [1234] venerated the Buddha-Dharma, [1235] copied this scripture, [1236] and upheld and recited it. [1237a] Deeds and actions, [1237b] the commencement of any task—[1238] if something needed to be done, they did it promptly [1239] without any questions at all being put [to a seer]. [1240] On account of their right faith, [1241] they also gave alms [1242] and made offerings equitably, [1243] and they obtained bodies without outflows [1244] and accomplished the

137

Ia ät'öz boltïlar ----------
Ib ät'öz boltï ----------
IIc ät'öz bolup bodistvlar yolïn bütürdilär kiningä olar
1244

(137)

Ia tüzgärinčsz ---------- tuymaqqa tägdilär tüzü yruq atlγ
Ib tüzgärinčsiz ---------- tuymaq-$_{109}$-qa tägdi tüzü yaruq atlγ
IIc tüzgärinčsiz yig tüzü köni tuymaqqa tägirlär tüzü yruq atlγ
1245

138

Ia burxan boltïlar klp ödi uluγ tolu atlγ ulušï ------- qïdïγsïz
Ib burxan boltï klp ödi uluγ tolu $_{110}$atlγ ulušï ------- qïdïγsïz
IIc burxan bolurlar klp ödi uluγ tolu atlγ ulušï balïqï qïdïγsïz
1246 1247

139

Ia bulungsuz ---------- atlγ bodunï alqu bodistvlar yorïγïnča yorïyurlar
Ib bulungsuz ---------- atlγ bodunï alqu bodisvtlar yorïγïnča $_{111}$ yorïyur
IIc bulungsuz bučγaqsïz atlγ bodunï alqu bodistvlar yorïγïnča yorïdačï bolup
1248 1249

140

Ia bulunčsuz nom bošγunur taqï ymä tïdïγsz bodisvt ---
Ib bulunčsuz nom bošγunur taqï ymä tïdïγsïz bodisvt siz
IIc bulunčsuz nom bošγunurlar taqï ymä tïdïγsïz bodistv siz
1250 1253 1254

141

Ia inčä biling siz ---------- bitig --- čabudvip ---- yirsuvda
Ib inčä $_{112}$ biling ---------- bo ----- bitig bo čambudivip ---- yir suvda
IIc inčä biling --- birök bo nom bitig bo čambudivip atlγ yir suvda
1255 1256

(141) 142

Ia qayu qayu yirdä bodunta bar ärsär ---- anta säkiz bodistvlar äzrua xormuzta
Ib qayu qayu yirdä bodunta $_{113}$bar ärsär ---- anta säkiz bodisvtlar äzrua xormuzta
IIc qayu qayu yirdä bodunta bar ärsär ötrü anta säkiz bodistvlar äzrua xormuzta
1257 1258 1259

143

Ia tngri ulatï qamγ yruqlar tngrilär ---------- qutlar wxšiklar turqaru xua
Ib tngrilär ulatï $_{114}$qamaγ yaruq tngrilär ---------- qutlar waxšiklar turqaru xu'a
IIc ---------- ulatï qamaγ ------- tngrilär tözün yavaš qutlar waxšiklar turqaru xua
1260 1262

144

Ia yavïšγun yïdïn yparan inčä ayayur aγrlayurlar tapïnur udunur-
Ib yavïšγun yïdïn $_{115}$yaparïn inčä ayayur aγarlayur tapïnur udunur-
IIc yavïšγun yïdïn yïparïn inčä ayayur aγïrlayur tapïnur udunur

Ib: (138) *uluγ*: *aqï uluγ* "Vast (Fulfilment)" (S13-6); *ulušï*: *ulušï balïqï* (S12b-12). (139) *bodisvtlar*: *bodisvtlarnïng* (S12b-13); *yorïyur*: *yorïyurlar* (S12b-13). (141) *biling*: *uqung* (S13-8). (143) *tngrilär*: *tngri* (S12b-17, S13-10); *yaruq*: *yruqlar* (S13-10).
IIc: (138) *bolurlar* (S8b-17, T-7): *boltï* (KV19-3). (141) *bo čambudivip* (S8b-20, S14-6, T-10): *čambudivip* (B24-3). (142) *ötrü* (B24-4): --- (T-11).

path, whereupon they) attained (= **IIc**: attain) unequalled (**IIc**: superior, universally right) enlightenment. [1245] They became (= **IIc**: become) a Buddha called Universal Light, [1246] their *kalpa* period is called Great Fullness, [1247] their realm (**IIc**: and city) is called Boundless, Limitless (**IIc**: and Infinite), [1248] and its people all [1249] act (= **IIc**: become those who act) in accordance with the conduct of bodhisattvas [1250] and learn the inapprehensible Dharma.

[1253] "Furthermore, [1254] Bodhisattva Unimpeded, know you as follows. [1255] (**IIc**: If) this (**IIc**: Dharma) text is present [1256] in (**Ib/IIc**: this) world (**IIc**: called) Jambūdvīpa, [1257] in any place or among any people, [1258] (**IIc**: namely,) then the Eight Bodhisattvas, [1259] the gods Brahmā and Śakra, [1260] and all other gods (**I**: of light) and (**IIc**: noble and gentle) spirits [1262] will always revere and worship with garlands of flowers

[1244] 成菩提道. [1245] 號曰普光如來應正等覺. [1246] 劫名大滿. [1247] 國名無邊. [1248] 但是人民. [1249] 行菩薩道. [1250a] 無所得法. [1250b] 無上正法. [1251] 以是經威德. [1252] 獲如是報. [1253] 復次. [1254a] 無礙菩薩. [1254b] 善男子. [1255] 此八陽經. [1256] 行在閻浮提. [1257] 在在處處. [1258] 有八菩薩. [1259] 諸梵天王. [1260] 一切明靈. [1261] 圍繞此經. [1262]

path to *bodhi*. [1245] They were called the Tathāgata, Worthy One, and Perfectly Awakened One Universal Radiance, [1246] the aeon was called Great Fullness, [1247] and the country was called Boundless. [1248] The people only [1249] practised the bodhisattva path [1250a] and the inapprehensible Dharma, [1250b] the unsurpassed and right Dharma. [1251] It was on account of the awesome virtues of this scripture [1252] that they obtained such rewards. [1253] Furthermore, [1254a] Bodhisattva Unimpeded, [1254b] good sir, [1255] when this *Scripture of the Eight Yang* [1256] is practised in Jambūdvīpa, [1257] everywhere [1258] there are the Eight Bodhisattvas, [1259] Brahmā [and other] heavenly kings, [1260] and all bright spirits, [1261] who surround this scripture [1262] and make

137–138 (§1245) 普光如來 "the Tathāgata Universal Radiance (*Samantaprabha)," *tüzü y(a)ruq atlγ burxan*: This Tathāgata figures in the *Lotus Sūtra* (T. 9, no. 263: 96c3) and also appears in several other works (T. 7, no. 220: 921c; T. 8, no. 231: 657c; T. 85, no. 2854: 1303c).
140 (§1250) 無所得法 "inapprehensible Dharma," *bulunčsuz nom*: The usage of *wusuode* 無所得 "inapprehensible" tallies with its usage in, e.g., the *Heart Sūtra* (T. 8, nos. 251, 255), where it corresponds to Skt. *aprāptitva*. Cf. Mochizuki 1960, vol. 5: 4836bc. On *bulunčsuz* 'unobtainable', cf. Clauson 1972: 344b.

145

Ia -lar qltï burxanlarγ tapïnur udunurča burxanlarda adruqsuzan
Ib -lar qaltï burxanlarγ [116]tapïnurča ---------- burxanlarda adruqsuz
IIc qaltï[1263] burxanlarïγ tapïnurča ---------- burxanlarda adruqsuz

146

Ia tutarlar taqï ymä tïdïγsz bodistv qayu tözünlär oγlï tözünlär
Ib tutarlar taqï ymä tïdïγsïz bodisvt [117] qayu tözünlär oγlï tözünlär
IIc tutarlar[1265] taqï ymä tïdïγsïz bodistv qayu[1266] tözünlär oγlï tözünlär

147

Ia qïzï qamγ tïnlγlar üčün bo nom bitig oqïsar ---------- nomlasar tring
Ib qïzï qamaγ tïnlïγlar üčün bo nom[118] bitigig ---------- nomlasar täring
IIc qïzï qamaγ[1267] tïnlγlar üčün bo nom[1268] bitigig ------- kingürü ača yada nomlasar täring[1269]

148

Ia yo̧rügün uqtursar ötgürsär ärtingü tring töz yïltïz nomuγ
Ib yo̧rügin uqsar ötgürsär ärtingü ----- töz yïltïz [119] nomuγ
IIc yo̧rügin uqtursar[1270] --------- ärtingü täring töz yïltïz nomuγ

149

Ia uqïsar ---------- ol tïnlγ ät'özi burxan ät'özi titir ko̧ngüli ymä
Ib uqsar ---------- ol tïnlïγ ät'özi burxan ät'özi titir köngüli ----
IIc uqsar bilsär[1271] ötrü ol tïnlγ ät'özi burxanlar ät'özi titir ko̧ngüli ymä

150

Ia burxanlar ko̧ngüli ------ titir ---------- nä üčün --- tisär --- ol tïnlγ
Ib burxan-[120]-lar köngüli ät'özi titir ---------- nä üčün --- tisär --- ol tïnlïγ
IIc burxanlarnïng ko̧ngüli ------ titir tip bilmiš krgäk[1272] nä üčün tip tisär kim[1273] ol tïnlγ

(150) 151

Ia turqaru bilgä bilig közün adruq adruq alqïnčsz körtlä öng ---- körür
Ib turqaru bilgä [121]bilig közin adruq adruq alqïnčsïz körklä öng ---- körür
IIc turqaru bilgä biliglig közin[1274] adruq adruq alqïnčsïz körklä öng körk körür

152

Ia ol öng körk tözi yïltïzï ------ yoq quruγ titir ol yoquγ
Ib ol öng [122] körk tözi yïltïzï ------ yoq quruγ ärür ol yoquγ
IIc ol öng körk tözi yïltïzï yänä yoq quruγ titir ol yoquγ

153

Ia biligli bilgä bilig -------- burxanlar biligi titir anï üčün tïnlγlar
Ib bilir bilgä bilig ----- [123] burxanlar biligi titir anï üčün tïnlïγlar
IIc bilir bilgä bilig uγrayu burxanlar biligi titir anï üčün tïnlγlar

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Ib: (145) *burxanlarγ*: *burxanlaraγ* (S12b-19/20). (146) *tözünlär*: *tïnlγlar* (S13-13). (147) *bitigig nomlasar*: *bitig oqïsar* (S12b-22), *bitigig nomlasar oqïsar* (S13-14). (148) *uqsar*: *uqtursar ötgürsär täring yo̧rügin ača birsär* "if they make (them) understand and fathom it and reveal the profound meaning" (S12b-23); *ärtingü*: *ärtingü täring* (S12b-24). (149) *tïnlïγ ät'özi*: *tïnlγ* (S12b-24). (150) *köngüli ät'özi*: *ko̧ngüli* (S12b-25). (151) *közin*: *közün* (S12b-26); *körklä*: *körtlä* (S12b-27); *körür*: *körk körür* (S12b-27).

IIc: (149) *ol*: --- (T-17); *burxanlar*: *burxanlarnïng* (T-18). (150) *burxanlarnïng* (B26-10, T-18): *burxanlar* (B72-2). (152) *körk*: *körknüng* (T-21). (153) *burxanlar* (B26-14): *burxanlarnïng* (T-22).

and fragrant perfumes [1263] just as when they worship the Buddhas, and they will uphold it no differently from [the way in which they uphold] the Buddhas.

[1265] "Furthermore, Bodhisattva Unimpeded, [1266] if any son of noble ones or any daughter of noble ones [1267] for the sake of all beings [1268] (**Ia**: reads this sūtra, **IIc**: expands on it in detail) and preaches it, [1269] makes them understand (**I**: and fathom) its deep meaning, [1270] and understands (**IIc**: and knows) the very deep and fundamental Dharma, [1271] (**IIc**: then) that being's body is said to be the body of the (**I**: Buddha, **IIc**: Buddhas). (**IIc**: One must know that) his mind too is said to be the mind of the Buddhas. [1272] If one asks why, [1273] that being with the eye of wisdom always [1274] sees various inexhaustible and beautiful colours and forms. The basis of those colours and forms (**IIc**: moreover) is said to be nonexistent and

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香華供養. [1263]如佛無異. [1264]佛告. [1265]無礙菩薩摩訶薩（言）. [1266]若善男子善女人等. [1267]爲諸衆生. [1268]講說此經. [1269]深達實相. [1270]得甚深理. [1271]卽知身心佛身法心. [1272]所以能知. [1273]卽智慧眼. [1274]常見種種無盡色.

offerings of incense and flowers [1263] as if it were no different from the Buddha."

[1264] The Buddha addressed [1265] the bodhisattva and *mahāsattva* Unimpeded, (saying,) [1266] "If men of good [birth] or women of good [birth] [1268] discourse on this scripture [1267] for [other] beings, [1269] profound reality, [1270] and attain the most profound principle, [1271] they will then know that their body and mind are the body of the Buddha and the mind of the Dharma. [1272] The reason that they are able to know this [1273] is that with the eye of wisdom [1274] they

154

Ia ädgü köni yoolčï yirči bulup alqu törlügüg yoq quruγ körsär ----
Ib ädgü köni yolčï yirči [124] bulup alqu törüg yoq ------ körsär ----
IIc ädgü köni yolčï yirči bulup alqu törüg yoq ------ körsär ötrü

155

Ia ol tïnlγ kǫngüli biligi burxanlar kǫngli biligi titir qltï inčä
Ib ol tïnlγ köngüli biligi burxanlar [125] köngüli biligi titir qaltï inčä
IIc ol tïnlγnïng kǫngüli biligi burxanlar kǫngüli biligi titir qltï inčä

156

Ia bilsär ---- öng körk ulatï altï törlüg yaγïlarda öngi qurtulur
Ib bilsär ---- öng körk ulatï altï [126] törlüg yaγïda ---- qutrulur
IIc körsär ötrü öng körk ulatï altï törlüg yaγïda ---- qutrulur

157

Ia burxan qutïn bulïr ol kim öng körk --- titir yoq
Ib burxan qutïn bulur ol kim öng [127] körk --- titir yoq
IIc burxan qutïn bulur ol kim öng [1275] körk tip titir yoq

158

Ia quruγ ymä ol'oq ärür ol kim yoq quruγ titir öng körk
Ib ------ ymä ol'oq ärür ol kim yoq ------ titir öng körk
IIc quruγ ymä ol'oq ärür ol kim yoq quruγ titir öng körk [1276]

159

Ia ymä ol'oq ärür öngdä öngi yoq quruγ bultuqmaz yoqda -----
Ib [128] ymä ol'oq ärür öngdä öngi yoq ------ bultuqmaz yoqta -----
IIc ymä ol'oq ärür öngdä öngi yoq quruγ bultuqmaz yoq quruγ[ ]

160

Ia öngi ymä öng körk bultuqmaz ulatï täginmäk saqïnč qïlïnč
Ib öngi ymä [129] öng körk bultuqmaz ulatï ašamaq saqïnč qïlïnč
IIc öngi ymä öng körk bultuqmaz ulatï ašamaq saqïnč qïlïnč [1277]

161

Ia bilig yuḳmäkig alqu inčä -- bilmiš uqmïš krgäk bo biš yuḳmäkig
Ib bilig ---------- alqu inčä [130] -- bilmiš uqmïš krgäk ----------
IIc bilig ---------- inčä ök bilmiš uqmïš krgäk ----------

162

Ia inčä ötgürü usar
Ib inčä ötgürü usar
IIc inčä ötgürü usar

Ib: (154) *yoq*: *yoq quruγ* (S12b-30/31). (158) *yoq*: *yoq quruγ* (B27-1).
IIc: (154) *yirči*: *yirtči* (sic) (T-23); *törüg yoq*: *törüg blgüg yoq quruγ* (S16-39). (155) *kǫngüli* (BVN29-8/9): *köngüli* (T-24); *burxanlar*: *burxanlarnïng* (S16-40, T-24). (156) *yaγïda*: *[ ]gri-din* (Bt2-8).

empty. The wisdom that knows that nonexistence is (**IIc**: indeed) said to be the knowledge of the Buddhas. Therefore, if beings obtain a good and right guide and see all (**Ia**: kinds, **Ib/IIc**: *dharma*s) as nonexistent (**Ia**: and empty), (**IIc**: then) the mind and knowledge of those beings are said to be the mind and knowledge of the Buddhas. If one (**I**: knows, **IIc**: sees) as in the following manner, (**IIc**: then) one is liberated from colour and form and the other six kinds of foes and obtains Buddhahood. [1275] What is called colour and form, precisely that is nonexistent (**Ia/IIc**: and empty); [1276] what is called nonexistent (**Ia/IIc**: and empty), precisely that is colour and form. Apart from colour, there is no nonexistence and emptiness; apart from nonexistence (**IIc**: and emptiness) there is no colour and form either. [1277] And (**Ia**: the aggregates) perception, thought, action, and consciousness one must (**I**: all) know and understand in this (**IIc**: very) manner. If he is able to fathom (**Ia**: these five aggregates) thus,

[1275] 色卽是空. [1276] 空卽是色. [1277] 受想行識亦空.

constantly see manifold inexhaustible forms. [1275] Form is precisely emptiness, [1276] emptiness is precisely form, [1277] and perception, conception, volition, and consciousness are also empty.

157–161 (§§1275–1277) 色卽是空　空卽是色　受想行識亦空 "Form is precisely emptiness, emptiness is precisely form, and perception, conception, volition, and consciousness are also empty": this is a well-known passage from the *Heart Sūtra*, and in Xuanzang's translation (T. 8, no. 251) it reads 色不異空　空不異色　色卽是空　空卽是色　受想行識　亦復如是 "Form is no different from emptiness, emptiness is no different from form, form is precisely emptiness, emptiness is precisely form, and perception, conception, volition, and consciousness are also like this." The Turkic translation tallies closely with Xuanzang's translation and with the translation by Facheng 法成 (T. 8, no. 255), in which the first and second phrases have been interchanged with the third and fourth phrases. The elaboration of this to encompass the objects of cognition of all six sense organs—i.e., form, sound, smell, taste, touch, and *dharma*s—may have been the work of the author(s) of the *Bayangjing*.

In addition, Tathāgatas have been added as symbols of these sense objects, and the names of known Tathāgatas have been borrowed, or else they have been created anew. 妙色身如來 "the Tathāgata Body of Wondrous Form" (§1278).This Tathāgata usually figures in rites during which food is offered to hungry ghosts (T. 21, no. 1315: 467c; cf. Nakamura H. 1975: 1303). 妙音聲如來 "the Tathāgata Wondrous Sound" (§1282): similar names include the Buddha Wondrous Sound (妙音聲佛) appearing in the *Xianzai xianjie qianfoming jing* 現在賢劫千佛名經 (T. 14, no. 447: 380a, 386a10) and the bodhisattva Gadgadasvara (妙音菩薩), appearing in a chapter of the same name in the *Lotus Sūtra* (T. 9, no. 262: 55ab). 香積如來 "the Tathāgata Accumulation of Fragrance" (§1286): a Buddha of this name figures in Kumārajīva's translation of the *Vimalakīrtinirdeśa* (T. 14, no. 475: 552c21), corresponding to Gandhottamakūṭa. 法喜如來 "the Tathāgata Dharma-Joy" (§1290): although a bodhisattva of the same name (法喜菩薩) appears in the 30-fasc. *Foming jing* (T. 14, no. 441: 278c), the name may derive from the notion of "food of joy in the Dharma" (法喜食, *dharma-prīty-āhāra*). 智明如來 "the Tathāgata Wisdom-Light" (§1294): a prediction concerning a bodhisattva of the same name (智明菩薩) is mentioned in the *Śūraṃgamasamādhi-sūtra* (T. 15, no. 642: 644a). The Tathāgata's name appears in the *Busiyi gongde zhubu suo hunian jing* 不思議功德諸佛所護念經 (T. 14, no. 445: 358a7, 9). 法明如來 "the Tathāgata Dharma-Light" (§1298): Dharmaprabhāsa, who appears in the *Lotus Sūtra* (T. 9, no. 262: 27c20).

160 (§1277) 受想行識 "perception, conception, volition, and consciousness": With regard to "form" (Skt. *rūpa*; *öng körk*) and the other "five aggregates" (*biš yuḳmäk*), the text has *ulatï täginmäk/ašamaq saqïnč qïlïnč bilig* "and perception (Skt. *vedanā*), thought (Skt. *saṃjñā*), action (Skt. *saṃskāra*), and consciousness (Skt. *vijñāna*)," with both *täginmäk* (**Ia**) and *ašamaq* (**Ib/IIc**) being used as the Turkic equivalent of *vedanā*. In the Turkic translation of the *Suvarṇaprabhāsa*, the passage 三者思惟往業遭苦能忍 "thirdly, on encountering suffering, they are able to endure it by thinking of [their] past deeds" (T. 16, no. 665: 418b25) is rendered as "the perception (*täginmäk ašamaq*) of that painful karma with a pure mind" (*Suv* 228-18), and it is interesting that *täginmäk ašamaq* is here used as a binome. The Turkic equivalent of *vedanā* would originally have been *täginmäk*. The Berlin manuscript Mainz 0071 (T I. 233) contains the following passage in cursive script:

(162)

Ia ol tïnlγ ät'özi tözün
Ib ol tïnlïγ ät'özi tözün
[1278]
IIc ötrü ol'oq öng körk yänä tözün
[1278]

(162)

Ia önglüg burxan
Ib [131] önglüg burxan
IIc önglüg burxan

163

Ia titir ---- qulqaqï -------- adruq adruq alqïnčsz ün äšidür ol kim ün ---
Ib titir ymä qulqaqï turqaru adruq adruq alqïnčsïz [132] ün išidür ol kim ün ---
IIc titir ymä qulqaqï turqaru adruq adruq alqïnčsïz ün äšidür ol kim ün tip
[1279] [1280]

164

Ia titir yoq quruγ ymä ol'oq ärür ol kim yoq quruγ titir
Ib titir yoq quruγ ymä ol'oq ärür ol kim yoq [133] quruγ titir
IIc titir yoq quruγ ymä ol oq ärür ol kim yoq quruγ titir
IId titir yoq quruγ ymä ol oq ärür ol kim yoq quruγ titir
[1281]

165

Ia ün ymä ol'oq ärür üntä öngi yoq quruγ bultuqmaz
Ib ün ymä ol'oq ärür üntä öngi yoq quruγ bultuqmaz
IIc ün ymä ol oq ärür ündä öngi yoq quruγ bultuqmaz
IId ün ymä ol oq ärür üntä öngi yoq quruγ bultuqmaz

166

Ia yoqta --------- öngi ymä ün bultuqmaz äšidmiš ünüg alqu inčä
Ib [134] yoqta --------- öngi ymä ün bultuqmaz ---------- inčä
IIc yoq quruγta öngi ymä ün bultuqmaz ---------- inčä
IId yoq quruγta öngi ymä ün bultuqmaz ---------- inčä

167

Ia ötgürü usar
Ib ötgürü usar
IIc ötgürü usar
IId ötgürü usar

(167)

Ia ol tïnlγ ät'özi tözün ünglüg (*sic*)
Ib ol tïnlïγ ----[135] tözün ünglüg (*sic*)
[1282]
IIc ötrü ol oq ün yänä soγančïγ ünlüg
IId ötrü ol oq ün yänä soγančïγ ünlüg
[1282]

(167)

Ia ---- burxan ät'özi
Ib ---- burxan ------
IIc ---- burxan ------
IId atlγ burxan ------

Iab:(167) *ünglüg* (sic) 'WYNGLWG, cf. *önglüg* (162): *ünglüg* (B27-9). I regard 'WYNGLWG as a scribal error for *ünlüg*.

[1278] that being's body is said to be the Buddha Noble-Coloured.

[1278] that very colour and form too are said to be the Buddha Noble-Coloured.

[1279] Again, his ears always hear various inexhaustible sounds. [1280] What is called sound, precisely that is nonexistent and empty; [1281] what is called nonexistent and empty, precisely that is sound. Apart from sound, there is no nonexistence and emptiness; apart from nonexistence (**II**: and emptiness) there is no sound either. If he is able to fathom (**Ia**: all heard sounds) thus,

[1282] that being's body is said to be (**Ia**: the body of) the Buddha Noble-Sounding.

[1282] then that very sound too is said to be the Buddha (**IId**: named) Lovely-Sounding.

[1278] 卽是妙色身如來. [1279] 耳常聞種種無盡聲. [1280] 聲卽是空. [1281] 空卽是聲. [1282] 卽是妙音聲如來.

[1278] This corresponds to the Tathāgata Body of Wondrous Form. [1279] Their ears constantly hear manifold inexhaustible sounds. [1280] Sound is precisely emptiness, [1281] and emptiness is precisely sound. [1282] This corresponds to the Tathāgata Wondrous Sound. [1283] Their

1 *[biš yuḳmäk] ärsär iki törlüg bolur. bir aqïγlïγ biš yuḳmäk.*
2 ***ikint**i aqïγsïz biš yuḳmäk ärür. aqïγlïγ biš yuḳmäk ärsär*
3 ***öng** täginmäk saqïnč qïlïnč bilig ärür. aqïγsïz biš yuḳmäk*
4 ***ärsär**. čaxšapt diyan bilgä bilig qudrulmaq-ïγ bilmäk körmäk*
5 *ärür. aqïγ-lïγ biš yuḳmäk-lär yalnguq-lar-nïng ärür. aqïγ-sïz biš*
6 *yuḳmäk burxan-lar-nïng ärür. aqïγ-lïγ biš yuḳmäk ärsär. öng*
7 *yuḳmäk kiši-lär-ning ät'özi ärür. täginmäk ärsär ämgäk mängi täg*
8 *täginmäk ärür. saqïnč ärsär bälgü tudmaq ärür. qïlïnč ärsär qïrmaq* (sic)
9 *ärür. bilig ärsär bilmäk atïrdlamaq ärür. bo ärür aqïγlïγ biš*
10 *yuḳmäk-lär-ning az qy-a atïrd tözi bo aqïγlïγ biš yuḳmäk*
11 *ymä burxan-lar-nïng bälgürdm-ä-sintä ymä bolur. bo aqïsïz biš yuḳmäk*
12 *ymä* (?) *tïnlγ-lar-nïng ičtin sïngar-ïnta ymä tükäl bar ärür. sisik ayïdur.*
13 ***üč** uγuš-lar qayu-lar ol tip kikinč (bi)rür amranmaq uγuš önglüg*

"(1) As for the five aggregates, there are two kinds of marks. One is the five aggregates with outflows, (2) the second is the five aggregates without outflows. As for the five aggregates with outflows, (3) they are form, perception, thought, action, and consciousness. As for the five aggregates without outflows, (4) they are precepts, meditation, wisdom, [liberation,] and knowledge and insight of liberation. (5) The five aggregates with outflows are of humans. The five aggregates without outflows (6) are of Buddhas. As for the five aggregates with outflows, the aggregate of form (7) is the body of people; as for perception, it is, for instance, perceiving suffering or happiness; (8) as for thought, it is grasping marks; as for action, it is doing; (9–10) as for consciousness, it is knowing and differentiating. This is the root of the differentiation, though scant, of the five aggregates with outflows. These five aggregates with outflows (11) too lead to a manifestation of the Buddhas. These five aggregates without outflows (12) are fully present also in the inside of beings. A doubt arises. (13) One gives an answer to (the question), 'Which are the three realms?' The realm of desire, (realm) of form…" (cf. Bang 1934: 156–157; *UW* 4: 240b–241b (*aša-*)). There is also an instance where the "five aggregates without outflows" are expressed as a phrase without reference to "liberation": 戒定慧解脫知見 (Oda T. 1980: 168b).

167 (§1282) *ünglüg* (sic): written 'WYNGLWG. Judging from the context, this is a scribal error for *ünlüg* 'having sound, voice', and it is corrected thus in the Bang edition (TT VI: 118). But strictly speaking, the letters read *önglüg* 'having form', resulting in *tözün önglüg burxan* "Surūpa Buddha," which is the same as the name of the Buddha in **162**. While it should of course be emended to *tözün ünlüg burxan* since it corresponds to the Chinese 妙音聲如來 , why do the London manuscript (**L**), Kyoto manuscript (**K1**), and Berlin manuscript (**B27**) of the original translation all have *ünglüg*? Is it because the initial scribal error was preserved in subsequent copies? This could suggest perhaps that these three manuscripts belong to the same manuscript family.

168

Ia titir ymä burnï turqaru adruq adruq alqïnčsz yïd yïpar
Ib titir ymä burnï turqaru adruq adruq alqïnčsïz yïd yapar
IIc titir ymä burnï turqaru adruq adruq alqïnčsïz yïd yïpar
IId titir yänä burunï turqaru adruq adruq alqïnčsïz yïd yïpar
[1283] [136]

169

Ia yïdlayur ol kim yïd ypar titir yoq quruγ ymä ol'oq
Ib yïdlayur ol kim yïd yapar titir yoq quruγ ymä ol[137]oq
IIc yïdlayur ol kim yïd yïpar titir yoq quruγ ymä ol oq
IId yïdlayur ol kim yïd yïpar titir yoq quruγ ymä ol oq
[1284]

170

Ia ärür ol kim yoq quruγ titir yïd ypar ymä ol'oq ärür yïd
Ib ärür ol kim yoq quruγ titir yïd yapar ymä ol'oq ärür yïd
IIc ärür ol kim yoq quruγ titir yïd yïpar ymä ol'oq ärür yïd
IId ärür ol kim yoq quruγ titir yïd yïpar ymä ol'oq ärür yïd
[1285]

171

Ia yparda öngi yoq quruγ bultuqmaz yoq quruγda öngi ymä
Ib yaparda [138] öngi yoq quruγ bultuqmaz yoqta --------- öngi ymä
IIc yïparda öngi yoq quruγ bultuqmaz yoq quruγta öngi ymä
IId yïparta öngi yoq quruγ bultuqmaz yoq quruγta öngi ymä

172

Ia yïd yïpar bultuqmaz yïdlamïš yïdig alqu inčä ötgürü usar
Ib yïd yapar bultuqmaz ---------- inčä [139] ötgürü usar
IIc --- yïpar bultuqmaz ---------- inčä ötgürü usar
IId yïd yïpar bultuqmaz ---------- inčä ötgürü usar

173

Ia ol tïnlγ ät'özi
Ib ol tïnlïγ ------
[1286]
IIc ötrü ol oq yïd yïpar yänä
IId ötrü ol oq yïd yïpar yänä
[1286]

(173)

Ia ypar yu̱kmäk --- burxan ät'özi bolur taqï ymä
Ib yapar yu̱kmäk tip burxan ----- titir ---- ymä
IIc yïpar yu̱kmäk tip burxan ----- titir ---- ymä
IId yïpar yu̱kmäk atlγ burxan ----- titir ---- ymä
[1287]

174

Ia tili ---------- adruq adruq alqïnčsz --------- tatγ tatar ol kim -------- tatγ --- titir
Ib tilin [140] ------ adruq adruq alqïnčsïz --------- tataγ tatar ol kim tataγlγ tataγ tip titir
IIc tilin turqaru adruq adruq alqïnčsïz tatïγlïγ tatïγ tatar ol kim tatïγlïγ tatïγ tip titir
IId tilin turqaru adruq adruq alqïnčsïz tatïγlïγ tatïγ tatar ol kim --------- tatïγ tip titir
[1288]

175

Ia yoq quruγ ymä ol'oq ärür ----------
Ib [141] yoq quruγ ymä ol'oq ärür ol kim yoq quruγ tip titir ------- tataγ ymä
IIc yoq quruγ ymä ol oq ärür ol kim yoq quruγ tip titir tatïγlïγ tatïγ ymä
IId yoq quruγ ymä ol oq ärür ol kim yoq quruγ --- titir ------- tatïγ ymä
[1289]

[1283] Again, his nose always smells various inexhaustible smells and fragrances. [1284] What is called smell and fragrance, precisely that is nonexistent and empty; [1285] what is called nonexistent and empty, precisely that is smell and fragrance. Apart from smell and fragrance there is no nonexistence and emptiness; apart from nonexistence (**Ia/II**: and emptiness) there is no smell and fragrance either. If he is able to fathom (**Ia**: all smelled smells) thus,

[1286] (**Ia**: the body of) that being (**Ia**: becomes the body of, **Ib**: is said to be) the Buddha (**Ib**: called) Accumulation of Fragrance.

[1286] then that very smell and fragrance too are said to be the Buddha (**IIc**: called, **IId**: named) Accumulation of Fragrance.

[1287] Furthermore, the tongue (**II**: always) tastes various inexhaustible (**II**: sweet) tastes. [1288] What is called (**Ib/IIc**: sweet) taste, precisely that is nonexistent and empty; ([1289] **Ib/II**: what is called nonexistent and

[1283] 鼻常隨種種無盡香. [1284] 香卽是空. [1285] 空卽是香. [1286] 卽是香積如來. [1287] 舌常了種種無盡味. [1288] 味卽是空. [1289] 空卽是味.

noses constantly smell manifold inexhaustible smells. [1284] Smell is precisely emptiness, [1285] and emptiness is precisely smell. [1286] This corresponds to the Tathāgata Accumulation of Fragrance. [1287] Their tongues constantly understand manifold inexhaustible tastes. [1288] Taste is precisely emptiness, [1289] and emptiness is precisely taste. [1290] This corresponds to

(175)

Ia ---------- tatγda öngi yoq quruγ bultuqmaz
Ib [142] ol'oq ärür tataγda öngi yoq quruγ bultuqmaz
IIc ol oq ärür tatïγda öngi yoq quruγ bultuqmaz
IId ol oq ärür tatïγta öngi yoq quruγ bultuqmaz

176

Ia yoq quruγda öngi ymä -------- tatγ bultuqmazlar tatmïš tataγγ ạlqu
Ib yoqta --------- öngi ---- tataγlγ [143] tataγ bultuqmaz ----------
IIc yoq quruγda öngi ymä tatïγlγ tatïγ bultuqmaz ----------
IId yoq quruγta öngi ymä -------- tatïγ bultuqmaz ----------

177

Ia munčulayu ötgürü usar
Ib inčä ötgürü usar
IIc inčä ötgürü usar
IId inčä ötgürü usar

(177)

Ia ol tïnlγ
Ib ol tïnlïγ
[1290]

IIc ötrü ol oq tatïγlïγ tatïγ yänä
[1290]

(177)

Ia ---------- ät'özi turqaru adruq adruq
Ib nom ögrünčü atlγ burxan [144] titir ymä ät'özi turqaru adruq adruq
IIc nom ögrünčü atlγ burxan titir ymä ät'özi turqaru adruq adruq
[1291]

178

Ia alqïnčsz sviglig bürtmäk bürtär ol kim bürtmäk titir
Ib alqïnčsïz säviglig bürtmäk [145] bürtär ol kim bürtmäk titir
IIc alqïnčsïz säviglig bürtmäk bürtär ol kim bürtmäk titir
[1292]

179

Ia yoq quruγ ymä ol'oq ärür ol kim yoq quruγ titir bürtmäk
Ib yoq ----- ymä ol'oq ärür ol kim yoq quruγ [146] titir bürtmäk
IIc yoq quruγ ymä ol'oq ärür ol kim yoq quruγ titir bürtmäk
[1293]

180

Ia ymä ol'oq ärür bürtmäkdä öngi yoq quruγ bultuqmaz yoq
Ib ymä ol'oq ärür bürtmäktä öngi yoq quruγ bultuqmaz [147] yoqta
IIc ymä ol'oq ärür bürtmäktä öngi yoq quruγ bultuqmaz yoq

181

Ia quruγda ----- ymä bürtmäk bultuqmaz bürtmäkig alqu inčä
Ib --------- öngi ymä bürtmäk bultuqmaz ---------- inčä
IIc quruγda öngi ymä bürtmäk bultuqmaz ---------- inčä

182

Ia ötgürü usar
Ib ötgürü usar
IIc ötgürü usar

empty, precisely that is [**IIc**: sweet] taste.) Apart from taste there is no nonexistence and emptiness; apart from nonexistence (**Ia/II**: and emptiness) there is no (**Ib/II**: sweet) taste either. If he is able to fathom (**Ia**: all tasted tastes in this manner, **Ib/II**: thus),

[1290] that being (**Ib**: is said to be the Buddha named Dharma-Joy.)

[1290] that very sweet taste too is said to be the Buddha named Dharma-Joy.

[1291] Again, his body always feels various inexhaustible pleasant touches. [1292] What is called touch, precisely that is nonexistent (**Ia/IIc**: and empty); [1293] what is called nonexistent and empty, precisely that is touch. Apart from touch there is no nonexistence and emptiness; apart from nonexistence (**Ia/IIc**: and emptiness) there is no touch either. If he is able to fathom (**Ia**: touch all) thus,

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[1290] 卽是法喜如來. [1291] 身常覺種種無盡觸. [1292] 觸卽是空. [1293] 空卽是觸.

the Tathāgata Dharma-Joy. [1291] Their bodies constantly experience manifold inexhaustible sensations. [1292] Sensation is precisely emptiness, [1293] and emptiness is precisely sensation.

(182)

Ia ol tïnlγ ät'özi
Ib ol tïnlïγ ------
1294
IIc ötrü ol'oq bürtmäk yänä
1294

(182)

Ia bilgä ------ yruq burxan ät'öz bolur
Ib 148 bilgä ------ yaruq burxan ------ titir
IIc bilgä bilig yaltrïqlγ burxan ------ titir

183

Ia taqï ymä kǫngli biligi ymä turqaru adruq adruq alqïnčsz
Ib ---- ymä köngüli kögüzi ----- turqaru adruq adruq 149 alqïnčsïz
IIc ---- ymä kǫngüli biligi ----- turqaru adruq adruq alqïnčsïz
1295

184

Ia saqïnč saqïnur 'ärtilär ol kim törü titir yoq quruγ ymä
Ib törü saqïnur adïrar ol kim törü titir yoq quruγ ymä
IIc törü saqïnur adïrur ol kim törü titir yoq quruγ ymä
1296

185

Ia ol'oq ärür ol kim yoq quruγ titir taštïnqï törü ymä ol'oq
Ib ol'oq 150 ärür ol kim yoq quruγ titir -------- törü ymä ol'oq
IIc ol'oq ärür ol kim yoq quruγ titir -------- törü ymä ol oq
1297

186

Ia ärür törüdä öngi ---- yoq quruγ bultuqmaz yoq quruγda öngi
Ib ärür törüdä öngi ymä 151 yoq quruγ bultuqmaz yoq quruγda öngi
IIc ärür törüdä öngi ---- yoq quruγ bultuqmaz yoq quruγda öngi

187

Ia ymä törü bultuqmaz taštïn sïngarqï kǫngülkä kltäči törülärig
Ib ymä törü bultuqmaz ----------
IIc ymä törü bultuqmaz ----------

188

Ia alqu inčä ötgürü usar
Ib ---- inčä ötgürü 152 usar
IIc ---- inčä ötgürü usar

(188)

Ia ol tïnlγ ät'özi
Ib ol tïnlïγ ------
1298
IIc ötrü ol'oq törü yänä
1298

(188)

Ia nom yltrqlγ --- burxan
Ib nom yaltïrqlγ --- burxan
IIc nom yaltrïqlïγ atlγ burxan

IIc: (183) *kǫngüli* (BV61-1): *köngüli* (S11b-19, S18-13).

1294 (**Ia**: the body of) that being (**Ia**: becomes the body of, **Ib**: is said to be) the Buddha Wisdom-Light.

1294 then that very touch too is said to be the Buddha Wisdom Resplendent.

1295 (**Ia**: Furthermore) again, his mind-consciousness always (**Ia**: was thinking, **Ib/IIc**: thinks of and differentiates) various inexhaustible (**Ia**: thoughts, **Ib/IIc**: *dharma*s). 1296 What is called *dharma*, precisely that is nonexistent and empty; 1297 what is called nonexistent and empty, precisely that is (**Ia**: external) *dharma*s. Apart from *dharma*s there is no nonexistence and emptiness; apart from nonexistence and emptiness there are no *dharma*s either. If he is able to fathom (**Ia**: all the *dharma*s that come into the mind from outside all) thus,

1298 (**Ia**: the body of) that being (**Ia**: becomes the body of, **Ib**: is said to be) the Buddha Dharma-Resplendent.

1298 then those very *dharma*s too are said to be the Buddha named Dharma-Resplendent.

1294 卽是智明如來. 1295 意常思想分別種種無盡法. 1296 法卽是空. 1297 空卽是法. 1298 卽是法明如來.

1294 This corresponds to the Tathāgata Wisdom-Light. 1295 Their minds constantly think about and differentiate manifold inexhaustible *dharma*s. 1296 *Dharma*s are precisely emptiness, 1297 and emptiness is precisely *dharma*s. 1298 This corresponds to the Tathāgata Dharma-Light.

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183 (§1295) **Ia**: *kǫngli biligi* "his mind-consciousness" corresponds to the sixth consciousness *kǫngül bilig* (意是分別識 "mind is differentiating consciousness" [§1613]). I would regard **Ib**: *köngüli kögüzi* as a later variation. Throughout the present work, *köngül* has been translated as 'mind' and *kögüz* as 'mind' or 'heart'. The latter would appear to be a metaphorical use of *kögüz* 'breast', which is used in the sense of 'mind' in *alqïnčsïz kögüz(lüg) bodistv* "Akṣayamati bodhisattva" (*Kuan-ši-im pusar*). When compared with *yüräk* '(physical) heart', the term *köngül* was from the outset an abstract noun. The compound *köngül kögüz* is a binome, and in **411** it is used as a translation of the Chinese *yi* 意 'mind' (§1639). The passage *kǫngüläri kögüzläri bilgä biligläri y(a)rudï yašudï* (**Ia**, **458**) "their minds, hearts, and wisdom shone brightly" (心明意淨 "their hearts clear and their minds pure" [§1766]) may be a rather free translation referring to mental functions in general. There is, in other words, no strict correspondence with the Chinese. In the fragment of a commentary we also find the expression *ät'öz til kǫngül* "body, speech, and mind." The term *bilig* has been translated as 'consciousness' when referring to the eight consciousnesses and as 'knowledge' or 'wisdom' (*bilgä bilig*) in other cases.

189

Ia ät'özi bolïr taqï ymä qamγ tözünlär bo
Ib ------- titir ---- ymä qamaγ tözünlär bo
1299 1300
IIc ------- titir tözünlär oγlïya bo
1299 1300

(189)

Ia köz ulatï altï törlüg
Ib ----------

190

Ia ilänür yïltïzlar
Ib 153 ilänür yïltïzï
IIc iläntäči ärksintäči atlγ altï

(190)

Ia iši küdüki čïnžu tigmä ärdüktäg
Ib iši küdüki ----------
IIc qačïγlarnïng iši küdüki altï törlüg

(190)

Ia kirtü töz -------- blgüsi
Ib --------- otγuraq bälgüsi
IIc adqanγular birläki otγuraq blgüsi

191

Ia bo ärür ------ kim qayu tïnlγ munï ötgürü usar munï yangïlmatïn
Ib bo ärür ------ kim qayu tïnlïγ 154 munï ötgürü usar ------ yangïlmadïn
IIc bo ärür birök kim qayu tïnlγlar bolarnï ötgürü usar ------ yangïlmadïn
1301–04

192

Ia burxanlar yrlγïnča köni uγurča ötgürsär turqaru üzüksüzün
Ib ---------- köni uγurča ----------
IIc ---------- köni oruqča nomlasar turqaru üzüksüz

193

Ia yorïtsar išlätsär yänä adnaγuqa nomlasar ---- ol tïnlγ burxanlar
Ib ---------- nomlasar ---- ol tïnlïγ 155 burxanlar
IIc --------- išlätsär yangïlmasar ---------- ötrü ol tïnlγ burxanlar

194

Ia yoolïnga kirmiškä sanur kntü özi bodisvt atanur bir'ök
Ib yolïnga kirmiškä sanur ---------- birök
IIc yolïnga kirmiškä sanur ---------- birök
1305–06

195 196

Ia munï uqmatïn adïnsïγraq adïra tutsar azu ạnïγ qïlïnč iyn barïp
Ib munï uqmadïn adïnsïγraq 156 adïra tutsar azu ayïγ qïlïnčqa iyin barïp
IIc munï uqmadïn adïnsïγraq adïra tutsar azu ----------

(196)

Ia trsli onglï ädgüli ạnïγlï iki törlüg
Ib tärs tätrü ----------
IIc trs tätrü oruqča yangluq

(196)

Ia qïlïnč qïlsar
Ib qïlïnč 157 qïlsar
IIc nomlasar ötrü

1299 "(**Ia**: Furthermore) again, all noble ones, 1300 these functions of the (**Ia**: eye and the other six kinds of) ruling roots, the (**Ib**: certain) marks (**Ia**: of the true basis 'as it is', called 'thusness',) are these.

1299 "O son of noble ones, 1300 these functions of the six sense-organs named 'ruling and dominant', the certain marks together with the six kinds of sense-objects, are these.

1301–04 (**IIc**: If) (**I**: any being is, **IIc**: any beings are) able to fathom this (= **IIc**: these), (**Ia**: fathoms this, **IIc**: preach) unerringly (**Ia**: in accordance with the words of the Buddhas) on the right (**I**: occasion, **IIc**: path), always (**Ia**: practises, **IIc**: acts) unceasingly, and (**Ia**: also preaches it for others, **IIc**: do not err, then) that being is counted among those who have entered the path of the Buddhas. (**Ia**: He himself is called a bodhisattva.) 1305–06 If, without understanding this, he takes it quite differently, or he follows evil deeds and performs (**Ia**: two kinds of wrong and right, good and bad, **Ib**: perverse deeds, **IIc:** or he preaches erroneously in accordance with the perverse path, (**IIc**: then,) that (those) being(s) will (**IIc**: seem to) revolve in (**IIc**: the river of) this world, (**Ia**: or he will rejoice in the land of the gods of light up

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1299 善男子. 1300 此六根顯現. 1301 人皆口常說之. 1302 說其善語. 1303 善法常轉. 1304 卽成聖道. 1305 說其邪語. 1306 惡法常轉. 1307 卽墮地獄.

1299 Good sir, 1300 these six sense organs become manifest, 1301 and people all speak of them always with their mouths. 1302 If one speaks good words about them, 1303 the good Dharma constantly revolves, 1304 whereupon one accomplishes the way of the saint. 1305 If one speaks wrong words about them, 1306 the evil Dharma constantly revolves, 1307 whereupon one

197

Ia ol tïnlγ bo yirtinčüdä -------- tägzinür azu yoqaru yruq tngrilär yirintä
Ib ol tïnlïγ -- yirtinčüdä -------- tägzinür ----------
IIc ol tïnlγlar bo yirtinčüdäki ögüztä tägzinürčä ----------

198

Ia mängi mängiläyür azu qodï üč yvlaq yolqa kirür ämgäk ämgänür
Ib ---------- azu ----- üč yavlaq yoltaqï ----- ämgäk[158] ämgänür
IIc ---------- azu ----- üč yavlaq yolta ačïγ ämgäk ämgänür
1307

199

Ia tözünlärm ädgüg ạnïγaγ ymä kirtgünmiš krgäk kim kin ökünmäsär
Ib tözünlärim ädgüg ayïγïγ ---- kirtgünmiš krgäk kim kin kirtgün-[159]-mäsär
IIc tözünlärim ädgüg ayïγïγ ---- kirtgünmiš krgäk kim kin ökünmäsär
1308 1309–10

200

Ia taqï ymä ---------- qayu tïnlγlarnng kọngüli biligi ät'özi burxanlarnng
Ib taqï ymä tözünlärim qamaγ tïnlïγlarnïng köngüli ------ ät'özi[160] burxanlarnïng
IIc taqï ymä tözünlärim qamaγ tïnlγlarnïng kọngüli ------ ät'özi burxanlarnïng
1311 1312 1313

201

Ia nom idiši titir kim ------ üč aγïlq nom iki ygrmi bölük yarlγ
Ib nom idiši titir kim qayu üč aγïlïq ---- iki ygrmi[161] bölük nomuγ
IIc nom idiši titir kim ------ üč aγïlïq ---- iki ygrmi bölük nomuγ
1314

202

Ia tükäti kọngül ičintä tutar ančulayu qltï kägdäkä bitimiš kụin
Ib tükäti köngülintä tutar ančulayu qaltï kägdäkä bitimiš kụin
IIc tükäti kọngülintä tutar ančulayu qltï kägdäkä bitimiš kụin
1315

203

Ia bitig täg sansaz tümän ažunta bärü unïtmatïn ïčγïnmatïn
Ib[162] bitig täg sansïz tümän ažunta bärü unïtmadïn ïčγïnmadïn
IIc bitig täg sansïz tümän ažunta bärü unïtmadïn ïčγïnmadïn
IId [ ] ažunlartï**n** (?) [ ] ïčγïnmadïn

204

Ia öyü ------ tutar kin qačan uγrï boltuqta yänä adnaγuqa bošγurur
Ib öü ---[163] tutar ---------- uγurï boltuqta ----- adnaγuqa bošγurur
IIc öü ------ tutar ---------- uγurï boltuqda ----- adïnaγuqa bošγurur
IId öü saqïnu tutar [ ] boltuqta ----- adïnaγuqa bošγurur
1316

205

Ia üläyür alqïnčuqatägi burxanlar uruγï üzülmäz qïlča ägsümäz
Ib ulayur alqïnčuqatägi ---------- qïlča[164]'ägsümäz
IIc ulayur alqïnčuqatägi burxanlar uruγï üzülmäz qïlča ägsümäz
IId [ ] alqïnčuqadägi burxanlar [ ]
1317

IIc: (197) *tägzinürčä*: *tägzinürčä čomnar batar tägzinür* "he sinks, submerges, and revolves as if revolving" (S17-31/32). (202) *tükäti*: *tükädi* (B31a-14); *kụin*: *kụüin* (B31a-15). (204) *öü*: *öü saqïnu* (BV27-4, S27b-10). (205) *burxanlar*: *burxanlarnïng* (B31a-17).

above,) [1307] or (**I**: he will, **Ia**: enter the three evil paths below and suffer suffering, **Ib**: suffer suffering of the three evil paths, **IIc**: they will suffer severe suffering in the three evil paths). [1308] My noble ones, [1309–10] one must believe in good and bad (**Ia**: too) if one is not to (**Ia/IIc**: be sorry, **Ib**: believe) afterwards.

[1311] "Furthermore, (**Ib/IIc**: my noble ones,) [1312] the mind (**Ia**: knowledge) and body of all beings [1313] is called a Dharma-vessel of the Buddhas [1314] and they hold (**Ia**: the Dharma of) the Three Storehouses (i.e., Tripiṭaka) and the (**Ia**: words, **Ib/IIc**: sūtras) in twelve sections completely in their minds. [1315] Just like a scroll-book written on paper, they uphold them, thinking about them without forgetting or losing them for countless myriads of lives. [1316] (**Ia**: Some time later) when there is an opportunity, they (**Ia**: also) teach and (**Ia**: share it with, **Ib/II**: transmit it to) others [so that] the seed of the Buddhas does not die out until the end [of time]; [1317] not so much as a hair diminishes, changes, spoils, is destroyed, disappears (**Ia**: or is

[1308] 善男子. [1309] 善惡之理. [1310] 不得不信. [1311a] 善男子. [1311b] 無礙菩薩. [1312] 人之身心. [1313] 是佛法器. [1314] 亦是十二部大經卷也. [1315] 無始已來. [1316] 轉讀不盡. [1317] 不損毫毛.

descends into hell. [1308] Good sir, [1309] the principle of good and evil [1310] one cannot but believe. [1311a] Good sir, [1311b] Bodhisattva Unimpeded, [1312] people's bodies and minds [1313] are vessels of the Buddha-Dharma, [1314] and they are also great scripture rolls in twelve sections [1315] which have from beginningless time [1316] been read unceasingly [1317] without damaging in the least [1318]

206

Ia tägšilmäz ạrtamaz buzulmaz alqïnmaz yoqadmaz ol burxanlarnng
Ib tägšilmäz busulmaz ardamaz alqïnmaz ---------- ol burxanlarnïng
IIc tägšilmäz busulmaz artamaz alqïnmaz ---------- ol burxan[ ]
1318

207

Ia kọmsü aγïlq titir kim kọngül bilir nom yïltïzïn kọngül tözin
Ib kömsü-$_{165}$-si aγïlïqï titir kim köngül bilir nom yïltïzïn köngül tözin
IIc kömsüsi aγïlïqï titir kim kọngül bilir nom yïltïzïn kọngül tözin
1319

208

Ia körmiš bilmiš ötgürmiš tïnlγlar ärsär ol timin anï körür
Ib körmiš $_{166}$ bilmiš --------- tïnlïγ ärsär ol timin anï körür
IIc körmiš bilmiš --------- tïnlγlar ärsär ol timin anï körür

209

Ia anï bilir anï ötgürür antada öngi rxant prtikubutlar
Ib anï bilir anï ötgürür anta-$_{167}$-da öngi ạrxant prtakabut
IIc anï bilir anï ötgürür [ ]da öngi ạrxant pratikabut
1320

210

Ia ulatï qamγ šraviklar azu qamaγ nizvanilarγ basmïš yalnguqlar
Ib ulatï qamaγ šarvaklar --- qamaγ nizvani basmïš $_{168}$ yalnguqlar
IIc ulatï ------- šravaklar --- qam[ ] nizvani [ ]š tözünlär

211

Ia bilgälär alqu munï bilmäz uqmaz ötgürü umazlar taqï ymä
Ib --------- alqu munï bilmäz uqmaz ötgürü umazlar ---------
IIc --------- alqu munï bilmäz uqmaz ötgürü umazlar ---------
1321

212

Ia tözünlärm kim qayu tïnlγ bo nom bitigäg bošγunup tüpsüz
Ib tözünlärim kim $_{169}$qayu tïnlïγlar bo nom bitigig oqïp tüpsüz
IIc tözünlärim kim qayu tïnlγlar bo nom bitigig oqïp tüpsüz
1322 1324

213

Ia tring yọrügin ötgürü usar ----- ol tïnlγnïng kọngüli biligi
Ib täring yọrügin ötgürü $_{170}$usar timin ol tïnlïγ köngüli ------
IIc tär[ ] usar ol tïnlγnïng timin kọngüli ------
1325

214

Ia ät'özi burxanlarnng nom idiši titir antada öngiki yalnguqlar
Ib ät'özi burxanlarnïng nom idiši $_{171}$ titir antada öngi yalnguq
IIc ät'özi bur[ ] titir antada öngi yangluq
1326

215

Ia tïnlγlarγ qolulasar äsrük kiši täg tänä muna yoryur ongulu
Ib tïnlïγlar ---------- 'äsrük kiši täg muna tänä $_{172}$ adïnu
IIc tïnlγlar ---------- äsr[ ] tänä adïnu
1327

IIc: (206) *ol*: ***ol*** *barča* (B31a-18). (209) *pratikabut* (S15c-7): *prtikabut* (S19-4). (214) *yangluq* followed by *saqïnč* (S15c-11).

annihilated). [1318] It is called the storehouse of the Buddhas, [1319] and should there be any beings who know the mind and have seen, known (**Ia**: and fathomed) the basis of the Dharma, the essence of the mind, they will immediately see it, know it, and fathom it. [1320] Apart from them, *arhat*s, *pratyekabuddha*s, and all *śrāvaka*s or (**I**: humans, **Ia**: wise ones, **IIc**: noble ones) who have suppressed all passions—all [these] do not know or understand this and cannot fathom it. [1321] (**Ia**: Furthermore,) my noble ones, [1322] if any being learns (= **Ib/IIc**: reads) this sūtra [1324] and is able to fathom its bottomless deep meaning, [1325] (**Ib/IIc**: immediately) that being's mind (**Ia**: knowledge) and body are called a Dharma-vessel of the Buddhas. [1326] (**Ia**: If one considers) (**I**: human, **IIc**: mistaken) beings apart from them, like intoxicated people, [1327] hither and thither (**Ia**: they wander,) unable to (**Ia**: come right and, **Ib/IIc**: better themselves), if they form erroneous thoughts [1328] (**Ia/IIc**: and do not know, **Ib**: without knowing) as follows that this, my own mind and body,

[1318] 如來藏經. [1319] 唯識心見性者之所能知. [1320] 非諸聲聞凡夫所能知也. [1321] 善男子. [1322] 讀誦此經. [1323] 爲他講說. [1324] 深解眞理. [1325] 卽知身心是佛法器. [1326] 若醉迷不醒. [1327] 不了自心. [1328] 是佛法根本.

the scriptures of the Tathāgata's treasury. [1319] These can be known only by those who know the mind and see its essential nature; [1320] they cannot be known by *śrāvaka*s and ordinary people. [1321] Good sir, [1322] if one recites this scripture, [1323] expounds it for others, [1324] and deeply understands the truth, [1325] then one will know that the body and mind are vessels of the Buddha-Dharma. [1326] If, deluded through intoxication and failing to return to one's senses, [1327] one does not understand that one's own mind [1328] is the basis of the Buddha-Dharma, [1329]

215 (§1326) 若醉迷不醒 "If, deluded through intoxication and failing to return to one's senses": *tana/tänä muna* ~ *muna tana/tänä* 'hither and thither' (?) or 'well, well' (?). Since there are no other examples of this phrase, it is not clear whether it is a demonstrative compound or an interjectional compound. Others have translated it as follows: *tänä muna yorïyur* "so irren sie wie betrunkene Menschen umher" (TT VI: 123); *tana muna yorıyurlar* "They wander about like drunken men denying (their faith) and raving" (Clauson 1972: 513b). There are many examples of *muna* used as an interjection (*DTS*: 348a, 'вот'; Gabain 1974: 347b, 'Sieh!'; cf. Erdal 2004: 354–355).

216

Ia umatïn yangluq saqïnč turγursar inčä bilmäsär bo mning
Ib umadïn yangluq saqïnč turγursar inčä bilmäz bo mäning
IIc umadïn yangluq saqïnč turγursar inčä bilmäsär bo mäning
[1328]

217

Ia öz kǫnglüm ät'özüm burxanlarnng nom tözi yïltïz ärür ---
Ib öz[173] köngülüm ät'özüm burxanlarnïng nom tözi yïltïzï ärür tip
IIc öz kǫngülüm ät'özüm burxanlarnïng nom [ ]i yïltïzï ärür tip

218

Ia ötrü ol tïnlγ bo yirtinčüdäki taluy ögüz tägzinčingä čomar
Ib ötrü[174] ol tïnlïγ bo yirtinčüdäki ------ ögüzkä tägzinürčä čomar
IIc ötrü ol tïnlγlar bo yirtinčüdäki ------ ögüztä tägzinürčä čomar
IId [ ] **yirtinč**ütäki ------ ögüz**tä** [ ]
[1329]

219

Ia batar tägzinür üč yvlaq yolqa kirür sansaz tümän ažunta
Ib batar tägzinür[175] üč yavlaq yolqa tüšär sansïz tümän ažunta
IIc batar tägzinür üč yvlaq yolta tüšär sansïz tümän ažunta
IId [ ] tägsinürlär [ ]šär sansïz tümän ažun**ta**
[1330] [1331]

220

Ia tuγar ölür sngsar ičintä ämgäk ämgänür burxanlar nomïn --------- äšidmäz
Ib tuγar ölür taluy[176] ögüztä ämgäk ämgänür burxanlarnïng nomïn atïn ----- išidmäz
IIc tuγar ölür taluy ögüztä ämgäk ämgänür burxanlarnïng nomïn adïn ymä äšidmäz
IId [ ]larnïng nomïn [ ]
[1332]

221

Ia ol ödün biš yuz tngri oγlanï ol quvraγda ärür ärtilär tngri -------
Ib ol[177] ödün biš yuz tngri oγlanï ol quvraγda ärür ärtilär tngri -------
IIc ol ödün biš yuz tngri oγlanï ol quvraγda ärür ärtilär tngri tngrisi
IId [ ] ödün [ ]
[1333] [1334] [1335]

222

Ia burxanta antaγ ad'ïnčïγ taγlγ soγančïγ -------- nom yrlγ äšid'ip
Ib[178] burxanta antaγ adïnčïγ ---------- soγančïγ taγaγlγ nom ----- išidip
IIc burxanta antaγ adïnčïγ mungadïnčïγ soγančïγ taγlγïγ nom ----- äšidip

223

Ia nom közläri ---- arïdï ------- ögirdi svintilär alquγun tüzgärinčsiz
Ib nom közläri --[179] arïdï ------- ögürdi sävintilär alquγun tüzgärinčsiz
IIc nomluγ közläri alqu arïtï ačïldï ögirdi sävintilär alquγun tüzgärinčsiz
[1336] [1337] [1338]

IIc: (220) *taluy*: *tluy* (B36d-1, BVN17-4); *äšidmäz*: *äšidmäzlär* (S29-1). (221) *oγlanï*: *oγlanlarï* (B36d-3); *quvraγda* (B64-2, S19-14), *quvrayta* (BVN17-5): *quvraγ arasïnda/ta* (B36d-3/4, S29-2). (222) *adïnčïγ*: *atïnčïγ* (B36d-5). (223) *nomluγ*: *nom* (S19-16); *ačïldï ögirdilär* (B36d-7/8): --- *ögürdi* (S19-16), --- *ögirtilär* (S29-4).
IId: (220) ***ögüz*** possibly followed by *täg täring ačïγ* (Bnew08-4).

is the basis of the Buddhas' Dharma, [1329] then those beings, as if revolving in the (**Ia**: ocean) currents of this world, will sink, submerge, and revolve, [1330] and they will (**Ia**: enter, **Ib/II**: fall onto) the three evil paths. [1331] For countless myriads of lives they will be born and die, suffer suffering in (**Ia**: *saṃsāra*, **Ib/IIc**: the ocean currents), [1332] and will not hear (**Ib/IIc**: the name of) the Buddhas' Dharma."

[1333] At that time five hundred sons of the gods [1334] were in that assembly. [1335] Hearing such an especially (**Ia**: sweet, **IIc**: marvellous) wondrous (**Ib/IIc**: -tasting) Dharma talk from the Buddha, god (**IIc**: of gods), [1336] their Dharma-eyes were (**Ia**: purified, **IIc**: all purified and opened). [1337] They rejoiced, [1338] and all together they directed their minds towards unequalled (**II**: superior, universally right enlightenment,) Buddhahood.

[1329] 流浪諸趣. [1330] 墮於惡道. [1331] 永沈苦海. [1332] 不聞佛法名字. [1333] 爾時五百天子. [1334] 在大衆中. [1335] 聞佛所說. [1336] 得法眼淨. [1337] 皆大歡喜. [1338] 卽發無等等阿耨多羅三藐三菩提心.

one will wander through the destinations [of rebirth], [1330] descend into evil paths, [1331] be long submerged in the sea of suffering, [1332] and not hear the words of the Buddha-Dharma."

[1333] At that time five hundred heavenly sons [1334] who were in the great assembly, [1335] having heard what the Buddha had said, [1336] gained the purity of the Dharma-eye. [1337] They all rejoiced greatly [1338] and immediately engendered the aspiration for unequalled *anuttarā samyaksaṃbodhi* (unsurpassed perfect awakening).

223–224 (§1338) 卽發無等等阿耨多羅三藐三菩提心 "they immediately engendered the thought of unequalled *anuttarā samyaksaṃbodhi*": This is identical to the final sentence of the "Avalokiteśvara Chapter" in the *Lotus Sūtra* (with 卽 for 皆). The Turkic translation in (I) is identical to that in the *Kuan-ši-im pusar*: *alquγun tüzgärinčsiz burxan qutïnga kǫngül turγurdïlar* (Radloff 1911: 220–221). Almost identical wording is found in **305** (§1458), and the term *tüzgärinčsiz* also appears in the translations of the phrases 成無上道 "they accomplish the unsurpassed path" (§1209, **118**) and 成菩提道 "they accomplished the *bodhi* path" (§1244, **137**), referring to the "peerless" or "incomparable" Buddha or Buddhist path. When one compares 無等等 (Skt. *asamasama*) and 阿耨多羅三藐三菩提心 (Skt. *anuttarā samyaksaṃbodhi*) and also considers that most of the foreign elements found in the original Turkic translation are Chinese or Sogdian, it is possible that the term *tüzgärinčsiz* may be a translation of the Chinese 無等等. In (**II**), however, the phrase *yig tüzü köni tuymaq* "superior, universally right enlightenment" (**118**, **137**, **223**) has been inserted, and this tallies with the latter in meaning. Cf. Oda 1983a: 66; Erdal 1991: 355–356.

(223) 224

Ia ---------- burxan qutïnga qoŋgül turγurdïlar ol ödün tïdïγsïz
Ib ---------- burxan qutïnga[180] köngül turγurdïlar ol ödün tïdïγsïz
IIc yig tüzü köni tuymaq burxan qutïnga qoŋgül turγurdïlar ol ödün tïdïγsïz
IId yig tüzü [ ]ga qoŋgül turγurdïlar [ ]γsïz
1339

225

Ia bodistv taqï inčä tip ----- ötünti tngrim bo yirtinčüdä tuγmïš
Ib bodisvt taqï inčä tip ötüg[181] ötünti ------- bo yirtinčüdäki --------
IIc bodistv taqï inčä tip ötüg ötündi tngrim bo yirtinčüdäki --------
IId bodistv taqï inčä tip ötüg ötündi tngrim bo yirtinčütäki --------
1340 1341 1342

226

Ia qamγ tïnlγlarda tuγmaq ölmäk bo iki törlüg törü ärtingü
Ib qamaγ tïnlïγlarda tuγmaq ölmäk bo iki -----[182] törü ärtingü
IIc qamaγ tïnlγlarta tuγmaq ölmäk bo iki törlüg törü ärtingü
IId qamaγ tïnlγlarta tuγmaq ölmäk bo iki törlüg törü ärtingü
1343

227

Ia aγr titir tuγduqta kün talulamaz ödi tägdüktä ötrü tuγar
Ib aγar titir tuγduqta kün talulamaz ödi tägdüktä[183] ötrü tuγar
IIc aγïr titir tuγduqda kün talulamaz ödi kältükdä ötrü tuγar
IId aγïr titir tuγ[ ] talulamaz ödi kältükdä ö[ ]
1344 1345

228

Ia öltüktä ymä kün talulamaz ödi tägdüktä ötrü ölür
Ib öltüktä ----- kün talulamaz ödi tägdüktä ötrü ölür
IIc öltükdä ymä kün talulamaz ödi tägdükdä ötrü ölür
IId öltükdä ymä kün talula[ ] tägdükdä ötrü ölür
1346 1347

229

Ia nä üčün ----- ölüg krgäksz yïd'ïγ ät'öz üčün ----- kün talulayur
Ib[184] nä üčün yinä ölüg kärgäksiz yïduγ ät'öz üčün ----- kün talulayur
IIc nä üčün yänä ölüg krgäksiz yïdïγ ät'öz üčün ädgü kün talulayur
IId nä üčün [ ]
1348 1349

230

Ia ädgü kün tiläyür ädgü künkä ädgü ödkä timin tašγaru tašγarur
Ib ----------[185] ädgü küntä ädgü ödtä timin -------- tašγarur
IIc ädgü kün tiläyür ädgü künkä ädgü ödkä timin -------- tašγarur
1350

231

Ia -lar uluγ törü toqu itärlär törü toqu qïlmïšta kin ----- söki
Ib uluγ törü toqu idärlär[186] törü toqu qïlmïšta kin ----- söki
IIc uluγ törü toqu idärlär törü toqu qïlmïšta kin yänä söki
1351 1352–53

IIc: (225) *bodistv*: *bodistv tngri tngrisi burxanqa* "Bodhisattva (Unimpeded) to the Buddha, god of gods" (S19-18). (228) *talulamaz*: *tlulamaz* (B36a-1). (229) *yïdïγ*: *yïtïγ* (B36a-3). (230) *kün*: *öd* (B36a-4); *künkä*: *küntä* (B37a-3); *ödkä* (S19-23): *ötkä* (B36a-5), *ödtä* (B37a-3). (231) *idärlär*: *itärlär* (S19-24); *idärlär* followed by *üküš tsuy irinčü qïlurlar* "they commit many sins" (B37a-4, BV34-4, cf. (334) §1499); *qïlmïšta*: *itmištä* (S19-24).

[1339] Thereupon the bodhisattva Unimpeded [1340] further made the following appeal: [1341] "(**Ia/II**: My Lord), [1342–43] for all beings (**Ia**: who have been born) in this world this twofold law of birth and death is very important. [1344] They do not choose the day when they are born; [1345] when their time arrives, then they are born. [1346] They do not choose the day when they die either; [1347] when their time arrives, then they die. [1348] Why, (**Ib/IIc**: moreover,) for the sake of the useless foul-smelling body of the dead [1349] do they choose a (**IIc**: suitable) day and seek a suitable day? [1350] On a suitable day and at a suitable time they immediately send forth [the deceased] and conduct grand rites. [1351] After they have performed the rites, [1352–53] there is

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[1339]無礙菩薩. [1340]復白佛言. [1341]世尊. [1342]人之在世. [1343]生死爲重. [1344]生不擇日. [1345]時至卽生. [1346]死不擇日. [1347]時至卽死. [1348]何因殯葬. [1349]卽問良辰吉日. [1350]然始殯葬. [1351]殯葬之後. [1352]還有妨害. [1353]貧窮者多.

[1339] The bodhisattva Unimpeded [1340] then said to the Buddha, [1341] "World-honoured One, [1342] when people are in the world, [1343] birth and death are of [utmost] importance. [1344] They do not choose the day when they are born; [1345] when the time comes, they are born. [1346] They do not choose the day when they die; [1347] when the time comes, they die. [1348] Why is it that for burials [1349] people inquire about lucky times and auspicious days [1350] and only then commence the burial? [1351] After the burial, [1352] there are still obstructions. [1353] There are many

231 (§1352) *söki* "still": I take *söki* here in an adverbial sense, corresponding to Chinese 還 (有), but no other examples of this usage have been found. Or could *kin (yänä) söki* 'after (again) before' possibly form a phrase meaning "the other (*or* opposite) way round"? In **379** *söki töz yïltïz qoŋlümüz* "our original, root mind," *söki* is unquestionably an adjective.

232

Ia ol'oq äv barqta ada tuda bolmatïn barmaz ig aγrïγ
Ib ol oq ävdä barqta ada tuda [187]bolmadïn barmaz ig aγrïγ
IIc ol oq ävdä barqda ada tuda bolmadïn barmaz ig aγrïγ

233

Ia ölüm ulatï ada tuda bolur aγï barïm sačïlur tökülür
Ib ölüm ---------- bolur aγï barïm sačïlur tökülür
IIc ölüm ---------- bolur aγï barïm sačïlur tökülür
IId [ ] aγï barïm s[ ]

234

Ia taqï ---- antaγ bolur ol qapγ tunur antaq adrïlur nä tusu bolur
Ib [188]taqï ymä antaγ bolur ol qapaγ tunar antaq adalanur nä tusu boltï
IIc taqï ---- antaγ bolur ol qapïγ tunar ---------- nä tusu boltï
IId [ ] qapïγ tunar ---------- nä tusu bol[]
[1354]

235

Ia ol ädgü kün ol ädgü öd körmiši talulamïšï ạmtï tngrim
Ib [189]ol ädgü kün -- ädgü öd körmiši ---------- amtï tngrim
IIc ol ädgü kün -- ädgü öd körmiši ---------- ạmtï tngrim
IId [ ] ädgü öd körmiši ---------- ạmtï tngri**m**
[1355]

236

Ia bo muntaγ trs tätrü biliglig ---------- tïnlγlarqa köni yol oruq
Ib --- muntaγ tärs tätrü ---------- [190]tïnlïγlarqa köni yol oruq
IIc bo muntaγ trs ----- biliglig ayïγ qïlïnčlïγ tïnlγlarqa köni yol oruq
IId [ ] trz tätrü biliglig ayïγ qïlïnčlïγ tïnlγlarqa köni yol oruq
[1356] [1357]

237

Ia körtgürü birgäy ärti kim köni yolča köni biligčä yorïzunlar
Ib körtgürü birgäy ärti kim köni yolča[191] köni biligčä yorïzunlar
IIc körgitü birgäy ärti kim köni yolča köni oruqča yorïzunlar
IId körgidü birgäy ärti kim köni yolča [ ] oruqča yorïzunlar
[1358]

238

Ia ärti trs tätrü törü qodzunlar ärti tngrim --- tngri ------- burxan ----------
Ib ärti tärs tätrü törüg qodzunlar ärti [192]tngrim --- tngri ------- burxan ----------
IIc ärti tärs tätrü törüsin qodzunlar ärti tngrim --- tngri tngrisi burxan ögdi alqadï
IId ärti trz tätrü törüsin qotzunlar ärti tngrim tip tngri tngrisi burxan ögdi alqadï
[1359] [1360]

239

Ia inčä tip ----- yrlïqadï sadu sadu tïdïγsz bodistv siz qamγ tïnlγlar
Ib inčä tip yrlγ yrlïqadï sadu sadu tïdïγsïz bodisvt [193]siz ------ tïnlïγlar
IIc inčä tip ---- yrlïqadï sadu sadu tïdïγsïz bodistv siz ------ tïnlγlar
IId inčä tip ---- yrlïqadï sadu sadu tïtïγsïz bodistv siz ------ tïnlγlar
[1361] (1362) [1363–65]

Ib: (235) *ol ädgü*: *ädgü* (B71A-5). (236) *muntaγ*: *bo muntaγ* (B71A-6); *tätrü* followed by *biliglig* (B71A-6). (237) *körtgürü*: *kötgürü* (B71A-7); *yolča*: *biligčä* (B71A-7). (238) *törüg*: *törü* (B71A-8). (239) *yrlγ*: --- (B71A-9); *siz*: --- (B71A-9).

IIc: (232) *ol oq*: *ol oq nom* (B36a-7). (236) *ayïγ qïlïnčlïγ:* --- (B64-16).

still no absence of hazards in that house. There are illnesses, death, and other hazards. Their wealth dissipates. [1354] Furthermore, such [things as follow] may occur: the gates close, (**I**: and one is straightaway **Ia**: separated, **Ib**: harmed). What benefit is (= **Ib/IIc**: was) there in having looked for (**Ia**: and chosen) that suitable day and that suitable time? [1355] Now, my Lord, [1356] for such beings with perverse knowledge (**II**: and evil deeds), [1357] would that you graciously showed the right way, [1358] so that they may proceed along the right way and (**I**: in accordance with right knowledge, **II**: along the right path) [1359] and may give up perverse habits, my Lord!"

[1360] The Buddha, god (**II**: of gods, praised him and) spoke as follows: [1361] "*Sādhu*, *sādhu*, [1362] Bodhisattva Unimpeded! [1363–65] You have asked about (**Ia**: the Dharma, **Ib/IIc**: words very) necessary for (**Ia**:

[1354] 滅門者不少. [1355] 唯願世尊. [1356] 爲諸邪見無智衆生. [1357] 說其因緣. [1358] 令得正道. [1359] 除其顚倒. [1360] 佛言. [1361] 善哉善哉. [1362] 善男子. [1363] 汝實甚能. [1364] 問於衆生生死之事. [1365] 殯葬之法.

who are poverty-stricken [1354] and not a few whose families are wiped out. [1355] I but beg you, World-honoured One, [1356–57] to explain for ignorant beings with wrong views the reasons for this [1358] so as to make them attain the right path [1359] and rid them of their inverted views."

[1360] The Buddha said, [1361] "Excellent, excellent, [1362] good sir! [1363] You have truly done very well [1364] to ask about matters pertaining to the birth and death of beings [1365] and

234 (§1354) *antaq*: see **125** (§1224).

240

Ia üčün -------- krgäklig nom aytïngïz ạmtï siz qoduru tïnglang -------- nomlayu
Ib üčün ärtingü krgäklig sav ayïtïngïz --------- qodru tïnglang -------- nomla-[194]-yu
IIc üčün ärtingü krgäklig sav ayïtdïngïz ạmtï siz qoduru tïnglang otγuratï nomlayu
IId üčün [ ]ingü krgäk[ ]

[1366] [1367]

241

Ia biräyn ---- bo yirli tngrili ---------- king alqïγ ädgü qïlïnčlγ üčün
Ib biräyin ---- bo yirli tngrili ---------- king alqïγ ädgü qïlïnčlγ
IIc biräyin ymä bo yirli tngrili ärsär yitinčsiz yitiz king alqïγ ----------

[1370]

242

Ia ạrïγ turuq yazïnčsz ärür
Ib arïγ turuq [195] yazïnčsïz ärür
IIc arïγ turuq yazïnčsïz ärür

(242)

Ia kün ------ ay tngri iki yruq ordular
Ib kün tngri ay tngri iki yaruq ordu
IIc künli aylï ärsär

[1371] [1371]

243

Ia ärtingü uluγ king alqïγ --------- yruq
Ib ärtingü uluγ king alqïγ [196] ärtingü yaruq
IIc ärtingü yaruq yašuq

(243)

Ia yltrqlγ rdnin yratmïš ordular
Ib ----------

244

Ia titir ädgü qïlïnčlγ üčün alquγun yvlaqszn tört bulunguγ
Ib --- ädgü qïlïnčlγ ------ alquqa yavlaqsïz ----------
IIc --- ädgü qïlïnčlïγ ----- alquqa yavlaqsïz titir ----------

245

Ia käzä yrutï tïnlγlarγ igidür asγ tusu qïlur

(245)

Ia yïl yïlqa ädgü
Ib yïl yïlqa ädgü

[1372]

246

Ia öd ödkä ----- taqï
Ib öd [197] ödkä ädgü taqï
IIc ödli qolulï yïllï aylï taqï artuqraq ädgü ärtingü

(246)

Ia yavaš kimkä ------ näng yavlaqï yoq adruq adruq
Ib yavaš kimkä ------ näng yavlaqï yoq adruq adruq
IIc yavaš kimkä ärsär näng yavlaqï yoq adruq adruq

[1373]

Ib: (240) *ayïtïngïz qodru*: *ayïtdïngïz ạmtï siz qoduru* (B71A-10). (243) *uluγ*: --- (B71A-13). (246) *ödkä*: *öd* (B71A-14).
IIc: (246) *yavaš* followed by *bitig oqïp iš išläsär* (P1g-9/10), cf. (283/284), (300).

all) beings. [1366] Now, listen carefully! [1367] I shall (**IIc**: certainly) expound it. [1370] (**IIc**: Again,) this earth and heaven are (**IIc**: infinitely) vast and (**Ia**: on account) of good conduct, pure and sinless.

[1371] The sun (**Ib**: god) and moon god, two palaces of light, are (**Ia**: said to be palaces made of) enormous, vast, and (**Ib**: very) bright (**Ia**: shining jewels). (**Ia**: Because of) good actions they are all without evil. (**Ia**: They shine on the four quarters in order, nurture beings, and bring benefit.) [1372] Year by year is good, hour by hour is (**Ib**: good, and) further

[1371] As for the sun and moon, they are said to be very bright and resplendent, good-doing, and all without evil. [1372] Hour, season, year, and month are especially good and very

mild, and there is not any evil in anyone. [1373] There are not any various changes for them at all.

[1366] 汝等諦聽. [1367] 當爲汝說. [1368] 智慧之理. [1369] 大道之法. [1370] 夫天地廣大清. [1371] 日月廣長明. [1372] 時年善善美. [1373] 實無有異. [1374] 善男子.

methods of burial. [1366] Listen attentively [1367] as I explain for you [1368] the principles of wisdom [1369] and the Dharma of the Great Way. [1370] Now, heaven and earth are broad, great, and pure; [1371] the sun and moon are broad, long, and bright; [1372] [all] times and years are very good and beautiful, [1373] and there are no differences between them. [1374] Good sir, [1375] the bodhisattva,

247

Ia tägšilmäki idi yoq tözün oγulanm bo yirtinčüdäki ---- qamγ iliglär
Ib idi täg-[198]-šilmäki yoq tözün oγlum bo yirtinčüdäki kim qamaγ iliglär
IIc tägšilmäki idi yoq tözünlärim[1374] --------- bo yirtinčüdäki[1375] ---------- iliglär

248

Ia xanlar tigmä üküši bodistvlar titir tïnlγlarqa ---- asγ ---- qïlγalï
Ib xanlar [199]tigmä barča bodisvtlar titir tïnlïγlar üčün asaγ tusu qïlγalï
IIc xanlar tigmä barča bodistvlar titir tïnlγlar[1376] üčün asïγ tusu qïlγalï

249

Ia özlärin tägšürüp klirlär ol iliglär xanlar ymä ----- yrlïqančučï
Ib [200]öz tägšürüp kälirlär ol iliglär xanlar ymä alqu yrlïqančučï
IIc ät'öz tägšürüp kälirlär ol iliglär xanlar ymä alquqa[1377] yrlïqančučï

250

Ia kọngülüg üčün qamγ bodunuγ ---------- inčä igidür
Ib [201]köngülüg üčün qamaγ bodunuγ inčä saqïnur inčä igidür
IIc kọngüllüg üčün qamaγ bodunuγ ---------- inčä igidür

(250)

Ia qltï ög qang -------- ạmraq ----------
Ib qaltï[202]ög qangnïng bir kyä ạmraq känč urï
IIc qltï[1378] ög qangnïng bir kyä känč ạmraq urï

251

Ia oγulïn ävdä barqta igidürčä bodunqa ------ yvlaq saqïnčlarï yoq
Ib oγlïn ävdä barqta[203] igidürčä bodunqa näng yavlaq saqïnčï yoq
IIc oγlïn ävdä barqta igidürčä bodunqa näng yvlaq saq**ï**nčï yoq

252

Ia ärür üzäki yruq tngrilär yrlγïnga qodï inärlär qamγ bodunqa
Ib ----- üstünki yaruq tngrilär[204]yrlïγïnga qodï inärlär qamaγ bodun
IIc ----- üstürdi[1379] ---------- qotï inärlär[1380] qamaγ bodunnung

253

Ia ögläri täg qanglarï täg bolzun tip ötrü bo yirtinčüdäki ulušïn
Ib ögi --- qangï --- bolzun tip [205]ötrü bo yirtinčüdäki uluš
IIc ögi --- qangï --- bolγu üčün[1381] ötrü bo yirtinčüdäki uluš

254

Ia balïqan ----- itä --- birürlär kim ạnïγ qïlïnčlγ tosun yvlaq muyγa
Ib balïq törüsin itä --- birür --- ayïγ qïlïnčlγ-[206]-larγ ----------
IIc balïq törüsin itä **ayu** birürlär[1382] --- ayïγ qïlïnčlarïγ ----------

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Ib: (247) *idi tägšilmäki yoq tözün oγlum*: *tägšilmäki idi yoq tözün tïtsï oγlum* (B71A-15/16). (250) *köngülüg*: *kọngüllüg* (K2-5); *qaltï*: *qltï* (K2-6); *qangnïng*: *qangnang* (K2-6). (252) *yaruq*: --- (K2-7); *bodun*: *bodunqa* (K2-8). (254) *törüsin*: *törüsin toqusïn* (K2-9, B71A-23); *ayïγ* (B71A-23): *ạnïγ* (K2-9); *qïlïnčlylarγ*: *qïlïnčlylaraγ* (B71A-23/24).

IIc: (247) *idi*: *iti* (P1g-11). (250) *bodunuγ*: *bodunta* (B39a-4); *igidür*: *igitür* (B36f-3, B65-11); *ög qangnïng* (B65-11): *ögi qangï* (P1g-16). (251) *oγlïn* followed by *uz* (S15b-1); *igidürčä*: *igitürčä* (P1g-17). (254) ***ayu*** (P1g-22), cf. B25-101 (TT VI: 125, 252n).

"([1374] **Ia**: My noble son, **IIc**: My noble ones,) [1375] (**Ia**: many, **Ib/IIc**: all) of (**I**: all) those called 'kings' and 'khans' in this world are called bodhisattvas. [1376] They have transformed themselves and come in order to bring benefit for beings. [1377] Those kings and khans too, on account of their having compassionate minds, (**Ib**: think as follows of and) nurture the whole people as follows: [1378] just as a mother and father raise their beloved (**Ib/IIc**: only young) son at home, they do not have any evil thoughts towards the people.

[1379] They come down by order of the gods of light above: [1380] 'Be like mothers and fathers for the whole people!' [1381] Then they organize their (**Ib**: laws of the) countries and cities in this world, [1382] which suppresses evil-doing (**Ia**: wild, wicked, and refractory beings). They (**Ia**: inflict, **Ib**: institute) punishments, (**Ia**: weaken them, make them enter the right way, and make them perform the ten good deeds. Their souls attain the realm of the gods.)

[1379] They come down from above. [1380] In order to become mother and father for the whole people, [1381] then they organize the laws of the countries and cities in this world.[1382] They suppress evil-doers. They institute punishments.

[1375] 人王菩薩. [1376] 甚大慈悲. [1377] 愍念衆生. [1378] 皆如赤子. [1379] 下爲人主(＝王). [1380] 作民父母. [1381] 順於俗人. [1382] 教於俗法.

king of humans, [1376] is extremely compassionate [1377] and thinks with pity of beings, [1378] as if they were all infants. [1379] He descends to become the lord (= king) of humans, [1380] acting as the people's parents. [1381] Conforming with lay people, [1382] he teaches secular laws. [1383] He

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255 (§1382) 教 於 俗 法 "teaches secular laws": The old Tibetan translation has "teaches the people the law of the country," while the new translation has "the law of life, for the benefit of people," and the Mongolian translation has "teaches the people secular rules." In contrast, the Turkic translation, especially the London manuscript of the original translation, is quite loose, but the Kyoto manuscript and revised translation too are not all that different from the London manuscript. *qïïn qïrqïn* (**L**-255, **K1**-206, **K2**-9/10, **B71A**-24), *qïïn/qïn qïzγut/qïsγut* (**P1g**-23, **S15b**-4) 'punishment': this is the only attestation of the form *qïrqïn*, but it is considered to be synonymous with *qïzγut/qïsγut* (Clauson 1972: 654a, 681b), cf. *kırgın, (kırgun, kırkın)* (*Tarama Sözlüğü* IV: 2506).