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PRAJÑĀPĀRAMITĀ LITERATURE IN OLD UYGHUR

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Foreword

I would like to express my gratitute to the Berlin Brandenburg Academy of Sciences and Humanities and to the Beirat Turfanforschung for permission to edit and re-edit the Berlin fragments included in this volume; to Hartmut-Ortwin Feistel, the director (now retired) of the Oriental Department of the State Library in Berlin and Lilla Russel-Smith, the curator of the Museum für Asiatische Kunst for permission to reproduce the fragments; to Professor Mazumi Mitani, Ryukoku University, for permission to reproduce Ot. Ry. 2410 and to include a further five fragments kept in the Omiya Library of Ryukoku University; to Thierry Delcourt, the director of the Département des manuscrits and Sandra Laplace-Claverie, Département de la reproduction Bibliothèque nationale de France for permission to publish Pelliot Ouïgour grotte 181, fragment 155; to Professor Li Xiao, the director of the Turfan Bureau of Cultural Relics for permission to edit 80TBI: 642b; to Sandra Powlette, the Permissions Manager of the British Library for permission to include Or. 8212/127(b) (Y.K. 0017).

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1. Introduction

As a generic term *Prajñāpāramitā* literature refers to the body of Buddhist texts that deals mainly with the teaching of *prajñāpāramitā*, or the Perfection of Wisdom, and expounds the principle of non-substantiality. In some Buddhological literature this group of texts is also called the "Perfection of Wisdom sūtras" or the "*Prajñāpāramitā* sūtras" (Weeraratne 2005: 441-442, SGDB, 816). However, it does not consist only of sūtras, but also includes commentarial texts, versified summaries and some other special texts such as the questions of Nāgaśrī, explanations of the five perfections etc. The texts classified within this group are used by the Mādhyamika School of Mahāyāna Buddhism essentially as its basic scriptures. Within the entire *Prajñāpāramitā* literature, according to early Tibetan sources, three subgroups have been identified: (1) the mother works, (2) the filial works, and (3) the commentaries. The first subgroup (the mother works) comprises the following six texts, which were composed in the first and second phase of the *Prajñāpāramitā* literature (ca. 100 B.C. to 100 A.D. and ca. 100 A.D. to 300; see Conze 1978: 1 and Weeraratne 2005: 445):

(i) the *Śatasāhasrikā-prajñāpāramitā Sūtra* (in 100,000 lines),
(ii) the *Pañcaviṃśatisāhasrikā-prajñāpāramitā Sūtra* (in 25,000 lines),
(iii) the *Aṣṭādasāhasrikā-prajñāpāramitā Sūtra* (in 18,000 lines),
(iv) the *Daśasāhasrikā-prajñāpāramitā Sūtra* (in 10,000 lines),
(v) the *Aṣṭasāhasrikā-prajñāpārāmitā Sūtra* (in 8000 lines), and
(vi) the *Saṃjaya*.

Altogether eleven works are classified as belonging to the second subgroup, namely the filial works. They represent abridged versions of the longer texts, and appeared in the third phase (ca. 300 A.D. to 500) of the composition of the *Prajñāpāramitā* texts (Conze 1978: 1). The *Prajñāpāramitā-hṛdaya Sūtra*, or the Heart Sūtra, and the *Vajracchedikā-prajñāpāramitā Sūtra*, or the Diamond Sūtra, are representative texts in this group. Further, several works commenting on various *Prajñāpāramitā Sūtra*s are also classified with this group (see Weeraratne 2005: 445-446). The third subgroup consists of twelve works commenting on the *Abhisamayālaṅkāra*, a work of the fourth century, ascribed by tradition to "Maitreyanātha," in connection with the *Prajñāpāramitā Sūtra*s (Conze 1978: 12-13, Weeraratne 2005: 446). Besides these are some other texts described by Conze as "Special texts" (1978: 75-78), e.g. the *Nāgaśrīparipṛcchā*, which applies the basic concepts of the *Prajñāpāramitā* to the various aspects of begging for alms, eating, etc. Some tantric works appeared in a later period are also included with the *Prajñāpāramitā* literature (Conze 1978: 31-120).

The corpus of Old Uyghur *Prajñāpāramitā* texts is relatively small. According to our investigation the following eleven texts might be regarded as belonging to the Old Uyghur *Prajñāpāramitā* literature:

(i) the *Vajracchedikā-prajñāpāramitā Sūtra*,
(ii) the *Aṣṭasāhasrikā-prajñāpārāmitā Sūtra*,
(iii) the *Prajñāpāramitā-hṛdaya Sūtra*,
(iv) Master Fu's verse commentary on the *Vajracchedikā-prajñāpāramitā Sūtra*,
(v) fragments of various other commentaries on the *Vajracchedikā-prajñāpāramitā Sūtra*,
(vi) the versified version of the *Mahāprajñāpāramitā Sūtra*,
(vii) the *Prajñāpāramitā* text known as *Bodhisattva-caryā*,
(viii) the sūtra of the Teaching of the Essence of Mind (*Xin tözin ukıtdačı nom*),
(ix) a treatise on the Contemplation of the Mind (*ätözüg köngülüg körmäk atl(ı)g nom bitig*),

(x) the *Prajñāpāramitāstotra*, and
(xi) a miracle tale about the *Vajracchedikā-prajñāpāramitā Sūtra*.

Of these, the first three texts belong to the ordinary *Prajñāpāramitā* sūtras, that, according to Conze, were composed in the first to third phase of the *Prajñāpāramitā* texts. The work listed in (iv) is a commentary on the *Vajracchedikā-prajñāpāramitā Sūtra*, but it lies outside the scope of the texts classified with "the Commentarial literature" by E. Conze (1978: 93-120). The only known text belonging to the third subgroup ("Commentarial literature" in Conze's classification) is the Old Uyghur version of the famous verse commentary *Prajñāpāramitāstotra* (x), composed by the well-known Uyghur poet and translator Piratyaširi (< Skt. Prajñāśrī, ?-1332). It is likely that the fragments of commentaries mentioned in (v) do not directly relate to the commentary literature described by Conze (1978: 93-120), and they were presumably produced on the basis of some Chinese commentaries. The two texts, the versified version of the *Mahāprajñāpāramitā Sūtra* (vi) and the *Bodhisattva-caryā* (vii) are compositions based upon two different Chinese *Prajñāpāramitā* texts. Furthermore two texts, the *Xin tözin ukıtdačı nom* (viii) and the *ätözüg köngülüg körmäk atl(ı)g nom bitig* (ix), have a clear Chan background and might be regarded as special members of the Old Uyghur *Prajñāpāramitā* literature. The last text (xi) is from the Old Uyghur translation of a popular Chinese story collection about the *Vajracchedikā-prajñāpāramitā Sūtra*. Of the texts mentioned in our list of the Old Uyghur *Prajñāpāramitā* literature, six texts or text groups, namely text (i), texts (iii) to (v), and texts (ix) and (xi) will be treated in detail in the next chapters, below I will merely deal briefly with the remaining six texts mentioned in the order of the list.

Fragments of the Aṣṭasāhasrikā-prajñāpārāmitā Sūtra

Thirteen woodblock-printed Old Uyghur fragments preserved in the Library of Istanbul University (I.U. No. 28) were described by O. F. Sertkaya and K. Kudara (1987) as fragments of the *Aṣṭasāhasrikā-prajñāpārāmitā Sūtra*. However, the text does not originate from the well-known *Aṣṭasāhasrikāprajñāpārāmitā Sūtra* in 8000 lines, the oldest text in the corpus of *Prajñāpārāmitā* literature, but goes back to Dānapāla's Chinese translation of the *Aṣṭasāhasrikā-prajñāpārāmitā Sūtra*. The text is known by the Chinese title *Foshuo fumu chusheng sanfa zang bore boluomiduo jing* 佛說佛母出生三法藏般若波羅蜜多經 (Taishō, Nr. 228), which is rendered by E. Conze (1978: 47) as 'The *Prajṇāpārāmitā-sūtra*, mother of the Buddha, who gives birth to the triple Dharmapiṭaka'. According to the descriptions in the *Provisional catalogue of Central Asian fragments preserved at the Library of Istanbul University* by O. F. Sertkaya and K. Kudara, of the thirteen woodblock-printed fragments preserved in Istanbul only eight fragments are well or relatively well preserved, while on the remaining five fragments only some words or letters have survived. The localization, edition and investigation of the Istanbul fragments are still wanting.

The badly damaged woodblock-printed fragment U 4194 (T II T 568) from the Berlin Turfan Collection is from the same text,[1] and was presumably printed from the same woodblock. The Berlin fragment comprises eight lines of Old Uyghur text: in the first line only one letter and in the second line only one word is visible. On this fragment the readings of words of Sanskrit origin are noted in Brāhmī letters on the left side of the subsequent words; for a detailed description see Yakup 2009, Kat-Nr. 381.

The last sentence of the Berlin fragment is decisive for the identification of the fragment, and might be transcribed and translated as following:

mara karma p[ariv]arto[2] *[te]gmä šmnu iši bölüki bir ot[zu]unč bölük bitiyü tükädi.*

[1] See Sertkaya and Kudara 1987; Yakup 2009: 11.
[2] On the left side of this word there is *mā ra ka rma pra va rtto* in the Brāhmī script. I express my sincere thanks for P. Zieme for his kind help in reading the Brāhmī glosses.

> 'The writing of Chapter 21, Demon's matter named *Māra-karma-p[ariv]arta* in (Sanskrit), is completed.'

This sentence clearly shows that the fragment is from Chapter 21 of the *Aṣṭasāhasrikā-prajñāpārāmitā Sūtra*, or the *Foshuo fumu chusheng sanfa zang bore boluomiduo jing*. The end-of-chapter rubric, *mara karma p[ariv]arto [te]gmä šmnu iši bölüki bir ot[zu]unč bölük*, is presumably a translation from the Sanskrit, since the Chinese chapter title *Bianmo xiang pin ershiyi* 辯魔相品第二十一, which might be translated as 'Chapter 21: (More of) Māra's deeds', does not completely match the Old Uyghur one.

The versified version of the Mahāprajñāpāramitā Sūtra

The existence of a woodblock-printed version of the *Mahāprajñāpāramitā Sūtra* is attested by the woodblock-printed fragment U 4791 preserved in the Berlin Turfan Collection, which is actually a colophon to a composite work containing various Buddhist sūtras. This colophon fragment tells us that the *Mahāprajñāpāramitā Sūtra* was printed from the printing blocks of the monastery called Hongfasi 弘法寺 in the city of Zhongdu 中都 together with other several Buddhist texts, including such important *Prajñāpāramitā* texts as the *Vajracchedikā-prajñāpāramitā Sūtra* and the *Prajñāpāramitā-ḥrdaya Sūtra* (see Zieme 1996, Kasai 2008: 245, Yakup 2008: 224). However, thus far no Old Uyghur fragments of this woodblock-printed *Mahā-prajñāpāramitā Sūtra* have been discovered.[3] What is known to us to date is a text in verse, which might be called the versified version of the *Mahā-prajñāpāramitā Sūtra*, or the Great *Prajñāpāramitā* in verse. This is written on the first twenty sheets (altogether forty one pages) of a book manuscript in Old Uyghur (Pelliot Ouïgour 4521), which was discovered at Dunhuang by Paul Pelliot at the beginning of the twentieth century. The text comprises 181 alliterative strophes and mainly tells the well-known story about the Bodhisattva Sadāprarudita who willingly offers his own flesh in order to obtain money to give to the Bodhisattva Dharmodgata, who will teach him the *Prajñāpāramitā* (Tekin 1980: 162-166, Elverskog 1997: 146). The story is mainly known from the 30th and 31st chapters of the *Aṣṭasāhasrikā-prajñāpārāmitā Sūtra*, but it is also included in the *Mahā-prajñāpāramitā Sūtra*. The Old Uyghur text is not a translation from Kumārajīva's Chinese translation of the *Aṣṭasāhasrikā-prajñāpārāmitā Sūtra*, as J. W. de Jong (1983) has hypothesized, but basically presents a selective translation of the Chinese version of the *Mahā-prajñāpāramita Sūtra* translated by the Chinese monk Xuanzang in 600 fasicles (Taishō vol. 6, Nr. 220), as pointed out by M. Shōgaito (1995a). According to Shōgaito (1995a: 6), *taypažaki*, the name of the sūtra appearing in the Old Uyghur text originates from Chinese 大般若經 *Da bore jing*, and refers to Xuanzang's translation of the *Mahā-prajñāpāramita Sūtra*. One strong piece of evidence to support this argument is the Chinese characters occurring as part of the Old Uyghur text, which, as Shōgaito (1995a) argues, are directly taken from Xuanzang's Chinese text. To give one instance, the strophe edited in CXXV by Tekin, reads:

> kačan anta tägdüktä 見菩薩 nıng
> kasınčıg körklä arslanlıg orunta 坐 ın
> kamag äsringü hua tütsügtä ulatı tapıg udug yevägläri üzä
> kanınčsız köngülin tapıg udug kıldılar.
> 'As soon as they arrived there, they saw the Bodhisattva sitting on a very beautiful lion seat and did respectful service with all kinds of things suitable for worship, e.g. flowers and incenses.'

[3] Based upon information given by P. Zieme, J. Elverskog (1997: 56, Nr. 31) mentions the existence of one blockprint fragment of the *Mahā-prajñāpāramitā Sūtra*. However, in the course of cataloguing the Old Uyghur blockprints we were not able to identify this fragment. P. Zieme (personal communication on May 7, 2009) tells me that the fragment in question actually may refer to the fragment of the *Aṣṭasāhasrikāprajñāpārāmitā Sūtra* introduced above.

Obviously, this strophe is based upon the following sentence found in the translation of the *Mahā-prajñāpāramitā Sūtra* by Xuanzang:

> 到已皆**見**法涌菩薩**坐**師子座大眾圍遶，即以花、香、寶幢、幡蓋、衣服、瓔珞、伎樂、燈明諸珍寶等，散列供養此說法師及所說法。(Taishō, vol. 6, Nr. 220, 1066b7-8)

> 'As soon as they arrived there, they saw Bodhisattva Dharmodgata sitting on her lion seat surrounded by monks and nuns who were there with with flowers, incense, temple banners, banners and shrouds, clothes, necklaces, canopies, lamps and music and other treasures to worship the master who preached this dharma and the dharma he preached.'

The two characters 見 *jian* and 坐 *zuo* found in the Old Uyghur strophe go back to the characters given in bold in the quoted Chinese passage from Xuanzang's text. Many other similar instances in this text have been discussed in detail in Shōgaito 1995a; I therefore refrain from repeating them here.

The Prajñāpāramitā text known as Bodhisattva-caryā

The next ten sheets (nineteen pages) of the same Old Uyghur book contain another *Prajñāpāramitā* text. It starts with the question: What kind of advantages will one have by listening to the good Mahāyāna sūtra-jewels? (ll. 1-3), and then it proceeds to answer this question in eight alliterative strophes (ll. 4-28). The text continues with the next question: How can living beings raise their mind to the Buddhahood and attain the Buddhahood that is so difficult to attain? The answer to this question comes in a very long passage comprising not only alliterative strophes but also a prose text, which actually explains the Bodhisatta Path (*Bodhisattva-caryā*) (ll. 29-286). At the end the text concludes that the way to attain the glory that rescues the sons of human beings as much as the number of fifteen *asaṃkhyeya nayuta* is to listen to the *Mahā-prajñāpāramitā Sūtra*. The text ends with the following passage, which it claims is quoted from the Chinese translation of the *Mahā-prajñāpāramitā Sūtra* (for the original passage and its Japanese translation see Shōgaito 2003: 334-337):

> "O Śāriputra, if I have in the three *asaṃkhyeya* periods fulfilled the six *pāramitās* and rescued all living beings, having attained the unsurpassable, highest Buddhahood (*anuttara-samyaksambodhi*), that is because I have heard the *Mahā-prajñāpāramitā Sūtra* and practiced the six *pāramitās*. As for the *Mahā-prajñāpāramitā Sūtra*, it is the mother of all Buddhas in the three periods. It is also my (highest, principle) mother. Having heard this sūtra, I have attained the unsurpassable, highest Buddhahood. Therefore, the respectful, noble communities as well as noble monks and nuns should listen to this holy *Bodhisattva-caryā*, the Mahāyāna sūtra, with all pure mind." (ll. 291-299)

This text shows a clear connection to the preceding text, namely the versified version of the *Mahā-prajñāpāramita Sūtra*. First of all the style of this text is identical with the preceding text (Shōgaito 2003: 311), secondly, it contains a large number of Chinese characters as part of the Old Uyghur text, which is also the case with the versified version of the *Mahā-prajñāpāramita Sūtra*. The text first was edited by M. Shōgaito in 1995, and recently the same scholar published a revised version of his first edition, paying special attention to the verse part of the text (Shōgaito, 2003: 311-347).

Xin tözin ukıtdačı nom

Another Dunhuang text, entitled in Old Uyghur *Xin tözin ukıtdačı nom*, which could be translated as 'The sūtra of the teaching of the essence of mind', might also be grouped with the *Prajñāpāramitā*

texts. According to the Turkish scholar, the late Şinasi Tekin, who published the whole text in transliteration and German translation, the text consists of the following three parts:

(1) introduction (ll. 1-121),
(2) main part (ll. 129-278), and
(3) conclusion, including a colophon (ll. 278-404).

The most characteristic part of this text is, however, the main part, which comprises three sections that teach that: (i) all dharmas are non-different from the mind, (ii) the mind is not mixed with words, false conceptions, and bodily phenomena, and (iii) the mind is uncreated and its essence primordial and unshakable (Tekin 1980: 26-27, Zieme 1999a: 472, Elverskog 1997: 147). This part of the text includes various quotations from the *Padmālaṅkāra*, the *Bodhicitta Sūtra*, the *Avataṃsaka Sūtra*, and the *Śūraṃgama Sūtra* (Tekin 1980: 27, Elverskog 147). Against Tekin's claim that the text might be an original Old Uyghur composition, P. Zieme (1999a: 471) asserts that it was translated from Chinese. The large number of Chinese characters inserted into the text also speaks for a possible Chinese origin of the text. However, thus far no Chinese text has been identified as a source for the Old Uyghur text.

The first part of the first name of the scribe, Čisön Tutung, certainly originates from Chinese 智 *zhi*, as suggested by M. Shōgaito (1976) and P. Zieme (1991). Perhaps the whole name Čisön goes back to Chinese *Zhiquan 智泉, *Zhiquan 智全 or Zhixuan 智宣, though it can hardly be connected to the *Zhichan 智禪 proposed by P. Zieme (1999a: 474), because it is difficult to establish a phonetic link between the second syllable of *Čisön* and 禪 *chan*, the second character of *Zhichan 智禪.

The name Čisön Tutung first became known as that of a scribe of some Old Uyghur Buddhist works, who carried out his activities in Taydu (< Chin. 大都 *Dadu*), present day Beijing (Tekin 1980: 10, Zieme 1991: 319). The woodblock-printed colophon B140:5 recently discovered in the Northern Grottoes of Mogao in Dunhuang, sheds more light on the person and activities of Čisön Tutung. According to this colophon, the place of birth of Čisön Tutung was Üč Lükčüng Balık, near the present city of Turfan. The same colophon tells us that Čisön Tutung also translated the *Acintya-buddhaviśaya-nirdeśa* (Chin. *Wenshuli suoshuo busiyifo jingjie jing* 文殊師利所說不思議佛境界經, Taishō, vol. 12, Nr. 340) from Chinese into Old Uyghur (Yakup 2006: 24-27), thus informing us for the first time that Čisön Tutung was not only a poet and scribe but also a translator of Buddhist scriptures from Chinese into the Turkic language (Old Uyghur). In all probability one of the two monks whose name was mentioned in the inscription appearing on the right upper side of the portraits on the wall painting with the number BD 827 (IB) currently preserved in the Hermitage Museum in St. Petersburg is identical with this Čisön Tutung.[4]

The Prajñāpāramitāstotra

The text known under the title *Prajñāpāramitāstotra*, the hymn on the Perfection of Wisdom, is a commentary that describes the *prajñāpāramitā* as beyond dichtomizing conceptualization (*nirvikalpā*) and discursive development (*niṣprapañcā*). It was composed by Rāhulabhadra (*c.* AD 200-300), one of the important scholars of the Mādhyamika school in India (Seyfort Ruegg 1981: 54-55). Besides the Sanskrit version, the text also exists in Chinese, Tibetan and Old Uyghur translations. However, like the Tibetan version, the Old Uyghur version of this text is not attributed to Rāhulabhadra but to Nāgārjuna, the famous Indian philosopher and founder of the Mādhyamika school of Buddhism (Hahn 1988: 57, Zieme 1991: 176). Just like the case of the Tibetan translation of this hymn the title of the text occurs in the colophon as Nirvakalpa, which refers to the *Nirvikalpastotra*. Regarding the authorship, it is possible that here the composer of the Old Uyghur hymn simply followed the

[4] I express my sincere thanks to Dr. Pavel Lurye and Dr. Nikolay Georgievič Pčelin, Hermitage Museum, for giving me a wonderful chance to access this precious wall painting.

Tibetan tradition, but it may also go back to a false Indian tradition, as P. Zieme (1991: 176-177) argues, since like the Old Uyghur version of the *Vinaya-viniścaya-upāli-paripṛcchā Sūtra* translated from Sanskrit by the same person, namely Piratyaširi, this Old Uyghur hymn seems also to be based on a Sanskrit original. The text is indeed often attributed to Nāgārjuna, perhaps because the text contains ideas expressed in some of the hymns ascribed to Nāgārjuna (Seyfort Ruegg 1981: 55). The Old Uyghur manuscript of this text was discovered by Sir Aurel Stein at Dunhuang and is now preserved in the British Library (Or. 8212 (108)).

The text starts with the sentence *yükünürm(ä)n bilgä bilig paramit kutınga* 'I bow to the majesty of the wisdom *pāramitā*', and comprises 23 strophes. The first 21 correspond to the original verse commentary by Rāhulabhadra, while the remaining two strophes are actually colophons: The first one (strophe 22) speaks about the composer of the Old Uyghur verse, the famous Uyghur poet Piratyaširi, whereas the other one (strophe 23) is by Asıg Tutung, the scribe of the Old Uyghur hymn. The whole text was edited by R. R. Arat in transcription and Turkish translation together with some philological notes (ETŞ, Nr. 15), and some aspects of the text have been discussed by D. Maue and K. Röhrborn (1980: 623) as well as by P. Zieme (1991: 175-178). However, a revised edition of the text taking into account its Sanskrit, Tibetan and Chinese versions is still very much a desideratum.

Technical remarks

The transcription used in this book is basically that introduced in UWb. But there are some divergences:

a. *ng* is used to transcribe *nk* instead of *ŋ* as in UWb;

b. the labial low vowels are not reflected in the second and subsequent syllables nor in suffixes, that is, *yrwq* is transcribed as *y(a)ruk* instead of *y(a)rok* and *twyrw* as *törü* instead of *törö*.

c. the transcription of <d> and <t> is not always normalized.

Generally, etymological and linguistic notes are arranged under the transcription, and the buddhological notes under the translations.

Signatures

Signature	In this edition[5]	Existing publication / description	Facsimile
80TBI: 598	C077-083	Qambiri/Israpil 1988	
80TBI: 642b	C042-063		
B 464: 121	B010-014	Zhang 2004, Mirkamal 2006, Yakup 2006	Peng/Wang 2000-2004, vol. 3, Pl. X'
Ch/U 6028 (T III M 110)	F17-024		
Ch/U 6031 (T II y 59)	C084		
Ch/U 6305 (T II 1733, M 123)	F24-35		
Ch/U 6317 (T III T 249)	B192-216		Pl. 6
Ch/U 6948 (T III M 110)	F30-34		
Mainz 60a (T II S 32a) = A2 16	recto B047-051 verso B066-070		Pl. 2
Mainz 124c (T II S 32a-52)	recto B281-287 verso B296-302		
Mainz 124 g (T II S 32a-52)	recto B051-056		

[5] This list takes account of all the manuscripts extant for all the passages.

	verso B069-075		
Mainz 234 (T I D)	B217-236		Pl. 6
Mainz 323 (T II S. 2-502)	D001-015		Pl. 16
Mainz 726	D160-203		Pl. 21
Mainz 731 a (T II Y 14-c, T II D 296)	B039-068	BT I, Anm. A_1 1	
Mainz 731 b (T II Y 14-c, T II D 296)	B028-033	BT I, Anm. A_1 1	
Mainz 731 II (T II y 14, T II y 18)	recto B069-086 verso D214-232	BT I, Anm. A_1 1	Pl. 2
Mainz 731 III (T II y 14, T II Y 18)	recto B087-093, B115-119, B132-136 verso D233-254	BT I, Anm. A_1 1	Pl. 3
Mainz 823 a (T III 118-501)	B196-210		
Mainz 823 b (T III 118-501)	B140-146		
Mainz 823 d	page a C051-072 page b C105-121		
Mainz 823 c	C105		
Mainz 844 (T III. TV. 59-b)	B (Introduction)		
Or.8212/127(b) (Y.K. 0017)	B047-052		
Ot. Ry 2410	C178-190		Pl. 12
Ot. Ry. 1708	recto C279-283 verso 290-294		
Ot. Ry. 1890	recto C282-286 verso C287-289		
Ot. Ry. 2607	B027-B033		
Ot. Ry. 2685(B)	recto C296-304 verso C308-314		
Pelliot Ouïgour grotte 181, fragment 155	A73-78	description in Moriyasu 1985	Pl. 1
SI Kr. II 37/1	A36-51	Shōgaito 2005	Shōgaito 2005: (27) 1128
SI Kr 2/51	B120-125	Tugusheva 1972: 319	Tugusheva 1972: 408
U 736 (T II S 32a)	recto B288-295 verso B303-311		Pl. 8
U 759 + U 1711 (T II S 32) + U 1779	B403-460		Pl. 10
U 1711 (T II S 32)	see U 759	BT I, F1-56	BT I, Tafel XXIX-XXX
U 1747 (T II S 32a)	recto B049-052 verso B068-070		
U 1750 (T II S 32 a)	B120-131		Pl. 4
U 1757 (T II S 32a)	recto B185-191 verso B206-210		
U 1758 (T II S 32a)	recto B295 (fn. 230), C203-206 verso B302-307		
U 1759 (T II S 32a)	recto B185-191 verso B206-210		
U 1768 (T II S 32a)	recto B194-197 verso B211-216		
U 1779	see U 759		
U 1786 d (T II S 32a 45)	recto B504-517		
U 2036 (T)	recto B283-287 verso B298-302		

U 2200 (T I)	C159-174		
U 2201 (T I)	B383-402		Pl. 9
U 2248 (T I 542)	D032-047		Pl. 17
U 2249 (T I 543)	D016-031		
U 2300 (T I D)	B475-483		
U 2318 (T I D 509)	C025-041		
U 2339 (T I D 534)	recto B059-067 verso B077-085		
U 2343 (T I D 538)	recto B037-041 verso B050-057		
U 2360 (T I D 664)	recto C318-321 verso C331-335		
U 2374 (T I D 36)	C301-313		Pl. 14
U 2464 (T II 585)	B337-342		
U 2470 (T II 596)	B153-166		
U 2487 (T II 616)	recto D146-149 verso D156-159		
U 2490 (T II 620)	D070-080		Pl. 18
U 2498 (T II 629)	B237-246		Pl. 7
U 2499	B343-356		
U 2501 (T II 633)	B061-079		Pl. 4
U 2595 (T II 952)	recto 169-171 verso C175-177		
U 2622 (T II 1030)	recto B313-318 verso B326-330		
U 2675 (T II M)	recto B484-491 verso B496-503		Pl. 11
U 2694	recto A70-72	Wilkens 2007: 86-89	
U 2724 (T II M 12-47)	A65-68	BT I, Anm. D108, Wilkens 2007: 86-89	
U 2785 (T II S 2B)	B247-260		
U 2786 (T II S 2B 500) + U 2787 (T II S2B 501)	B169-184		Pl. 5
U 2818a (T II S 32)	C457-467		
U 2818 b (T II S 32)	C202-212		
U 2928 (T II S 32a 641)	recto C290-294 verso C296-301		
U 2973 (T II S 53.501)	B031-B052	BT I, A_1 1-16	BT I, Tafel I-II
U 2981 (T II S 83)	B153-168	BT I, C1-16	BT I, Tafel VII
U 2982 (T II S 90.4)	C246-262	BT I, D1-18	BT I, Tafel IX
U 2983 (T II S 90.3)	C262-277	BT I, D19-36	BT I, Tafel X
U 2984 (T II S 90.2)	C278-295	BT I, D37-54	BT I, Tafel XI
U 2985 (T II S 90.7)	C296-313	BT I, D55-72	BT I, Tafel XII
U 2986 (T II S 90.6)	C314-331	BT I, D73-90	BT I, Tafel XIII
U 2986a (T II S 90.5)	C332-350	BT I, D91-108	BT I, Tafel XIV
U 2987 (T II S 90.1)	C351-368	BT I, D109-126	BT I, Tafel XV
U 2988 (T II S 90.18)	C369-386	BT I, D127-144	BT I, Tafel XVI
U 2989 (T II S 90.19)	C387-404	BT I, D145-162	BT I, Tafel XVII
U 2990 (T II S 90.17)	C405-422	BT I, D163-180	BT I, Tafel XVIII
U 2991 (T II S 90.16)	C423-440	BT I, D181-198	BT I, Tafel XIX
U 2992 (T II S 90.15)	C441-458	BT I, D199-216	BT I, Tafel XX
U 2993 (T II S 90.14)	C459-476	BT I, D217-234	BT I, Tafel XXI
U 2994 (T II S 90.13)	C477-494	BT I, D235-252	BT I, Tafel XXII

U 2995 (T II S 90.12)	C495-512	BT I, D253-270	BT I, Tafel XXIII
U 2996 (T II S 90.11)	C513-530	BT I, D271-288	BT I, Tafel XXIV
U 2997 (T II S 90.10)	C531-548	BT I, D289-306	BT I, Tafel XXV
U 2998 (T II S 90.9)	C549-566	BT I, D307-324	BT I, Tafel XXVI
U 2999 (T II S 90.8)	C567-584	BT I, D325-342	BT I, Tafel XXVII
U 3013 (T II T 534)	B019-030		
U 3026 (T II T 687)	C170-173		
U 3029 (T II T 1680)	B253-266		Pl. 7
U 3066 (T II y 5. 501)	B357-370		Pl. 9
U 3068 (T II y 5.503)	D070-083		Pl. 18
U 3076 + U 3079	A65-72	Wilkens 2007: 86-89	
U 3106 (T II T 21.500)	D126-131		Pl. 20
U 3107 (T II Y 22)	E01-14	Zieme 1999; Yang 2004	Zieme 1999, p. 287-288
U 3111 (T II Y 27. 500)	B192-205		
U 3126 (T III Y 59. 503)	D084-097		Pl. 19
U 3127 (T II Y 59. 504)	B461-474		
U 3140 (T III 62/501)	recto B044-050 verso B052-058		
U 3144 (T III 84-48)	C253-268	BT I, E1-16	BT I, Tafel XXVIII
U 3152 (T III 118.118)	C122-136		Pl. 12
U 3194 (T III B TV 51.502)	B033-043		
U 3204 (T III M 115)	C585-602		Pl. 16
U 3214 (T III M 120)	C213-231		Pl. 13
U 3248 (T III M 131)	C191-207		Pl. 13
U 3283 (T III M 178)	C387-404		Pl. 15
U 3324 (T II µ 249 501)	C001-005		
U 3337 (T III T 513)	recto C253-256 verso C267-269		
U 3342 (T III TV 49.500)	B371-382		
U 3344 (T III TV 49. 502)	B267-280		Pl. 8
U 3345 (T III TV 49.503)	B137-152		Pl. 5
U 3347 (T III TV 57. 502)	D132-145		Pl. 21
U 3348 (T III T.V 57. 503)	recto B001-009 verso B011-018		Pl. 1
U 3352 (T III TV 59)	B312-325		
U 3357 (T III TV 59.504)	D112-125		Pl. 20
U 3365 (T III TV 68. 509)	C006-037		
U 3372 (T III T TV II 5)	C068-084		
U 3392 (T I 647)	D098-111		Pl. 19
U 3400	D116-131		
U 3451	D146-159		
U 3514 (T II 512)	recto A79-82 verso A95-98		
U 3559	B286-295		
U 3591	B489-498		
U 3599	C232-245		Pl. 14
U 3601	C533-548	BT I, G1-16	BT I, Tafel XXXI
U 3607	A079-82		
U 4080 a, b (T I D)	B083-093	BT I, Anm. A_2 31-41	
U 4082 (T I D)	A01-05		
U 4302 (T III M 253)	C3908-414	BT I, Anm. D106-172	
U 4365 (o.F.)	B096-099	BT I, Anm. A_2 45-47	
U 4386	C107-115		Pl. 11

U 4427	C058-069	BT I, Anm. B 44-54	
U 4434	A58-63		
U 4435	B096-099		
U 4463	B078-093	BT I, Anm. A_2 26-41	
U 4473	C100-106	BT I, Anm. B 86-92	
U 4479	A99-102	description in Yakup 2008 (Kat.-Nr. 28)	
U 4627 (TID 195)	G071-105	Hazai 1975, ll. 71-105	Hazai 1975, Tafeln 13-14
U 4676 (T II M)	C381-391	description in Yakup 2008 (Kat.-Nr. 27)	
U 4756 (T M 11)	G001-035	Hazai 1975, ll. 1-35	Hazai 1975, Tafel 9
U 4758 (TM 13)	G106-134	Hazai 1975, ll. 71-105	Hazai 1975, Tafeln 15-16
U 4789 (T M 34)	A83-94		Pl. 1
U 4793 (T M 39)	G036-070	Hazai 1975, ll. 36-70	Hazai 1975, Tafeln 11-12
U 4796 (T M 43)	B053-099	BT I, A_2 1-47, Inokuchi 1995	Hazai/Zieme 1968, pp. 11-14; BT I, Tafel III-VI
U 4813	A52-57		
U 4815	A06-11		
U 4820	A12-23		
U 4886 (T II 908)	B100-114		
U 5107 (T M 258)	A64-69		
U 5129	C255-260	BT I, Anm. D10-16	
U 5336 (T III 289)	F01-74		Pl. 22 and Pl. 23
U 5559 (T II D 85)	F6-30		
U 5750 (T II y 24)	D204-213		
U 5780 (T II y 63.503)	B078-093		
U 5894 (T III M 353.50(?)	A24-35		
*U 9021 (T III Turfaner Vorberge No. 59) folio 7	C013-031	BT I, B 1-16	
*U 9021 (T III Turfaner Vorberge No. 59) folio 8	C032-046	BT I, B 17-32	
*U 9021 (T III Turfaner Vorberge No. 59) folio 9	C047-062	BT I, B 33-48	
*U 9021 (T III Turfaner Vorberge No. 59) folio 10	C063-078	BT I, B 49-64	
*U 9021 (T III Turfaner Vorberge No. 59) folio 11	C079-094	BT I, B 65-80	
*U 9021 (T III Turfaner Vorberge No. 59) folio 12	C095-110	BT I, B 81-96	Pl. 11 (only the verso)
*U 9021 (T III Turfaner Vorberge No. 59) folio 13	C111-126	BT I, B 97-112	
*U 9021 (T III Turfaner Vorberge No. 59) folio 14	C127-142	BT I, B 113-128	
*U 9021 (T III Turfaner Vorberge No. 59) folio 15	C143-158	BT I, B 129-144	
*U 9021 (T III Turfaner Vorberge No. 59) folio 17 (?)	C171-173	BT I, B 145-160	
*U 9021 (T III Turfaner Vorberge No. 59) folio 31	C321-337	BT I, B 161-178	
*U 9021 (T III Turfaner Vorberge No. 59) folio 32	C338-355	BT I, B 179-194	

*U 9021 (T III Turfaner Vorberge No. 59) folio 39	C464-481	BT I, B 195-210	
*U 9021 (T III Turfaner Vorberge No. 59) folio 40	C481-496	BT I, B 203-226	
*U 9021 (T III Turfaner Vorberge No. 59) folio 45 recto	C424-430	Sertkaya 1983	Sertkaya 1983, Pl. 15
*U 9021 (T III Turfaner Vorberge No. 59) folio 45 verso	C431-437	Sertkaya 1983	Sertkaya 1983, Pl. 15
*U 9021 (T III Turfaner Vorberge No. 59) folio 47[6]		BT I, B 227-242	
*U 9242 (T II S 32a No. 5)	D048-069		Pl. 17

[6] This folio has not been included in this edition; there is no parallel to this folio in the known Chinese version of the verse commentary by Master Fu.

2. Texts: Transcription, translation, commentary and transliteration

Text A: The *Vajracchedikā-prajñāpāramitā Sūtra*

Twelve handwritten and woodblock-printed fragments from the Berlin, Paris and St. Petersburg collections have been identified as fragments of the *Vajracchedikā-prajñāpāramitā Sūtra*, one of the important abridged texts belonging to the corpus of *Prajñāpāramitā* literature. The text is popularly known as the *Vajracchedikā Sūtra*, or Diamond Sūtra.

Of the twelve fragments the following seven are from a single woodblock-printed folding book:[7]

U 4082 (T I D)	U 4434
U 4789 (T M 34)	U 4813
U 4815	U 4820
Pelliot Ouïgour grotte 181, fragment 155	

With the exception of Pelliot Ouïgour grotte 181, fragment 155 preserved in the Bibliothèque Nationale Paris (BnF), all the fragments are in the Berlin Turfan Collection. Unfortunately, only two, U 4082 and U 4789, bear the siglum of the find-site, one of which shows that the first fragment was discovered in Dakianusšahri.[8]

The remaining five manuscript fragments of the *Vajracchedikā Sūtra* originate from four different manuscripts. U 3514 (T II 512) and U 3607 are perhaps from the same manuscript, and both contain interlinear corrections. The remaining three fragments U 5107 (T M 258), U 5894 (T III M 353.50(?)) and SI Kr. II 37/1 represent three different manuscripts. The four fragments U 3514 (T II 512), U 3607, U 5107 (T M 258) and SI Kr. II 37/1 are written in the so-called sūtra type of Old Uyghur script, while U 5894 is written in the so-called half-cursive type of Old Uyghur script. Of these one fragment alone, SI Kr. II 37/1, contains the title of the text and the leaf number *važır bilgä par(a)mit säkiz p(a)tr*, which might be rendered as 'the *Vajracchedikā* wisdom *Pāramitā*, leaf eight'. One of the notable features of U 5107 is that besides the chapter title the word for 'Subhūti' also occurs in red. The blockprinted fragment U 4479 too contains the title *v(a)čıra čitak tegmä kimko[ke nom bitig]* 'the Jingang[jing Sūtra] called Vajracchedikā'. However, the localisation of this fragment is difficult. We have included it at the end of this edition.

In passing, a short remark must be made on the so-called *Vajracchedikā*-fragment housed at the Gest Library (Bulitt 1989: 18). Rather than belonging to the *Vajracchedikā Sūtra* the Gest fragment contains a part of a story from the famous story collection *Daśakarma-pathāvadānamālā*.

Generally speaking, the Old Uyghur fragments of the *Vajracchedikā Sūtra* represent three different versions of the sūtra text:

(i) A literal translation based upon the Chinese text by Dharmagupta (Taishō Nr. 238),
(ii) translations fundamentally based upon the Chinese text by Kumārajīva (Taishō Nr. 235), and
(iii) translations based upon the revised Chinese text.

[7] Recently, one Chinese fragment written in Old Uyghur script was also identified as part of the *Vajracchedikā Sūtra*. An edition of this fragment by M. Shōgaito is in progress.

[8] For a detailed description of the five woodblock-printed Berlin fragments see Yakup 2008, Kat.-Nr. 83-87. As the source of U 4082 was only identified in the course of an edition of the *Prajñāparamitā* texts, the fragment U 4802 was described as unidentified in Yakup 2009.

All the woodblock-printed fragments of the *Vajracchedikā Sūtra* represent the first translation. Basically, this translation renders every single term and morpheme of the Chinese text, even following the word order of the Chinese, as Dharmagupta himself did when he translated the text from Sanskrit into Chinese.[9] To take one example, in this version the terms for 'the thought of a dharma' (Skt. *dharma-saṃjñā*) and 'the thought of a non-dharma' (Skt. *nādharma-saṃjñā*) are *nom sakınč* and *nom ärmäz sakınč*, and they render the Chinese compounds 法想 *faxiang* and 無法想 *wu faxiang*; see A007-008, A011, A014. It is worth noting that the last element, *saṃjñā* 'notion, conception, idea, of anything in the external world' (Edgerton 551b), found in the terms *dharma-saṃjñā* and *nādharma-saṃjñā* was rendered by Kumārajīva by means of 相 *xiang* 'sign', which is often translated with *lakšan* or *b(ä)lgü* 'sign, mark' in Old Uyghur Buddhist texts but never with 想 *xiang* 'thought' as Dharmagupta did, although elsewhere Kumārajīva also renders *saṃjñā* by means of 想 *xiang* in some cases, for example in 相想 *xiangxiang* (= Skt. *nimitta-saṃjñā*); for an analysis see Lehnert 1999: 296-297. The necessity suffix *–GUlUk* is fairly consistently used to translate 應 *ying* 'should, must' in this version. It should be noted that 應 *ying* in Dharmagupta's text renders the Sanskrit gerundive suffix *–tavya*; for an analysis see Mayer 1989: 86-87. In the case of the *lakšanlıg čog yalın* 'splendour and glory of *lakṣaṇa*' (= Skt. *lakṣaṇa-sampadā*) the term in question strictly follows the word order of 相具足 *xiang juzu*, a clear difference from Kumārajīva's term 具足相 *juzu xiang*.

Another important feature of this translation is that it closely matches the Sanskrit text, and in many places it even seems to follow the Sanskrit text rather than the Chinese translation. One typical example supporting this claim is the term *nomlug käzig* that renders Sanskrit *dharmaparyāya*, which has the meanings 'device, means of (teaching), the doctrine, and so, secondarily religious discourse' (Edgerton 1953: 279b). It is a selective copy of the Sanskrit term, that is, in this term the common word *nomlug* stands for *dharma* (Chin. 法 *fa*), as is the case in many Old Uyghur Buddhist texts, while *käzig* 'turn, round' renders *paryāya* which, according to M. Monier-Williams (1899: 605b), has the meanings 'going or turning or winding round, revolving, revolution' etc. The Chinese texts translate the term in this context by means of rather different words: Dharmagupta uses 法本 *faben* 'dharma source' (T 238, 767b), and Yijing renders it with 法門 *famen* 'doctrine, teaching' (lit. dharma gate, T 239, 772b20), while Kumārajīva's text simply has 法 *fa* 'dharma', or 'teaching' as an equivalent.

Although Kumārajīva's translation of the *Vajracchedikā Sūtra* is usually considered the most popular text among the Chinese translations of the sūtra, we noticed with surprise that only one Old Uyghur fragment might be considered a faithful translation of Kumārajīva's Chinese text, namely the badly damaged fragment U 3514 (T II 512). The term *tükäl türlüg körklä ätöz* found in this fragment is word-for-word translation of 具足色身 *juzu seshen*, through which Kumārajīva renders the Sanskrit term *rūpa-kāya-pariniṣpatti* 'perfectly-formed body'. The Old Uyghur term follows the order of the Chinese term found in Kumārajīva's translation, and shows clear divergences from the Sanskrit term and Dharmagupta's 色身成就 *seshen chengjiu* with regard to the word order. Another fragment that basically matches Kumārajīva's Chinese text is the Petersburg fragment SI Kr. II 37/1, but it displays some divergences from it. A detailed discussion of this point can be found in Shōgaito 2005 (pp. 1137-1138).

Just like the original Sanskrit text of the *Vajracchedikā Sūtra* the Chinese translations produced by Kumārajīva, Bodhiruchi, Dharmagupta, Xuanzang and others display neither chapter divisions nor titles of chapters. The Chinese texts with chapter divisions and titles of chapters are assumed to have appeared from the sixth century on, when, according to legends, Prince Zhaoming 昭明 (501-531) of the Liang dynasty divided the text into 32 chapters based upon Kumārajīva's translation.[10] The two fragments from the Berlin Turfan Collection, namely U 5107 and U 5894, represent two different Old Uyghur translations of this revised Chinese text. Among them only U 5107 is from a "faithful" translation of the revised Chinese text with chapter divisions. It contains

[9] For an analysis of Dharmagupta's translation technique see Mayer 1989, Zacchetti 1996 and Lehnert 1999: 294-305.

[10] See mainly Conze 1978: 63; Lehnert 1999: 48-49.

part of the beginning of Chapter 16 and very possibly served as the source of the well-known quotation found in the *Kšantı kılguluk nom bitig* recently edited by J. Wilkens, to which I would like to come back later.

Interesting, however, is the second version of the text represented by the fairly damaged fragment U 5894 (T III M 353.50(?)) written in the half-cursive type of Old Uyghur script. It must come from an originally longer scroll, since an extended passage is missing between Chapter 8 starting on its recto and Chapter 9 which follows the last part of Chapter 8 on the verso. Unlike the many fragments of *the Fu-commentary*, or other commentarial texts, it uses *ülüš* for 'chapter' instead of *bölük*.

Basically, U 5894 renders the revised Chinese text faithfully. However, it contains one additional sentence *burhanlar nomı tetir* 'They are called Buddhas' dharmas', actually the last sentence of Chapter 8. This sentence does not appear in the revised Chinese text based on Kumārajīva's translation but exists in at least three texts, namely in the Sanskrit text edited by E. Conze (1974), Dharmagupta's Chinese translation (Taishō Nr. 238), and the Mongolian texts published by N. Poppe (1971). Moreover, to render *nirjāta* it uses *[tug]ul-* 'to be born', implying that Dharmagupta's text was also consulted in the translation process. Note, for example, that Dharmagupta renders *nirjāta* with 生 *sheng* 'to be born', while Kumārajīva translates it by means of 出 *chu* 'to go out, produce', which is usually translated trough *ün-* in Old Uyghur; see Shōgaito 2008: 711-712.

To suggest a definite date for the Old Uyghur fragments of the *Vajracchedikā Sūtra* is difficult. The earliest Old Uyghur translations must have been made in the early phase of Old Turkic Buddhism, although the woodblock-printed fragments might be dated to a rather late period. The Petersburg fragment SI Kr. II 37/1 written in the so-called sūtra type of Old Uyghur script is certainly from the pre-Mongolian period; the script used in U 5894 also speaks for an earlier date of the fragment.

Some words have to be said on the quotations from the *Vajracchedikā Sūtra*. As is well known, the long confessional text *Kšānti kılguluk nom bitig*[11] contains a passage from the beginning of Chapter 16 of the *Vajracchedikā Sūtra*. One of these fragments with this quotation was recently re-examined by M. Shōgaito (2005). Very recently, I identified a fragment as part of the sūtra text which is the exact parallel to the fragment, containing the quoted passage found in the *Kšānti kılguluk nom bitig*. After having compared this fragment with the quotation in the *Kšānti kılguluk nom bitig*, it became clear that the passage in the *Kšānti kılguluk nom bitig* was directly quoted from the Old Uyghur translation of the *Vajracchedikā Sūtra*. Note that the Chinese original of the *Kšānti kılguluk nom bitig* does not have a parallel to the quoted passage; see Wilkens 2007: 86-87. Below is the transcription and translation of the quoted passage in the *Kšānti kılguluk nom bitig* (basically I follow the transcription in Winkens 2007: 86, the quoted part is given in bold) and the fragment U 5107, which served as the source of this quotation.

U 2724 verso and U 2696 recto

:: subuti kayu tözünlär [o]glı tözünlär kızı birök bo nom ärdinig tutar bošgurur[12] okıyur sözläyür ärkän yana adınagutın tutka učuzka tägsär : bo kiši öngrä ažuntakı ayıg kılınč tıltagınta : *bo* ažunta ätöz kodup üč y(a)vlak yolta tugguluk ötägi bar ärsär : bo ažundakı ol tutka učuzka tägmäki *üzä* ök ol öngrä ažundakı tsuy ayıg kılınčları [tar]ıkar ketär öčär amrılur : keningä yana kamagta yeg [tü]zgärinčsiz tüzü köni tuymak burhan kutın bulur

U 5107 (T M 258)

takı ymä subuti tözünlär oglı tözünlär kızı birök bo nom ärdinig tutar bošgunur okıyur sözläyür ärkän inčip yana adınagutın tutka učuzka tägsär : bo kiši öngrä ažuntakı ayıg kılınčı tıltagınta bo ažunta ätöz kodup üč y(a)vlak yolta tugguluk ötägi bar ärsär : bo ažuntakı ol tutka učuzka tägmäki

[11] For a new edition see Wilkens 2007.

[12] U 3076 + U 3079: *bošgunur*; see Wilkens 2007: 86, fn. 177.

> ‘Subhūti, if any well-behaved son (*kulaputra*) or well-behaved daughter (*kuladuhitā*) is despised or ridiculed by others even though he keeps, teaches, recites or preaches this sūtra-jewel, and if this person has to give up his body in this existence and be reborn in the three evil paths (*trayo durgatayaḥ*), through being despised and ridiculed in this existence his sins and evil deeds in a former existence will disappear and be exhausted, at the end he will attain the highest, unsurpassable perfect awareness of a Buddha (*anuttarasamyaksaṃbodhi*).’

Although there are some minor differences (e.g. *inčip* ‘like this’ preceding *yana* ‘again’ found in U 5107 does not occur in U 2724, and *kılınč* ‘deed’ does not take the third person possessive suffix in U 2724), the quoted passage in the *Kšānti kılguluk nom bitig* agrees completely with the Old Uyghur fragment of the sūtra passage. The elements missing in the quotation might be considered copying mistakes or they simply reflect correction by the translator of the *Kšānti kılguluk nom bitig*.

The somewhat damaged fragment Mainz 580 (T III B TV 51/8) given in transcription and translation below preserves another interesting quotation. It is from the Old Uyghur commentary on the *Vimalakīrtinirdeśa Sūtra*. According to Y. Kasai, there is no correspond one in the available Chinese commentaries on the *Vimalakīrtinirdeśa Sūtra* to this part of the Old Uyghur text; see Kasai 2010 (forthcoming). The name of the *Vajracchedikā Sūtra* occurs in Mainz 580 as *v(a)žır bilgä nom*, which can be translated word-for-word as ‘Vajra-wisdom-sūtra’. Obviously, it goes back to the Sanskrit *Vajracchedikā-prajñāpāramitā-sūtra*, or was reconstructed based upon the Chinese title *Jingang bore boluomi jing* 金剛般若波羅蜜經. Anyway, this title differs from the more common title *Kimkoke atl(ı)g vačračedak sudur* ‘the *Vajracchedikā Sūtra* called *Jingangjing* (in Chinese)’, which also occurs in U 2724. Below is the transcription and translation of Mainz 580.

Mainz 580 (T III B TV 51/8)

1. [kı]lgalı asıg tusu kılgalı todmaz kanmaz ol bodis(a)t(a)v yorıkı [ ]
2. [ ]*q* bä(l)güsüz tep ter : v(a)žır bilgä nom ičintä tört t[ürlüg sakınč]
3. [m(ä)n sak]ınč ikinti kiši sakınč üčünč tınl(ı)g sakınč *ü*čün[č (?) öz yaš sakınč]
4. [ ]/// *b*[o] tört türlüg sakınč ičin[tä]

> [...] will not satisfy with doing [...] and bringing benefit and advantage. The deeds of the bodhisattva [...] is said to be signless (*śunya*). In the Vajra-wisdom-sūtra four thoughts [... (namely, first,)] thought of self, second, thought of human being, third, thought of a living being, third (= fourth?), [thought of age ...] Among these four types of thoughts [...]

It is difficult to establish whether this passage found in the commentary on the *Vimalakīrtinirdeśa Sūtra* is also a direct quotation from an Old Uyghur translation, since no corresponding passage has survived from the Old Uyghur translation of the sūtra text. However, the quoted passage certainly is not related to Kumārajīva’s version, or its Old Uyghur translation, since the terms *m(ä)n sakınč* ‘thought of self’, *kiši sakınč* ‘thought of a person’, *tınl(ı)g sakınč* ‘thought of a living being’, *[öz yaš sakınč]* ‘thought of age’ etc. occurring in this fragment go back to the Chinese terms 我想 *woxiang*，人想 *renxiang*，众生想 *zhongshengxiang*，寿想 *shouxiang*, which actually are specific to the Chinese text by Dharmagupta, whereas in comparable places Kumārajīva uses the terms 我相 *woxiang* ‘view of self’, 人相 *renxiang* ‘view of a person’, 众生相 *zhongshengxiang* ‘view of living being’, 寿相 *shouxiang* ‘view of a life’; for an analysis see Lehnert 1999: 294-305. Perhaps the quotation was directly translated from Dharmagupta’s Chinese text. If it is a quotation from an Old Uyghur translation, as is the case with U 2724, it might be from the same Old Uyghur translation of Dharmagupta’s Chinese text, which we have discussed in the previous lines; if not, it may also imply the existence of another Old Uyghur translation of Dharmagupta’s text.

In his paper *Probleme alttürkischer Vajracchedikā-Übersetzungen*, P. Zieme (1990: 38) points out the possibility of reconstructing the *Vajracchedikā Sūtra* by consulting the *Fu-Vajracchedikā*, which we term the *Fu-commentary*, as well as quotations. In principle, such a reconstruction is possible, but besides the fragments mentioned by P. Zieme the quotations of the sūtra text in the commentary

fragments would also have to be taken into consideration. A tentative reconstruction of the *Vajracchedikā Sūtra* is suggested in Yakup 2010.

U 4082 (T I D)

A001 balıkta pinv*at* [bušı kolu tükätip[13]]
A002 ašta basa pinvat [bušı]
A003 tonın yıgıp adaklar*ın* [yup]
A004 köni ätözin[14] yüüz utru ögin yakın turgurup
A005 töltäglig ök orunta bagdašınu balıp oluru

Lacuna

U 4815

A006 [subuti bo] bodis(a)t(a)vlarnıng
A007 [m(a)has(a)t(a)vlarnıng nom sakınčı] ävrilür ančulayu ok
A008 [nom ärmäz sakınčı ävrilür ärmäz] ymä olarnıng . subuti
A009 [ya olarnıng sakınčı sa]kınč ärmäzi ävrilmäz :
A010 [munčulayu nä tıltagın tep tes]är : birökči subuti ya :
A011 [bo bodis(a)t(a)vlarnıng] m(a)has(a)t(a)vlarnıng nom

U 4820

A012 sakınčı ävrilsär : ol [o]*k* [o]l(a)*r*nıng m(ä)n körümi
A013 bolgay : tınl(ı)g körümi yašaglı körümi putgali
A014 körümi bolgay : birökči nom ärmäz sakınčı ävrilsär : ol ok
A015 olarnıng m(ä)n körümi bolgay : tınl(ı)g körümi yašag-
A016 lı körümi putgali körümi [bolga]*y* : munčulayu nä
A017 tıltagın tep tesär : anın i[nči]p yana subuti ya :

atha khalu Bhagavān Śrāvastīṃ mahā-nagarīṃ piṇḍāya caritvā kṛta-bhakta-kṛtayaḥ paścādbhakta-piṇḍapāta-pratikkrāntaḥ pātra-cīvaraṃ pratiśamya pādau prakṣalya nyaṣīdat prajñapta eva-asane paryaṅkam ābhujya ṛjuṃ kāyaṃ praṇidhāya, pratimukhīṃ smṛtim upasthāpya. (Conze 1974: 27)

世尊聞者大城搏為行已，作已食，作已後食，搏墮過器上給衣收攝，兩足洗，坐具世尊施設，如是座中跏趺結，直身作現前念近住。(Taishō, vol. 8, Nr. 238, 766c22-24)

na hi Subhūte teṣāṃ bodhisattvānāṃ mahāsattvānāṃ ātma-saṃjñā pravartate na sattva-saṃjñā na jīva-saṃjñā na pudgala-saṃjñā pravartate. na-api teṣāṃ Subhūte bodhisattvānāṃ mahāsattvānāṃ dharma-saṃjñā pravartate, evaṃ na-adharma-saṃjñā. na-api teṣāṃ Subhūte saṃjñā na-asaṃjñā pravartate. tat kasya hetoḥ? sacet Subhūte teṣāṃ bodhisattvānāṃ mahāsattvānāṃ dharma-saṃjñā pravarteta, sa eva teṣāṃ ātma-grāho bhavet, sattva-grahō jīva-grāhaḥ pudgala-grāho bhavet. saced a-dharma-saṃjñā pravarteta, sa eva teṣāṃ ātma-grāho bhavet, sattva-grāho jīva-grāhaḥ pudgala-grāha iti. tat kasya hetoḥ? na khalu punaḥ Subhūte (Conze 1974: 31-32)

善實！菩薩摩訶薩，法想轉，無法想轉；不亦彼等，想、無想轉不。彼何所因？若，善實！彼等菩薩摩訶薩法想轉，彼如是，善實。彼等菩薩摩訶薩法想轉。彼如是彼等我取有。眾生取壽取人取有。若無法想轉。彼如是彼等我取有。眾生取。壽取。人取有。彼何所因。不復次時。善實。 (Taishō, vol. 8, Nr. 238, 767b25-767c1)

[13] The reconstruction is based on U 2981, which renders the same passage of the *Fu-commentary*.
[14] *köni ätözin* renders Skt. *ṛjuṃ kāyaṃ*, Chin. 直身 *zhishen*. Kumārajīva's translation of the text does not have this phrase.

[1][15] (A001-005) [...] in the city [... completed begging for] *piṇḍapāta*-[alms ...] after the food [... *piṇḍapāta*]-alms [...] put his clothing on, [washed] his feet [...], and sat down on the mat, tightened with legs crossed, with straight body face to face, fixing his mindfulness[16] [...]

Lacuna

[6] (A006-017) [To those] bodhisattvas [and *mahāsattva*s not even the thought of a *dharma*] will occur,[17] likewise, [the thought of non-*dharma* will] also [not occur] to them. Subhūti, not even [a thought or] non-thought will occur. [In this way, if one as]ks, ["What is the reason?"] If, Subhūti, the thought of a *dharma* should occur to [those bodhisattvas and] mahāsattvas, they would have a view of a self, would have a view of a living being, a view of living, (and) a view of a person. If the thought of non-*dharma* should occur, likewise, they would have a view of a self, a view of a living being, a view of living (and) a view of a person. In this way, if one asks, "What is the reason?", therefore, so also again, Subhūti,

[15] In the translation of this text the numbers in bold type in [] refer to the chapter number.
[16] The text has *ögin yakın turgurup* lit. 'closely setting his mind'.
[17] The Old Uyghur fragment has *ävril-* 'to revolve (something), to turn, to develop, to practise' (EDPT 14b, OTWF 659), which here renders Skt. *pravarta*, Chin. 轉 *zhuan* 'to turn round'. In this part of the text we consistently render *ävril-* with 'occur'.

A018 bodis(a)t(a)v üzä m(a)has(a)t(a)v üzä näng nomug tätrü
A019 tutguluk ärmäz : näng nom ärmäz ymä ärmäz : anın bo
A020 savıg ugrap ančulayu kälmiš üzä sav sözlätilmiš
A021 ärür : kola upam[18] tegmä tar kemi[19] yöläštürüglüg[20]
A022 nomlug k(ä)zigig[21] biltačilär ü[čü]n : nomlar ok
A023 tarkarguluk ärürlär : takı nä ayıtmıš k(ä)rgäk nom ärmäz

Lacuna

U 5894 (T III M 353.50(?))

A024 l'r [nom-]
A025 ın t[ayan]m[a]*k*(?) ü[n]miš *ü*lüši[22] *s*[äkizinč]
A026 ymä subuti nä ukarsiz[23] k[a]y*u* [kiši üč ming]
A027 ulug ming yertinčü yer suvug [yeti]
A028 ä[r]dinin *a*[g]ısın barımın toš[gurup bušı]
A029 bersär ädgü *k*[ıl]ınč utlısı üküš [ärür mü]

bodhisattvena mahāsattvena dharma udgrahītavyo na-adharmaḥ. tasmād iyaṃ Tathāgatena sandhāya vāg bhāṣitā: kolopamaṃ dharma-paryāyam ājānadbhir dharmā eva prahātavyāḥ prāg eva-adharmā iti. (Conze 1974: 32)

菩薩摩訶薩。法取應不非法取應。彼故此義意如來說筏喻法本。解法如是捨應。何況非法。(Taishō, vol. 8, Nr. 238, 767c2-3)

BHAGAVĀN āha: tat kiṃ manyase Subhūte yaḥ kaścit kulaputro vā kuladuhitā vemaṃ trisāhasramahāsāhasram lokadhātuṁ sapta-ratnaparipūrṇaṃ kṛtvā Tathāgatebhyo' rhadbhyaḥ samyaksambuddhebhyo dānaṃ dadyāt, api nu sa kulaputro vā kuladuhitā vā tato nidānaṃ bahutaraṃ puṇya-skandham prasunuyāt? (Conze 1974: 33)

「須菩提！於意云何？若人滿三千大千世界七寶以用布施，是人所得福德，寧為多不？」(Taishō, vol. 8, Nr. 235, 749b18-19)

[18] *kola upam* < Skt. *kola upama* 'like a raft' (Edgerton II, 194b; Hirakawa 920b) or 'the Simile of the Raft' (Harrison 2006: 144). It occurs in the form of *kolopama* in the Sanskrit version of the *Vajracchedikā Sūtra*, actually as a reference to a section of the discourse known (in its Pāli form) as the *Alagaddūpasutta*, Nr. 22 in the *Majjhima-nikāya*; see Conze 1974: 32, Harrison/Watanabe 2006: 117 and Harrison 2006: 144, fn. 41. The first element of this phrase, namely *kola* 'a raft' was rendered here by means of *tar kemi*, while the second element *upama* 'like' was translated with *yöläštürüg*. As an equivalent the Chinese parallel texts have 筏喻 *fayu*.
[19] *tar kemi* is a compound comprising *tar* 'a raft made of inflated skins fastened together' (EDPT 528a) and *kemi* 'ship or boat' (EDPT 721b), here *tar kemi* renders Skt. *kola* (Pāli: *kulla*), Chin. 筏 *fa* 'raft (of logs), bamboo raft'.
[20] *yöläštürüglüg* is from *yöläštür-* (OTWF 818) + the compound suffix *–(X)glXg*, means 'parable'. As far as I know, *yöläštürüglüg* is not attested in hitherto-published Old Uyghur texts.
[21] *nomlug k(ä)zig* renders Skt. *dharma-paryāya* 'round of teachings'. The Chinese parallel texts contain rather different terms, e.g. 法本 *faben* 'dharma source' (T 238, 767b), 法 *fa* 'dharma' (T 238, 749b), 法門 *famen* 'essential teaching' (T 239, 772b20) as well as 經 *jing* 'doctrine, scripture' (T 237, 762c 13-15), none of them can hardly be considered the basis for the Old Uyghur *nomlug k(ä)zig*, which clearly is a selective copy of the Skt. *dharmaparyāya*.
[22] Unlike the fragments of *the Fu-commentary*, which use *bölük* 'part' for chapter, this fragment has *ülüš*.
[23] Here the personal suffix is not *–sän*, as in other fragments, but *–sIz*.

(A018-023) any *dharma* should not be mistakenly held by a bodhisattva and mahāsattva, any non-*dharma* should also not (be mistakenly held). Therefore, emphasizing this word, this saying[24] has been taught[25] by the One-who-Came-Thus.[26] For those who understand the round of teachings of the Parable of the Raft (Hend.) called *kola upama* (in Sanskrit) the *dharmas* themselves should be let go of, (then) how much more ought one to ask about non-*dharmas*.

Lacuna

[8] (A024-029) [...] they [...] Chapter eight: Enlightenment[27] relying on [the doctrine].
Again, Subhūti, how do you understand? If someone fills the three thousand Great thousand world with [seven] jewels as well as with all properties[28] and gives them [as alms], would its reward for good deeds be great [or not]? [...]

[24] The Old Uyghur text has *sav* 'word', which clearly renders Skt. *vāg* 'saying'. The Chinese parallel texts do not display any corresponding word for it.
[25] The Old Uyghur fragment has *sözlätilmiš ärür* 'has been uttered, has been proclaimed' (OTWF 696).
[26] The One-who-Came-Thus is the literal translation of *ančulayu kälmiš*, which is the word for word rendering of the Chinese term 如來 *Rulai* (Tathāgata), one of the ten names of the Buddha. I render the *ančulayu kälmiš* with this literal translation throughout this volume.
[27] The text has *ünmiš* lit. 'having arisen', translating Chin. 出生 *chusheng* 'to be born'; this is the term found in the title 依法出生分第八 *yifa chusheng fen diba* 'Chapter eight: To be born relying on the doctrine'.
[28] The Old Uyghur text has *a[g]ısın barımın* which is an addition by the translator.

verso
A030 [ ]/ *alk*[u bo nomtı]*n b*[o]l[mıš(?)[29] ärür : subu]ti
A031 [nä üčün tep tesär burhanl]ar nomı tetir . ol *bu*rhanlar
A032 [nomı ärmäz] tep . burhanlar nomı tetir ..
A033 [alku barča] b(ä)lgüsüz ülüši tokuzunč .
A034 [ ] subuti nä ukars[iz] sortapan
A035 [inčä] s[a]kınč turgur*u* uyur mu

Lacuna

SI Kr. II 37/1

važır bilgä par(a)mit säkiz p(a)tr[30]
A036 tep subuti t[äginü umaz t(ä)ngrim t]e*p* ötünti : nä *ü*[čün tep tesär]
A037 anagam[31] tet[mäki] üčün anagam tep ter : [ ]
A038 kälmäki yok *a*[nı üčün] anagam tep ter : takı ymä [ ]
A039 subuti arhant ○ inč[ä] tep sakınč sakınu uyurmu m(ä)n [arhant]
A040 kutın bult- ○ um tep subuti täginü umaz t(ä)ngrim tep [ötünti]
A041 nä üčün tesär arhant tegmä törü k(ä)ntü yok ärür [üčün]
A042 t(ä)ngrim : birök arhant m(ä)n [arhant] kutın yolın bultu[m tep sakınsar]
A043 ol arhant m(ä)n kiši tınl(ı)g y[ašagl]ıka yapışmışınga san[ur]

... ato nirjātā hi Subhūte Tathāgatānām arhatāṃ samyaksambuddhānām anuttarā samyaksambodhir, ato nirjātāś ca Buddhā Bhagavantaḥ. tat kasya hetoḥ? buddhadharmā buddhadharmā iti Subhūte 'buddhadharmāś caiva te Tathāgatena bhāṣitāḥ. tenocyante buddhadharmā iti. tat kiṃ manyase Subhūte, api nu srotaāpannasyaivaṃ bhavati: (Conze 1974: 33-34)

一切諸佛，及諸佛阿耨多羅三藐三菩提法，皆從此經出。須菩提！所謂佛法者，即非佛法。「須菩提！於意云何？須陀洹能作是念：(Taishō, vol. 8, Nr. 235, 749b23-26)

SUBHŪTIR āha: no hīdaṃ Bhagavan, na-anāgāmina evaṃ bhavati: mayā-anāgāmi-phalaṃ prāptam iti. tat kasya hetoḥ? na hi sa Bhagavan kaścid dharmo yo'nāgāmitvam āpannaḥ. tenocyate'nāgāmi-iti.
9d) BHAGAVĀN āha: tat kiṃ manyase Subhūte, api nv arhata evaṃ bhavati: mayā-arhattvaṃ prāptam iti?
SUBHŪTIR āha: no hīdaṃ Bhagavan, ⁽na-arhata evaṃ bhavati: mayā-arhattvaṃ prāptam iti.⁾ tat kasya hetoḥ? na hi sa Bhagavan kaścid dharmo yo'rhan nāma. ⁽tenocyate'rhann iti.⁾ saced Bhagavann arhata evaṃ bhaven: mayāarhattvaṃ prāptam iti, sa eva tasya-ātma-grāho bhavet sattvagrāho jīva-grāhaḥ pudgala-grāho bhavet.

須菩提言：「不也，世尊！何以故？阿那含名為不來，而實無來，是故名阿那含。」 「須菩提！於意云何？阿羅漢能作是念：『我得阿羅漢道。』不？」須菩提言：「不也，世尊！何以故？實無有法名阿羅漢。世尊！若阿羅漢作是念：『我得阿羅漢道。』即為著我、人、眾生、壽者。(Taishō, vol. 8, Nr. 235, 749c5-10)

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[29] As the Chinese text has 出 *chu*, one would expect *törümiš* or *ünmiš*; however, part of the <l> is visible.
[30] *važır bilgä paramit* renders Skt. *vajracchedikā prajñāpāramitā*, Chin. 金剛般若波羅蜜 *Jingang bore boluomi* 'the perfection of wisdom which cuts like a thunderbolt'. It consists of *važır* < Skt. *vajra* 'diamond' + *bilgä* 'wisdom' (= Skt. *prajñā*, Chin. 般若 *bore*) + *paramit* < Skt. *pāramitā* 'perfection'; see Shōgaito 2005: 1145 (10).
[31] *anagam* < Skt. *anāgāmin* 'Never Returner'; it also occurs in the translation as *kälmäki yok*; see Shōgaito 2005: 1144.

(A030-035) [...] came into existence(?) [from this doctrine.] Subhūti, [if one asks, 'Why?'] The so-called Buddha's dharmas are [not] Buddha's [*dharmas*] . They are called Buddhas' dharmas.[32]

[9] Chapter nine: [All and whole] are signless.
Subhūti, how do you understand? Can a *srotāpanna* think like this: [...]

Lacuna

(A036-043) ["Subhūti, what do you say? Can an *anāgāmin* think like this: 'I have attained the fruit of an *anāgāmin*'?"]

Subhūti said, "[Cannot, my Lord. If one asks,] 'Why?' *Anāgāmin* means ('Never-Returner'), and it does not come. [This is why] it is called *anāgāmin*."

"Also, Subhūti, what do you say? May an *arhat* think: 'I have attained the state of [an *arhat*][33]'?"

Subhūti said, "No, one may not, my Lord. If one asks, 'Why?' [Because] there is no *dharma* called 'arhat' whatsoever, my Lord. If an *arhat* were to think 'I have attained the state and path of an *arhat*,' then he would be reckoned[34] as clinging to a self, a person, a living being, [and living].

[32] The Sanskrit text edited by Conze, Dharmagupta's Chinese translation, and the Mongolian version of the *Vajracchedikā Sūtra* have parallels to this sentence. In all three texts the sentence starts with 'therefore' or 'for this reason' (Skt. *tenocyante*, Chin. 彼故 *bi gu*, Mong. *tegüber*); see Conze 1974: 33; T 238, 767c; Poppe 1971: 16. However, this sentence is missing in the Old Uyghur text. The Sanskrit text reconstructed by Harrison and Watanabe does also not contain this sentence, it is also not found in Kumārajīva's Chinese translation.

[33] Original: *arhant kutın yolın*. In this passage *arhant kutı yolı* renders Skt. *mayā-arhattva* 'arhatship'. Here *kut* 'fortune' simply has the function of a derivative element expressing '-ship', '-hood', 'state of' etc., e.g. *burhan kutı* 'Buddhahood', or 'state of a Buddha', *arhant kutı* 'Arhantship', or 'state of an arhat'. The use of *yol* 'way, path' after the whole phrase is perhaps due to the influence of the Chinese term 阿羅漢道 *Aluohandao*, lit. 'path of the *arhat*'.

[34] Original: *san[ur]* 'is counted'.

verso
A044 subuti inčä tep ötünti : [t(ä)ngri]m mini üzünčsüz kuzunč[suz(?)[35] samadi]
A045 bulmıšlar arhantlar ara[su]buti ängilki yegädmiš ärü[r]
A046 amranmak biligin ketär[miš]lär ara näng subuti täg [arhant yok tep y(a)rlıkamıš ärür]
A047 inčip m(ä)n ○ näng inčä tep sakınč sakınmaz : m(ä)n [amran-]
A048 mak biligdin ○ ket[mi]š arıg arhant dendar m(ä)n tep : *b*[irök]
A049 m(ä)n bo sakınč [sakın]*t*[ı]m ärsär azu m(ä)n arhant kutın [yolın bultum tep]
A050 sakıntım ärsä[r t(ä)ngr]*i* burhan mini tarka ye[rdä(?)[36] üz-]
A051 ünčsüz kuzun[čsuz(?) samadi bulmıšlar ara ängilki yegädmiš] ärür tep y(a)rlıkamaz [ärdi]

Lacuna

U 4813

pagination: Chin. rusan
A052 l'r eltinsärlär bošgursarlar bošgunsarlar : adınlarka ymä
A053 b(ä)kiz b(ä)lgülüg kılsarlar : bililmiš ärürlär olar subuti ya :
A054 ančulayu kälmiš üzä burhanlarnıng bilgä biligi üzä
A055 körülmiš ärürlär olar ančulayu kälmiš üzä burhanlarnıng közi
A056 üzä tuyulmıš ärürlär : olar ančulayu kälmiš üzä alku
A057 barča olar subuti ya tınl(ı)glar ülgüläńčsiz sanaguluksuz buyan

Lacuna

9e) tat kasya hetoḥ? aham asmi Bhagavaṃs Tathāgatena-arhatā samyaksambuddhena-araṇā-vihāriṇām agryo nirdiṣṭaḥ. aham asmi Bhagavann arhan vītarāgaḥ. na ca me Bhagavann evaṃ bhavati: arhann asmy aḥam vītarāga iti. sacen mama Bhagavann evaṃ bhaven: mayā-arhattvaṃ prāptam iti, na māṃ Tathāgato vyākariṣyad: araṇā-vihariṇām agryaḥ Subhūtiḥ kulaputro na kvacid viharati, tenocyate'raṇā-vihāry araṇā-vihāri-iti. (Conze 1974: 34-35)

世尊！佛說我得無諍三昧，人中最為第一，是第一離欲阿羅漢。我不作是念：『我是離欲阿羅漢。』世尊！我若作是念：『我得阿羅漢道。』世尊則不說須菩提是樂阿蘭那行者！(Taishō, vol. 8, Nr. 235, 749c10-14)

ya imaṃ dharma-paryāyam udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti ⟨pare bhyaś ca vistareṇa samprakāśayiṣyanti⟩, jñātās te Subhūte Tathāgatena ⟨buddha-jñānena⟩, dṛṣṭās te Subhūte Tathāgatena ⟨Buddha-cakṣuṣa⟩, buddhās te Tathāgatena. sarve te Subhūte sattvā aprameyeṇa puṇya-skandhena samanvāgatā bhaviṣyanti, acintyena-atulyena- amāpyena-aparimāṇena puṇya-skandhena samanvāgatā bhaviṣyanti. (Conze 1974: 43-44)

若此法本，受當、持當、讀當、誦當，為他等及分別廣說當。知彼，善實！如來佛智；見彼，善實！如來佛眼。一切彼，善實！眾生，無量福聚具足有當，不可思、不可稱亦不可量福聚具足有當。(Taishō, vol. 8, Nr. 238, 769b3-6)

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[35] *üzünčsüz kuzunč[suz](?) samadi* renders **araṇā-samādhi*, *araṇā*, Chin. 無諍三昧 *wuzheng sanmei* 'non-strife concentration', the *samādhi* in which there is an absence of debate or disputation, or distinction of self and other. See Nakamura 1335b, Soothill/Hodous 1937: 382. The previously attested words for 'non-strife' are *tegirtsiz* and *karıšsız*; see Shōgaito 1982: 79, Shōgaito 2008, l. 2455. However, the reading of the second word *kuzunč[suz]* is not certain; Perhaps its base is the verb *kuzı-* or *kuzu-* (EDPT 681b), but this is not certain.
[36] *tarka ye[r(?)*, the reading is according to Shōgaito 2005. Perhaps it means 'isolated place'. The first word might be read *tar(ı)kma* 'isolated', while the second one might also be *vi[hara*(?)], which goes back to Skt. *vihāra*. Obviously, *tarka ye[r(?)* renders Skt. *araṇyā-vihāra* 'peaceful place, forest'; see Conze 1974: 97.

(A044-051) Subhūti respectfully said thus, "My Lord, (the Buddha has said) about me that among the *arhat*s who have attained non-disputational [samādhi] (**araṇā-samādhi*)[37] Subhūti is the first (and) the best; among those who have sent desire away there is [no] one like Subhūti. And yet, I never think that I am a pure *arhat* (or) monk who has gone beyond desire. If I were to have this thought or I had thought that 'I had [attained] the state [and path] of an *arhat*', then the Lord Buddha [would] not have preached about me that '[Subhūti] is the first (and) the best among the *arhat*s who have attained non-disputational [samādhi] (**araṇā-samādhi*) in the peaceful place (*araṇyā-vihāra*).'"

Lacuna

[15] (A052-057) [...] If they grasp, teach, learn (this doctrine) and make it known to others, they have been known by the One-who-Came-Thus, Subhūti, by means of Buddhas' wisdom (*buddha-jñāna*), they have been seen by the One-who-Came-Thus by means of Buddhas' vision (*buddha-cakṣus*), they have been enlightened by the One-who-Came-Thus. They, all of them, Subhūti, the living beings [...] immeasurable, countless merit [...] by the One-who-Came-Thus.

Lacuna

[37] Concerning the non-disputational *samādhi* Master Hsing Yun writes: "This state is called 'nondisputational' because it is beyond all duality, and thus nothing can arise that will cause one to enter into a dispute. The *Avatamsaka Sutra* says, "That which is disputational refers to life and death, while that which is nondisputational refers to nirvana." (Master Hsing Yun 2001: 192-193)

U 4434

A058 [nä]ng yašaglı körümlüglär üzä : näng pudgali k[ör]üml[üglär]
A059 üzä näng bodis(a)t(a)v ärmäz[38] tep tankarıglıglar üzä
A060 tınl(ı)glar üzä yaraguluk ärmäz[39] : bo nomlug käzigig äšidgäl[i]
A061 ärsär[40] ymä : tutgalı ärsär ymä : eltingäli ärsär ymä :
A062 [bošg]urgalı ärsär ymä : bošgungalı ärsär ymä : näng bo orun-
A063 [ta bultuk]maz : inčip yana inčip subuti ya kayuta yer

Lacuna

U 5107 (T M 258)[41]

A064 altı y(e)girminč ayıg kılınčıg arıtmak atl(ı)g bölük : takı ymä
A065 subuti tözünlär oglı tözünlär kızı birök bo nom ärdinig
A066 tutar bošgunur okıyur sözläyür ärkän inčip[42] yana adınagutın
A067 tutka učuzka tägsär[43] : bo kiši öngrä ažuntakı ayıg kılınčı

na hi śakyaṃ Subhūte 'yaṃ dharmaparyāyo hīna-adhimuktikaiḥ ⁽sattvaiḥ⁾ śrotuṃ na-ātma-dṛṣṭikair. na sattva dṛṣṭikair na jīva- dṛṣṭikair na pudgala- dṛṣṭikaiḥ. ⁽na-abodhisattva-pratijñaiḥ sattvaiḥ śakyam ayaṃ dharmaparyāyaḥ⁾ śrotuṃ vodgrahītuṃ vā dhārayituṃ vā vācayituṃ vā paryavāptuṃ vā. nedaṃ sthānaṃ vidyate. api tu (khalu punaḥ) Subhūte... (Conze 1974: 44)

此法本，小信解者眾生聞，不我見者、不眾生見者、不壽見者、不人見者、不菩薩誓眾生能聞受，若持、若讀、若誦，若無是處有。「雖然復次時，善實！ (Taishō, vol. 8, Nr. 238, 769b21-24)

⁽api tu⁾ ye te Subhūte kulaputrā vā kuladuhitaro vemān evaṃrūpān sūtrāntān udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti ⁽yoniśaś ca manasikariṣyanti parebhyaś ca vistareṇa samprakāśayiṣyanti⁾, te paribhūta bhaviṣyanti, suparibhūtāś (ca bhaviṣyanti. (tat kasya hetoḥ?) yāni ca teṣāṃ Subhūte sattvānāṃ paurva-janmikāny (aśubhāni) karmāṇi (kṛtāny) apāya-saṃvartanīyāni, dṛṣṭa eva dharma tayā paribhūtatayā (tāni paurvajanmikāny aśubhāni karmāṇi kṣapayiṣyanti, buddha-bodhiṃ ca-anuprāpsyanti. (Conze 1974: 44-45)

「復次，須菩提！善男子、善女人，受持讀誦此經，若為人輕賤，是人先世罪業，應墮惡道，以今世人輕賤故，先世罪業則為消滅，當得阿耨多羅三藐三菩提。(Taishō, vol. 8, Nr. 235, 750c24-27)

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[38] *bodis(a)tav ärmäz* lit. 'is not bodhisattva' is a literal translation of Skt. *nābodhisattva*, Chin. 不菩薩 *bu pusa*.
[39] It seems to be that here the '*–GulUk + är-*' construction implies possibility. Note that both in Sanskrit and Chinese equivalents of the sentence have possibility forms, same is also true of Mongolian; see Conze 1974: 43, Harrison/Watanabe 2006: 129, Poppe 1971: 23.
[40] The auxiliary verb construction *–GAlI är-* in all probability expresses here potentiality, e.g. *äšidgäl[i] är-* 'able to hear', *tutgalı är-* 'able to keep', *eltingäli är-* 'able to grasp', etc. Note that here this construction renders Chin. '能 + verb' construction expressing potentiality. In the Sanskrit parallel passage we also find *na ś(a)ky(a)* 'not able' or 'it is impossible' + infinitive construction, e.g. *na ś(a)ky(a) śrotum* 'not able to hear', *na ś(a)ky(a) vācayituṃ* 'not able to recite', etc.; see Harrison/Watanabe 2006: 129-130. Thus far the construction is known only from the *ävirgäli ärsär* found in BT II, l. 1201 and discussed in Erdal 2004: 255. However, *ävirgäli ärsär* found in BT II is a reading mistake for *ävirgäli usar* 'able to transfer', as pointed out by J. Wilkens. The whole construction actually signals potentiality or possibility; for an analysis see also Wilkens 2007: 244-245, especially note 3162.
[41] As we have mentioned in the introductory part of this text, the passage presented in this fragment was cited in U 2724, U 2696 and U 3076 + U 3079; see Wilkens 2007: 86.
[42] This word is missing in U 2724.
[43] The complex construction '*birök* + positive aorist + *ärkän inčip yana*' seems to be concessive, signifying 'even though', 'instead of the fact that'. However, there is no corresponding conjunction in the Chinese original.

(A058-063) [This round of teachings] is not permissible for those who are of the view of a being, those who are of the view of a person, those who are with a vow called non-bodhisattva (as well as) the living beings. As for neither being able to hear, keep, grasp nor teach and learn this round of teachings can [exist] in this place.[44] Likewise, again, Subhūti, in whatever place [...]

Lacuna

[16] (A064-067) Chapter sixteen: Purification of bad deeds[45]
Furthermore, Subhūti, if any well-behaved son (*kulaputra*) or well-behaved daughter (*kuladuhitā*) is despised or ridiculed by others even though he keeps, teaches, recites or preaches this sūtra-jewel, and

[44] In the Sanskrit, Chinese and Mongolian versions of the *Vajracchedikā Sūtra* there is a separate sentence, i.e. Skt. *nedaṃ sthānaṃ vidyate* 'that cannot be' or 'that is impossible', Chin. 若無是處有 *ruo wu shi chu you* 'in whatever place it exists', Mongolian *tere kemebesü oron ügei-yin tulada bolai* 'That is because it is impossible' (Poppe 1971: 23). According to N. Poppe (1971: 85), *oron* means here 'what can be', 'what is possible', 'possible', and *oron ügei* is 'impossible'. It is not likely that the Mongolian *oron* has any semantic influence on the Old Uyghur *orun*, however, in the Old Uyghur text *näng bo orun[ta bultuk]maz* 'cannot [exist in] this place' is the predicate, and the preceding subject is topicalized by means of *ärsär* 'as for'.
[45] Lit. 'Chapter sixteenth called the purification of bad deeds'.

A068 tıltagınta bo ažunta ätöz kodup üč y(a)vlak yolta[46] tugguluk
A069 ötägi bar ärsär[47] : bo ažuntakı ol tutka učuzka tägmäki

U 2696 recto
A070 *üz*ä ök ol öngrä ažundakı tsuy ayıg kılınčları
A071 [tar]ıkar ketär öčär amrılur : keningä yana kamagta yeg
A072 [tü]zgärinčsiz tüzü köni tuymak burhan kutın bulur

Lacuna

Pelliot Ouïgour grotte 181, fragment 155
A073 [atı kötrülmiš y(a)rlıkadı : anı] nägü umu[nurs(ä)n subu]*t*[i y-]
A074 a bultukurmu ančulayu k[ä]lmišning t(ä)ngrid*äm* közi : subuti
A075 ötündi : muntag ol bo atı kötrülmiš a bultukur ančulayu
A076 kälmišning t(ä)ngridäm közi : atı kötrülmiš y(a)rlıkadı :
A077 anı nägü umunurs(ä)n subuti ya : bultukur mu ančulayu
A078 kälmišning bilgä biliglig közi subuti ötündi : muntag

Lacuna

U 3514 (T II 512) recto[48]
A079 tep ötünti : kertüdin [ ]*m*/s'r : tükäl türlüg körtlä [ätöz üzä]
A080 [ät]öz körkin körgü[lük är]mäz nä üčün tesär kertüdi[n kälmiš]
A081 tükäl türlüg [körtl]ä ätöz tep y(a)rlı*k*[amıš üčün]
A082 [ ] 'w/// [ ]//// : tükäl *t*[ürlüg körtlä ätöz]

Lacuna

BHAGAVĀN āha: tat kiṃ manyase Subhūte, saṃvidyate Tathāgatasya divyaṃ cakṣuḥ?
SUBHŪTIR āha: evam etad Bhagavan, saṃvidyate Tathāgatasya divyaṃ cakṣuḥ.
BHAGAVĀN āha: tat kiṃ manyase Subhūte, saṃvidyate Tathāgatasya prajñā-cakṣuḥ?
SUBHŪTIR āha: evam etad Bhagavan, saṃvidyate Tathāgatasya prajñā-cakṣuḥ. (Conze 1974 : 50)

世尊言：「彼何意念？善實！有如來天眼？」善實言：「如是，如是！世尊！有如來天眼。」 世尊言：「彼何意念？善實！有如來慧眼？」善實言：「如是，如是！ (Taishō, vol. 8, Nr. 238, 770b7-9)

tat kiṃ manyase Subhūte rūpa-kāya-pariniṣpattyā Tathāgato draṣṭavyaḥ?
SUBHŪTIR āha: no ⁽hīdaṃ⁾ Bhagavan na rūpa-kāya-pariniṣpattyā Tathāgato draṣṭavyaḥ. tat kasya hetoḥ? Rūpa-kāya-pariniṣpattī rūpakāya-pariniṣpattir iti Bhagavan aparinișpattir eṣā Tathāgatena bhāṣitā. tenocyate rūpakāya-pariniṣpattir iti. (Conze 1974: 52)

「須菩提！於意云何？佛可以具足色身見不？」「不也，世尊！如來不應以具足色身見。何以故？如來說具足色身，即非具足色身，是名具足色身。」(Taishō, vol. 8, Nr. 235, 751c5-8)

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[46] *üč y(a)vlak yol* 'three evil paths', goes back to Skt. *trayo durgatayaḥ* or *try-apāya*, Chin. 三惡道 *san edao*. The Chinese parallel text has simply 惡道 *e dao* 'evil path', whereas the Sanskrit text does not have the exact equivalent of this term either; see also Wilkens 2007: 87.

[47] *tugguluk ötägi bar ärsär* lit. 'if he has incurred the debt to be born', the Chinese text has 應墮[惡道] 'if they have to fall into [the evil path].' Clearly, here the suffix *–gUlUk* translates Chin. 應 *ying* 'have to, must'; see also U 4789 *körgülük* (= Chin. 見應 *jianying* 'must see, should see, have to see'), U 4820 *tutguluk* (= Chin. 取應 *quying* 'must hold, should hold') etc.; see also Wilkens 2007: 87. The word *ötäg* has no counterpart in the Chinese text.

[48] The badly damaged fragment U 3607 also translates the same passage as U 3514 recto.

(A068-072) if this person has to give up his body in this existence and be reborn in the three evil paths (*trayo durgatayaḥ*), through being despised and ridiculed in this existence his sins and evil deeds in a former existence will disappear and be exhausted, at the end he will attain the highest, unsurpassable perfect awareness of a Buddha (*anuttarasamyaksaṃbodhi*).[49]

Lacuna

[18] (A073-078) [The one Whose Name is Exalted (Bhagavān) graciously said, "What do you think about [it], Subhūti, does the One-who-Came-Thus have divine eyes (*divyaṃ-cakṣus*)?"

Subhūti replied respectfully, "It is so. The one Whose Name is Exalted! The One-who-Came-Thus has divine eyes."

[The one Whose name is Exalted (Bhagavān) graciously said, "What] do you think about it, Subhūti, does the One-who-Came-Thus have wisdom eyes (*prajñā-cakṣus*)?"
Subhūti replied respectfully, "It (is so.) [.....]".

Lacuna

[20-21] (A079-082) [...] said [thus:] "If one [...], his physical form can not be seen [by means of] complete kinds of beautiful [body] (*rūpa-nikāya-pariniṣpatti*). If one asks, "Why?" [Because] the Truly-[Come-One ...] has graciously said thus: "[...] complete kinds of beautiful body." [...] Complete [kinds of beautiful body ...]

Lacuna

[49] The reconstruction of the Old Uyghur phrase *kamagta yeg [tü]zgärinčsiz tüzü köni tuymak burhan kutı* 'the highest, unsurpassable perfect awareness of a Buddha' is based on the Chinese 阿耨多羅三藐三菩提 *a nou duo luo san mao san pu ti*, while the Sanskrit original text here has *Buddha-bodhi*.

U 4789 (T M 34)

A083 ätöznüng bütmäki tep : atı kötrülmiš ya(r)lıkadı : anı *nä*gü
A084 umunurs(ä)n subuti ya : lakšanlıg čog yalın[50] üzä mü ančulayu
A085 kälmiš körgülük ärür[51] : subuti ötündi näng inčip bo atı kötrülmiš
A086 a . lakšanlıg čog yalın üzä ančulayu kälmiš körgülük ärmäz :
A087 ol nä tılt(a)gın tep tesär . kayu bo atı kötrülmiš a lakšan-
A088 lıg čog yalın : ančulayu kälmiš üzä sözlätilti ärsär : ol lakšan-
pagination : Chin. sanshi

A089 [lı]*g* čog yalın ärmäz tep ančulayu kälmiš üzä sözlätilmiš
A090 ärür : anı üzä sözlälür lakšanlıg čog yalın bütmäki tep
A091 atı köt(r)ülmiš y(a)rlıkadı : anı nägü umunur s(ä)n subuti ya
A092 inčip ančulayu kälmišning muntag sakınčı bolur mu : mini üzä
A093 nom nomlatılmıš ärür tep [sub]*u*ti ötündi näng inčip bo atı
A094 kötrülmiš a atı [kötrülmišning anta]*g* sakınčı bolmaz . mini

Lacuna

tat kiṃ manyase Subhūte rūpa-kāya-pariniṣpattyā Tathāgato draṣṭavyaḥ?
SUBHŪTIR āha: ⸢no ⸢hīdaṃ⸣ Bhagavan, na rūpa-kāya-pariniṣpattyā Tathāgato draṣṭavyaḥ. Tat kasya hetoḥ? rūpa-kāyā-pariniṣpattī rūpakāya-pariniṣpattir iti Bhagavan apariniṣpattir eṣā Tathāgatena bhāṣitā. tenocyate rūpakāyapariniṣpattir iti.
BHAGAVĀN āha: tat kiṃ manyase Subhūte, lakṣaṇa-sampadā Tathāgato draṣṭavyaḥ?
SUBHŪTIR āha: ⸢no ⸢hīdaṃ⸣ Bhagavan, na lakṣaṇa-sampadā Tathāgato draṣṭavyaḥ⸣. tat kasya hetoḥ? yaiṣā ⸢Bhagavaṃl⸣ lakṣaṇa-sampat Tathāgatena bhāṣitā, alakṣaṇa-sampad eṣā Tathāgatena bhāṣitā. tenocyate lakṣaṇa-sampad iti.
BHAGAVĀN āha: tat kiṃ manyase Subhūte, api nu Tathāgatasyaivaṃ bhavati : mayā dharmo deśita iti?
SUBHŪTIR āha: no hīdaṃ Bhagavan, na Tathāgatasyaivaṃ bhavati : mayā dharmo deśita iti. (Conze 1974 : 52-53)

「彼何意念？善實！色身成就如來見應？」善實言：「不如此，世尊！非色身成就如來見應。彼何所因？色身成就、色身成就者，世尊！非成就，此，如來說；彼故，說名色身成就者。」世尊言：「彼何意念？善實！相具足如來見應？」善實言：「不如此，世尊！非相具足如來見應。彼何所因？此，世尊！相具足，如來說；非相具足，如來說；彼故，說名相具足者。」 世尊言：「彼何意念？善實！雖然，如來如是念：『我法說。』？」善實言：「不如此，世尊！不如來如是念：『我法說。』」 (Taishō, vol. 8, Nr. 238, p. 770c02-12)

[50] *lakšanlıg čog yalın* lit. 'the splendour and the glory of the *lakṣaṇa*' renders Skt. *lakṣaṇa-saṃpadā* 'endowed with the *lakṣaṇa*', Chin. 相具足 *xiang juzu*.

[51] The gerundive suffix *–tavya* in *draṣṭavyaḥ* etc. is translated by means of 應 *ying* 'should, ought to' by Dharmagupta but through 可以 *keyi* 'may, possibly' by Kumārajīva. Here the translator of the Old Uyghur text renders it by means of the necessity suffix *–gUlUk*. This indicates that the Old Uyghur translation is based on the Sanskrit text, or the Chinese translation by Dharmagupta; for an analysis of the Chinese translations see Mayer 1989: 86-87.

(A083-094) [The One-who-Came-Thus (*Tathāgata*) said that his complete form body is not the complete form body, and that this is what is] called the completeness of the body.

The one Whose Name is Exalted (*Bhagavān*) said, "What do you think, Subhūti? Ought the One-who-Came-Thus to be seen by means of the splendour and glory of *lakṣaṇa* (*lakṣaṇa-sampadā*)?"

Subhūti replied, "No, indeed, the one Whose Name is Exalted. The One-who-Came-Thus ought not to be seen by means of the splendour and glory of *lakṣaṇa*. If one asks, 'What is the reason'? What the splendour and the glory of the *lakṣaṇa*, the one Whose Name is Exalted, which is spoken of by the One-who-Came-Thus, is not the splendour and glory of the *lakṣaṇa*, thus it is spoken of by the One-who-Came-Thus. Therewith it is called the completeness of the splendour and glory of the *lakṣaṇa*."

"What do you think of this, Subhūti? That being so, could the One-who-Came-Thus have this thought: 'A dharma was preached by me.'"

Subhūti replied, "No, indeed, the one Whose Name is Exalted. [One-who-Came-]Thus does not have [that] thought. [by] me [...]"

U 3514 (T II 512) verso

A095 [ ] burhan [ ]//[ ] m[ ] nomlamıš nom y(a)rl[ıg]
A096 [ ] *u*maz subuti arhan*t*[52] [t(ä)ng]ri bur[ha]*n*ka inčä te[p ötünti]
A097 [kama]g burhanlar burhan kutın bulı[53] y(a)rlıkadı mu azu bo [ ]
A098 [ ] t(ä)ngri burhan inčä t*ep y*(a)rlıkadı antag antag[54] subuti [ ]

asti Bhagavan kecit sattvā bhaviṣyanty anāgate 'dhvani ⟨paścime kāle paścime samaye paścimāyāṃ pañca-śatyāṃ saddharma-vipralope vartaṃāne⟩ ya imān evaṃrūpān dharmāñ śrutvā-abhiśraddadhāsyanti.
BHAGHAVĀN āha: na te Subhūte sattvā na-a-sattvāḥ. tat kasya hetoḥ? sattvāḥ sattvā iti Subhūte asarve te Subhūte a-sattvās Tathāgatena bhāṣitāḥ tenocyante sattvā iti. tat kiṃ manyase Subhūte, api nv ⟨asti sa⟩ kaścid dharmo ⟨yas⟩ Tathāgatena-anuttarā samyaksaṃbodhir abhisaṃbuddhaḥ?
āyusman SUBHŪTIR āha: ⟨no hīdaṃ⟩ Bhagavan ⟨na asti sa Bhagavan⟩ kaścid dharmo yas Tathāgatena-anuttarāṃ samyaksaṃbodhim abhisaṃbuddhaḥ.
BHAGHAVĀN āha: evam etat Subhūte evam etat ... (Conze 1974: 53-54)

於未來世，聞說是法，生信心不？」佛言：「須菩提！彼非眾生，非不眾生。何以故？須菩提！眾生、眾生者，如來說非眾生，是名眾生。」須菩提白佛言：「世尊！佛得阿耨多羅三藐三菩提，為無所得耶？」「如是，如是！須菩提！ (Taishō, vol. 8, Nr. 235, 751c17-21)

Unidentified fragment: U 4479[55]

page 1
A099 [ ]'ly : ayagk[a] t[ä]g[i]*ml*[ig]
A100 [ ]/ alp šakimu[ni] *b*urhan bahšı üz*ä* [ ]

page 2
A101 [ ] arıg bo v(a)čıra čitak te*gmä* kimko[ke nom]
A102 [ ] / atl(ı)g *t*/*q̈*[ ]

[52] Here *arhant* translates Chin. 慧命 *huiming*, Skt. *āyusman*, a term of address to a monk; in Chinese it also occurs as 慧壽 *huishou*; Dharmagupta's translation has 命者 *mingzhe*.
[53] The vowel converb form of the verb *bul-* is usually *bulu*.
[54] *antag antag* 'like that, like that', here renders Chin. 如是 *rushi*, 如是 *rushi*, Skt. *evam etat*, *evam etat*, both meaning 'so it is, so it is' or 'quite so, quite so'.
[55] The allocation of a small fragment on the same glass is not clear. It contains a text of two lines, of which only some letters have survived.

[22] (A095-098) [...] the Buddha [...] the doctrine and order preached [...] can not [...] The arhant Subhūti [asked] the Buddha, the god, thus: "Have [all] Buddhas[56] deigned to attain Buddhahood[57] or this [...] The Buddha, the god, said graciously thus: "Quite so! Quite so! Subhūti! [...]

Unidentified fragment U 4479

(A99-100) [...] worthy of respect [...] by brave Śākyamu[ni] Buddha master [...] (A101-102) pure [...] this *Jingang*[*jing Sūtra* ...] called *Vajracchedikā* [...] named [...]

[56] Kumārajīva's Chinese translation has simply 佛 *fo* 'Buddha', while the Sanskrit original text displays *Tathāgata*, Dharmagupta's Chinese translation also has 如來 *Rulai*. Clearly, here the Old Uyghur text follows Kumārajīva's translation.

[57] Both Chinese and Sanskrit texts have phrases for 'supreme and perfect awakening' or 'the utmost, right and perfect enlightenment' (= Skt. *anuttarā samyaksaṃbodhir abhisaṃbuddha*).

Transliteration

U 4082 (T I D)

01 p’lyq t’ pynv’*t* [ ]
02 ’’s t’ p’s’ pynv’t [ ]
03 twnyn yyqyp ’’d’q l’ry*n* [ ]
04 kwyny ’t’wyz yn ywwz ’wdwrw ’wykyn y’qyn twrq̈wrwp
05 twylt’k lyk ’wk ’wrwn t’ p’qd’šynw p’lyp ’wlwrw

U 4815

01 [ ] pwdystv l’r nynk
02 [ ] ’vrylwr : ’’ncwl’yw ’wq
03 [ ] ym’ ’wl’rnynk . swpwdy
04 [ ]qync ’rm’z y ’vrylm’z :
05 [ ]’r : pyrwkcy swpwdy y ’ :
06 [ ]/ mq’stv l’r nynk nwm

U 4820

01 s’qyncy ’vryls’r : ’wl [ ]*q* []l'r nynk mn kwyrwm y
02 pwlq’y : tynlq kwyrwm y y’s’qly kwyrwm y pwtk’ly
03 kwyrwm y pwlq’y : pyrwkcy nwm ’rm’z s’qyncy ’vryls’r : ’wl ’wq
04 ’wl'r nynk mn kwyrwm y pwlq’y : tynlq kwyrwm y y’s’q
05 ly kwyrwm y pwtk’ly kwyrwm y [ ]*y* : mwncwl’yw n’
06 tylt’q yn typ tys’r : ’’nyn ’y[ ]p y’n’ swpwdy y ’ :

01 pwdystv ’wyz ’ mq’stv ’wyz ’ n’nk nwm wq t’trw
02 twtqwlwq ’rm’z : n’nk nwm ’rm’z ym’ ’rm’z : ’’nyn pw
03 s’vyq ’wqr’p ’’'ncwl’yw k’lmys ’wyz ’ s’v swyz l’tylmys
04 ’rwr : kwl’ ’wp’m tykm’ t’r kymy ywl’stwrwk lwk
05 nwmlwq k’syk yk pylt’cy l'r ’wy[ ]n : nwm l’r ’wq
06 t’rq’rqwlwq ’rwr l’r : t’qy n’ ’’yytmys krk’k nwm ’rm’z

U 5894 (T III M 353.50(?))

01 l’r [ ]
02 yn *t*[ ]m[]q(?) ’w[]mys ’[]lwsy *s*[ ]
03 ym’ swpwdy n’ ’wq’r syz q[ ]y*w* [ ]
04 ’wlwq mynk yyrtyncw yyr swvwq [ ]
05 ’[]dynyn ’[]ysyn p’rymyn tws[ ]
06 pyrs’r ’dkw *q*[ ]ync ’wtlysy ’wykw*s* [ ]

verso

01 [ ]/ [ ]*n* [ ]*wl*[ ]dy
02 [ ]’r nwmy tytyr . ’wl *pw*rq’n l’r
03 [ ] typ . pwrq’n l’r nwmy tytyr ..
04 [ ] plkwswz ’wylwsy twqwz wnc .
05 [ ] *s*wpwty n’ ’wq’rs[ ] swrt’p’n
06 [ ]s[]qync twrqwr*w* ’wywr mw

SI Kr. II 37/1 recto

00 v'žyr pylk' p'rmyt s'kyz ptr
01 typ swypwdy[58] t[ ]yp 'wytwnty : n' 'wy[ ]
02 ''n'k'm ty t[ ] 'wycwn ''n'k'm typ tyr : [ ]
03 k'lm'ky ywq̈ ''[ ] ''n'k'm typ tyr : t'q̈y ym' [ ]
04 swypwdy 'rq'nt 'ync[ ] typ s'q̈ync s'q̈ynw 'wywrmw mn [ ]
05 q̈wtyn pwlt wm typ swypwdy t'kynw 'wm'z tnkrym typ [ ]
06 n' 'wycwn tys'r 'rq'nt tykm' twyrw k'ntw ywq̈ 'rwr [ ]
07 tnkrym : pyrwk 'rq'nt mn [ ] q̈wtyn ywlyn pwltw[ ]
08 'wl 'rq'nt mn kysy tynlq y[ ]y q̈' y'pyqmysy nk' s'q[ ]

verso

01 swypwdy 'ync' typ 'wytwnty : [ ]m myny 'wyz wncswz q̈wz wnc[ ]
02 pwlmys l'r 'rq'nt l'r ''r' [ ]pwdy ''nk'lky yyk'dmys 'rw[ ]
03 ''mr'nm'q̈ pylykyn kyt'r[ ] l'r ''r' n'nk swypwdy t'k [ ]
04 'yncyp mn n'nk 'ync' typ s'q̈ync s'q̈ynm'z : mn [ ]
05 m'q̈ pylykdyn kyt[ ]s ''ryq 'rq'nt dynd'r mn typ : [ ]
06 mn pw s'q̈ync[ ]t[ ]rs'r ''z w mn 'rq'nt q̈wty [ ]
07 s'q̈yntym 'rs'[ ]y pwrq'n myny t'rq̈' y[ ]
08 wncswz q̈wz wn[ ]'rwr typ yrlyq̈'m'q̈[ ]

U 4813

00 : Chin. rusan
01 l'r 'yltyṅs'r l'r pwsqwrs'r l'r pwsqwṅs'r l'r : ''dyn l'rq' ym'
02 pkyz plkwwk qyls'r l'r : pylylmys 'rwr l'r 'wl'r swpwdy y ' :
03 ''ncwl'yw k'lmys 'wyz ' pwrq'n l'r nynk pylk' pylyk y 'wyz '
04 kwyrwlmys 'rwr l'r 'wl'r ''ncwl'yw k'lmys 'wyz ' pwrq'n l'r nynk kwyz y
05 'wyz ' twywlmys 'rwr l'r : 'wl'r ''ncwl'yw k'lmys 'wyz ' ''lqw
06 p'rc' 'wl'r swpwdy y ' tynlq l'r 'wylkwl'ncsyz s'n'qwlwq swz pwy'n

U 4434

01 []nk y's'q ly kwyrwm lwk l'r 'wyz ' : n'nk pwtk'ly k[ ]üm l[ ]
02 'wyz ' n'nk pwdystv 'rm'z typ t'nq'ryq lyq l'r 'wyz '
03 tynlq l'r 'wyz ' y'r'qwlwq 'rm'z : pw nwmlwq k'syk yk 'sydk'l[]
04 'rs'r ym' : twtq'ly 'rs'r ym' : 'yltynk'ly 'rs'r ym' :
05 [ ]wrq'ly 'rs'r ym' : pwsqwnq'ly 'rs'r ym' : n'nk pw 'wrwn
06 [ ]m'z : 'yncyp y'n' 'yncyp swpwdy y ' q'yw t' yyr

U 5107 (T M 258)

01 ''lty ykrmync ''yyq q̈ylyncyq ''rytm'q atlq pwylwk : t'qy ym'
02 swpwdy twyz wn l'r 'wqly twyz wn l'r q̈yz y pyrwk pw nwm 'rdynyk
03 twt'r pwsqwnwr 'wq̈yywr swyz l'ywr 'rk'n 'yncyp y'n' ''dyn'qw tyn
04 twdq' 'wcwz q̈' t'ks'r : pw kysy 'wynkr' ''ž wnt'q̈y ''yyq q̈ylyncy
05 tylt'qynt' pw ''ž wnt' 't'wyz q̈wdwp 'wyc yvl'q̈ ywlt' twqq̈w lwq
06 'wyd'ky p'r 'rs'r : pw ''ž wnt' q̈y 'wl twdk' 'wcwz q̈' t'km'ky
07 [ ]/

U 2696 recto[59]

01 ynt' . pw ''ž wnt' 'twyz q̈wdwp 'wyc yvlq̈ ywl t' twq̇q̈wlwq̈
02 'wyt'ky p'r 'rs'r : pw ''ž wnd'q̈y 'wl twd q̈' 'wcwz q̈' t'km'ky

[58] This word is clearly written as *swypwdy*, perhaps, that is why Shōgaito 2005 read it as *sübodi*.
[59] For a transcription of the whole fragment see Wilkens 2007: 468.

03 [ ]*w*yz ’ ’wk ’wl ’wnkr’ ’’ž wnd’q̈y tswy ’’yyq q̈ylync l’ry
04 [ ]yq̈’r kyt’r ’wyc’r ’mrylwr : kynynk’ y’n’ q̈’m’q t’ yyk
05 [ ]*y*z k’ryncsyz twyz w kwyny twym’q̈ pwrq’n q̈wtyn pwlwr typ :
06 [ ]p q̈’m’q tynlq l’r nynk pw swdwr t’q̈y yrlẏq̇yn ’rtwq̈r’q̈

Pelliot Ouïgour grotte 181, fragment 155

01 [ ]n’kw ’wm*w*[ ]*d*[ ]
02 ’ pwltwqwr mw ’’ncwl’yw k[]lmys nynk tnkryd*’m* kwyz y : swpwdy
03 ’wytwndy mwnt’q ’wl pw ’’dy kwytrwlmys ’ pwltwqwr ’’ncwl’yw
04 k’lmys nynk tnkryd’m kwyz y ’’dy kwytrwlmys yrlyq’dy :
05 ’’ny n’kw ’wmwnwr sn swpwdy y ’ pwltwqwr mw ’’ncwl’yw
06 k’lmys nynk pylk’ pylykl*yk* kwyz y swpwdy ’wytwndy : mwnt’q

U 4789 (T M 34)

01 ’t’wyz nwnk pwytm’ky typ : ’’dy kwytrwlmys yalyq’dy : ’’ny *n’*kw
02 ’wmwnwr sn swpwdy y ’ : l’ks’n lyq cwq y’lyn ’wyz ’ mw ’’ncwl’yw
03 k’lmys kwyrkwlwk ’rwr : swpwdy ’wytwndy n’nk ’yncyp pw ’’dy kwytrwlmys
04 ’ . l’ks’n lyq cwq y’lyn ’wyz ’ ’’ncwl’yw k’lmys kwyrkwlwk ’rm’z :
05 ’wl n’ tyltq yn typ tys’r . q’yw pw ’’dy kwytrwlmys ’ l’ks’n
06 lyq cwq y’lyn : ’’ncwl’yw k’lmys ’wyz ’ swyz l’tylty ’rs’r : ’wl l’ks’n
pagination : Chin. Sanshi

01 [ ]*q* cwq y’lyn ’rm’z typ ’’ncwl’yw k’lmys ’wyz ’ swyz l’tylmys
02 ’rwr : ’’ny ’wyz ’ swyz l’lwr l’ks’n lyq cwq y’lyn pwytm’ky typ
03 ’’dy kwytrwlmys yrlyq’dy : ’’ny n’kw ’wmwnwr sn swpwdy y ’
04 ’yncyp ’’ncwl’yw k’lmys nynk mwnt’q s’qyncy pwlwr mw : myny ’yyz ’
05 nwm nwml’tylmys ’rwr typ [ ]*w*dy ’wytwndy n’nk ’yncyp pw ’’dy
06 kwytrwlmys ’ ’’dy [ ]*q* s’qyncy pwlm’z . myny

U 3514 (T II 512)

01 typ ’wytwnty[60] : kyrtwdyn [ ]*m/*s’r twyk’l twyrlwk kwyrtl’ [ ]
02 [ ]’wyz kwyrkyn kwyrkw[ ]m’z n’ ’wycwn tys’r kyrtwdy[ ]
03 twyk’l twyrlwk [ ]’ ’t’wyz typ yrlyq̈[ ]
04 [ ] ’w/// [ ]//// : twyk’l *t*[ ]

01 [ ] pwrq̈’n[ ]//[ ]m[ ] nwml’mys nwm yrl[ ]
02 [ ]wm’z swpwdy ’rq̈’n*t*[ ]ry pwr[ ]*n* q̈’ ’ync’ ty[ ]
03 [ ]q pwrq̈’nl’r pwrq’n qwtyn pwly yrlyq̈’dy mw ’’z w pw [ ]
04 [ ] tnkry pwrq̈’n ’ync’ t*yp* yrlyq̈’dy ’’nt’q ’’nt’q swpwdy [ ]

U 3607

01 [ ]/lw*k* [ ]
02 [ ]mys // [ ]
03 [ ] twyk’l twyrlwk [ ]
04 [ ] ’wynklwk [ ]
05 [ ]wq̈’r syz swpwdy [ ]
06 [ ]kwyrk [ ]

01 [ ]nc’ typ ty[ ]
02 [ ]ym nwml’m’q̈ym p’r [ ]

[60] Beside it in cursive: *typ ’wytwnty*.

03 [ ] q'yw tynlq̈[61] [ ]
04 [ ] kyrtw nwm [ ]
05 [ ]/l tynlq [ ]
06 [ ]/ pylkw [ ]

U 4479

page 1
01 [ ]'ly : ''y'q̈ *q̈*[ ]t[]k[]*ml*[ ]
02 [ ]/ 'lp š'kymw[ ] *p*wrq'n p'qsy 'wyz ' [ ]

page 2
01 [ ] ''ryq pw vcyr ' cytk ty*km'* kymq̈w[ ]
02 [ ] / ''tlq *t/q̈*[ ]

[61] Beside it in cursive: *q'yw tynlq*, under it with some space in cursive *'ync' typ*.

Text B: Master Fu's verse commentary on the *Vajracchedikā Sūtra* with the sūtra text

An overview

The so-called *Fu-Vajracchedikā* (henceforth, the *Fu-commentary*) is a verse commentary on the *Vajracchedikā Sūtra*, and was one of the popular Buddhist texts belonging to the corpus of *Prajñāpāramitā* literature. The Chinese fragments of the text were discovered mainly in Dunhuang, and recently some written and printed fragments of the text have also been identified among the fragments unearthed in Turfan; see Liu 2006: 23-24; Chikusa 2006: 127-128. The text was quoted or mentioned in several Chinese works from the eleventh century onwards, demonstrating its popularity among Chinese Buddhists. Between the thirteenth and sixteenth centuries the text was included in various collections of commentaries on the *Vajracchedikā Sūtra*, amongst which the *Jinggangjing jijie* 金剛經集解 or *Jingangjing shiqijia zhu* 金剛經十七家注 compiled by Yang Gui 杨圭 (1228) at the beginning of the thirteenth century and the *Jingangjing zhujie* 金剛經注解 'Commentarial notes to the *Vajracchedikā Sūtra*' (Xuzangjing, vol. 24, Nr. 468) edited by Honglian 洪蓮 are well-known. The text also exists in several Old Uyghur translations which were done between the tenth and the thirteenth century. The total number of hitherto identified Old Uyghur fragments of the *Fu-commentary* is 129, and these fragments derive from very different manuscripts and woodblock-prints. The majority of them are kept in the Berlin Turfan Collection, but some of them are also preserved in the British Library, the Otani Collection in Kyoto and the Turfan Museum of Xinjiang Uyghur Autonomous Region, China. Principally, the Old Uyghur fragments of the *Fu-commentary* represent the following two versions:

(i) The text including both the gāthās and the sūtra text ascribed to Kumārajīva, and
(ii) the text consisting only of gāthās.

The altogether 64 fragments of the first version are from 19 manuscripts or blockprints, while the 65 fragments of the second version derive from at least eleven manuscripts and one woodblock-print. In this volume the first version is edited as Text B, the second version as Text C. Below is a short description of the fragments edited as Text B.

(1) The newly discovered Dunhuang fragment B 464:121 represents a unique manuscript, on which the text was written elegantly with golden ink with even the upper and lower marginal lines of the fragment apparently also in gold; for the photo of this fragment see Peng/Wang 2000-2004, vol. 3, Pl. X'.

(2) The seven fragments U 2464, U 3140, U 3194, U 3344, U 3348, U 3352 and U 3359 originate from the same *pustaka* and share a distinctive feature. All of them contain threefold circles: The small innermost circle is in red, the middle circle in black, while the outmost and biggest circle is again in red. It is interesting to note that on U 3348, the title of the text is written in red (ll. 1-4), whereas the text starting from the next line on is in paler red tending to orange. There are other fragments from the same manuscript, but they represent other commentaries on the *Vajracchedikā Sūtra*; see Text D.

(3) The Berlin fragments Mainz 731 a, Mainz 731 b, Mainz 731 II (recto), Mainz 731 III (recto), U 5780 and the London fragment Or. 8212(b), as well as the Kyoto fragment Ot. Ry. 2607, derive from a long scroll. Interestingly, some sheets of this manuscript (Mainz 731 II (recto) and Mainz 731 III (recto)) contain Uyghur text on the verso, which has been identified as part of a commentary on the *Vajracchedikā Sūtra*; see Text D.

(4) The Berlin fragment U 2973 published in BT I as part of Text A_1 is a single manuscript. It has *savag* (recto 3) and *savıg* (recto 6) side by side, and *savag*, as it is well known, is specific to Early Old Uyghur.

(5) U 2785 and U 2981 show some similarities to U 2973, however, they are from different manuscripts. On these fragments the sentence *amtı munung šl[o]kın sözläyür* 'Now the gāthā of this says about' is written in red ink, and the beginning part of many lines consists of punctuation marks alone.

(6) Mainz 60 a, Mainz 124 c , Mainz 124 g, U 736, the joined fragment U 759 + U 1711 + U 1779, U 1786 d and U 2036, are from a *pustaka* consisting of long sheets.

(7) The five fragments U 2470, U 2498, U 2501, U 2622 and U 3029 are from the same *pustaka*. The script used in these fragments is obviously old, and some sheets show a circle in the black ink (visible on U 2470, U 2501 and U 2622).

(8) U 2786 and U 2787 are from the same sheet, and U 2499 must also be from the same manuscript. Interestingly, some fragments of the same manuscript are identified as fragments of another commentary on the *Vajracchedikā Sūtra*; see Text D.

(9) The three fragments U 3066, U 3111 and U 3127 are from the same *pustaka*, and all contain seven lines of text on either side, recto and verso. The circle between the third and sixth lines is in paler red tending to orange.

(10) The first version of the *Fu-commentary* was also printed. Unfortunately, from this print only seven fragments have survived. Of them U 4080 a, U 4080 b, U 4796 and U 4463 have 6 lines of text on each page, however, they are certainly from two different books; U 4080 a, U 4080 b and U 4796 are from the same blockprinted folded book; while U 4463 derives from another blockprinted folded book. The most obvious difference is that the size of pages of these two books is different. For a detailed description of these fragments see Yakup 2008: 45-47 (Kat.-Nr. 18 and Kat.-Nr. 19). The affliation of the remaining three blockprinted fragments U 4365, U 4386 and U 4435 is difficult to determine, because none of them has survived in complete form.

(11) U 1747, U 1750, U 1759 and U 1768 derive from the same manuscript. The script on these fragments is the so-called sūtra type of Old Uyghur script. Judging from U 1750, fragments of this manuscript contain the title *Kimkoke* (< Chin. *Jingangjing*) as part of the pagination.

(12) U 2339, U 2343 are from the same manuscript. The script of both is also of a rather old type of Old Uyghur script.

(13) U 3365 is from another book manuscript. It shows great similarities to the book fragments of *U 9021 edited in Text C in this volume.

(14) The colophon fragment U 4886 represents a further unique manuscript. Only the recto of this fragment is inscribed, the lines and marginal lines are in red, and the script is an old type of Old Uyghur script. The text is well preserved, but some lines from the last part seem to be missing. U 2201 is perhaps also from the same manuscript.

(15) The Petersburg fragment SI Kr 2/251 is a part of a book manuscript containing very different texts; for a description see Tugusheva 1972.

(16) The Berlin fragment U 3345 shows some unique features. It is in a relatively small format, moreover, the word *bodis(a)t(a)vıg* is consistently written in the red ink.

(17) Ch/U 6317, written on the verso of a Chinese text, constitutes one manuscript. It seems to be from a longer scroll and is written in the cursive type of Old Uyghur script.

(18) U 2339 and Mainz 234 are from the same book in *pustaka* form. The circle used here is in the red ink, as are some words, e.g. *burhan* 'Buddha'. The latter is not a common feature among the Fu commentary manuscripts.

(19) Perhaps U 2300, U 2675, U 3013 and U 3342 are from the same manuscript. Unfortunately, none of them has been preserved in complete form.

T. Inokuchi and Zhang Yong mention the existence of two main Chinese versions of the text, just as in the case of the Old Uyghur text; see Inokuchi 1995: 375-376 and Zhang 2000: 277. However, out of the four fragments classified by Zhang Yong as belonging to the version consisting of only gāthās, Pelliot chinois 2277 contains sentences starting with 經云 *jingyun* 'it is told in the sūtra' that indicate the commented passage of the sūtra text, while in Pelliot chinois 4823 the commented passage of the sūtra text was indicated by stating the chapter number. The latter additionally quotes the last three characters of the sūtra passage subject to comment. Thus, these Chinese fragments clearly differ from the second version of the Old Uyghur translation, which does not include any of these referential elements. It is very unlikely that the Old Uyghur text consisting of only gāthās was compiled originally in Old Uyghur, in all probability it was translated from a Chinese text of the same style, and it represents a new version of the *Fu-commentary*, thus we actually have the following three versions of the *Fu-commentary*:

(i) The text including both the gāthās and the sūtra text, and
(ii) the text with short quotations from the sūtra text or with referential elements,
(iii) the text consisting of only gāthās.

Out of them, the first one presently exists both in Chinese and Old Uyghur, and the second one only in Chinese, while the last one is specific to the Old Uyghur translation.

Characteristics of the text

The Chinese text is usually considered to be a work by the Chan master Fu Xi 傅翕 (497-569) of the Liang dynasty, who is better known under his popular name Fu Dashi 傅大士, or Great Master Fu. He is revered as a reincarnation of Bodhisattva Maitreya. He had another name, Xuanfeng 玄風, and was also called Shuanglin Dashi 雙林大士, Shanhui Dashi 善慧大士, Yuhang Dashi 魚行大士, Dongyang Jushi 東陽居士 etc. [62] He is also known as the writer of the well-known verse *Xinwang lun* 心王論 'Treatise on the mind-king', or *Xinwang ming* 心王銘 'Inscribed motto to the mind-king'. The Chinese philologist Zhang Yong 張勇 describes some other works ascribed to Fu Xi.[63] However, the *Dongyang Shuanglin Dashi bei* 東陽雙林大士碑 (the most important inscriptional biography of Master Fu, written by Xu Ling 徐陵 in 573) does not mention Fu Xi as having written any commentary on the *Vajracchedikā Sūtra*. The Fu-biography included in the *Xu Gaoseng zhuan* 續高僧傳 merely mentions that Fu Xi discussed matters on the *Prajñāpāramitā* with the Liang Emperor Wu, without even specifying which text they discussed. Therefore, many scholars question the reliability of the statements found in the introductory part of the *Fu-commentary*, which describe Fu Xi as the author of the fourty nine gāthās, the main part of the *Fu-commentary*. The Japanese scholar Taichun Inokuchi 井ノ口泰淳 (1995: 366) supposes that the Fu-text was written in Dunhuang by a follower of the Faxiang 法相 school around the ninth century.[64] The Taiwanese scholar Chen Zuolong 陳祚龍 (1981: 485) claims that the old manuscript of this text from Dunhuang, which served as the basis for the other versions, might be a forgery made around 805 A.D. by someone else who belonged to the Xiangzong 相宗 school. Zhang Yong rejects this opinion and believes that the text was produced by Yize 遺則 (?-830) of the Grotto school of Buddhist philosophy in the last years of his life in order to honour Fu Xi. However, he admits that what caused the text to be so widespread in the Dunhuang region was the development of the northern Xiangzong school (Zhang 2000: 257-300).

[62] See Zhang 2000: 3-81.
[63] For detailed information see Zhang 2000: 135-233.
[64] See also BT I, p. 80.

The *Fu-commentary* has been often considered a versified version of Kumārajīva's translation of the *Vajracchedikā Sūtra* (Zieme 1992: 23-24, Zhang 2000: 298). However, the structure and content of Text B clearly show that the gāthās basically comment on the preceding sūtra passages but do not represent sūtra passages in verse. That is, the gāthās are of explanatory character and represent Master Fu's understanding of and comments on the sūtra text. As T. Inokuchi has pointed out, it seems that the writer of the gāthā text used commentaries on the *Vajracchedikā Sūtra* produced in India and China, reflecting different pontifications, above all Vasubandhu's commentary *Jingang bore boluomi jinglun* 金剛般若波羅蜜經論 (Taishō, vol. 25, Nr. 1511), translated by Bodhiruci, and other commentaries of the Faxiang school. According to the same scholar, the text does not demonstrate any systematic proposition and contains repetitions; the content of the gāthās is relatively poor (BT I, p. 81). Interestingly, the writer of the gāthā text did not choose Xuanzang's translation as the basis of the commentary, implying the *Fu-commentary* was not written by the followers of the Faxiang sect (Zhang 2000: 297-299).

Chapters 1, 2, 11, 19, 21, 22, 25, 27, 28 and 29 of the Chinese text do not contain gāthās. In most instances the gāthā text differs from the preceding sūtra passage in wording. That is, the gāthā text is related only loosely to the preceding sūtra passage in content and hardly at all in wording. In some instances, we find two or more *gāthās* after a short passage quoted from the sūtra text. To take one example, of the two gāthās appearing after the third passage of Chapter 6 the first one is loosely related to the preceding sūtra passage, even using some of the same terms, e.g. 遍計 *bianji* 'erroneous discrimination', 圓成 *yuancheng* 'complete perfection', that are specific to the Yogācāra school. The second gāthā shows some links to the preceding sūtra passage in content, but it does not contain any identical words. As another example, the first sūtra passage of Chapter 4 is very short, but the gāthā part comprises seven gāthās, of which the first six illustrate the six pāramitās, while the last one is on the practice of the six pāramitās in the three long *asaṃkhyeya-kalpa* period. If the main aim of the writer was to reproduce in verse the preceding sūtra passage, every chapter should have been rewritten in verse, and in any case there was also no need for seven gāthās to rewrite a passage of four lines.

The introductory part both of the Chinese and Old Uyghur texts provides more clear evidence for the commentary character of the verse text. First of all, the introduction to the *Fu-commentary* clearly tells us that Master Fu was invited by Emperor Wu of Liang Dynasty to explain the *Vajracchedikā Sūtra*, but there is no word on the reproduction of the sūtra in verse form (ll. B029-030). Secondly, in the final part of the same introduction the Old Uyghur text designates the gātha text as *yörüg* 'explanation, commentary' (B086), or *šuu yörüg* 'commentary', both common technical terms referring to a commentary. Further testimony to this interpretation is provided by the colophon at the end of Text C, where the full name of the text occurs as *kimko[ke sudur]n[u]ng yör[ü]glüg nom ärdini*, which might be rendered as 'the sūtra-jewel, the commentary of the *Vajracchedikā Sūtra*' (C593-594). Thirdly, at least three collections of Chinese commentaries on the *Vajracchedikā Sūtra*', namely the *Jinggangjing jijie* 金剛經集解 compiled by Yang Gui and the *Jingangjing zhujie* 金剛經注解 (Xuzangjing, vol. 24, Nr. 468) edited by Honglian, as well as the *Jingangjing baijia jizhu dacheng* 金剛經百家集注大成 'A Collection of various (Chinese) commentaries on the *Vajracchedikā Sūtra*' compiled in the fifteenth century, include Master Fu's gāthā text, showing that the text was actually considered a commentary by Chinese Buddhists. Obviously, the recent description of the Chinese fragment Pelliot chinois 2277 from the Paris National Library as "Commentaires du Jin gang bo re bo luo mi jing 金剛般若波羅蜜經 (T. 235)" reflects a new understanding of the commentatorial characteristics of the text.[65]

The last fascicle of the *Jingang xianlun* 金剛仙論 (Taishō, vol. 25, Nr. 1512, 874c 16-17) mentions that the Maitreya Bodhisattva produced a commentary on the *Vajracchedikā Sūtra*, however, such a commentary produced by the Maitreya Bodhisattva has not been identified. I suppose it may

[65] See http://idp.bl.uk/database/oo_cat.a4d?shortref=PelliotChinois_I&catno=2277.

refer to the verse commentary by Master Fu, who was described as the incarnation of Bodhisattva Maitreya.[66]

In some works on the Old Uyghur Buddhist texts the *Fu-commentary* has been classified with apocryphal texts (Elverskog 1997: 101), and I followed this classification in my catalogue of blockprinted Old Uyghur texts (Yakup 2008: 11). This classification of the text among apocryphal texts is based mainly upon the fact that the text in question was grouped together with some apocryphical texts in the last volume of the Taishō edition of the Chinese Buddhist canon. However, the *Fu-commentary* belongs to a group of classics, namely the *Gutu bu* 古逸部, which mainly comprises classical manuscripts from Dunhuang, including several commentaries on the *Vajracchedikā Sūtra*, e.g. *Jingang borejing zhizan* 金剛般若經旨贊 (Taishō, vol. 85, Nr. 2735), *Jingangjing shu* 金剛經疏 (Taishō, vol. 85, Nr. 2737) etc. Moreover, the structure and content of the *Fu-commentary* also clearly differs from the known apocryphical texts. Therefore, we propose that it be classified with the commentaries rather than the apocryphal texts.

Here some notes must be made on the Chinese side of the Berlin fragment Ch/U 7288 (T II S 519). T. Inokuchi mentions it among the Chinese fragments parallel to the Old Uyghur translation of the Fu-text, but he fully acknowledges that the lines do not exist in any of the known Chinese versions of the Fu-text.[67] My understanding is that the fragment in all probability originates from a collection of commentaries on the *Vajracchedikā Sūtra*, which shows similarities to the *Jingangjing zhujie* and the *Jingangjing baijia jizhu dacheng* mentioned above. Like the *Jingangjing zhujie* and the *Jingangjing baijia jizhu dacheng*, the Berlin fragment also quotes gāthās from the *Fu-commentary* along with quotations from other commentary texts. In the Berlin fragment the quoted gāthā (= Taishō, vol. 85, Nr. 2732, 2a 13-16) and the lines preceding it comment on the second passage of Chapter 4. In passing, the Old Uyghur fragment Mainz 844 (T III TV 59-b) containing a quotation from the *Fu-commentary* seems also to be from the Old Uyghur translation of a similar collection of commentaries. Interestingly, though, the gāthā quoted on Mainz 844 is basically identical with the one we find on U 2986 (T II S 90.6) edited as part of Text C. The only difference between them is that U 2986 has *savlasar*, while the quoted gāthā prefers *sözläsär*, both meaning 'if one says'. Thus consider,

Mainz 844 (T III TV 59-b)[68]	U 2986 (T II S 90.6)
1. čın savıg sözläsär äzüg bolmaz :	1. čın savıg savlasar äzüg bolmaz :
2. kertü sözüg sözläsär igid b[olmaz] :	2. kertü sözüg sözläsär igid bolmaz :
3. bašlagı [üzüki tägšilmäki] adınsıgsız ä[rür :]	3. bašlagı üzüki tägšilmäki adınsıgsız ärür :
4. tözi [b(ä)]*l*[güsi södinbärü čın kertü tetir :]	4. tözi b(ä)lgüsi södinbärü čın kertü tetir :

The structure and content of Text B

The first version of the Old Uyghur text, namely Text B, is not complete, however, the available fragments allow us to reconstruct the main structure and content of the text. Overall, it consists of the following ten parts:

a. Colophon (B 001-009);
b. refuge formula and the title of the text (B010-015);
c. introduction (B016-B099);
d. the merit of reading and reciting the *Vajracchedikā Sūtra* (B100-117);
e. the mantra for purification of speech (B117-120);
f. a written expression of a vow made by an almsgiver at a dharma-assembly (B120-131);
g. the vow of the Eight Great Vajrapāṇis (B132-152);

[66] See also BT I, p. 81.
[67] See BT I, p. 84-85.
[68] See Mainz 844 recto 5-10.

h. the main text, including sūtra passages taken from Kumārajīva's translation and gāthās by master Fu (B153-503);
i. gāthās by another wise person whose given and family name are unknown (B504-510), and
j. the concluding part (B511-517).

Parts f and g are actually parts of an invocation (Chin. 啟請文 *qiqingwen*), whereas the colophon is specific to the Old Uyghur text. It should be noted, however, that the placement of the colophon to the very beginning of Text B is not certain. It is likely that the colophon was written by a later hand, using the empty side of U 3348. For the refuge formula and the concluding part found in this text there are no parallels in the Chinese original text. The introductory part (namely c) also contains sentences not present in the known Chinese texts. Usually, in the main text of this version the sūtra passages and the gāthās are separated by means of the sentence *amtı munung šlokin sözläyür* 'Now the gāthā of this says about', mostly written in red but sometimes in black. The last seven lines of the vow of the Eight Great Vajrapāṇis are almost identical with the first seven lines of the colophon at the end of Text C.

U 3348 (T III T.V 57. 503) recto

pagination: {tört} beš[69] otuz p(a)tr
B001 namobud : [namo darm : namo sang :]
B002 t' tonguz yıl biry(e)*g*[irminč(?)[70] ay]
B003 luu yıl ikinti [ay]
B004 tükädi [ ]
B005 bars yıl tör[tünč ay]
B006 {bars bars bar}[ ]
B007 kutlug tavışgan [yıl]
B008 kutlug tavışgan [yıl buyan]
B009 kulı[71] tutung [ ]

B 464: 121[72]
B010 namo budaya [: na]m[o] da[rmaya : nama sanggaya :]
B011 amtı munta lovud*i* atl(ı)g *t*[(a)vgač hanka]
B012 fuu tayši atl(ı)g b(ä)lgürtmä ätözlüg kiši körk-
B013 lüg maytre bodis(a)t(a)vnıng y[a]ngırtı takšurmıš
B014 [nomlayu y(a)rlıkamıš] kimkoke nomnung bašlagın

U 3348 (T III T.V 57. 503) verso
B015 ayu [berälim]
B016 šlokin öngtün [yıngak lovudi atl(ı)g t(a)vgač han]
B017 ugrınta fuu tayš[i atl(ı)g bilgä är]
B018 kıltı ärki tep ten/[ ]

Lacuna

U 3013 (T II T 534)[73]
B019 [ ]n[o]mlug šazini
B020 [ula]lu sapılu kačan
B021 [ ] ötrü ol ugurda
B022 [t(ä)n]gri t(ä)ngrisi burhan
B023 [burhan nomı]n yadmak küsüšin
B024 [ ] uluš[ ]
B025 [či]*k*ong

verso
B026 [ ] *k*(ä)ntü

梁朝傅大士頌金剛經
金剛經歌者，梁朝時、傅大士之所作也。武帝初請誌公[74]講經。誌公對曰：「吾不解講，[75]自有傅大士善解講之。」(Taishō, vol. 85, Nr. 2732, 1a3-7)

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[69] It is not clear whether *tört* 'four' or *beš* 'five' should be deleted. Here I delete the first one, namely *tört*.
[70] Perhaps *biry(e)g[irminč]* 'eleventh', but this is not certain.
[71] This might also be reconstructed as *T(ä)ngri kulı* or *Burhan kulı*; for *T(ä)ngri kulı* see BT XIII, 49.27
[72] The verso of U 3348 is parallel to ll. 2-5 of this fragment, but it does not start with *namo budaya [: na]m[o] da[rmaya : nama sanggaya :]*, as on the Dunhuang fragment. It should be noted that the Dunhuang fragment is not parallel to ll. 42-46 of BT I A, as was claimed in Zhang 2004, Mirkamal 2006, and Yakup 2006.
[73] Mainz 731 I a and Ot. Ry. 2607 are parallel to this fragment.
[74] 誌公 is taken from Chen 1981; the Taishō version (T 2732) has 志公.
[75] This sentence is taken from Chen 1981; the Taishō version does not have this sentence.

(B001-009) Namo Buddhāya! [Namo dharmāya! Namo saṃghāya!]
[...] pig year, eleventh (?) [month ...] dragon year second [month ...] completed. Tiger year fourth [month...] blessed rabbit [year[76] ...] blessed rabbit [year ...Buyan] Kulı Tutung[77] [...]

(B010-018) Namo Buddhāya! Namo dha[rmāya! Namo saṃghāya!] Now here [let us] tell the introduction to the doctrine *Jingangjing* which is newly composed (in verse) and preached to [the Chinese Emperor] Wu of the Liang (dynasty) by Master Fu who is the incarnated body of Maitreya Bodhisattva in the shape of human beings. The gāthā [...] from the east[ern ...] in times of [the Chinese Emperor Wu of the Liang (dynasty) ... the wise man] Master Fu [...] saying, "Why have/has did [...]

Lacuna

(B019-026) [...] dharma-discipline [...] being joined and put together [...] when [...]
Then at that time [...] the Buddha, the [god] of gods [...] with a [...] wish to spread [the doctrine of the Buddha...] country [...Zhi]gong [(said), "...] self [...]

[76] It is not clear why the rabbit year is here called 'blessed rabbit [year]'. As far as I know, in the *Yetikän Sudur* the sheep year was also called 'blessed sheep year'; see BT XXIII, G324.

[77] A personal name, it consists of *[Buyan] Kulı* 'slave of the *puṇya*' and *Tutung* (< Chin. 都統 *dutong*), originally an honorific title for high priests in the early West Uyghur period; see Moriyasu 2008: 201. The same name also occurs in BT XIII, Nr. 49 (l. 27).

B027 [ ]//[fuu tayši at]l(ı)g bilgä är
B028 nom nomlamakta ärt*ingü* [ädgü ärür (?) : uk]makklıg : ol artukrak
B029 [takı kimkoke nomnung tüpsüz] täring yörügin inčgä
B030 [tözin(?)] sözlätsär[78] ärtingü uz b*olg*ay ärti tep ted[i :]

U 2973 (T II S 53.501)[79]
B031 ötrü ol lovudi han amtı ol kiši kanta ärür tep ayıtdı :
B032 čikong[80] šenši ačari[81] balık satguluk guuho[82] atl(ı)g kayda ärür tep tedi : bo
B033 savag äšidip ötrü ol lovudi[83] atl(ı)g t(a)vgač han tärkin tavratı fuu tayši[84]
B034 atl(ı)g bilgä ärig okıtdurup orduka kigürdi : anı körüp ädgü sav-
B035 lar üzä köngülin karnın ögirtdürüp sav käzigintä nom nomlaguluk
B036 savıg sözlädi : nom nomlaguluk savag sözlämištä ken nomlagu[85] ediz
B037 orun näčä tänglig k(ä)rgäk tep ayıtdı : ötrü fuu tayši inčip manga[86]
B038 nom nomlaguluk ediz orun idi k(ä)rgäksiz : t(ä)k bir aya *ya*pgu ıgač[87]

于時即詔大士入內。帝問大士：「欲請大士講金剛經，要何高坐?」大士對曰:「不要高坐,[88]只須一具拍板。 (Taishō, vol. 85, Nr. 2732, 1a8-10)

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[78] Ot. Ry. 2607: *anı nomlatsar*.
[79] Mainz 731 b, U 2343, U 3140, and U 3194 are parallel to different parts of U 2973. Besides them, the last two lines of U 3013 overlap the first two lines of U 2973.
[80] *čikong* originates from Chin. Zhigong 誌公, another name of the famous Chan master Baozhi 宝誌 (also written as 宝志 and 保誌) of the Liang dynasty, who is believed to have been a manifestation of Guanyin 觀音. He was born in 418 (?) and died in Nanjing 南京 in 514; see *Gaosengzhuan* 高僧傳 'Biographies of eminent monks', vol. 10; Zhang 2000: 256-258; Zieme 1990: 33-34. The name of this Chan master also occurs in the Old Uyghur text *Kšanti kılguluk nom bitig* as *čikoŋ atl(ı)g dyanlabi šenši ačari*; see Wilkens 2007: 60 (l. 0101)-61.
[81] *šenši ačari* Old Uyghur title of Baozhi 宝誌; the first element *šenši* goes back to Chin. 禪師 *chanshi*, MChin. *ʑiɛn ʂiĕi*; cf. Zieme 1990: 34; Shōgaito 2003: 132, 129.
[82] The spelling of this word in U 2973 is *kwsww*, and it was transcribed in BT I (p. 17) as *košoo*. Clearly, this is a spelling mistake for *kwqww*, since the parallel fragment Ot. Ry. 2607 displays *kwqww*, and the other parallel fragment U 3013 also has *kwwq̈w*. The same word occurs in another parallel fragment Mainz 731 b, but there it is not completely preserved. Interestingly, the first syllable *guuko* or *guuho* was spelled *kww* in Mainz 731 b, as it is the case of U 3013, though only a part of the following letter is visible. Thus, the word might be reconstructed in two forms: *guuš[o]* and *guuh[o]*. Hazai and Zieme propose the Chinese word 鱼商(行) *yushang* (*hang*), MiddleChin. *ŋi̯wo ʂi̯ang* as the original, to which *gušou* (BT I, p. 17: *košoo*) might be traced back. I prefer the transcription *guuho* (perhaps also *guho*) and consider it to be the exact Old Uyghur transcription of 鱼行 *yuhang*, Middle Chin. *ŋi̯ă ɦaŋ*. Usually, 行 *hang* is spelled as *qy* in the Chinese texts spelled in Old Uyghur script; see Shōgaito 2003: 135. However, once in a confession text published by Shōgaito (2003, Text O) we find 行 *hang* spelled as *qw*, which is reconstructed by Shōgaito (2003: 135) as *ho*, clearly testifying to my reading.
[83] *Lovudi* < Chin. 梁武帝 *Liang Wudi* 'Emperor Wu of Liang' (464-549), Middle Chin. *li̯aŋ ŋɨu tei*; see Shōgaito 1987, 151, 144.
[84] *Fuu tayši* is the Old Uyghur transliteration of Chin. Fu Dashi 傅大士 'Great Master Fu' (Middle Chin. *pɨu/fu dâi dʐi̯ɪ̯ʂi*). He is one of the great Chan masters of the Liang dynasty, along with Baozhi 宝誌; see Zhang 2000: 3-81.
[85] U 3194: *[nom]ll[a]guluk*.
[86] The recto of U 2343 is parallel to lines 7-11 of U 2973 (B037-041), while the verso is parallel to lines 12-18 of Mainz 731 a as well as the first five lines of U 4796 (B050-057).
[87] *bir aya yapgu ıgač*: lit. 'a hand of clapping wood', translates Chin. 一具拍板 *yi ju paiban* 'a hand of castanets'. The Taishō edition of the Chinese text has 柏板 *boban* instead of 拍板 *paiban* 'castanets', a percussion instrument or clapper made from several flat pieces of wood. The Uyghur text shows three words *aya yapgu ıgač*, *yapgu ıgač* and *aya ıgač* for 拍板 *paiban*. However, it is not clear which one was the standard term for 拍板 *paiban*. BT I $A_1$8 has *bir aya opgu ıgač*, and UWb (290) corrects it to *bir aya [ya]pgu ıgač*. However, the first two letters of *yapgu* are visible.
[88]This sentence is taken from Chen 1981, the Taishō version has 不用高坐.

(B027-030) [...] a wise man [...] called [...], who is extremely [good(?)] at preaching the doctrine. One should know [...] quite [...] It would be extremely good, if (you) let him explain[89] the deep meaning and subtle [basis (?) of the doctrine of *Jingangjing*]."

(B031-038) Then the Liang Emperor Wu asked, "Where is that person now?" The Chan master Zhigong said, "He is in the fish market named Guho." Having heard this, the Chinese Emperor Wu of the Liang (dynasty) then immediately (Hend.) summoned that wise person named Master Fu and invited him[90] to the palace. Having seen him, (the Liang Emperor Wu) made him cheerful[91] with good words and during the conversation discussed with him the topic of lecturing on the doctrine. Talking about the matter of lecturing on the doctrine, [the Emperor] asked, "How high a platform (lit. high place) for lecturing on the doctrine do you need?"[92] Then Master Fu said, "I do not need any platform for lecturing on the doctrine. I only need castanets[93] (for recitation)."

[89] The text has *sözlätsär* lit. 'If one lets him tell'.
[90] The text has *okıtdurup orduka kigürdi* lit. 'have somebody called and brought'.
[91] The text has *köngülin karnın ögirtdürüp* 'made his mind and belly happy'.
[92] The other possible translation of the sentence might be "How should the pulpit for sermons be?" as suggested by M. Erdal; see OTWF 142.
[93] The text has *bir aya yapgu ıgač* lit. '(pieces) of wood for making a clapping (noise)'.

pagination: iki
B039 k(ä)rgäk tep tedi : kačan fuu tayši aya ıgačın bultı : ötrü lovudi
B040 han üskintä utru turup yır ägzigintä kimkoke nomug takšurup :
B041 tokuz älig šlok sözlädi : nä sözläyü tükätip ök ünüp yor(ı)yu[94]
B042 bardı : ötrü čikong šenši ačari ol tavgač hanka ulug
B043 elig bägä[95] bo kišig biltingiz mü tep aytdı : tavgač
B044 han nämän[96] kim ärti bilmädim tep tedi : čikong šenši ačari
B045 ötrü inčä tep tedi :[97] bo ärsär beš ažun tınl(ı)glarnıng
B046 umugı maytre bodis(a)v(a)tnıng[98] körkdäš[99] ätözi ärür : si[z]ing[100]

Mainz 731 a + Or. 8212/127(b) (Y.K. 0017)
B047 süzük[101] kertgünč köngül[üngüzni asgalı ü]stägäli[102] bo kimkoke nomnung
B048 [t]üpsüz täring yör[ügin ačgalı] ukıtgalı ugrayu tužit t(ä)ngri
B049 yerintin[103] bärü kudı enti[104] *u*l[u]*g*[105] elig munı inčä ukzun tep
B050 [tedi[106] :] *ö*[tr]*ü*[107] ol lovudi atl(ı)g t(a)vgač han bo savıg äšidip ärtingü
B051 [ürkdi bäling]lädi[108] : : artukrak bo kimkoke nomka kertgünč
B052 süzük köngüli asıltı üstälti : bo tıltagın ol t(a)vgač han

U 4796 (T M 43)[109]
B053 kičiu[110] atl(ı)g balıktakı ulug vrhar-
B054 nıng törtünč kat sengdakı[111] kalıg ičintä bo tokuz

大士得板，即唱經歌四十九頌,[112]終而便去。誌公問武帝曰:「識此人不?」。帝言:「不識。」誌公告帝曰:「此是彌勒菩薩分身,下來助帝揚化。」武帝忽聞情，大驚訝。深加珍仰[113]。因題此頌於荊州寺四層閣上，至今見在。夫金剛經者,聖教玄關，深奧難測，諸佛莫不皆由此生。(Taishō, vol. 8, Nr. 2732, 1a11-16)

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[94] Mainz 731 a: *yorıp*.
[95] Mainz 731 a: *ulug bägä*.
[96] *nämän* is an instrumental expansion of *nämä* (< *nä ymä*); see Erdal 2004: 213-214. Besides the texts mentioned by Erdal, it also occurs in BT XIII, Nr. 12, 166; for other explanations and examples see EDPT 777-778.
[97] This sentence (*čikong ...tep tedi*) is missing in U 3140.
[98] Mainz 731 a: *bodis(a)t(a)vnıng*.
[99] Mainz 731 a: *[kör]kdäš*.
[100] BT I A_1 16: ////*ïŋ*; Mainz 731 a and Or.8212/127(b): *sizing*.
[101] This word occurs at the end of the preceding line of Mainz 731 I b; Or.8212/127(b) also displays this word.
[102] The reconstruction is in accordance with Mainz 60a and U 3140.
[103] Mainz 60 a: [*t(ä)n]gri yerintin*; BT I, p. 17 Fn. A_1 1ff.: *...tin*.
[104] U 3140: *enm[iš ärür (?)]*.
[105] In the parallel fragment Mainz 60 a this word is completely preserved. BT I p. 17 Fn. A_1 1ff.: *ol (?) ilig*.
[106] The gap has been filled in accordance with Mainz 60 a.
[107] Mainz 60 a: *öt[rü]*.
[108] The gap has been filled in accordance with Mainz 60a and Mainz 124 g: Mainz 124 g preserves the first word rather well (*ürkdi b[ä]l[inglädi]*), while the second word is clearly visible on Mainz 60 a (*[ürk]d[i] bälinglädi*).
[109] The fragments Mainz 60 a, Mainz 731 a, Mainz 731 b, U 1747, U 2339, U 2343, U 2501, U 4463, 3365, and U 5780 are parallel to different parts of this fragment.
[110] *Kičiu* is the Old Uyghur transciption of Jingzhou 荆州 (Middle Chin. *kiajŋ tɕuw*).
[111] U 2343 verso: *tseng[ ]*; Mainz 731 a: *sengtakı*.
[112] Chen 1981: 即唱經歌五十頌.
[113] Chen 1981: 尊仰.

(B039-042) When Master Fu received the castanets, he stood there facing the Emperor Wu of the Liang (dynasty), composed the doctrine of *Jingangjing* (in verse) and recited 49 gāthās with the melody of its song.[114] The moment he had finished reciting, he got up and walked away.[115]

(B042-054) Then the Chan master Zhigong asked the Chinese Emperor, "O great king, did you know this person?" The Chinese Emperor said, "Who was he? I didn't know (him)." Then the Chan master Zhigong said, "This is the incarnated body of Maitreya Bodhisattva who is the aspiration of the living beings of the five forms of existence. He came down from the *Tuṣita* Heaven in order to increase and intensify your faith (lit. believing mind), in order to open up and explain the unfathomably profound meaning of the doctrine of *Jingangjing*. May the great king know this." When the Chinese Emperor Wu of the Liang (dynasty) heard this word, he was extremely anxious and scared. His faith (lit. believing mind) in the doctrine of *Jingangjing* was increased and greatly intensified. Therefore, that Chinese Emperor had the doctrine of *Jingangjing* comprising 49 gāthās copied and placed on the fourth floor of the big temple in the city called Jingzhou.[116]

[114] The text has *yır ägzigindä*. G. Hazai and P. Zieme render the phrase with 'rezitierte kantillierend' (BT I, p. 18), while UWb offers the translation 'nach einer Lied-Melodie'. The Chinese original text has no exact counterpart for this phrase.

[115] The translation of this sentence is taken from Erdal 2004: 476.

[116] Name of an ancient Chinese city located in the central part of present Hubei Province. Its more common name is Jiangling 江陵.

B055 älig šloklug : kimkoke nomug bititip urdı : amtıka
B056 tägi takı bar ärür : ymä bo kimkoke atl(ı)g nom ärdini
B057 ärsär tükäl bilgä t(ä)ngri t(ä)ngrisi burhannıng tetrüm
B058 täring yörüglüg ıdok nom y(a)rlıgınıng täringi inčgäsi[117]

pagination: chin. *er*
B059 ärür : täringdä[118] täring yörügin ärtingü alp tänglägülük
B060 ärür : kim alku burhanlar arıgın kälmišlär : inčä
B061 ärmäzlär kamagun barča bo nom ärdini ugurınta[119]
B062 törümäsär b(ä)lgürmäsärlär[120] inčip užik etig keng
B063 yörüg üzä bošgunmaktın[121] bilgäli ukgalı bolsar
B064 ymä : näng inčip kengin täringin tüpgärgäli[122] arıtı

B065 ymä bolmaz : birök bo tokuz älig šlok[123] ärmädi ärsär :
B066 bo kimkoke nomnung yörügi ymä ukulmagay közünmägäy
B067 ärti[124] : anın[125] kimlär[126] birök muntakı yörügčä bıšrunsar[127]
B068 yorısarlar adakların erklämätin ärd[i]nilig v(a)žırlıg
B069 tagka agtıngalı uyur[128] : tetrü köni ukup kertgünsär-
B070 lär : tutsarlar : köngüllärin amırtgurup nirvanlıg

B071 ıntın kıdıgka ärtgäli uyur : bo muntag asıg tusu
B072 kıldačı üčün bo nom ärdini : anın ol šloklarıg tükäl
B073 bititdi : keng alkıg tüpsüz täring yörüglügüg ol šloklar{ıg}[129]
B074 ymä kamag tokuz älig bölük ol käzigčä : ken basa
B075 ärür yana bir adın atı bagı b(ä)lgüsüz bilgä kälip
B076 munga yeväti beš šlok sözlädi : ašnukı tokuz älig

B077 šlok birlä kamagu[130] tört altmıš bölük boltı : bolar-
B078 nı üzä temin bilgä bilig ukuldı köni yörüg
B079 közündi : kaltı bilgä biliglig kün t(ä)ngri yok kurug

雖文疏精姘，浩汗難究。豈若茲頌，顯然目前。遂使修行者，不動足而登[131]金剛寶山。諦信者, 寂滅識[132]而超於涅槃彼岸, 故書。其文廣博無窮。凡四十九篇列之於後。所謂慧日流空, 照如來之淨土。禪刀入手, 破生死之魔軍。既人法雙祛, 俱遣。快哉斯義, 何以加焉！更有一智者, 不顯姓名。資揚五首, 以申助也。其層閣，既被焚燒。恐文隨墮，仰請仁賢，於此閣見本，垂青楷定。(Taishō, vol. 85, Nr. 2732, 1a16-24)

[117] Mainz 731 a: *yinčgäsi.*
[118] Mainz 731 a: *täringtä.*
[119] U 2501 recto 1: *ugrunta*; Mainz 731 a: *ugrınta.*
[120] U 2501 recto 1: *bälgü[rmäsärlär].*
[121] U 2501 recto 2: *bošgunmakdın bıšrunmakdın*; U 2339 recto: *[boš]gunmadın*; Mainz 731 a: *bošgunmadın bıšrunm[adın].*
[122] U 2501 recto 3: *tüpgärgäli tüz[kärgäli]*; U 2339 recto: *tüpgärgäli tükädgä[li].*
[123] U 2501 recto 4: *[šlo]klar.*
[124] From here on U 2339 recto 7 displays divergences from U 4796: It has *[]mys täg* instead of *ukulmagay ... ärti.*
[125] *anın* is missing in U 2501 recto 5.
[126] Mainz 60a and U 2501 recto 5: *kim*, the plural suffix is missing. Moreover, Mainz 60 a and U 2501 recto 5 do not have *birök muntakı* existing in U 4796 but display *amtı ukup* and *amtı ukulmı[š]*, respectively.
[127] U 2501 recto 6: *[b]ıšrunsarlar.*
[128] U 1747 verso 3: *agtıngalı uyurlar.*
[129] Mainz 731 II recto 5: *šloklar.*
[130] U 2501 verso 6: *kamag.*
[131] Chen 1981: 登於.
[132] Chen 1981: 識寂滅.

(B054-065) It still exists there at present. Moreover, as for this sūtra-jewel named *Jingangjing*, it is the deepest and finest among the holy doctrines and precepts of deep and profound meaning of the all-wise Buddha, the God of gods. Its exceptionally profound meaning is extremely hard to measure, in that all Buddhas and Those Come in Purity (= Tathāgata),[133] would not be thus[134] (i.e. as they are), if all of them were not born and had not appeared because of this sūtra-jewel. Even if one were able to know and understand (it) through learning the characters,[135] explanations, and illustrations, it would still be totally impossible to understand its width and profoundity.

(B065-071) If these 49 gāthās had not existed, the explanation of this doctrine of *Jingangjing* would not have been understood or become apparent. Therefore, if any persons practice and live in accordance with the explanation in this (doctrine), they will be able to mount the jewelled Diamond Mountain without treading with their feet. If they understand it correctly and exactly,[136] trust (it) and hold (it), they will be able to control their mind and pass to the other shore (which is) *nirvāṇa*.

(B071-079) Because this sūtra-jewel brings such a profit and advantage, thus he (i.e. Emperor Wu of the Liang dynasty) had those gāthās written down in their entirety, (they) are of broad, wide and unfathomably deep explanation, and these gāthās are all in all 49 sections in that order.[137] Moreover, there is more: Then another wise person whose given and family name are unknown came and uttered five gāthās in addition to these. Together with the previous 49 gāthās they became in all 54 sections. Through them the wisdom was immediately understood, and the true interpretation became apparent, just as wisdom

[133] The Old Uyghur text has *arıgın kälmišlär* lit. 'those who have come in purity'. Hazai and Zieme (BT I, p. 19) translate the term as 'die in Reinheit Gekommenen'; UWb (183b) offers the translation 'der in Reinheit-Gekommene'. F. Weller wrongly identifies *arıgın* with Chin. 莫不 *mobu* 'surely' or 'probably', as there is no counterpart of *arıgın kälmišlär* in the Chinese original; see Weller 1979: 147. In the *Xuanzang-biography* the phrase *arıgın kälmišlär* stands for Chin. 如來 *Rulai* 'Tathāgata'; for analysis see UWb 183b.

[134] The Old Uyghur text has *inčä ärmäzlär* lit. 'those who are not like this'. G. Hazai and P. Zieme translate as 'wären nicht so' (BT I, p. 19). The Chinese original does not have a counterpart of this phrase.

[135] The text has *užik etig*, a compound of *užik* 'letter' and *etig* 'anything made skilfully and/or artfully' (OTWF 187). Here *užik etig* renders Chin. 文 *wen* 'streaks, lines, veins, strokes' (Giles 1892, 1246a). For F. Weller's analysis see Weller 1979: 148.

[136] The text has *tetrü köni* 'clear and true' or 'clearly and correctly'; see OTWF 729-730. G. Hazai and P. Zieme translate it as 'tief und gerade'; see BT I, p. 19. I render the phrase here 'correctly and exactly'.

[137] The sentence might also be translated as 'The gāthās of broad, wide and unfathomably deep explanation (are) all in all 49 sections in that order.' See Hazai and Zieme's translation of this sentence.

B080 tözlüg kök kalıgta tugsar b(ä)lgürsär :[138] ančulayu
B081 kälmišning[139] arıg yeri anta temin yaruyur[140] közünür
B082 dyan sakınčlıg y(i)ti kılıč köngüllüg eligtä

B083 kirsär tutulsar : tugmak ölmäk sansarlıg šmnu süü-
B084 si ötrü temin[141] buzulur yokadur : kačan kišili nom-
B085 lı ikigüni[142] tarkarsar barlı yoklı[143] birlä
B086 ketärsär baštınkı ärür bo yörüg artuk takı nägülük ol
B087 birök[144] törtünč kat sengdakı kalıg kačan buzulsar
B088 örtänsär : anta bitimiš užiklar šloklar ägsüsär

B089 tüššär : ötünürbiz ken üdtäki yalanguklar nomnung[145]
B090 tözünin[146] bo bitigtä[147] körüp ötügümüzni sıgurup : iki-
B091 läyü anı ornatzunlar[148] : tükädi kimkoke atl(ı)g nom
B092 ärdini ičintäki tört altmıš bölük takšutlug šlok-
B093 larnıng törümiš tıltagı šuu[149] yörügi : :
pagination: chin. *san*

B094 namo buday-a : namo d(a)rmay-a : nama sanggay-a
B095 fuu tayši atl(ı)g b(ä)lgürtmä ätözlüg kiši körklüg
B096 ayagka tägimlig tözün maytre bodis(a)t(a)vnıng lovudi
B097 atl(ı)g tavgač hanka yangırtı takšurup nomlayu y(a)rlı-
B098 kamıš kimkoke sudurnung tokuz älig šlok yörügi ::
B099 yana bir adın atı bagı b(ä)lgüsüz bilgä sözlämiš

Lacuna

U 4886 (T II 908)
B100 bir učlug süzük köngülin
B101 ukıtu täginürm(ä)n bo kimkoke
B102 sudurnung ävdimä[si]n : :
B103 bo nomug okıgalı sözlägäli
B104 ugramıš suvam*i*nlar[150] ašnu-
B105 ča öp sakınıp säkiz ulug
B106 vaačirapanlarıg : tört ulug

若有人持誦金剛般若波羅蜜經。先須至心念淨口業真言。然後啟請八金剛四菩薩名號。所在之處常當擁護。淨口業真言唵修利 (Taishō, vol. 85, Nr. 2732, 1a25-29)

[138] After this word Mainz 731 II recto 11 has *kertg[ünsär (?)]*.
[139] U 3365 page a 3: *kertüdin kälmišning*.
[140] U 3365 page a 4: *arıyur*.
[141] U 3365 page a 8: *a[nt]a basa*.
[142] U 3365 page b 1: *birlä*.
[143] Mainz 731 II recto 15 and U 3365 page b1-2 display *barlı yoklıg*, that is, the second word takes the accusative suffix.
[144] This word is missing in U 5780.
[145] According to U 4463 page c (l. 1), where we find *yalanguklar nomnung*; *nomnung* is missing in U 4796.
[146] According to Mainz 731 III recto 4 and U 5780 l. 9, where we find *tözünin*; U 4796 has *tözin*.
[147] Mainz 731 III recto 4: *bitigdä*.
[148] Mainz 731 III recto 5: *ornatzunlar tıŋlazun[lar]*.
[149] *šuu* < Chin. 疏 *shu* 'critical commentary on a text', Middle Chin. *ṣïo* (Takata 1988: 0126); cf. Kudara 1990: 13.
[150] *suvamin* < Skt. *svāmin* 'husband, lord, master' (Edgerton 1953: 617a).

(B080-084) appears in empty nature like the sun rising and appearing in the sky the Pure Land of the One-who-Came-Thus (Tathāgata) immediately becomes bright and apparent. If meditation enters the mind as a sharp sword,[151] gets into and is grasped by the hand, [152] the demon's army bearing the saṃsāra of life and death will be then immediately destroyed and perish.[153] (B084-094) When one removes both the person and dharma, does away both with existence (*bhava*) and nothingness (*śūnya*, *śūnyatā*), this explanation is the first. What need is there for more? If the pavilion on the fourth floor gets destroyed and burned and the letters and gāthās written on it go missing or get lost, we beg future persons to see the noble(ness) of the doctrine[154] in this book, admit our request and settle the matter again (lit. second time). The textual explanation of the reason of coming into existence of the 54 sections of the poem-*gāthā*s in the sūtra-jewel *Jingangjing* is completed.

Namo buddhāya! Namo dharmāya! Namo saṃghāya!

(B095-099) (This is) the explanation of the doctrine of *Jingangjing* in 49 *gāthā*s, which was recently composed in verse and graciously lectured to the Chinese Emperor Wu of the Liang (dynasty) by the noble, venerable Maitreya Bodhisattva in human appearance with the incarnated body (*nirmāṇakāya*),[155] by the name of Master Fu. Again, [...] told by another wise man whose first and last name are unknown [...]

Lacuna

(B100-106) With a fully concentrated pure mind I endeavour to explain the collection of this doctrine of *Jingangjing*. The lords who intend to read and recite this doctrinary treatise read and recite one volume of this sūtra first thinking and imagining the Eight Great *Vajrapāṇi*s and the Four Great

[151] The Taishō version of the Chinese original text has 禪刀 *chandao* 'sword of meditation'. Chen (1981: 487) suggests to correct 禪刀 *chandao* to 單刀 *chandao* 'chief sword', which is not supported by the Old Uyghur text.
[152] In correspondence to *köngüllüg elig* the Chinese original has simply 手 *shou* 'hand'.
[153] G. Hazai and P. Zieme (BT I, p. 19) translate this sentence as "Wenn das scharfe Schwert (der) Meditations-Gesinnung in die Hand, (d.h.) das Herz kommt und gehalten wird, wird alsbald das Saṃsāra des Geborenwerdens und Sterbens, die Legion Māras, vernichtet (Hend.)."
[154] Hazai and Zieme translate this sentence as "Wenn nun das Obergeschoß im vierten Stockwerk zerstört werden und verbrennen sollte und wenn die dort angeschriebenen Schriften und Gāthās verloren gehen sollten, bitten wir den Stamm der in späterer Zeit (lebenden) Menschen, nach diesem Buch zu schauen, unsere Bittgebete drucken zu lassen (?) ..." (BT I, p. 20).
[155] As a Buddhist term *bälgürtmä ät'öz* translates Chin. 化身 *huashen*, which usually refers to the Buddha appearing in the form of an animal to preach to animals, as a being in hell to save those people suffering in hell etc. (JEBD 286a). For *bälgürtmä*, including the *bälgürtmä ätöz* see OTWF 318.

B107 bodis(a)t(a)vlarıg : nomug bir
B108 küün okısarlar sözläsär-
B109 lär : bo muntag osuglug
B110 tözünlär oglı tözünlär (kızı)
B111 kimkoke sudur ärd[in]ig otuz
B112 tümän kata okımıš bolur
B113 yana ymä bolurlar kut
B114 w(a)hšik t(ä)ngrilär kintar[lar (?)]

Mainz 731 III (T II y 18) recto[156]
B115 inč[ä ki]*m*koke nom[u]g agızta tutup s*ö*zl[äsär kayu]
B116 sakınčları küsü[šl]*äri* bolsar : ötrü ol [sakınčları küsüšläri]
B117 udımaz yana in*č*ä tep sözlämiš k(ä)rgäk [: om maha švuli]
B118 švuli švu švuli svaha namo samanta[buddanam om duru duru prdvi]
B119 svaha om gagana sa*m*b[ava vačra hoh]

U 1750 (T II S 32 a)[157]
B120 [ ]/ alkuta [ ]
B121 [ayagka tägi]mliglärkä : [ınanurbız][158]
B122 ontun sıngarkı ülgüsüz sansız[159] *b*urhanlarka :
B123 [ ] *am*tı biz örit[ip] ulug kut
B124 [kolunmaklı]*g* küsüšüg [tutarbız bo kimko-]
B125 [ke atl(ı)]g täring [sudurnung ävdimäsin[160]]

pagination : kimkoke tört
B126 [ ]ynk ulug /[ ]
B127 [ ] *a*lku tınl(ı)g*l*[ar]
B128 [ ]/’ tägzünlä[r]
B129 [ ] : [ ]
B130 [ ] : [ ]
B131 [namo bud :] <u>namo d(a)r</u>[m : namo sang :]

Mainz 731 III (T II y 18) recto
B132 ötünürm(ä)n agır ayamakın kö*k* [önglüg adalarıg ketärdäči(?) atl(ı)g v(a)žırıg :]
B133 ötünürm(ä)n agır ayamakın agu*l*[arıg ıdtačı(?) atl(ı)g v(a)žırıg :]
B134 ötünürm(ä)n [agır] ayamakın sarı*g* [önglüg eyin tilädäči(?) atl(ı)g v(a)žırıg :]
B135 ötünürm(ä)n [agır a]yamakın yürüng [önglüg süzük suv atl(ı)g v(a)žırıg :]
B136 [ötünürm(ä)]n [a]*gı*r ayamakın kız[ıl önglüg ü*n* atl(ı)g v(a)žırıg :]

唵修利修利摩訶修利修修利莎婆訶虛空菩薩普供養真言唵［言*我］［言*我］曩三婆縛襪曰羅斛 (Taishō, vol. 85, Nr. 2732, 1a29-b2)
稽首三界尊 十方無量佛 我今發弘願 持此金剛經 上報四重恩 下濟三塗苦
若有見聞者 悉發菩提心 盡此一報身 同生極樂國 (Taishō, vol. 85, Nr. 2732, 1b7-11)
第一奉請青除災金剛。第二奉請辟毒金剛。第三奉請黃隨求金剛。第四奉請白淨水金剛。第五奉請赤聲金剛。(Taishō, vol. 85, Nr. 2732, 1b13-15)

[156] Here the text continues with Mainz 731 III recto 8; Mainz 823b is parallel to parts of Mainz 731 III recto.
[157] SI Kr 2/51 (page 9) edited in Tugusheva 1972 (p. 319, plate on p. 408) is parallel to parts of this fragment.
[158] The gap has been filled in accordance with SI Kr 2/51-9.
[159] SI Kr 2/51-9 does not have *ülgüsüz sansız.*
[160] SI Kr 2/51-9 has *yokaru tört törlüg utlı* after this sentence, which renders Chin. 上報四重恩 *shang bao sizhongen.*

(B107-114) Bodhisattvas,[161] in this way (it would be equal to) noble men and noble (women) reading the *Jingangjing* sūtra-jewel 300 thousand times. Furthermore, there will also be [...] good spirits (Hend), gods, *kiṃnara*[s...]

Lacuna

(B115-119) If, thus, they recite the doctrine of [*Jin]gangjing*, [whatever] thoughts and wishes they have, those [thoughts and wishes of theirs] will then not be neglected (lit. will not sleep). Moreover, one has to recite thus:

[*oṃ mahā śuri*] *śuri śuśuri*[162] *svāhā. Namaḥ samanta-[buddhānāṁ oṁ dhuru dhuru pṛthivīye] svāhā.*[163] *oṃ gagana sam[bhava vajra hoḥ*.]

Lacuna

(B120-125) [...] in all [...] to the vener[able ones. We believe] in the measurelessly uncountable Buddhas in the ten directions. [...] Now we raise a great vow[164] (*praṇidhāna*), and will uphold the profound sūtra collection called [*Jingangjing*].[165] [...]

(B126-131) [...] great [...] of [...] all living beings [...] may they obtain [...] [Namo buddhāya!] Namo dharmāya! [Namo saṃghāya!]

Lacuna

(B132-136)
With great respect I ask for [the vajra called] 'blue [calamity eliminator' (?);][166]
With great respect I ask [for the vajra called] 'poison [dispeller' (?);]
With [great] respect I ask for [the vajra called 'he who follows prayer'] [167] of yellow [colour;]
With great respect I ask for the white [vajra] called 'pure water';
With great respect I ask for the red-[voice-vajra;][168]

[161] In general, the Four Great Bodhisattvas refer to Avalokiteśvara, Maitreya, Samantabhadra, and Mañjuśrī, also, the four chief bodhisattvas in the Garbhadhātu. Here they refer to the four bodhisattvas in the Diamond group, namely *dṛḍhabhārya*, *vajrapāśa*, *vajrarāga*, and *vajrabhāṣa*.

[162] The Old Uyghur text has *švuli švu švuli*, perhaps they are influenced by their Chinese counterparts 修利修修利.

[163] This mantra is missing in the Taishō edition of the Chinese text.

[164] U 1750: *amtı biz örit[ip]* lit. 'now we raise'.

[165] The Chinese original text simply has 金剛經 *Jingangjing* 'the *Vajracchedikā Sūtra*'.

[166] Generally, this term refers to helping any sentient beings avoid hardships, such as starvation, sickness, homelessness, etc. This is one of the five kinds of rebirths of bodhisattvas; see Soothill/Hodous 1937: 340.

[167] Name of a bodhisattva in the Avalokiteśvara group of the Garbhadhātu, a metamorphosis of Avalokiteśvara, who sees that all prayers are answered; see Soothill/Hodous 1937: 452.

[168] The red-voice-vajra refers to "the Vidyārāja with a red face (voice) or the Fire-head-vajra where fire = red. He is ferocious, has one head, and six arms that hold baton, bell, noose and mudrā." (DBI, vol. 13, p. 3715) The Old Uyghur term for it is *kız[ıl önglüg ün atl(ı)g v(a)žır*] lit. '[the vajra named] [voice] of red colour'. The Old Uyghur term is likely not a literal translation of the Chinese term 赤聲金剛 *chisheng jingang*.

U 3345 (T III TV 49.503)[169]

B137 ötünürm(ä)n agır ayam*akın v*(a)žır yudruk
B138 atl(ı)g bodis(a)t(a)vıg : ::
B139 ötünürm(ä)n agır ayamak(ın) *v*(a)žır uruk
B140 atl(ı)g bodis(a)t(a)vıg : ::
B141 ötünürm(ä)n agır ayamakın *v*(a)žır
B142 amrak[170] atl(ı)g bodis(a)t(a)vıg :::
B143 ötünürm(ä)n agır ayamakın *v*(a)žır
B144 sav atl(ı)g bodis(a)t(a)vıg : ::

verso pagination: üč
B145 munčulayu ötünüp säkiz ulug v(a)črapanlarıg :
B146 tört ulug bodis(a)t(a)vlarıg tängrämdä turgurup
B147 üskümdä ornatıp alku ažunlardakı
B148 ätözüm kop süzük köngülüm üzä amtı m(ä)n
B149 arslan kaya käsär birlä yükünürm(ä)n üč
B150 uguš yertinčüdä alkuta yegädmiš ayag-
B151 ka tägimliglärkä : ontun sıngar-
B152 kı *ül*güsüz sa[ns]ız *burhanlar k*[u]tınga

Lacuna

U 2981 (T II S 83)[171]

B153 birlä ol üdün atı kötrülmiš tükäl bilgä t(ä)ngri t(ä)ngrisi burhan
B154 aš üdintä tonın kädip badırın tutup kirti : ol ulug kutlug širavast
B155 atl(ı)g känt uluška pinvat bušı kolgalı känt uluš ičintä
B156 käzigčä pinvat kolu tükätip ikiläyü ävrilip öz orun-
B157 ınga bardı : aš išin ärtürü y(a)rlıkap tonın badırın
B158 yıgıp adakın yup töltäglig orunta oluru y(a)rlıkadı : amtı :
B159 munung šl[o]kin sözläyür : ančulayu kälmiš bahšım(ı)z nirvan-
B160 ka kirürtä[172] : : :

verso pagination: otuz
B161 : : šala atl(ı)g koš sög[ü]t[173] ikin arasınta :
B162 : : anta[174] batıp busušlug taluy ögüz ičintä
B163 : : ämgäkingä umadı yakın barıp täggäli
B164 : : ○ upali turup ötünti : yangılayu ayıtdı :
B165 : : ○ sudur nomnung bašınta kayu savıg ura-

第六奉請定除災金剛。第七奉請紫賢金剛。第八奉請大神金剛。第一奉請金剛罥菩薩。第二奉請金剛索菩薩。第三奉請金剛愛菩薩。第四奉請金剛語菩薩。(Taishō, vol. 85, Nr. 2732, 1b13-19)

如是我聞。一時佛在舍衛國祇樹給孤獨園。與大比丘眾千二百五十人俱。爾時世尊。食時著衣持鉢入舍衛大城乞食。於其城中次第乞已。還至本處。飯食訖。收衣鉢洗足已敷座而坐。
如來涅槃日。娑羅雙樹間 阿難沒憂海 悲慟不能前 優婆初請問 經首立何言 (Taishō, vol. 85, Nr. 2732, 1b24-1c2)

[169] Mainz 823b verso is parallel to the lines 4-9 (B140-145) of this fragment.
[170] Mainz 823b verso 2: *amranm[ak]*.
[171] U 2470 is parallel to parts of this fragment (B153-166).
[172] U 3365 page b 5: *kirür küntä*.
[173] U 3365 page b 5-6: *koš [sögütn]üng*.
[174] Clearly, this is a spelling mistake for *anant*; see U 3365 page b6; BT I B 7.

(B137-144)
With great respect I ask for the bodhisattva called vajra-fist (*vajramuṣṭi*, *vajrasandhi*);[175]
With great respect I ask for the bodhisattva called vajra-rope (*vajrapāśa*);
With great respect I ask for the bodhisattva called vajra-love (*vajrarāga*);
With great respect I ask for the bodhisattva called vajra-speech (*vajrabhāṣa*).

Lacuna

(B145-152) Asking for the Eight Great Vajrapāṇis in this way, placing the Four Great Bodhisattvas in my presence by having them stand around me, with my body in all forms of existence (*gati*) and all my pure mind, now I Arslan Kaya together with Käsär[176] bow to the venerable ones who have surpassed all in the world of the three elements (*trayo dhātavaḥ*), to the majesties of inestimable, measurelessly countable Buddhas in the ten directions.

(B153-158) [...] together with [...] at that time, the all-wise Buddha, Whose Name is Exalted, the God of gods, at mealtime put on his clothing, picked up his bowl, and entered the great divinely favoured city (Hend.) named Śrāvastī in order to beg for *piṇḍapāta*-alms. After he had finished begging for *piṇḍapāta*(-alms) in the city, he returned again to his own place. After he graciously ate his food,[177] he put his clothing and bowl away,[178] washed his feet and deigned to sit down on the mat.

(B159-165) Now the gāthā of this says about:
When the One-who-Came-Thus, our master, entered the *nirvāṇa* / between the śāla trees with two trunks / Ānanda sunk in the ocean of sorrow and, / because of his suffering, he was unable to come near. / Upāli stood up, spoke respectfully and asked first,[179] / "What words should we place at the beginning of this sūtra text?"

[175] It is unclear why *yudruk atl(ı)g bodis(a)t(a)v* (= *vajramuṣṭi* or *vajrasandhi*) stands here for 金剛罥菩薩 *jingang juan pusa* occurring in the Chinese parallel text. One possibility might be that in the Chinese text serving as original for the Uyghur translation had 眷 *juan* 'relative' of same pronunciation as 罥 *juan* 'to hang up', and then the translator confused it with 拳 *quan* 'fist' of similar shape. If not, I have no better explanation at this point. The name of *vajramuṣṭi* or *vajrasandhi* occurs in U 2508 (T II 640) l. 4 as *v(a)čramušti* with the gloss in Brāhmī *va jra muṣṭi*.
[176] *Käsär* is also from the aorist form of *käs-* 'to cut, cut off' (EDPT 748b). For use as a personal name perhaps we can consider *keser* 'axe, hatcher' in Turkish. For further forms see Rásonyi/Baski 2007, 368b.
[177] The Old Uyghur text has *aš išin ärtürü* lit. 'carried out the eating matter' or 'completing the eating matter'.
[178] Lit. 'collected his clothing and bowl'.
[179] The text has *yangılayu ayıtdı* lit. 'newly asked', it translates here Chin. 初請 *chuqing* 'asked first'.

B166 : : ○ lım : tep y(a)rlıkadı : bahšım(ı)z ančulayu[180]
B167 : : savıg urunglar tep : :
B168 : : anın bo sav ula*l*tı apamuluk uzun üd

U 2786 (T II S 2B 500) + U 2787 (T II S2B 501)[181]
B169 [ikinti] subuti turup ötünmäk atl(ı)g b*öl*[ü]*k* : ötrü ol
B170 [üdün] ulug karı subuti ol kuvrag arası[nt]*a* är[ü]*r* ärti : ötrü orun-
B171 [ıntın] t*u*[r]*u*p birtin ačınıp ong [ ] ong tizin čöki-
B172 [tip] aya ○ sın kavšuru*p* [ayayu agırla]yu[182] t(ä)ngri t(ä)ngrisi
B173 [burha]*n*ka ○ inčä tep [ötünti : ärtingü tanglančıg mun]*g*adınčıg ol *a*tı
B174 [kötrülmiš alk]u [bodis(a)t(a)v]*l*arıg uz küz[äd]
B175 [ ]/ t(ä)ngrim /[ ]
B176 [ ]/ [ ]

verso
B177 [ ]twq[ ]
B178 [ ]k nätägi[n]
B179 [atı kötrül]*m*[i]*š* [t(ä)ngri t(ä)ngri]si burhan
B180 [inčä te]*p* y(a)rlıkadı [sadu sa]du k(a)ltı su[buti][183]
B181 [s(ä)n sö]zlämiš täg ančulay*u* [kälmiš alku] bodis(a)t(a)vlarıg uz
B182 [küyü] küzädür : uz tutar tutun[ur : amtı] s(ä)n tetrü tınglagıl
B183 [m(ä)n inči]p sanga nomlayu beräyin : bar[č]*a* [alk]*u* tözünlär oglı
B184 [tözü]*n*lär kızı tüzgärinčsiz yeg t[üz]*ü* köni tuymak burhan kutınga

Lacuna

U 1759 (T II S 32a) recto
B185 [bo šlok kšanti p(a)ra]mitnıng
B186 [šloki ärür] :: katıglanmak
B187 [ärsär atı yalınlıg ye]r ärür : tavranmak
B188 [ärsär bilgä bil]*ig*lig y(a)ruk
B189 [tetir : iki bili]*g*[i]g köngül-
B190 [tin ınaru ketärsär : ü]*č* kurug *ü*[zä]
B191 [adkangularıg tarkarsar] : *b*[iligsiz bilig]

佛教如是著 萬代古今傳
如是我聞。一時佛在舍衛國祇樹給孤獨園。與大比丘眾千二百五十人俱。爾時世尊。食時著衣持缽入舍衛大城乞食。於其城中次第乞已。還至本處。飯食訖。收衣缽洗足已敷座而坐。
善現起請分第二
時長老須菩提。在大眾中。即從坐起。偏袒右肩右膝著地。合掌恭敬而白佛言。希有世尊。如來善護念諸菩薩。善付囑諸菩薩。世尊。善男子善女人。發阿耨多羅三藐三菩提心。應云何住云何降伏其心。佛言。善哉善哉。須菩提。如汝所說。如來善護念諸菩薩。善付囑諸菩薩。汝今諦聽。當為汝說。善男子善女人。發阿耨多羅三藐三菩提心。應如是住如是降伏其心。唯然世尊。願樂欲聞。(Taishō, vol. 85, Nr. 2732, 1c3-12)

毘離耶波羅蜜(精進) 彌勒頌曰。進修名焰地 良為慧光舒 二智心中遣 三空境上祛 無明念念滅 高下執情知 (Taishō, vol. 85, Nr. 2732, 2a17-20)

[180] U 3365: *ančulayu ok.*
[181] U 2787 was described in RaschmannKat I, catalogue number 069 as a fragment of the *Altun Yaruk.*
[182] The gap has been filled in accordance with the Chinese parallel phrase 恭敬 *gongjing*, which is often rendered by means of *ayayu agırlayu*; see, for instance, Wilkens 2001, l. 1223.
[183] RaschmannKat I, p. 111: *s(ä)n.*

(B166-168) /Our master (= the Buddha) said graciously, "Put down such words !" /Thus, these words have been handed down for an eternally long time. //

(B169-176) [The second] chapter: The rising and humble speech of Subhūti.[184]
Then, at that [time], Subhūti, senior and advanced in years, was in that assembly. Then he rose from his seat, bared (his shoulder) on one side, [...] right [...], kneeled on his right knee, folded his palms together, with respect and reverence [spoke] the following words to Buddha, the God of gods: "That exceedingly wonderful and marvellous [one, Whose Name is Exalted ...] protects(?) [all bodhisattva]s well [...] my Lord [...]"

(B177-184) [...] how [...] Buddha, the God of gods, Whose Name is Exalted, graciously said [the following]: "Sādhu! Sādhu! Su[bhūti], as [you] have said, the [One-who-Came-]Thus protects [all] bodhisattvas well, he keeps them well, holds [them well (?). Now] listen attentively and let me preach to you. All noble men and noble women [should commit themselves] to unsurpassable, highest perfect awareness of Buddhahood [...]"

Lacuna

(B185-191) [This is the gāthā] of the [*kṣānti-pāra*]*mitā.*[185]
[The name of] exertion is the [flaming] place;[186] / Striving [is] glory of knowledge (*vīrya*). / [If one removes the two] wisdoms [from] the mind, / [drives away the attachments (*artha*) by means of the three emptinesses (*tri-śūnyatā*)[187] / [ignorance (*avidyā*) ...]

[184] Lit. '[The second] chapter called Subhūti stands up and makes a request'.
[185] *[kṣānti-pāra]mitā* (Old Uyghur *[kšanti pra]mit*) is one of the six pāramitās or six kinds of practice by which bodhisattvas are able to attain enlightenment, namely donation (*dānā-pāramitā*), adhering to precepts (*śīla-pāramitā*), forbearance (*kṣānti-pāramitā*), assiduity (*vīrya-pāramitā*), meditation (*dhyāna-pāramitā*) and wisdom (*prajñā-pāramitā*); see JEBD 268a.
[186] Original: *[yalınlıg] yer* 'the [flaming] place', here it renders Chin. 焰地 *yandi* referring to the glowing wisdom (*arciṣmati*), the fourth stage of the ten stages of developing the Buddha-wisdom (*daśa bhūmayaḥ*); see Nakamura 111cd; JEBD 165ab.
[187] [*üč] kurug* 'three emptinesses' translates here Chin. 三空 *sankong* 'three nothingness' or 'three śūnyatā', which refers to (1) the non-substantiality of the self, (2) the non-substantiality of existence and (3) the non-substantiality of both the self and existence; see JEBD 283b.

U 3111 (T II Y 27. 500)[188]

B192 dyanlıg *ö*[güz]nüng ärkäčlänmäki a[mrı]*l*sar :
B193 *s*[a]*m*adilıg su[vnu]ng savrılmakı süzülür :
B194 köngül turul[s]ar[189] [tuy]mak tözi *e*tinür :
B195 sakınč *a*mrıl ○ [sar] *i*gid köngül ö[čü]*l*[ür :][190]
B196 alkuka ad ○ [kang]uluk [t]öznüng[191] äzüg*in* [adırtlasar:][192]
B197 ilkidäbärü[193] [ye]läy[ü][194] atın atal*m*[ı]š[195] ärür [: birök]
B198 adınnıng tayakınga[196] turmıš tözü*g* u*k*[sar ongarsar :][197]

pagination: otuz yeti
B199 tolu tägirmi[198] čın kertü[199] töz ymä adın *ö*[ngi ärmäz :][200]
B200 : : bo [šlo]*k* dyan p(a)ramitnıng ärür [:]
B201 bilgä b[i]l[i]*g* ○ [li]*g* yula[201] k*ün* t(ä)ngri t[äg y(a)ruk ärsär][202]
B202 ügmäklär ○ [nin]*g*[203] ugušlarnıng [i]*g*[i]*d*[i äzügi ukulur]
B203 y(a)ruk bilig ○ [ič]*ik*[i]p k(a)ranggu kö[n]gül t[a]rı*k*[sar :]
B204 *b*[ir] kšanta [ar]*tuk*[204] särilmäzi bililür
B205 igid köngül [kü]*č*ätip öčürgäli um[as]*ar* [ ]

1759 (T II S 32a) verso[205]

B206 m(ä)nli kišili körümkä [ikiläyü ävrilür :]
B207 sukančıg b*ilgä* [biliglig tägir-]
B208 mi y(a)rukı[n y(a)rutsar :]
B209 [ya]*l*nguz bir [ök yok kurug tözi]
B210 [öz]*in* kö[zünür[206] .]

Lacuna
禪河隨浪淨　定水逐波清　澄神生覺性　息慮滅迷情
遍計虛分別　由來假立名　若了依他起　無別有圓成
般若波羅蜜（智慧）彌勒頌曰。
慧燈如朗日　蘊界若乾城　明來闇便謝　無暇暫時停
妄心猶未滅　乃見我人形　妙智圓光照　唯得一空名 (Taishō, vol. 85, Nr. 2732, 2a23-2b1-2)

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[188] Mainz 823a, the recto of U 1768, and *U 9021 folio 12 are parallel to this fragment. The first two lines of the verso of U 1759 are also parallel to the last two lines of this fragment, while further lines of it continue the text.
[189] Ch/U 6317: *[köngül] tözi turulsar*.
[190] U 1768 recto 2: *öčülür*.
[191] U 1768 recto 3: *adkangu töznüng*.
[192] The gap has been filled in accordance with BT I B 92 and Mainz 823a.
[193] BT I B 93 and Mainz 823a: *ilkitäbärü*; U 1768 recto 4: *ilkidinbärü*.
[194] U 1768 recto 4: *yeläyü*.
[195] Ch/U 6317: *atamıš*.
[196] BT I B 94: *adınlar tayakınga*; U 1768 recto 5: *adınnıng tayakıng[a]*.
[197] The gap has been filled in accordance with *U 9021 folio 12; U 1768 recto: *uksar o[ngar]sar*.
[198] BT I B 96: *tolun bitmiš*; Mainz 823a: *[ ] bütmiš*.
[199] *U 9021 folio 12 and Mainz 823a have only *kertü*, *čın* is missing.
[200] The gap has been filled in accordance with *U 9021 folio 12.
[201] Ch/U 6317: *bilgä biliglig bir yula*.
[202] The gap has been filled in accordance with Mainz 823a, where we found *bilgä biliglig yula kün t(ä)ngri täg y[(a)ruk ärsär]*. BT I B 97: ***yula ... künkä okšayur***.
[203] *U 9021 folio 13: *yügmäklärning*.
[204] U 1759 verso 1: *artukrak*.
[205] Mainz 823a is parallel to this fragment.
[206] After this Ch/U 6317 (l. 12) has *bo šilok bilgä bilig p(a)r(a)mit[ning ol]. [altı] p(a)r(a)mitlar išin [mänsiz]in bilü tükätsär . ötrü ol [iki kuru]g tözin ärü ürü ukar dyan [ ]*.

(B192-199) If the wave-surge of the *dhyāna*-river (lit. *dhyāna* water) calms down, / the spluttering of the *samādhi* water will be purified. / If the mind is stabilized, / the nature of enlightenment will be prepared. / If thought be at peace, deceit will be quenched. //

If one is aware of the falsehood of getting attached to all things, / they have from (their) origin, falsely been given names. / If one understands and comprehends the principle which arises from reliance on the 'other',[207] / the principle of all-round truth[208] is also not the 'other'. /

(B200-205) This is [the *gāthā*] of the *dhyāna-pāramitā.*
If the lamp of wisdom [is as bright] as the sun, / the falsehood (Hend.) of elements (*skandha*) and elementary substances (*dhātu*) will be understood. / If the sense of brightness[209] enters and the mentality of darkness disappears, / (and) it becomes clear that it will not stay more than a moment. / If deceit becomes strong and one cannot suppress it, / [...]

(B206-210) [one will again turn to] a view of self and (a view of) persons. / [If one enlightens by means of the round brightness (which is) the excellent wisdom (*śubha-jñāna*), / only and merely one's nature of [nothingness and emptiness will] appear by itself. /

Lacuna

[207] The Old Uyghur text has *adınnıng tayakınga turmıš töz*, which translates Chin. 依他起 *yita qi*, 'existence which arises from dependent origination'. This category includes the phenomenal world in which we live, when seen as having been produced from many causes and lacking both permanence and an inherent self-nature; see JEBD 286b. After this line there is the pagination *otuz yeti* 'thirty seven'.
[208] Here *tolu tägirmi čın kertü töz* lit. 'perfect, round, true and truthful nature' stands for Chin. 圓成 *yuancheng* 'perfectly accomplish', but actually renders 圓成實性 *yuancheng shixing* 'perfectly accomplished nature of reality'.
[209] The text has *y(a)ruk bilig* lit. 'bright wisdom' stands for Chin. 明 *ming* 'bright, brightness'.

U 1768 (T II S 32a) verso

B211 [yangırtı ögrünčü atl(ı)g orun]ta[210] *orn*ansar[211] : :
B212 [ötrü busuš köngül][212] tarıkıp ögrünčü
B213 [köngül üstälür[213] :] : bo šlok
B214 [särinmäk p(a)ramitnıng šlo]ki ol : :
B215 [t(ä)ngri t(ä)ngrisi] burhan subutika
B216 [inčä tep y(a)rlı]*ka*dı [: s]*ub*uti *ya*

Lacuna

Mainz 234 (T I D)

B217 [ ]////[ ]
B218 [ ] ywr : '[ ]
B219 [ ] bešinč [bölük]
B220 subuti näčük ol köngülüng*dä* [körgäli]
B221 bolurmu : ○ subuti ötünti bo [ ]
B222 körgäli ○ bolmaz tep : nä üč[ün tep tesär]
B223 ätöz b(ä)lgüsi inčip ätöz b(ä)lgüsi är*m*[äz]
B224 tetir : birök alku b(ä)lgüg b(ä)lgü []*ärsär*[ ]
B225 t(ä)ng[ri t(ä)ngri]si [burhan]
B226 [ ]d' [ ] tolp [ ]

verso

B227 [yertin]čüdä[ki tınl(ı)glar] köngül[i eyin kılmıš ärür][214]
B228 [y]alanguklarn*ı*[ng ü]zülmäk [körümi turmazun tep]
B229 anın ye*r*tinčülü[gč]ä yeläyü at ur[mıš ärür :]
B230 iki kırk b(ä)lgü ○ lär ärsär yertinč*ü*[lügčä yeläyü at ol :]
B231 säkiz on eyin ○ ädgülär ymä kurug [ün ol :]
B232 bar ätöz ○ ärmäz burhan ät[özi :]
B233 b(ä)lgüsüz ätöz temin čın [kertü ätöz tetir :]
B234 : altınč *b*[ölük köni]
B235 [t(ä)n]*g*ri t(ä)ngrisi *burhan* [ ]
B236 [ ]//t[ ]

Lacuna

創居歡喜地 常樂逐忘憂 須菩提。於意云何。(Taishō, vol. 85, Nr. 2732, 2b6-7)
欲知檀貌狀 如空遍十方
如理實見分第五
須菩提。於意云何。可以身相見如來不。不也世尊。不可以身相得見如來。何以故。如來所說身相即非身相。佛告須菩提。凡所有相皆是虛妄。若見諸相非相則見如來。彌勒頌曰。
如來舉身相 為順世間情 恐人生斷見 權且立虛名
假言三十二 八十也空聲 有身非覺體 無相乃真形

正信希有分第六須菩提白佛言。世尊。(Taishō, vol. 85, Nr. 2732, 2b16-28)

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[210] We have filled the gap according to *U 9021 folio 14, U 3152 (C127) and Ch/U 6317.
[211] The parallel fragment U 3152 has *olursar*.
[212] We have filled the gap according to *U 9021 folio 14, U 3152 (C128) and Ch/U 6317.
[213] The gap has been filled according to U 3152 (C129) and Ch/U 6317. Ch/U 6317 has */r* before *üstälür*.
[214] The gap has been filled in accordance with *U 9021 folio 14 and U 3152 (C142).

(B211-216) /If [one] settles [anew] at [the place of joy (*pramudita*)], / [then sorrow] disappears and happiness [increases.] //

This [*gāthā*] is the *gāthā* [of the *kṣānti-pāramitā*].
[... the Buddha, [the God of gods] graciously spoke to Subhūti, saying, "O Subhūti, [...]

Lacuna

(B217-226) [... ....] The fifth [chapter ...]
[...] "Subhūti, what do you think?[215] [...] can it be seen?"
Subhūti said respectfully: "This [...] cannot be seen. [If one asks] 'Why?' The bodily sign [...] in this way is not a bodily sign. If all signs [...] sign [... Buddha,] the God [of gods ...] whole [...]"

(B227-233) [The living beings] in the world [have acted in accordance with] their wishes, / so that '[the view] of annihilation (*uccheda-dṛṣti*) of human beings [may not happen.]" / Therefore they have been given this-worldly false names. / As for the thirty-two *lakṣaṇa*-marks (*dvātriṃśan mahā-puruṣa-lakṣaṇāni*), they are this-worldly [false names.] / The eighty kinds of goodness[216] which accord (with them) are also empty [sounds]. / The physical body (*śariravat*) is not the Buddha body. / It is just the signless body (*nirnimitta*)[217] that is the true [and real body.] //

(B234-236) The sixth [chapter, upright ...]
Buddha, the God of gods [...]

Lacuna

[215] The Old Uyghur text has *näcük ol köngülüngdä* lit. 'How is that in your mind/heart?'
[216] The Old Uyghur text has *säkiz on eyin ädgülär* lit. 'the eighty kinds of goodness in accordance', which translates here Chin. 八十 *bashi* 'eighty', the short form of 八十種好 *bashi zhong hao* 'the eighty distinctive bodily marks of Buddha' or 'the eighty kinds of minor merited marks (of the Buddha's body)'. As the translation of this term we find *säkiz on türlüg nayrag atl(ı)g eyinki ädgül(ä)r* in C415.
[217] In the Chinese original text there is simply 無相 *wuxiang* 'signless'; for 無相 *wuxiang* see Nakamura 1338ab.

U 2498 (T II 629)

B237 [ ] ärmäzin:
B238 [ ] : amt[ı] m[u]nung šlokin sözläyür :
B239 [tal]*u*y ögüz käčtükdä tar kemi k(ä)rgäk :
B240 [ıntın kı]dıgka tägdükdä *t*[ar ke]*mi k*[(ä)rgäk ärmäz]
B241 [ ]d [m(ä)]nsi[z]

verso

B242 [ ] köngül [ ]
B243 [yetinč bu]lguluk[s]uz nomlag[uluksuz böl[ük t(ä)ngri]
B244 [t(ä)ngrisi burha]n subutika inčä tep ayıtu y(a)rlı[kadı : subuti]
B245 [köngülüngdä nä]täg ol kertüdin kälmiš čın kertü [ ]
B246 [tüzgärinč]siz yeg tüzü köni tuymakıg bulyukm[u]

Lacuna

U 2785 (T II S 2B)[218]

B247 : : amtı munung šlokin [sözläyür]
B248 : : bodi tözi savdın [öngi üdrül]
B249 : : södä ○ bärü anı t[äg] *ü*zä bu[lmıš]
B250 : : tay*a*n ○ mıš k(ä)rgäk [iki] *k*urugnung [tözingä]
B251 : : te*m*[in] ○ ök tanuklagalı [bol]ur nom hanını[ng ätözin]
B252 : : bar[lı köngül]li ikigü birlä igid äzüg [yangluk ärür]
B253 : : ad*k*[anmaksız][219] bolmak ol t[etir] čın kertü [atı]

pagination: iki altmıš

B254 : : bi[rök uk]sar[220] ärmäz [nomug] ärmäz tep ä[rmäzin]
B255 : : ıra[ktın o]k ünär[221] alt[ı] türlüg kkir[lärtin]
B256 nä üčün tep tesär al*k*[u] tözünlär [kamagun]
B257 etigsi[z] nom üzä [adırt]ları [bar ärür üčün :]
B258 : : amtı mun*ung* [šloki]*n* [sözläyür :]
B259 : : kišili nomlı i[kigü]
B260 : : adırtlasar uks*ar* [iki etigsiz nomlarıg]

彌勒頌曰。
渡河須用筏　到岸不須船　人法知無我　悟理詎勞筌
中流仍被溺　誰論在二邊　有無如取一　即被污心田
無得無說分第七
須菩提。於意云何。如來得阿耨多羅三藐三菩提耶。 (Taishō, vol. 85, Nr. 2732, 3a6-13)

彌勒頌曰。
菩提離言說　從來無得人　須依二空理　當證法王身　有心俱是妄　無執乃名真
若悟非非法　逍遙出六塵
所以者何。一切賢聖。皆以無為法而有差別。彌勒頌曰。
人法俱名執　了即二無為　(Taishō, vol. 85, Nr. 2732, 3a17-24)

[218] The recto of U 3029 (T II T 1680) is parallel to the last line of the recto and the beginning four lines of the verso of U 2785.
[219] This is according to the parallel fragment Ot. Ry 2410. U 3029 recto has *adkanm[aksız].*
[220] U 3029: *birök uksar*. Ot. Ry 2410 has *ongar[sar].*
[221] Ot. Ry 2410 has *ünsär ıraktan ok.*

(B237-241) [...] its not being [...] Now the gāthā of this says about.
When crossing a river one needs a raft (or) a ship. / When arriving at the other shore [the raft or ship is not necessary.] [...] selflessness (*asattva-ātma-kathā*) [...]

(B242-246) [...] mind [...]
[The seventh chapter:] On what is not to be obtained and [not to] be preached.
[Buddha, the God of gods], graciously said the following to Subhūti, "Subhūti, what do you think? Has the Truly-Come-One really attained the highest complete enlightenment?" [...]

Lacuna

(B247-253) Now the gāthā of this says about.
The nature of bodhi [is set apart] from the word [...] / For a long time past [impressible (*aprāptiva*) ...] like that / must rely on the principle of [two kinds of] nothingness,[222] / the body of the King of Law (*dharmasvāmin*) can be immediately attested. / Existence and mind [are both falsehood] and error, / its real and true [name is] to be unattached (*anupātta*). //[223]

(B254-257) If one understands that it is neither a non-dharma (*adharma*),[224] / one will obtain release from the six types of defilement (*ṣaḍ-viṣaya*) entirely. / If one asks, "Why?" [It is because] all the Noble Persons (*ārya-pudgala*) [are distinguished] by means of their uncreated dharmas (*asaṃskṛta-dharmas*).[225]

(B258-260) Now [the *gāthā*] of this says about.
Persons and the dharma b[oth ...] / If one distinguishes and understands [the two kinds of uncreated dharmas] /

[222] The Old Uyghur text has *iki kurug töz*, which here translates Chin. 二空 *erkong* 'the two kinds of nothingness' or 'two kinds of non-substantiality of self and dharmas'; see JEBD 244a.
[223] After this sentence there is the pagination *iki altmış* 'fifty two'.
[224] Clearly, the sentence 非法非非法 *feifa fei feifa* 'it is neither a dharma nor a non-dharma' (= Skt. *na sa dharmo nādharmaḥ*) found in the sūtra text served as the basis for this line; see Taishō Nr. 235, Harrison/Watanabe 2006, 117, Harrison 2006, 145.
[225] This line is based on the statement 一切賢聖皆以無為法而有差別 *yiqie xiansheng jie yi wuweifa er you chabie* (= Skt. *asaṃskṛtaprabhāvitā hy āryapudgalāḥ*) 'The Noble Persons are distinguished by the power they derive from the unconditioned' which appears in the sūtra text; see Taishō Nr. 235, Harrison/Watanabe 2006, p. 117, Harrison 2006, p. 145.

U 3029 (T II T 1680) verso

B261 [bo]dis[ava]tlar [uyur[226] tanuklagalı]
B262 [a]rhantlar uma[zlar]
B263 [ ] bilgülük nomlı niz[vanili]
B264 [ ] : yok kurug ičintä [tayanguluk]
B265 [usar ürü]*g* uzatı ko*lu*[la]g[al]*ı* [ ]
B266 [ ] bulur [tözün kutug otgurak seziksizin]

Lacuna

U 3344 (T III TV 49. 502)

B267 anı üzä bütär [akıglıg kılınčlar]
B268 alkınčukatägi tarıkm[az kišili t(ä)ngrili]
B269 tutup bo nomug ○ [elitip anıng tört padakın(?)]
B270 burhan kutı y ○ [aratur tözünlär birlä (?)]
B271 küsäsär ki[r]gäli et*i*[nčsiz nomlug taluy ögüzkä][227]
B272 ötrü *k*[ö]*l*miš k(ä)r*g*[äk bo bilgä biliglig kemig]
B273 : tokuzunč [bölük][228]

pagination: üč yetmiš p(a)tr
B274 yana subutika [inčä tep y(a)rlıkadı: subuti]
B275 säning *k*[öngü]*l*üngdä [nätäg ol srotapan sakınu uyurmu srotapan]
B276 kutın bulyukm(ä)n ○ [tep : subuti ötünti: täginmäz t(ä)ngrim]
B277 nä üčün tep ○ [tesär srotapan tesär tetir :]
B278 atın ärsär mänsiz[229] no[m atı ärür : srotapan mänsiz nomta]
B279 enmiškä : öng [ün yıd tatıg bürtmäk nomta ymä]
B280 enmäz : bo öng [ün yıd tatıg bürtmäk]

Mainz 124c (T II S 32a-52) recto + U 2036 (T) recto

B281 [ ]m'ks[ ]
B282 [ ] *s*rotapan [: subuti köngülüngdä näčük ol :]
B283 s(a)krtagam inčä [sakınu uyurmu]
B284 s(a)krtagam kutın bulyukm(ä)n tep : [subuti]
B285 ötünti täg*in*m[ä]z t(ä)ngrim: nä [üčün tep]
B286 tesär :: sakrtagam tesär bir *b*[arıp kälir anın sakrtagam tep]
B287 tetir : *č*ın kertü m(ä)nsiz m[äningsiz]

菩薩能齊證 聲聞離一非 所知煩惱障 空中無所依 常能作此觀 得聖定無疑 (Taishō, vol. 85, Nr. 2732, 3a25-27)

唯成有漏業 終不離人天 持經取四句 與聖作良緣 欲入無為海 須乘般若船
一切無相分第九
須菩提。於意云何。須陀洹能作是念。我得須陀洹果不。須菩提言。不也世尊。何以故。須陀洹名為入流而無所入。不入色聲香味觸法。是名須陀洹。須菩提。於意云何。斯陀含能作是念。我得斯陀含果不。須菩提言。不也世尊。何以故。斯陀含名一往來。而實無往來。是名斯陀含。 (Taishō, vol. 85, Nr. 2732, 3b10-20)

[226] The gap has been filled in accordance with Ot. Ry 2410 verso 1.
[227] The gap has been filled in accordance with U 3248 verso 2-3 (C200-201), this also goes for the next line.
[228] The title of this chapter appears as *[alku barča] b(ä)lgüsüz ülüši tokuzunč* in the sūtra fragment U 5894 (A033).
[229] This word is clearly written as *m'nsyz*; there is no corresponding term for *mänsiz no[m]* 'non-egocentric doctrine' or 'selfless doctrine' in the Chinese parallel passage.

(B261-266) [...] bodhisattvas [can attest ...] / [...] arhats[230] cannot [...] / [...] must know [...] dharma and passion (*kleśa*) [...] / There is no [basis (*āśraya*)] within vacuity [...] / [...] if one can contemplate [... for a long time] and continuously, / [defintely and without doubt] will attain [the noble blessing]. //

Lacuna

(B267-272) By that defiled [actions] will be complete; / until the end [human beings and gods will] not differ [from each other]. / Upholding this teaching and [bringing along its one four-lined gāthā], / [one will achieve] the blessed state of being a Buddha[231] [together with the Noble Ones (?)], / If one wishes to enter [the sea of unconditionality], / one should take [the boat of wisdom...]

(B273-278) The ninth [chapter...][232]
Again [Buddha, the God of gods, graciously said] to Subhūti, "What do you think? [Could a *srotāpanna* think,] 'I have attained the state of a *srotāpanna*?'

[Subhūti said, "No, my Lord. If one asks] 'Why?', [*srotāpanna* ...] As for [...] the name [...], it is a non-self (*anātman*) doctrine, because *srotāpanna* has come down [from the non-egocentric doctrine], it does not come down [from the doctrines] form, [sound, smell, taste and touch]. This form, [sound, smell, taste and touch...]"

(B281-287) [...] without [...] *srotāpanna* [...] "[Subhūti, what do you think, [could] a *sakṛdāgāmin* [think] like this: 'I have attained the status of *sakṛdāgāmin*?'"

[Subhūti] respectfully said, "No, my Lord. If one asks 'Why?' As for *sakṛdāgāmin*, [he goes and comes] once, [233] [that is why] he is called [*sakṛdāgāmin*.] True non-self (*anātman*) and [unselfishness ...]"[234]

[230] Interestingly, in the Old Uyghur text we find *[a]rhat* instead of *šravak*, which is the usual equivalent of the Chinese 聲聞 *shengwen* 'voice-hearer' (= Skt. *śrāvaka*). Perhaps, it is because *šravak* or *śrāvaka* refers to 'a person who exerts himself to attain the stage of *arhat*, recognizing the four truths according to the Buddha's direct teaching' (JEBD 329a).

[231] Our text has *burhan kutı*, but the Chinese source shows 良緣 *liangyuan* 'good cause' or 'good condition'; for 良緣 *liangyuan* see Nakamura 1447b.

[232] After this title there is the pagination *üč yetmiš p(a)tr* 'leaf sixty three'.

[233] Actually, it refers to 'once-returner', namely *sakṛdāgāmin*.

[234] The Chinese original text has 而實無往來。是名斯陀含 *er shi wu wanglai, shi ming situogan* 'in truth there is no such thing 'once returner'. This is what is called *sakṛadāgāmin*.' The connection of the Uyghur phrase to the Chinese original is not clear.

U 736 (T II S 32a) recto[235]

B288 subuti anagam inčä tep sakınu[uyur mu m(ä)n]
B289 anagam kutın bulyukm(ä)n tep : su[buti]
B290 ö[tü]*n*ti täginmäz t(ä)ngrim tep : nä üčün
B291 tep tesär anagam tesär k*ä*[lmäki yok]
B292 tetir : inčip čın kertü m(ä)nsiz mäning-
B293 siz bolup yana amranmak /[ ]
B294 kälmäz anın anagam tetir [ ]
B295 : : amtı munung [šlo]*k*in [sözläyür[236] ::]

Lacuna

Mainz 124c (T II S 32a-52) verso + U 2036 (T) verso

B296 [subuti arhant inčä te]p s[akınu uyurmu]
B297 [m(ä)n arhant kutın bul]yukm[(ä)n tep :
B298 s[ubu]ti ö[tünti : tägin]m[ä]z t(ä)ngrim tep nä
B299 [üčü]n tep tesär čın *k*ertü bultukmaz
B300 [arhant tegmä nom : anın a]rhant tetir : atı kötrül-
B301 [miš t(ä)ngrim : birök in]čip ol
B302 [arhant a]rhant kutın b*ul*yukm(ä)n

U 736 (T II S 32a) verso

B303 [tep sakın]*sa*r : ötrü m(ä)n kiši tınl(ı)g
B304 [yašaglı]ka yapšınmıš bolur : atı
B305 [kö]trülmiš t(ä)ngrim mini siz tegirtsiz
B306 dyan biltäčilär ara kamagta [ye]*g*
B307 [amranmakdın ö]*n*gi üdrülmišlärdä
B308 [ängilki ar]hat ol tep y(a)rlıkayuk
B309 [siz m(ä)]n inčä sakınmazm(ä)n :
B310 [m(ä)n a]mranmakdın öngi üdrül-
B311 [miš] *a*[rhant te]*p* : m(ä)n birök

Lacuna

U 3352 (T III TV 59)[237]

B312 sipirsär arıtsar *k*[öngüllüg yer orunug :]
B313 atı bolur burhanlar [ul*u*šın etmäk :]

須菩提。於意云何。阿那含能作是念。我得阿那含果不。須菩提言。不也世尊。何以故。阿那含名為不來而實無來。是故名阿那含。彌勒頌曰。(Taishō, vol. 85, Nr. 2732, 3b20-24)
須菩提。於意云何。阿羅漢能作是念。我得阿羅漢道不。須菩提言。不也世尊。何以故。實無有法名阿羅漢。世尊。若阿羅漢作是念。我得阿羅漢道。即為著我人眾生壽者。世尊。佛說我得無諍三昧。人中最為第一。是第一離欲阿羅漢。我不作是念。我得阿羅漢道。世尊。則不說須菩提是樂阿蘭那行者。(Taishō, vol. 85, Nr. 2732, 3b29-3c6)

彌勒頌曰。 掃除心意地 名為淨土因 (Taishō, vol. 85, Nr. 2732, 3c27-28)

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[235] U 3559 is parallel to the last two lines of Mainz 124 c + U 2306 and U 736 (B286-295).
[236] This sentence is written in the red ink on U 3559 (verso 3). The first line of U 1758 is parallel to this line, the further lines contain parts of the following gāthā, which runs: 2. *[p(a)rtagčan tözi]n titip [ ] 3. [t]özkä : niz[vanı] 4. [ ] yavyur azu[yur] 5. [ ] m(ä)n[li].* Cf. C203-206.
[237] The recto of U 2622 is parallel to ll. 2-7 of U 3352; the verso of U 3214 belonging to Text C is also parallel to the first seven lines of U 3352.

(B288-295) "Subhūti, could an *anāgāmin* think like this: 'I have attained the state of an *anāgāmin*?'"

Su[bhūti] said, "No, my Lord. If one asks 'Why?' *Anāgāmin* means '[never-return]er'. Thus, being truly non-self (*anātman*) and unselfishness,[238] he [went beyond] desire and does not come back. That is why he is called *anāgāmin*."

Now the gāthā of this [says about].

Lacuna

(B296-304) [... "Subhūti, could an *Arhat* think] like [this], 'I have just attained the state of an *Arhat*.'"

S[ubhū]ti said, "No, my Lord. If one asks 'Why?' In truth, there is no [dharma called *Arhat*. Therefore] it is called *A]rhat*. My Lord, Whose Name is Exalted, if that [*Arhat* thinks] like this, 'I have attained the state of an *Arhat*, then it would be clinging to the self, (clinging to) a person, (clinging to) a living being and (clinging to) living. (B304-311) My Lord, Whose Name is Exalted, you have graciously said about me that I am the best among those who understand the indisputable *samādhi* and the first *Arhat* of those who has become separated from desire. I do not think so, saying 'I am the A*rhat* who goes beyond desire, If I [...]

Lacuna

(B312-313) If one sweeps and cleans the [place of the mind],/ this is called [to decorate] the Buddha [realm]. /

[238] The Old Uyghur text has *m(ä)nsiz m(ä)ningsiz* lit. 'non-self and none of mine'. As a Buddhist term *m(ä)nsiz* refers to the absence of a permanent, unchanging self, or soul, whereas *m(ä)ningsiz* means 'not to be possesive in saying *bo mäning ol* 'This is mine.' The Chinese text has no parallel expressions to *m(ä)nsiz* and *m(ä)ningsiz* here.

B314 sözlägülüksüz ○ buya[n]ıg b[i]*l*[gä bilig birlä :]
B315 ašnuča tarkar ○ mıš k(ä)r[gäk az övkä nizvanıg :]
B316 etmäk ärsär etdäči etildäčidin [ ]
B317 m(ä)n sakınčsız [t]ınl(ı)g sakınčsız bolmak
B318 üzülm[äkli mä]*n*ggüli ikigü y[apšınmaz bodulmaz :]

pagination: tokuz yetmiš p(a)tr
B319 ötrü /[ ]/ nizvanılıg tı[dıg(?)]
B320 subuti ya k(a)ltı birök kim kayu ki[ši sumer[239] taglar eligi täg]
B321 ätözi ärsär : ○ nät(ä)g ol bo [ulug ärür mü subuti]
B322 ötünti ärtingü ○ ulug te*t*[ir t(ä)ngrim nä üčün tep][240]
B323 tesär t(ä)ngrim siz ○ y(a)r*l*[ı]*k*[am]ıš s[i]z ä[töz]
B324 ärmäz ärsär ol temin [ulug ätöz atanur (?) tep :]
B325 : amtı munung [šlokin sözläyür :]

U 2622 (T II 1030) verso
B326 [sumer tagn]ıng edizin [ ]
B327 [ ] ohšatdı nom hanı[nıng ätözingä]
B328 [yeti ärd]inilig taglar tägi[rmäläyü kuršayu]
B329 [ ] altı paramitlar käz[igčä]
B330 [ ]// //[ ]

Lacuna

U 2464 (T II 585)
B331 takı ymä subuti kayuda [kim kayu kiši (?)]
B332 bir šlok tänginčä ärsä[r ymä bo sudur]
B333 [no]m ärdini*g* nomla[sarlar bilmiš k(ä)rgäk (?)[241]]
B334 t(ä)ngri[lär] yalnguk[lar asurelar kamagun ol yer]
B335 [orunug čayti orun täg(?) tapıng]*ul*uk aya[guluk ol : takı]
B336 [nä ayıtmıš k(ä)rgäk]/q̈[ ]

B337 [subuti bi]lmiš [k(ä)rgäk]
B338 [y]erd[ä orunt]a bar [ärür kayuta bo nom]
B339 [ä]*r*dini bar ärs[är ol yertä ymä t(ä)ngri t(ä)ngrisi burhan-]
B340 [n]ıng tıtsısı [b]ar *t*[etir]

無論福與智　先且離貪瞋　莊嚴絕能所　無我亦無人　斷常俱不染　穎脫出囂塵
須菩提。譬如有人身如須彌山王。於意云何。是身為大不。須菩提言。甚大世尊。何以故。佛說非身是名大身。彌勒頌曰。
須彌高且大　將喻法王身　七寶齊圍遶　六度次相鄰 (Taishō, vol. 85, Nr. 2732, 3c29-4a8)

復次須菩提。隨說是經乃至四句偈等。當知此處一切世間天人阿修羅。皆應供養如佛塔廟。何況有人盡能受持讀誦。須菩提。當知是人成就最上第一希有之法。若是經典所在之處。則為有佛若尊重弟子。(Taishō, vol. 85, Nr. 2732, 4a21-25)

[239] U 2622 recto 2: *ulug sumer //*.
[240] The gap has been filled in accordance with U 2622 recto 3, where we read *[nä] üčün tep tesär*.
[241] The gap has been filled in accordance with Chin. 當知 *dangzhi* 'must know', the conjecture is not very certain; see also the same expression in the next lines of the same fragment.

(B314-319) One should not discuss merit (*puṇya*) [with wisdom (*prajñā*)], /one first has to remove [greed and anger (*rāga-dveṣa*)]. // As for decoration, (it is) [...] decorator by the decorated one. / Without the thought of self there is no thought of person.[242]/ Discontinuation and eternity will not [attach and cling] (to one another). /[243] Thereupon [...] passion-obstacle (*kleśa*) [...][244]

(B320-325) "Subhūti, if someone has a body [as large as Mount Sumeru], how about it, [is it large?" Subhūti] said, "It is very large, my Lord. If one asks 'Why?' My Lord, you have graciously [said], 'If there is no [body] it is then [called (?) big body].'"

Now [the gāthā] of this [says about].

(326-330) The height of [Mount Sumeru ... ...] / he compared it with [the body of] the King of the Law (*dharmasvāmin*). / The mountains of [seven jewels] surround, [encircle it...] / the six pāramitās [...] in turn [...]

Lacuna

(B331-340) Furthermore, Subhūti, [if anyone] anywhere preaches [and speaks about this doctrine, [the sūtra]-jewel, even though it be as [little] as one gāthā,[245] [must know that] the gods, human beings [and *asuras* all] should [worship and] honour [that place, as it were a *caitya*](?).[246] [Subhūti, must] know that ...] has [at that place ...] [Wherever this sūtra-]jewel exists], there is a disciple of [the Buddha, the God of gods].

[242]The Chinese text has 無我無人 *wuwo wuren* 'there is no (permanent) self, no soul (in a living being); selflessness' (= Skt. *nirmano nirahaṃkāro*); see Nakamura 1317b.

[243] After this sentence there is the pagination *tokuz yetmiš p(a)tr* 'leaf sixty nine'.

[244] This line translates the Chinese sentence 穎脫出囂塵 *ying tuochu xiaochen* 'Clever one gets away from the clamor dust'.

[245] The Chinese parallel text has 四句偈 *siju ji* 'four verses' or 'four-lined verse'. Here *bir šlok* refers to one gāthā comprising four lines, but the translator of the Old Uyghur text did not mention how many lines a gāthā has.

[246] This is a very specific expression unique to the *Vajracchedikā Sūtra*. Unfortunately, our fragment is badly damaged, and our reconstruction is uncertain. For analysis of this part of the Sanskrit text see Shopen 2005, 25-62; Harrison 2006, 148, especially footnote 57.

B341 : amtı bo savnıng [šlokin sözläyür :]
B342 gang ögüz kumı ärsär : /[ ]

Lacuna

U 2499
B343 [ ]/ ayayu agırlayu [ ]
B344 [burh]anlar y(a)rlıkamıš bilgä [paramit]
B345 [ ]// ärsär : *i*[n]čip iki tü[rlüg]
B346 [burhan]larnıng bilgä biliglig [ ]
B347 [n]äčük ol subuti kertüd*i*[n kälmiš]
B348 [y(a)rlıkag]*u*luk öngi n[o]*m*ı : sub*u*[ti ötünti]
B349 [ ] öngi nomı : amtı mu[nung šlokin sözläyür]

B350 [at ičint]*ä*(?) inčip yörüg bult[ukmaz : yörüg]
B351 [ičintä ymä] *i*[n]čip at bultukm(a)z : [ ]
B352 [v(a)žır ärsär] bilgä biligning yöläšürüg[i ol :]
B353 [ ]//wmlarnıng yatıg özi*g* (?) [247] [ ]
B354 [paramitlı]*g* ıntın kıdıgka [ ]
B355 [i]*g*id köngüldin ünär [ ]
B356 [ ]y l'ry ünnüng [ ]

Lacuna

U 3066 (T II y 5. 501)
B357 parmanu avantı avant bolmakı birlä k*ertü* ärmäz : :
B358 yertinčü tüši tüš bolmakı birlä čın ärmäz : :
B359 yertinčü avan ○ tı birlä bilsär yelvi kömän tägin : :
B360 ötrü ırak ○ tın ok ärksinür kišili t(ä)ngrilidä :
B361 näčük *ol* subu ○ ti [iki] *k*ırk l(a)kšan [b(ä)lg]*ü*lär üzä kertüdin kälmiš-
B362 ig kö[r]*g*[ä]li bolur [mu subuti ö]tünti ik[i] *k*ırk l(a)kšan b(ä)lgülär üzä
B363 kertüdin kälmišig [körgäli bolma]z nä üčün tep tesär kertüdin k*ä*lmiš

pagination : beš yetmiš
B364 y(a)rlıkančučı[248] iki kır*k* [l(a)kšan b(ä)lgü]lär inčip bilgä *b*ilig üzä bu*lgu*luk
B365 nomlug [ätöz]nüng(?) [tözi bilg]*ä* bilig [l(a)kša]*n* b(ä)lgülär tep tetirlär : bo

彌勒頌曰。恒沙為比量　　分為六種多 (Taishō, vol. 85, Nr. 2732, 4a26-27)
我等云何奉持。佛告須菩提。是經名為金剛般若波羅蜜。以是名字汝當奉持。所以者何。須菩提。佛說般若波羅蜜。則非般若波羅蜜。須菩提。於意云何。如來有所說法不。須菩提白佛言。世尊。如來無所說。彌勒頌曰。
名中無有義　　義上復無名　　金剛喻真智　　能破惡堅貞　　若到波羅岸　　入理出迷情
智人心自覺　　愚者外求聲 (Taishō, vol. 85, Nr. 2732, 4b10-13)

塵因因不實　　界果果非真　　果因知是幻　　逍遙自在人
須菩提。於意云何。可以三十二相見如來不。不也世尊。不可以三十二相得見如來。何以故。如來說三十二相即是非相。是名三十二相。(Taishō, vol. 85, Nr. 2732, 4b21-25)

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[247] *yatıg özig(?)* 'the strange and self' seems to be the accusative of *yat öz* (C448 has *öz yat*). However, the accusative of *öz* is *özüg*. For analysis of *öz yat* or *yat öz* see BT I, p. 40 fn. D 206 and BT XIII, p. 83 fn. 12.160.
[248] Probably, *y(a)rlıkančučı* is an error for *y(a)rlıkamıš* or *y(a)rlıkadı*, on the other hand, it is not clear why here the *iki kırk [l(a)kšan b(ä)lgü]lär* 'thirty-two *lakṣaṇa*-marks' is modified by *y(a)rlıkančučı* 'compassionate', which is also not the case in the Chinese, Sanskrit and Mongolian versions of the *Vajracchedikā Sūtra*.

(B341-342) Now the [gāthā] of this matter says about.
As for the sand in the Ganges River [... ...]

Lacuna

(B343-349) [...] respecting, honouring [...] the Buddhas have said that [perfection] of wisdom[249] [...] as for [...] in this way, two kinds of [...] Buddha's [...] of wisdom [...] What is that, Subhūti? Should the Truly-[Come-One (= *Tathāgata*) ... [preach(?)] a different dharma? Subhūti [said, "...] different dharma."[250]

Now [the gāthā] of this [says about].

(B350-356) [In this name there is no] such an explanation, / [in the explanation] there is also no such a name [...] / As for [the vajra], it [is] a metaphor for wisdom. / [...] the strange and self (?)[251] [...]//

[...] to the other shore of [*pāramitā* ...] / it arises from falsity [...] / of [...] sound [...][252]/

Lacuna

(B357-360) The atoms-cause is not true although it is a cause, / the fruit of the world is not true although it is a fruit. / If one through wordly causes[253] realizes that it is just like an illusion and delusion, / then he will exercise power among human beings and gods.[254] //

(B361-365) "Why is that, Subhūti, can the Truly-Come-One be seen by means of the thirty-two *lakṣaṇa*-marks?" [Subhūti] said, "The Truly-Come-One [cannot be seen] by means of the thirty-two *lakṣaṇa*-marks. If one asks 'Why?', the Truly-Come-One said(?), 'The thirty-two [*lakṣaṇa*-mark]s thus are called the [*lakṣaṇa*]-marks of wisdom of [the principle] of the dharma-[body(?)] that must be obtained by means of wisdom.

[249] The Old Uyghur text has *bilgä [paramit]* lit. 'wise [*pāramita*]'.
[250] Lit. 'his different doctrine.'
[251] The connection between the Old Uyghur translation and the Chinese original sentence 能破惡堅貞 *neng po e jianzhen* 'can overcome evils firmly' is not clear.
[252] Pine 2001 (208-209) provides the following fairly interpretive translation for parts of the Chinese gāthā: "In this name, there is no meaning. For this meaning, there is no name. The wise find it in their mind. The foolish seek external sounds."
[253] Our text has *yertinčü avantı* 'world cause', but in the Taishō edition of the Chinese parallel text there is 果因 *guoyin* 'fruit cause' as its counterpart. It is not clear whether the Chinese version serving as the basis for the Old Uyghur translation had 界因 *jieyin* 'world cause' instead of 果因 *guoyin* or if the translator confused 果 *guo* 'fruit' with 界 *jie* 'world', which has a very similar shape.
[254] The Chinese text has only 人 *ren* 'person' or 'human being'.

B366 muntag *y*[an]*a* ○ b(ä)lg[ülär ü]zä nomlug [ätö]z (?) tözin körgäli bolmaz i[nčip]
B367 anın iki ○ kırk l(a)kšan b(ä)lgülär üzä kertüdin kälmišig kö[rgä]*l*[i]
B368 bolmaz tep ○ teyür : subuti birök *k*[i]m kayu tözünlär oglı tözün-
B369 lär kızı gang ögüzdäki kum sanınča ätözin isig özin bušı bersär
B370 ikinti yana bir tınl(ı)g *bo* nom ärdini ičin*t*äki äng mıntın tört p(a)dak

Lacuna

U 3342 (T III TV 49.500)

B371 [anın subut]i bodis(a)v(a)t a[lku l(a)kšan]
B372 [b(ä)lgülärtin öngi üdrülüp tüz]gärinčsiz yeg [üstünki burhan]
B373 [kutınga kön]gül öritmiš k(ä)r[gäk :]
B374 [büritmä]kkä nomka [tayanmıš sakınčka köngül]
B375 [öritmägülük ol :]syz köngültä [ ]
B376 [i]nčip anı uk[ ]

B377 [burha]n y(a)rlıkayur [ ]
B378 [öngkä yapšın]*m*[a]dın bušı berm[ägülük ol (?) :]
B379 [amtı munun]*g* šlokin söz[läyür :]
B380 [ ]/ törüsüz 'w[ ]
B381 [ ]r :
B382 [ugu]šınga : [ ]

Lacuna

U 2201 (T I)

B383 m(ä)n kert*ü*[din kälmiš ulug kölüngü-]
B384 kä köngü[l öritmišlärkä yeg üstünki kölüngükä]
B385 köngül [öritmišlärkä nom]
B386 ärdin[i]*g* [ ]
B387 kengü[r (?)]
B388 alkunı bilir [ ]
B389 učsuz kıd[ı]*g*sız [buyan-]
B390 lar : art[u]*kr*ak [ ]
B391 lyq t//[ ]l'rynt' [ ]
B392 subuti kim ol /[m(ä)n körüm kiši körüm tınl(ı)g körüm]

pagination : beš altmıš p(a)tr :
B393 yašaglı kö[r]üm[kä yapšınıp bo nom ärdinig äšidü tutu]
B394 sözläyü adınagu[ka nomlayu bergäli umagaylar : kayu yer-]
B395 lä[r]dä birök *b*[o nom ärdini bar ärsär alku barča]

須菩提。若有善男子善女人。以恒河沙等身命布施。(Taishō, vol. 85, Nr. 2732, 4b26-27)
若復有人。於此經中乃至受持四句偈等。為他人說其福甚多。(Taishō, vol. 85, Nr. 2732, 4c4-5)

菩薩應離一切相發阿耨多羅三藐三菩提心。不應住色生心。不應住聲香味觸法生心。應生無所住心。若心有住則為非住。是故佛說菩薩心不應住色布施。須菩提。菩薩為利益一切眾生。應如是布施。
彌勒頌曰。菩薩懷深智　何時不帶悲 (Taishō, vol. 85, Nr. 2732, 5b8-13)

如來為發大乘者說。為發最上乘者說。若有人能受持讀誦廣為人說。如來悉知是人悉見是人。皆得成就不可量不可稱無有邊不可思議功德。如是人等。則為荷擔如來阿耨多羅三藐三菩提。何以故。須菩提。若樂小法者。著我見人見眾生見壽者見。則於此經不能聽受讀誦為人解說。須菩提。在在處處若有此經。(Taishō, vol. 85, Nr. 2732, 5c21-29)

(B366-370) By means of such (*lakṣaṇa*)-marks again the principle of the dharma-[body(?)] can also not be seen.[255] Therefore, (the Truly-Come-One) says, 'By means of the thirty-two *lakṣaṇa*-marks the Truly-Come-One cannot be seen.'"

(Buddha said,) "Subhūti, if any noble son or noble daughter give their body and life (as many times) as the grains of sand in the Ganges River as alms, again[256] a human being [...] even only four verse lines from this sūtra-jewel [...]"

Lacuna

(B371-376) [... Therefore, Subhū]ti, a bodhisattva should [get rid of all *lakṣaṇa*-marks], and arise the thought [of unsurpassable, highest perfect awareness of a Buddha. He should not arise the [thought based on ...] touch and dharma. In [...]lessness [...] Thus, understand that [....]

Verso
(B377-382) Buddha, [the God of gods,] graciously said, "[... shouldn't] give alms [attaching to [colour (*rūpa*)...]
[... Now] the *gāthā* of this says about.
[...] unlawful[257] [...] to the substantiality (*dhātu*) of [... ...]

Lacuna

(B383-395) [...] I [...] the Truly-[Come-One ... to those who raised their] minds to [the great vehicle, to those who raised their] minds [to the unsurpassable, better vehicle...] the [sūtra]-jewel [...] spread(?) [...] knows all [...] endless and boundless [... merit... more...] Subhūti, whoever [clings to a view of a self, (clings to) a view of a person,[258] (clings to) a view of living being] and (clings to) living, [they will not be able to listen, adopt], read [this sūtra-jewel] and preach it to others ...] in [whatever] places if [this sūtra-jewel exists,]

[255] These two sentences seem to be additions by the translator of the Old Uyghur text, since the Chinese, Sanskrit and Mongolian versions of the *Vajraccheddikā Sūtra* do not contain parallel sentences. Moreover, the Taishō edition of the Chinese text has a gāthā after this sentence, which is missing in the Old Uyghur translation.
[256] The Old Uyghur text has *ikinti* lit. 'second' or 'secondly'.
[257] The connection between this word and the Chinese text is not clear; there is no comparable term there.
[258] After this phrase there is the pagination *beš altmiš p(a)tr* 'leaf fifty five'.

B396 t(ä)ngrikä yalan[gukka agır-]
B397 laguluk [tapınguluk]
B398 y'l' //[ ]
B399 bilm[iš k(ä)rgäk ol]
B400 yükünmi[š]
B401 adınka [tayaklıg tözüg kılmak üzä]
B402 kılu kılu [bütär buyan ädgü kılınčlıg arıg sämäk :]

Lacuna

U 759 + U 1711 (T II S 32) + U 1779
B403 /[ ]//[y]mä anı täg u[kıtgu-]
B404 luksuz sözlägülüksüz ärür :: [ ]
B405 :: amtı munung šlokin sözlä[yür :]
B406 öngrä ažundakı kılınč tüši üz-
B407 ä ürtüldäči[259] :: bo ažunta bo nom
B408 ärdinig bošgunsar tutsar :: anıng
B409 [ky]*a*(?)[260] adın ○ lardın tut-
B410 [ka u]čuzka ○ tägsärlär ::
B411 [är]*ü* ärü[261] olar ○ nıng agır
B412 tsuyı ötägi arıyur yeniy*ü*[r ::]
B413 :: birök bilip adınlar tayakınga
B414 turmıš tözüg :: usar tarkargalı
B415 alkuka adkantačı köngülüg :[:]
B416 ürüg uzatı bilgä bilig ü[zä]
B417 körsär kolulasar :: nä busu[š ol]
B418 takı tolun bütmiš kertü [töz]
B419 bütgüsingä :: ::
B420 yeti y(e)girminč birtämläti *m*[(ä)nsiz]
B421 atl(ı)g bölük : :
B422 [o]l üdün subuti ikiläyü t(ä)ngri
B423 t(ä)ngrisi burhanka inčä tep ötün-
B424 ti atı kötrülmiš t(ä)ngrim kayu ärsär
B425 tözünlär oglı tözün(lär kızı) tüzgärinč-
B426 siz yeg tüzü köni tuymak burhan
B427 kutınga köngül öritsärlär ol tınl(ı)g-
B428 lar nätägin turguluk ol nätäg*in*
B429 köngülüg yavalturguluk ol :[:]

一切世間天人阿修羅所應供養。當知此處則為是塔。皆應恭敬作禮圍繞。以諸華香而散其處。彌勒頌曰。所作依他性　修成功德林 (Taishō, vol. 85, Nr. 2732, 5c23-6a3)
當知是經義不可思議果報亦不可思議。彌勒頌曰。
先身有報障　今日受持經　暫被人輕賤　轉重復還輕　若了依他起　能除遍計情
常依般若觀　何慮不圓成
究竟無我分第十七
爾時須菩提白佛言。世尊。若善男子善女人。發阿耨多羅三藐三菩提心。云何應住云何降伏其心。
(Taishō, vol. 85, Nr. 2732, 6a23-29)

[259] BT I F 4: *ürtülmišlär*.
[260] C349 has *ančaky-a*, while A66 has *inčip* in the similar place. Presumably, *anıng [ky]a* is an error for *anča [ky]a*.
[261] BT I F 8: *//zaru*. Here *ärü ärü* translates Chin. 轉 *zhuan* 'to turn, revolve'; for similar examples see Shōgaito 2008, 506a.

(B396-402) to [all] gods, [to] the human being, [to the *asuras*[262] ...] should [honour and worship ...] [should] know [...] have bowed [...]

[By creating the principle of reliance] on the 'other', / [by] doing and practicing [the forest of merit and good deeds will be completed.] /

Lacuna

(B403-412) [...] Again, like this, it can neither be explained nor described. Now the *gāthā* of this says about.

If one who is covered by the fruit of deeds in (his) former life / upholds and learns this sūtra-jewel in this life, / /and because of that is despised or ridiculed by others, / their previous heavy sins[263] will be gradulally purified and lightened. //

(B413-419) If one knows the principle which arises from reliance on the 'other', / and is able to eliminate the mentality of getting attached to everything, / if one always and constantly sees and observes by means of wisdom, / are there any worries with regard to its perfect completion and the achievement of the true [principle]? //

(B420-429) The seventeenth chapter: Utter [non]-self.[264]
At that time Subhūti respectfully asked Buddha again, the God of gods, like this, "My Lord, Whose Name is Exalted, if any noble son or (noble daughter) gives rise to the thought of unsurpassable, highest, perfect and true Buddhahood, how should those persons take their stand and how should they control their thought?"

[262] In the Old Uyghur text these phrases appear in the dative case. It is not clear here whether this dative marks the undergoer of the action or is governed by some other verb missing in our fragment.
[263] The Old Uyghur text has *tsuy ötäg* lit. 'sin and guilt', a binome that does not seem to appear elsewhere; for *ötäg* see OTWF 199.
[264] Lit. 'The seventeenth chapter called after all non-self.'

B430 ötrü t(ä)ngri t(ä)ngrisi burhan
B431 [inčä te]p y(a)rlıkadı : ki[m kayu]

pagination : kimkoke yeti otuz
B432 [ärsär tözünlä]*r* oglı tözünlär kızı]
B433 [tüzgärin]čsiz yeg tüzü köni tuymak
B434 [burh]an kutınga köngül öritsärlär :
B435 köngülüg inčä tep turgurguluk ol :
B436 alku kamag tınl(ı)glarıg m(ä)n kutgarayın
B437 kim bo m(ä)n kutgarmıš tınl(ı)glarıg
B438 kertü töz üz ○ ä tutsa[r][265]
B439 ymä öngi ○ yat tı[nl(ı)glar][266]
B440 kutrulmıš ärmäz ○ tep munčulayu
B441 köngülüg yavalturmıš k(ä)rgäk : :
B442 [n]ä üčün tep tesär kim kayu bodis(a)t(a)v-
B443 [la]*r* m(ä)n sakınčl(ı)g kiši sakınčl(ı)g
B444 [tın]l(ı)g sakınčl(ı)g yašaglı sakınčl(ı)g bolsar-
B445 [lar][267] ol bodis(a)t(a)v ärmäz : subuti
B446 [kertü t]öz üzä tutsar bultukmaz
B447 [no]*m* tüzgärinčsiz tüzü köni
B448 [burhan kutıng]*a* köngülüg öritmäk atl(ı)g ::
B449 [a]mtı munung šlokin sözläyür ::
B450 [subu]*t*i yana ikiläyü ötünti ayıtdı
B451 özlük[268] savıg köngüldä kılmamakıg ::
B452 burhan kutınga köngül öritgüčä
B453 ärsär :: bilmiš k(ä)rgäk yügärüki avant
B454 tıltagıg :: y(a)rlıkančučı köngüldä
B455 yorımak čın iš ol :: bilgä
B456 b[i]ligig išlätmäk kertü töz[269] ol ::
B457 [tınl(ı)glar]ıg kutgarguda yeläyü m(ä)n
B458 [tep a]t bolur :: kertü tözkä
B459 [tägdükt]*ä* kiši tep tetgülüki bolmaz
B460 [: s]ubuti säning k[öngülüngtä nätäg ol][270]

Lacuna

佛告須菩提。善男子善女人。發阿耨多羅三藐三菩提心者。當生如是心。我應滅度一切眾生。滅度一切眾生已。而無有一眾生實滅度者。何以故。若菩薩有我相人相眾生相壽者相。則非菩薩。所以者何。須菩提。實無有法發阿耨多羅三藐三菩提心者。彌勒頌曰。
空生重請問 無心為自別 欲發菩提者 當了現前因 行悲疑似妄 用智最言真
度生權立我 證理即無人
須菩提。於意云何。(Taishō, vol. 85, Nr. 2732, 6a29-6b11)

[265] BT I F 34: *tu/...*
[266] BT I F 35: *tınl(ı)g*.
[267] BT I F 40: *bolsar*.
[268] It is not clear whether there are other letters before this word, though there is space for one or two letters.
[269] An error for *söz*? Cf. C365 and the Chinese parallel line 用智最言真.
[270] BT I F: 56: *k/...*

(B430-441) Then the Buddha, the God of gods, graciously said thus: "If any [271] [noble] son and noble daughter gives rise to the thought of unsurpassable, highest, perfect and true [Buddha]hood, they should give rise to their thoughts like this: May I rescue each and every human being, because, if one considers it truly,[272] other strange living beings have, neverheless, not been rescued.[273] Saying this, (they) must thus control their thoughts. (B442-448) Why? For the following reason: If any bodhisattva has a thought of self, a thought of person, a thought of living being, a thought of living,[274] then he is not a bodhisattva. Subhūti, if one considers it truly, there is no dharma to which one can refer to as the striving for the unsurpassable, perfect, true Buddhahood."

(B449-459) Now the *gāthā* of this says about.

Subhūti again asked humbly/ about the not forming in the mind of matters oriented towards the self.[275] /If one should strive towards Buddhahood, / one should understand the ongoing cause. //

To live (lit. walk) by compassion is a true matter, / the use of wisdom is a true principle; / In rescuing living beings there is the false name "I", / in attaining the true principle there is nothing called 'person'. //

(B460) "Subhūti, [what do] you [think?] [...]"

Lacuna

[271] After this word there is the pagination *kimkoke yeti otuz* '*Jingangjing*, twenty seven'.
[272] Our text has *kertü töz üzä tutsar* which might be translated as 'if one considers it trough the true principle'.
[273] The Chinese original text has 而無有一眾生實滅度者 *er wu you yi zhongsheng shi jianduzhe* 'there really are no sentient beings to be saved' (Master Hsing Yun 2001: 133).
[274] The terms used here clearly imply that the Chinese source text had 我想 *woxiang*, 人想 *renxiang*, 眾生想 *zhongshengxiang* and 壽者想 *shouzhexiang*. This differs from Kumārajīva's translation of the *Vajracchedikā Sūtra*, which has 我相 *woxiang*, 人相 *renxiang*, 眾生相 *zhongshengxiang*, and 壽者相 *shouzhexiang*. Note that the former is mainly found in Bodhiruci's translation; for an analyis of these terms see Lehnert 1999: 249-305, and our introduction to this volume.
[275] This is a word-for-word translation of the *özlük savıg köngüldä kılmamakıg* 'not forming in the mind matters oriented towards the self', which here renders Chin. 無心為自別 *wuxin wei zibie* 'non-existence of mind is self-distinguishing'. Here *köngüldä kılmamak* stands for 無心 *wuxin* and *özlük sav* renders 自別 *zibie*.

U 3127 (T II Y 59. 504)

B461 syz ädg*ü* nom alku ted[i] : t[ ]
B462 arıg süzük bolmıška [ ]
B463 : : ○ [ ]
B464 ötüšli ○ [kuruglı kertü töztä tüpi bir :][276]
B465 učmaklı ○ [yorımaklı ärdüktägtä tözi bir :]
B466 nom tözintä yaram[az ol bo temäk sav :]
B467 *ke*[rtü t]özd[ä] b[ultukmaz ič taš temäk :]

verso pagination : yüz üč
B468 *ö*[z yat] te*p* a[dırt tutmak köngülüg ketärsär :]
B469 örü kudı tep ad*k*[anmak sakınčıg tarkarsar :]
B470 adırtlıg ○ [uksar bo tüp tüz tüzülmäk atl(ı)g tözüg :]
B471 kamagun ○ [yumgı kirür kalısız nirvan mängisingä :]
B472 : : tört ○ *o*[tuzunč buyan bilgä tänglägülüksüz atl(ı)g bölük :]
B473 subuti k(a)ltı birök kim *ka*[yu kiši]
B474 näčä sumer taglar ärkli*gi* [ ]

Lacuna

U 2300 (T I D)

B475 [atı kötrülmiš t(ä)ngrim ančulayu kälmišning yörügüg uk]mazlar: nä üčün te[p tesär]
B476 [t(ä)ngri t(ä)ngrisi burhan m(ä)n körümüg kiši körü]müg tınl(ı)g körümüg yašaglı
B477 [körümüg m(än) körüm kiši körüm] tınl(ı)g körüm yašaglı körüm ärmäz
B478 [tep y(a)rlıkamıš ol : m(ä)n körüm kiši körüm tınl(ı)]*g* körüm yašaglı *kör*ü*m*[ ]
B479 [ ]///[ ]/[ ]

verso
B480 [ ] yörügüg [ ]
B481 [iki kırkınč b(ä)lgürtmä ol čı]n[277] kertü ärmäz atl(ı)g bölük
B482 [subuti kim kayu kiši ülgüsüz sansız asanke ko]lusının yertinčülärdä tolu
B483 [yeti ärdinilär urup buši bersär ikinti yana kim] kayu tözünlär oglı //[ ]

Lacuna

須菩提。所言善法者。如來說非善法。是名善法。彌勒頌曰。
水陸同真際　飛行體一如　法中無彼此　理上豈親疏　自他分別遣　高下執情除
了斯平等性　咸共入無餘
福智無比分第二十四
須菩提。若三千大千世界中所有諸須彌山王。(Taishō, vol. 85, Nr. 2732, 7b17-26)

世尊。是人不解如來所說義。何以故。世尊。說我見人見眾生見壽者見。即非我見人見眾生見壽者見。是名我見人見眾生見壽者見。(Taishō, vol. 85, Nr. 2732, 8b4-6)

應化非真分第三十二
須菩提。若有人以滿無量阿僧祇世界七寶持用布施。若有善男子善女人發菩提心者。持於此經乃至四句偈等。(Taishō, vol. 85, Nr. 2732, 8b9-14)

[276] The gap has been filled according to U 2992, which presents a slightly different variant of the *gāthā* starting with *ötüšli* (U 2992 has *ölli*).
[277] This gap as well as the subsequent passage have been filled in accordance with the parallel fragment U 3347 edited in Text D.

(B461-467) [...] said, "[...] without [...] all are good doctrines. [...]
Because it is clean and pure[278] [...]/ Wet[279] and [dry have the same root in the true principle.]/ Flying and [walking have the same origin in their essence.] / [In the principle of dharma the words 'this' and 'that' (*paras-para)*] are not proper. / [In the] true principle [what is called 'inside' and 'outside' does not exist'.][280] /

(B468-471) [If one removes the mind making distinctions between self and stranger,] / [if one removes the thought] of perceiving high and low, / [and if one understands] in detail [the principle called equality (*samatā*),][281] / one will all [together without exception enter the happiness of eternal *nirvāṇa*.]

(B472-474) The twenty fourth [chapter: Merit and wisdom are incomparable (?)].
Subhūti, if now any [person, ...] as Sumeru, the king of mountains, [...]

Lacuna

(B475-479) [My Lord, Whose Name is Exalted, they do] not [understand the explanation by the Tathāgata]. If one asks 'Why?', [the Buddha, the God of gods, has preached that a view of self,] a view [of person,] a view of a living being, [a view of] living is not [a view of self, a view of person,] a view of living being or a view of living. [...a view of self, a view of person,] a view of [human being] and a view of living [...]

(B480-483) [...] the explanation[282] [... ...]
[The thirty second chapter: [Manifestation is] not real and true.
[Subhūti, if any person whosoever during an uncountable, innumerable *asaṃkhya*] period fills the [world with seven jewels and gives them as alms, and again] a noble son or a noble daughter [...]

[278] The exact meaning of the dative in the Old Uyghur phrase *arıg süzük bolmıška* is not clear. It might also mean 'for one who became clean and pure'.
[279] The Old Uyghur text has *ötüš*, which, presumably stands for Chin. 際 *ji* 'border, edge, boundary, while' etc. The reconstruction is according to Chin. 真際 *zhen ji* 'truth and while'.
[280] After this sentence there is the pagination *yüz üč* 'hundred three'.
[281] The text has *tüp tüz tüzülmäk* 'to be evenly put in order'.
[282] There is no counterpart for this word in the Chinese original.

U 2675 (T II M) recto

B484 [ ] bodi [köngül öritip]
B485 [ ]/ //[ ]
B486 [at]lıg böl[ük]
B487 [a]dırtlıg ukup yaragınča [ ]
B488 [ ]: vuu darni bitisär

U 3591

B489 alku etigl[i]g nomlar ärsärlär k(a)ltı [yula täg (?)][283]
B490 yelvi kömän *t*äg köpik täg kö[ligä]
B491 täg salkım *t*[ä]*g* yaš[ın] *y(a)*rukı [täg]
B492 ymä ärür tep :
B493 munčulayu körmiš *k*[(ä)rgäk]

pagination: [ ]/ :
B494 inčä k(a)ltı yultuz kö[k[284] yula yelvi kömän]
B495 bolar barča etig[lig ürlügsüz nomlarnıng ohša-]
B496 tıgı ol : *a*[kıg]*l*[ı]*g* bil[igin[285] kı]*l*[ınmı]*š* [avant-]
B497 larıg tüšlä[ri]*g* : kim sözläg(ä)y *ol*[arnı]
B498 mängülüg ärür tep :

U 2675 (T II M) verso

B499 [adalıgı kävräki][286] köpikli salkım*lı* [ohšaš ol]
B500 [k(a)ltı bulıt][287] köligä yašın [y(a)rukı]
B501 [säkiz tümän üdlär kolular] ärttükdä[288] [ ]
B502 [ ]// *l*////[ ]
B503 [ ]*n* [ ]

Lacuna

受持讀誦為人演說其福勝彼。云何為人演說。不取於相如如不動。何以故。一切有為法。如夢幻泡影。如露亦如電。應作如是觀。彌勒頌曰。
如星翳燈幻　皆為喻無常　漏識修因果　誰言得久長 (Taishō, vol. 85, Nr. 2732, p. 8b4-6)
危脆同泡露　如雲影電光　饒經八萬劫　終是落空亡 (Taishō, vol. 85, Nr. 2732, 8b21-22)

[283] It is not clear whether *yula täg* 'like a lamp' or *tül täg* 'like a dream' comes before *yelvi kömän täg* 'like illusions', since there is not enough place for both *yula täg* and *tül täg*. P. Zieme (1990: 35) prefers *tül täg*. In AY 292 (IV. 46b) we find *takı ymä k(a)ltı tül täg yelvi täg köpik täg köligä täg salkım täg :: yašın täg : bulıt täg közdäki kük täg yula täg b(ä)ksizin y(a)rpsızın körürlär*; see Kaya 1994: 184 and Mainz 456 (Ehlers 1987: 71 [Nr. 89]).
[284] The gap has been filled in accordance with U 2997; U 3451: *közdäki kök [täg]* 'like a hindrance in the eyes' (D157). Here *kök* translates Chin. 翳 *yi* (= Skt. *timira*), which has the meanings 'purblind', 'partially blind', 'dimsighted', 'a hindrance to the vision', 'a hindrance' etc.; see Nakamura 109c.
[285] U 3451: *akmıš bil[ig]*.
[286] The gap has been filled in accordance with U 2248 (D043). Here *adalıg kävräk* translates Chin. 危脆 *weicui* 'dangerous and brittle'.
[287] The gap has been filled in accordance with U 2248.
[288] U 2248 (D045) has *nom ärsär*, which, perhaps, is a wrong translation of 經 *jing* 'to pass through' due to the fact that the Chinese languages uses the same character for Buddhist and Daoist sūtras as well as for 'passing through'.

(B484-493) [arising] a bodhi [mind ...]
[... ...] chap[ter nam]ed [...]

[...] understand in detail and [...] useful If one writes an amulet-dhāraṇī,[289] saying, "If they are all conditioned dharmas, they are [like a lamp(?)], like an illusion, like a bubble, like a shadow, like dew, like a [flash] of lightning", one [should] see[290] it in this way.

(B494-503) Just as a star, a hindrance, a lamp and an illusion, they are similar to all conditioned, [impermanent dharmas]. Who can consider the causes and results produced by defiled knowledge to be eternal?

Bubble and dew are [the same as far as danger and fragility are concerned] / as a cloud, a shadow and [flash] of lightning; when eighty thousand moments] passed [... ...]

[289] This line (B488) is written in a smaller script in the empty space after the punctuation mark. P. Zieme (1990: 35, fn. 71) writes, "Aus welchem Grund der Satz «wenn man die Amulett-Dhāraṇī schreibt» hier steht, ist mir nicht klar." The sentence is written by the same person who wrote the following sentence in red ink. I believe the text is here written in smaller script so as to imply the importance of the concluding *gāthā* of the *Vajracchedikā Sūtra*, which might have been used by the Uyghur Buddhists for protection. It is worth noting that the Uyghur fragment Mainz 777 (T II S 12) edited by P. Zieme (1984) as part of a "snake magic" (Schlangenzauber) is from the same manuscript as U 759, which seems to be a part of a collection of texts. Interestingly, U 759 is also identified as a fragment of the verse commentary by Master Fu. Perhaps, the verse commentary by Master Fu was also regarded by the Old Uyghurs as a magical text similarly the snake incarnation. I express my sincere thanks for J. Wilkens to his enlightening remark on this point.

[290] The Old Uyghur text has *kör-* 'see', which here translates Chin. 觀 *guan* 'to look at, observe'. Note that this Chinese character is often rendered by means of *kolula-* in Old Uyghur Buddhist texts; see Hamilton 1986: 12-13, Kudara/Zieme 1985: 116 (l. 215 etc.) and Shōgaito 1993: 324. Usually, *kör-* renders 見 *jian* 'to see', although there are some texts in which *kör-* stands for 觀 *guan*; see Shōgaito 1984: 92, Shōgaito 2008: 571a. Mongolian and Sogdian versions of the text also show the verb 'to see'; see Poppe 1971: 32; Zieme 1990: 36. Similarly, the Sanskrit text has *draṣṭavya* 'zu sehend, zu erkennend, zu verstehend; anzusehend als, zu betrachtend als' (SWTF, 500).

U 1786 d (T II S 32a 45)

B504 lyq[291] kılınčlar tägšil*m*[äki at ugur-]
B505 ınta bolur :: tümän [türlüg]
B506 *k*örk b(ä)lgülär p(a)rman[ular terkinintin]
B507 törüyür :: birök tuy[sar kertü töz-]
B508 dä öng körk [kurug ärtükin]
B509 [an]tak(ı)ya ok [tarıkar bo]
B510 [šlo]*k* adınn[ıng tayaklıgı ol :]
B511 [ ]lwk tözüg b(ä)lgürttäči
B512 [kimkoke nom ärdini]ning birär birär užik
B513 [ ] kavıra yörmäk
B514 [tükädi] :: ::
B515 [ ]/ [ ]
B516 [namo bud : namo d(a)rm : namo sang :]
B517 [s]adu sa[du ::]

名因共業變 萬像積微生 若悟真空色 翛然去有情
頌依他 (Taishō, vol. 85, Nr. 2732, 8c3, 6-7)

[291] *lyq* is part of *kamaglıg*; see the parallel line of U 2998 (C553).

(B504-510) [...] the change of the deeds of [the community] (*sādhāraṇa-karman*)[292] is because of [names (*nāman*). / Ten thousand [kinds of] physical signs are born [from the accumulation of] *paramāṇu*s. / If one realizes that physical form [is empty] in reality, / [... disappears] immediately. // [This is the gāthā] (called) [reliance] on the 'other'.

(B511-517) [...] The overall explanation of each letter of [the *Jingangjing* sūtra]-jewel that displays [... is completed]. [Namo buddhāya! Namo] dharmāya! Namo saṃghāya! [...Sā]dhu! Sā[dhu!]

[292] The text has *[kamaglıg] kılınčlar* 'deeds of the community', it refers to the karma that is held by certain groups of people; see Nakamura 284c, JEBD 101.

Transliteration

U 3348 (T III T.V 57. 503) recto

pagination: twyrt pys ’wtwz ptr

01 n’mwpwd : [ ]
02 t’ twnkwz yyl pyry/[ ]
03 lww yyl ’ykynty [ ]
04 twyk’dy [ ]
05 p’rs yyl twyr[ ]
06 p’rs p’rs p’r[ ]
07 qwtlwq t’vysq’n [ ]
08 qwtlwq t’vysq’n [ ]
09 qwly twtwnk [ ]

01 ’mty mwnt’ lwvwdy[ ]
02 ’’tlq plkwrtm’ ’t[ ]
03 y’nkyrty t’qswrmys [ ]
04 p’sl’qyn ’’yw [ ]
05 slwkyn ’wynktwn [ ]
06 ’wqrynt’ vww t’ys[ ]
07 q̈ylty ’rky typ tyn/[ ]

B 464:121

01 n’mw pwd’y ’ [ ]m[] *d*’[ ]
02 ’mty mwnt’ lwvwdy ’’tlq *t*[ ]
03 vww t’ysy ’’tlq plkwrtm’ ’t’wyz lwk kysy kwyrk
04 lwk m’ytry pwdystv nynk y[]nkyrty t’qswrmys
05 [ ]*ym*qwky nwmnwnk p’sl’q yn

U 3013 (T II T 534) recto

01 [ ]n[]mlwq s’z yny
02 [ ]lw s’pylw q̈’c’n
03 [ ] ’wytrw ’wl ’wqwrd’
04 [ ]kry tnkrysy pwrq’n
05 [ ]n y’dm’q̈ kwyswsyn
06 [ ]wlw*s*[ ]
07 [ ]*q*wnk

verso

01 [ ] *k*ntw
02 [ ]//[ ] pylk’
03 [ ]m’q̈ lyq : ’wl ’rtwqr’q̈
04 [ ] t’rynk ywrwkyn ’ynck’
05 [ ]*wlq*’y ’rty typ tyd[ ]
06 [ ]’rwr typ ’’yytdy
07 [ ] kwwq̈w ’’tlq q̈’y d’

Mainz 731 b

01 nwm nwml’m’q t’ ’rtyn*kw* [ ]
02 nwm nwnk twypswz t’rynk ywrwkyn [ ]
03 l’ts’r ‘rtynkw ’wz pwlq’y ’rty typ *t*[ ]

04 'mty 'wl kysy q'nt' 'rwr typ ''ytdy : [ ]
05 p'lyq s'tqwlwq kwws[ ]*q*'y d' [ ]
06 'sydyp 'wyt[ ]
07 ///// //[ ]

Ot. Ry. 2607

01 [ ]lq pylk' 'r '[ ]
02 [ ]'qy kymqwky nwm [ ]
03 [ ]/ ''ny nwml'ts'r 'rtynk[ ]
04 [ ]mty 'wl kysy q'nt' 'rwr typ
05 [ ] kwqww ''tlq q'yd' 'rwr typ
06 [ ]*lq* tvq'c *q*[ ]

U 2973 (T II S 53.501)

01 'rty typ t[ ]y : 'wytrw 'wl lwvwdy q'n 'mty 'wl kysy q̈'nt' 'rwr typ ''[]ytdy :
02 cyqwnk synsy ''c'ry p'lyq̈ s'tqwlwq̈ kwsww ''tlq q'y d' 'rwr typ tydy : pw
03 s'v'q 'sydyp 'wytrw 'wl lwvwdy ''tlq tvq'c q'n t'rkyn t'vr'ty vww t'ysy
04 ''tlq pylk' 'ryk 'wq̈ytdwrwp 'wrdw q̈' kykwrdy : ''ny kwyrwp 'dkw s'v
05 l'r 'wyz ' kwynkwlyn q̈'rnyn 'wykyrtdwrwp s'v k'zykynt' nwm nwml'qwlwq̈
06 s'vyq swyz l'dy : nwm nwml'qwlwq̈ s'v'q swyz l'mys t' kyn nwml'qw 'ydyz
07 'wrwn n'c' t'nklyk krk'k typ ''yytdy : 'wytrw vww t'ysy 'yncyp m'nk'
08 nwm nwml'qwlwq̈ 'ydyz 'wrwn 'ydy krk'ksyz : tk pyr ''y' *y*'pq̈w 'yq'c

pagination: 'yky
01 krk'k typ tydy : q̈'c'n vww t'ysy ''y ' 'yq'cyn pwlty : 'wytrw lwvwdy
02. q'n 'wyskynt' 'wtrw twrwp yyr 'kzykynt' kymqwky nwmwq t'qswrwp :
03 twq̈wz 'lyk slwk swyz l'dy : n' swyz l'yw twyk'dyp 'wk 'wynwp ywryw
04 p'rdy : 'wytrw cyq̈wnk synsy ''c'ry 'wl t'vq'c q'nq̈' 'wlwq
05 'ylyk p'k' pw kysyk pyltynkyz mw typ tydy : cyq̈wnk synsy ''c'ry
06 'wytrw 'ync' typ tydy : pw 'rs'r pys ''z wn tynlq l'r nynk
07 'wmwqy m'ytry pwdystv nynk kwyrkd's 't'wz y 'rwr : sy[ ]ynk

Mainz 124 g (T II S 32a-52)

01 []/rkdy p[]l[ ]
02 nwm q̈' kyrtkwnc *t*[ ]
03 ty 'wyst'ldy : pw [ ]
04 q'n kycyw ''tlq [ ]
05 nynk twyrtwnc [ ]
06 'ycynt' [ ]
07 nwmwq pyt[ ]
08 p'r 'rwr : [ ]

verso

01 [ ]l[]*r* kwnk[ ]l[]
02 [ ]yrv'n lyq 'yntyn
03 [ ] 'wywr l'r : pw mwnt'q
04 [ ]cwn pw nwm 'rdyny
05 [ ]ytytdy : kynk
06 [ ]lwkwk
07 [ ] 'lyk
08 [ ]s' 'rwr :

U 2501 (T II 633)

01 dyny ’wqrwnt’ twyrwm’s’r p’lkw[ ]
02 ’wyz ’ pwsqwnm’q̈dyn pysrwnm’q̈dyn p[ ]
03 kynkyn t’rynkyn *t*wypk’rk’ly twyz[ ]
04 [ ]kl’r ’rm’d[] ’rs’r pw ky[ ]
05 [ ]ty : kym ’mty ’wq̈wlmy[ ]
06 [ ]ysrwns’r l’[] ywrys’r[ ]
07 [ ]ly ’wy*w*[ ] tytr*w*[ ]

verso

01 [ ]p nyrv’n lyq ’ynt[ ]
02 [ ]/ ’wycwn p*w* nwm ’rd[ ]
03 [ ] twypswz t’rynk ywryklwkwk[ ]
04 *p*[]ylwk ’wl : k’z ykc’ [ ]
05 plkwswz pylk’ k’lyp mwnk’ yyv’d*y*[ ]
06 slwk pyrl’ q̇’m’q twyrt ’’ltmys [ ]
07 *p*ylk’ pylyk ’wq̈wlty : kwyny ywr[ ]

U 2343 (T I D 538)

01 [ ]/[ ]/ n’c’ tnklyk [ ]
02 [ ]m nwml’qwlwq̈ []*d*[]*z* ’wr[ ]
03 [ ]w ’yq’c krk’k typ [ ]
04 [ ]wlty : ’wytrw lwvwdy [ ]
05 [ ]*r*wp twq̈wz ’ly*k*[ ]
06 [ ]/[ ]

verso

01 [ ]//[ ]
02 [ ]m[]*k*y n[]m q̈’ kyr[ ]
03 [ ]*p*w tylt’qyn ’wl t’vq’*c* [ ]
04 [ ]yrtwnc q̈’t tsyn*k*[ ]
05 [ ]/ ’wrdy ’mty q̈[ ]*k*y t’q[ ]
06 [ ]rs[ ]*t*wyk’l pylk’ tnkry[ ]

U 3140 (T III 62/501)

01 pylm’dym typ tydy pw ’rs’r pys ’’[ ]
02 m’ytr[] pwdyst[] nynk kwyrkd’s ’t’wyz[ ]
03 kyrtkwnc kwynwlwn kwz ny ’’sq̈’ly [ ]
04 [ ] nung twypswz t’rynk ywrwkyn [ ]
05 [ ] tnkry yyrynt’ p’rw q̈wdy ’ynm[ ]
06 [ ]/ ’wqz wn [ ] *t*yd[]

pagination: yydy //[ ]

01 [ ]//// [ ]/// q̈’n *kycyw* [ ]
02 [ ]*r* nynk twyrtwnc q̈’t synkd’q̈y [ ]
03 []*lyk* slwklwq kymq̈wky nwmwq /[ ]
04 t’q̈y p’r ’rwr : : ym’ kymq̈wky [ ]
05 twyk’l pylk’ tnkry tnkrysy pwrq’n [ ]
06 [ ]klwk ’ydwq̇ nwm y[]rlyqy nyn*k*[ ]

U 3194 (T III B TV 51)

01 [ ] s’vyq ’s[ ] ’wyt[ ]
02 [ ]t’vr’ty vww t’y[ ]

03 [ ] q' kykwrdy : [ ]
04 [ ] q'rnyn 'wy*k*[ ]
05 [ ]yq swyz l'dy : nw[ ]
06 [ ]*l*[]qwlwq 'ydyz [ ]
07 [ ]//y[ ]

verso
01 [ ]syz : tk [ ]
02 [ ] vww t'ysi ''y '[ ]
03 [ ] kynt' 'wyrw [ ]
04 [ ] t'qswrwp tw[ ]
05 [t]yk'dyp 'wk 'wynwp /[ ]
06 [ ]/ t'vq'c q'n q' [ ]
07 [ ] mw typ '[ ]*d*y : [ ]

Mainz 731 a
01 [ ]/[ ]
02 *y*[]pqw 'yq'c krk'k typ tydy : [ ]
03 pwlty : 'wytrw lwvwdy q'n 'wyskynt' [ ]
04 kymqwky nwmwq t'qswrwp twqwz 'ly[ ]
05 twyk'typ 'wk 'wynwp [ ]yp p'rdy : [ ]ynsy ''[ ]
06 tvq'c q'n q' 'wlwq p'k [ ] *k*[]sy*k* pyltynkyz mw typ [ ]
07 tvq'c q'n n'm'n *k*[ ]m'dm typ tydy : cyqwnk syn[ ]
08 'wytrw 'ync' ty[ ]*r* pys ''z wn tynlq l'r nynk
09 'wmwqy m'ytry *p*[ ]*k*t's 't'wyz y 'rwr : syz ynk swyz wk
10 kyrtkwnc kwnkwl [ ]st'k'ly pw kymqwky nwm nwnk
11 []wypswz t'rynk ywr[ ] 'wqytq'ly 'wqr'yw twz yt tnkry
12 [ ]tyn p'rw qwdy 'ynty //*l*'r 'ylyk mwny 'ync' 'wqz wn typ
13 [ ]//[]/w 'wl lwvwdy ''tlq tvq'c q'n pw s'vyq 'sydyp 'rtynkw
14 [ ]l'dy : : ''rtwqr'q pw kymqwky nwm q' kyrtkwnc
15 swyz wk kwnkwly ''sylty 'wyst'lty : pw tylt'qyn 'wl tvq'c q'n
16 kycyw 'tlq p'lyqt'qy 'wlwq vrq'r nynk twyrtwnc q't synkt'qy
17 q'lyq 'ycynt' pw twqwz 'lyk sl[]klwq kymqwky nwmwq pytytyp 'wrdy :
18 'mty q't'ky t'qy p'r 'rwr : : ym' pw kymq[]k[ ]lq nwm
19 'rdyny 'rs'r twyk'l pylk' tnkry *tn*krysy pwrq'n nynk tytrwm t'rynk
20 ywrwklwk 'ydwq nwm yrlqy nyn[] t'rynky yynck'sy 'rwr . t'rynk t'
21 t'rynk ywrwkyn 'rtynkw 'lp t''[ ]lw*k* 'rwr . kym ''[ ]
22 ''ryqyn k'lmys l'r 'ync' 'rm'z l'r [ ]'m'qwn [ ]/[]/[ ]
23 'wqrynt' twyrwm's'r plkwnm's'r l'r /[ ]
24 ywrwk 'wyz ' pwsqwnm'dyn pysrwn*m*[ ]
25 n'nk 'yncyp kynkyn t'rynkyn twyp[ ]
26 pyrwk pw twqwz 'lyk slwkl'r 'r[ ]
27 ywrwky ym' 'wqwlm'q'y kwyz wnm'k'y [ ]
28 ''nyn kym l'r pyrwk mwnt'qy ywr*w*[ ]
29 l'r ''d'q l'ryn 'yrkl'm'dyn 'rdyny[ ]
30 [ ]///[ ]

Or. 8212/127(b) (Y.K. 0017)
01 [ ] twqwz [ ]
02 [ ] *d*[]. 'wytrw cyqwn[ ]
03 [ ] pw kysyk pyltynky[ ]
04 [ ] tydy. cyqwnk synsy .

05 [ ]z wn tynlq l’r nynk ’wmwqy
06 [ ]syz ynk swyz wk kyrtkwnc
07 [ ]wm nwnk twypswz t’ryn[]
08 [ ]kry yyryntyn p’rw qwt[]
09 [ ]ytrw ’wl *l*wvwdy ’’tlq

U 4796 (T M 43)

page a
01 yn ’wl tylnlq q’ ky cyw ’’tlq p’lyq t’qy ’wlwq vrq’r
02 nynk twyrtwnc q̈’t syṅkynd’qy q̈’lyq ’ycynt’ pw twqwz
03 ’lyk šlwk lwq : kymqwky ṅwmwq pytydyp ’wrdy : ’mty q̈’
04 t’ky p’r ,rwr : ym’ pw kymqwky ’’tlq nwm ’rdyny
05 ’rs’r twyk’l pylk’ tnkry tnkrysy pwrq’n nynk tytrwm
06 t’rynk ywrwklwk ’ydwq nwm yrlyqy nynk t’rynky ’ynck’sy

page b pagination: Chin. *er*
01 ’rty : t’rynkd’ t’rynk ywrwkwn ’rtynkw ’lp t’ṅkl’kwlwk
02 ’rty : kym ’’lq̈w pwrq’n l’r ’’ryq yn k’lmys l’ry : ’ync’
03 ’rm’z l’r q̈’m’q wn p’rc’ pw nwm ’rdyny ’wqwr ynt’
04 twyrwm’s’r plkwrm’s’r l’r ’yncyp ’wž yk ’ytyk kynk
05 ywrwk ’wyz ’ pwšqwṅm’q tyn pylk’ly ’wq̈q̈’ly pwls’r
06 ym’ : n’nk ’yncyp kyṅkyn t’rynkyn twypk’rk’ly ’’rydy

page c
01 ym’ pwlm’z : pyrwk pw twqwz ’lyk šlwk ’rm’dy ’rs’r :
02 pw kymqwky nwm nwnk ywrwky ym’ ’wq̈wlm’q̈y kwyswṅm’ky
03 ’rty : ’’nyn kym l’r pyrwk mwnt’q̈y ywrwk c’ pyšrwṅs’r
04 ywrys’r l’r ’’d’q l’r yn ’yrykl’nm’tyn ’rdyny lyk vZ yr lyq
05 t’q q̈’ ’’q̈dynq̈’ly ’wywr : tytrw kwyny ’wq̈wp kyrtkwṅs’r
06 l’r : twts’r l’r : kwnkwl l’r yn ’myrtq̈wrwp ṅyrv’n lyq

page d
01 ’yntyn q̈ydyq q̈’ ’rtk’ly ’wywr : pw mwnt’q ’’syq twsw
02 qyld’cy ’wycwn pw nwm ’rdyny : ’’ṅyn ’wl šlwk l’ryq twyk’l
03 pytytdy : kynk ’’lqyq twypswz t’rynk ywrwklwkwk ’wl šlwk l’ryq
04 ym’ q̈’m’q twqwz ’lyk pwylwk ’wl k’z ykc’ : kyn p’s’
05 ’rwr y’n’ pyr ’’dyn ’’dy p’q y plkwswz pylk’ k’lyp :
06 mwṅk’ yyv’dy pys slwk swyz l’dy : ’’šṅw q̈y twq̈wz ’lyk

page e
01 slwk pyrl’ q’m’qw twyrt ’’ltmys pwylwk pwlty : pwl’r
02 ny ’wyz ’ tymyn pylk’ pylyk ’wq̈wldy kwyny ywrwk
03 kwyswṅdy : q̈’lty pylk’ pylyklyk kwyn tnkry ywq q̈wrwq
04 twyz lyk kwyk q̈’lyq t’ twqs’r plkwrs’r : ’’ncwl’yw
05 k’lmys nynk ’’ryq yyry ’’nt’ tymyn y’rwywr kwyz wnwr
06 dy’n s’qync lyq yty q̈’lyc kwnkwl lwk ’ylyk t’

page f
01 kyrs’r twtwls’r : twqm’q ’wylm’k s’ns’r lyq šmnw sww
02 sy ’wytrw tymyn pwswlwr ywq̈’dwr : q̈’c’n kysy ly nwm
03 ly ’ykykw ny t’rq’rs’r p’r ly ywq ly pyrl’
04 kyt’rs’r p’štynq̈y ’rwr pw ywrwk ’rtwq t’qy n’kw lwk ’wl

05 pyrwk twytwnc q't synkd'qy q'lyq q'c'n pwswls'r :
06 'wyrt'ṅs'r : ''nt' pytmys 'wž yk l'r šlwk l'r 'ksws'r

page g
01 twys s'r : 'wytwṅwr pyz kyn 'wydt'ky y'l'nkwq l'r nynk
02 twyz yn pw pytyk t' kwyrwp 'wytwkwmwz ny sywrwp : 'yky
03 l'yw ''ny 'wrṅ'dz wn l'r : twyk'dy kymqwky ''tlq nwm
04 'rdyny 'ycynt'ky twyrt ''ltmys pwylwk t'q̈swt lwq šlwk
05 l'r nynk twyrwmys tylt'q y sww ywrwky :: ::
pagination: Chin.: *san*

page h
01 n'mw pwd'y ': n'mw drm'y ' : n'm' s'nkk'y '
02 vww t'yšy ''tlq plkwrtm' 'twyz lwk kysy kwyrklwk
03 ''y'q q' t'kymlyk twyz wn m'ytry pwdystv nynk lwvwdy
04 ''tlq t'vq'c q'n q' y'ṅkyrty t'qšwrwp nwml'yw yrly
05 q̈'mys kymqwky swdwr ṅwnk twqwz 'lyk šlwk ywrwky ::
06 y'n' pyr ''dyn ''dy p'qy plkwswz pylk' swyz l'mys

Mainz 731 III (T II y 18) recto
01 [ ]wrwk ''rtwq t'qy [ ]
02 *t*[]qy q'lyq q'c'n pwz wls'r '[]*rt*[ ]
03 slwk l'r 'ksws'r twyss'r . 'w[ ]
04 l'r nynk twyz wnyn pw pytykd' kwy*r*[ ]
05 ''ny 'wrn'tz wnl'r tynklz wn[ ]
06 'rdyny 'ycynt'ky twyrt ''ltmys [ ]
07 twyrwmys tylt'qy sww y*w*[ ]
08 'ync[ ] *k*[]mqwky nwm[]q ''qyz t' twtwp s[]yz *l*[ ]
09 s'qync l'ry kwysw[ ]'ry pwls'r : 'wytrw 'wl [ ]
10 'wtym'z q'n 'ync' typ swyz l'mys krk'k [ ]
11 svwly svw svwly sv'q' n'mw s'm'nt' [ ]
12 sv'*q*' 'wm k''k'n' s'*m*p[ ]
13 'wytwnwr mn []'qyr ''y'm'qyn kwy/[ ]
14 'wytwnwr mn '[ ]yr ''y'm'qyn ''qw*l*[ ]
15 'wtwnwr mn [ ] ''y'm'qyn s'ry*q*[ ]
16 'wytwnwr mn [ ]'y'm'qyn ywrwnk [ ]
17 [ ]/[]/y*r* ''y'm'qyz *yl*[ ]

U 4463
page a
01 ny 'wyz ' tymyn [ ]
02 kwyswndy : q̈'lty pylk' pyl[]*kl*[ ]
03 twyz lyk kwyk q̈'lyq t' twqs'*r* [ ]
04 k'lmys nynk ''ryq yyry ''nt' [ ]
05 dy'n s'qync lyq yti q̈ylyc [ ]

page b
01 [ ]rs'r twtwls'r : t[]*q*m'q 'wylm'k s'ns'r *l*[]
02 sy 'wytrw tymyn pwswlwr ywq̈'dwr : q̈'c'n [ ]
03 ly 'ykykw ny t'rq'rs'r p'r ly ywq ly py[]l'
04 kyt'rs'r p'štynq̈y 'rwr pw ywrwk 'rtwq t'qy n'kw lwk 'wl
05 pyr[]*k* twyrtwnc q't synkd'qy q'lyq q'c'n pwswls'r :
06 [ ]'*r* : ''nt' pytymys 'wž yk l'r šlwk l'r 'ksws'r

page c
01 [ ] ’wytwṅwr pyz kyn ’wydt’ky y’l’nkwq l’r nwm nwnk
02 [ ] pw pytyk t’ kwyrwp ’wytwkwmwz ny syq̈wnwp : ’yky
03 [ ]rn’dz wn l’r : twyk’dy kymqwky ’’tlq nwm
04 [ ]ky twyrt ’’ltmys pwylwk t’q̈swt lwq šlwk
05 [ ]y sww ywrwky :

U 5780 (T II y 63. 503)
01 [ ]ny ywrwk [ ]
02 [ ]*k* kwyk q’lyq d’ t*w*q*s*[ ]
03 [ ]ywr kwyź wnwr : dy’[ ]
04 [ ] twqm’q ’wylm’k [ ]
05 [ ]*r* : q’c’n kysy[ ]
06 [ ] kyd’rs’r p’s*t*[ ]
07 [ ]wk ’wl twyrtwnc q’[ ]
08 [ ]mys ’wz ykl’r slwk [ ]
09 [ ] twyz wnyn pw py*t*[ ]
10 [ ]rn’tz wn l’r tw[ ]
11 [ ]tmys pwylwk [ ]
12 [ ]/ . //[ ]

Mainz 731 II (T II y 14)
01 ///// [ ]/[ ]/[]/[ ]/[ ]
02 l’ryn ’mrtqwrwp nyrv’n lq ’*y*[ ]
03 pw mwnt’q ’’syq twsw qylt’cy
04 slwk l’ryq twyk’l pytytdy : kynk [ ]
05 wk ’wl slwk l’r ym’ q’m’q t*w*[ ]
06 kyn p’s’ ’rwr : : y’[ ]
07 plkwswz pylk’ k’lyp [ ]/nk’ yyv[ ]
08 twqwz ’*l*[ ]l*w*k py*r*l’ q’/[ ]
09 pwl’r ny ’wyz[ ] tymyn pylk’ [ ]
10 q’lty pylk’ plyklyk kwyn t[ ]
11 d’ twqs’r p’lkwrs’r . kyrt*kw*[ ]
12 [ ]*k*wyz wnwr . dy’n s’[]c//[ ]
13 [ ]yrs’r twtwls’r t[]*q*m’q ’wy*l*[ ]
14 [ ]//wlwr ywq’dwr : : q’[ ]
15 [ ]///[ ]// *p*’r ly ywqnyq py[ ]

U 1747 (T II S 32a)
01 [ ]*k m*[ ]
02 [ ]rw ’wl l[ ]
03 [ ]*p*w s’vyq ’sydyp ’rtynk[ ]
04 [ ]/ ’rtwq̈r’q̈ pw kymq̇wky [ ]
05 [ ]*z* wk *k*wnkwl [ ]

verso
01 [ ]s’r *l*[ ]
02 [ ]//[]/[ ] ’r[]*yn*ylyk v[ ]
03 [ ] ’’q̇tynq’ly ’wywr l’r : [ ]
04 [ ] ’wq̈wp kyrtkwns’r l’r *t*[ ]
05 [ ]/[ ]/ [ ]*m*yrtqwr*wp* [ ]

Mainz 60 a

01 [ ] ''sq'ly '[ ]l[ ]
02 [ ] twypswz t'rynk [ ]
03 [ ]y 'wq̈ytq'*ly* [ ]
04 [ ]kry yyryntʏ*n* [ ]
05 [ ] 'ynty : 'wlwq 'ylyk [ ]
06 [ ] typ tydy : 'wyt[ ]
07 [ ]'vq'c q'n *pw* [ ]
08 [ ]d[] *p'l*ynkl'dy [ ]

verso

01 [ ]*l*m[ ]'y kwyz wn
02 [ ] kym 'mtı 'wq̈wp
03 [ ] ''nyn kym [ ]
04 [ ]yrwkc' [ ]
05 [ ]l'r ''d'q̈ l'ryn
06 [ ] vž yr lyq t'q q̈' [ ]
07 [ ] tytrw kwyny [ ]
08 [ ]*t*wts'r *l'*r [ ]

U 2339 (T I D 534)

01 [ ]// //[ ]
02 [ ]l'r 'ync' [ ]
03 [ ]m's'r l'r : []yn[ ]
04 [ ]*q*wnm'dyn pylk'ly [ ]
05 [ ] twypk'rk'ly twyk'dk'[ ]
06 [ ] 'rs'r pw kymq̈[ ]
07 [ ]mys t'k ''nyn[ ]

verso

01 [ ]lyk slwk [ ]
02 [ ]/ tymyn pyl*k*[ ]
03 [ ]qlty pylk' pylyklyk [ ]
04 [ ]/ twqs'r p'lkwrs'r [ ]
05 [ ]dy'n s'q̈y[ ]
06 [ ]/ s'ns'r l[ ]
07 [ ]*k*wny t'r[ ]

U 4080 a, b (T I D)

page a

01 [ ]twqm'q 'wylm'k s'ns'r lyq šmnw sww
02 [ ] pwswlwr ywq̈'dwr q̈'c'n kysy ly nwm
03 'ykykw ny t'rq'rs'r [ ]l[] ywq / p[ ]l'
04 kyt'rs'r p'štynq̈*y* 'rwr pw ywrwk 'rtwq t'*q*y n'kw lwk 'wl
05 pyrwk twyrt/[ ]/ q' synkd'qy q̇'lyq q'c'n pwswls'r :
06 [ ]ymys 'wž yk l'r slwk *l'r* 'ks[ ]

page b

01 [ ] *k*yn 'wydt'ky y'l'n[ ]*q* l[]r nynk
02 [ ]yn pw *p*[ ]*k* t' kwyrwp 'wytwkwmwz ny syq̈wnwp : 'yky
03 [ ] ''ny 'wrṅ'dz []*n* l'r : twyk'dy kymqwky ''tlq nwm
04 'rdyny 'ycynt'ky twyrt ''ltmys pwylwk t'qswt lwq šlwk

05 l’r nynk twyrwmys tylt’q y sww ywrwky :: :: pagination: Chin. *san*

U 4365

01 [ ]/[ ]//[ ]
02 [ ]y[]*n*kyr*ty* t[ ]
03 [ ]*y* swdwr ṅwnk twqwz *’l*[ ]
04 [ ]/ ’’[]yn ’’dy p’qy pl[ ]

U 4435

01 [ ]*y*[]*q* q’ t’kymlyk twyz[ ]
02 [ ]’’tlq t’vq’c q’[ ]
03 [ ]’mys ky*m*[ ]
04 y’n’ pyr [ ]

U 4886 (T II 908)

01 pyr ’wclwq swz wk *k*wynkwlyn
02 ’wqytw t’*k*ynwrmn pw kymqwky
03 swdwr nwnk ’’vdym’[ ]n : :
04 pw nwmwq ’wqyq’ly swz l’k’ly
05 ’wqr’mys swv’ myn l’r ’’snw
06 c’ ’wyp s’qynyp s[]kyz ’wlwq
07 v’’crp’n l’ryq[293] : twyrt ’wlwq
08 pwdystv l’ryq *n*wwmwq pyr
09 kwwn ’wqys’r l’r swz l’s’r
10 l’r : pw mwnt’q ’*w*swq lwq
11 twyz wn l’r ’wq̈ly twyz wn l’r
12 kymqwky swdwr ’rdy[]yk ’wtwz
13 twym’n q̈’t’ ’wqymys pwlwr
14 y’n’ ym’ pwlwr l’r qwt
15 wqsyk tnkry *l*r kynt’*r*[ ]

U 4386

01 [ ]dyn ’’d’lmys ’rwr :
02 [ ]wyz wk ’wqs’r ’nk’r
03 [ ]*n* ’wynky ’rm’z : ::
04 [ ]’rs’r :
05 [ ]y ’wq̈wlwr
06 [ ]r kš’n

U 1750 (T II S 32 a)

01 [ ]/ ’’lq̈w t’ [ ]
02 [ ]mlyk l’rk’ /[ ]
03 [ ] ’wylkwswz s’nsyz /[ ]
04 [ ] pyz ’wywy/[ ]
05 [ ]/ kwyswswk [ ]
06 [ ]q t’rynk [ ]

verso pagination: kymqwky twyrt
01 [ ]ynl ’wlwq /[ ]
02 [ ]’lq̈w tynlq *l*[ ]

[293] Perhaps might also be read as *’’lyq*, is a spelling mistake for *l’ryq*.

03 [ ]/' t'kz wn l'[ ]
04 [ ] : [ ]
05 [ ] : [ ]
06 [ ] n'mw dr[ ]

SI Kr 2/51 (= SI Kr 2/51 page 9)

01 'wyz wm 'wyz ' 'yn'nwr mn 'wntwn
02 synk'rq̈y pwrq'n l'rq̈' mn
03 'mty 'wyrytyp 'wlwq q̈wt q̈wlwnm'q̈
04 lyq kwyswswk twt'r mn pw w
05 kymq̈wky swdwr nwnk 'vdym'syn
06 ywq̈'rw twyrt twyrlwk 'wtly

U 3345 (T III TV 49.503)

01 'wytwnwrmn ''qyr ''y'm*'q yn v*ž yr ywtswt
02 ''tlq pwdystv yq : ::
03 'wytwnwrmn ''qyr ''y'm'q̈ vž[294] yr 'wrwq̈
04 ''tlq pwdystv yq : ::
05 'wytwnwrmn ''qyr ''y'm'q̈ yn vž yr r
06 ''mr'q ''tlq pwdystv yq : ::
07 'wytwnwrmn ''qyr ''y'm'q̈ yn vž yr r
08 s'v ''tlq pwdystv yq : ::

pagination: 'wyc
01 mwncwl'yw 'wytwnwp s'kyz 'wlwq vcr'p'n l'ryq :
02 twyrt 'wlwq pwdystv l'ryq t'nkr'md' twrq̈wrwp
03 'wyskwmd' 'wrn'typ ''lq̈w ''ž wn l'rd'q̈y
04 't'wyz wm q̈wp swyz wk kwynkwlwm 'wyz ' 'mty mn
05 ''rsl'n q̈'y ' q̈'s'r pyrl' ywkwnwrmn 'wyc
06 'wqqs yyrtyncw d' ''lq̈w t' yyk'dmys ''y'q
07 q̈' t'kymlyk l'r k' : 'wntwn synk'r
08 q̈y *'wylgwswz* s'[ ]yz *pwr*q'*n l'r q̈*[]tynk'

Mainz 823 b (T III 118-501)

01 [ ]/l' tyl[]*k* [ ]
02 [ ]/ 'wytwnwrmn ''qyr ''y'm'q[ ]
03 [ ]ynklwk swyz wk swv ''tlq [ ]
04 [ ]*w*nwrmn ''qyr ''y'm'*q̈*[ ]
05 [ ]/ ''t[ ]

verso

01 [ ]/ ''t[ ] *p*[ ]*s*[ ] /[ ]
02 [ ]*y*[]m'q̈yn vž yr 'mr'm[ ]
03 []*t*wnwrmn ''qyr ''y'm'qyn y[ ]
04 [ ]tv yq : mwncwl'yw 'wytwnw*p* []
05 [ ]*wq* [ ]stv[ ] t'k[ ]

U 2981 (T II S 83)

01 pyrl' 'wl 'wydwn ''dy kwytrwlmys twyk'l pylk' tnkry tnkrysy pwrq'n
02 ''s 'wydywt' twnyn k'dyp p'dyr yn twtwp kyrty : 'wl 'wlwq q̈wtlwq syr'v'st
03 ''tlq k'nt 'wlws q̈' pynv't pwsy q̈wl'q̈'ly k'nt 'wlws 'ycynt'

[294] *ž* is written as *w* plus two dots.

04 k’z ykc’ pynv’t q̈wlw twyk’dyp ’ykyl’yw ’vrylyp ’wyz ’wrwn
05 ynk’ p’rdy : ’’s ’ysyn ’’rtwrw yrlyq̇’p twnyn p’dyr yn
06 yyqyp ’’d’q̈yn ywp twylt’klyk ’wrwn t’ ’wlwrw yrlyq̈’dy : ’mty :
07 mwnwnk sl[]kyn swyz l’ywr : ’’ncwl’yw k’lmys p’qsymz nyrv’n
08 q̈’ kyrwr t’ : : :

verso pagination: ’wtwz
01 : : s’l’ ’’tlq q̈ws swyk[]t ’ykyn ’’r’synt’ :
02 : : ’’nt’ p’typ pwsws l[]q t’lwy ’wykwz ’ycynt’
03 : : ’mk’k ynk’ ’wm’dy y’q̇yn p’ryp t’kk’ly
04 : : ’wp’ly twrwp ’wytwnty : y’nkyl’yw ’’yytdy :
05 : : swdwr nwm nwnk p’synt’ q̈’yw s’vyq ’wr’
06 : : lym : typ yrlyq̈’dy : p’qsymz ’’ncwl’yw
07 : : s’vyq ’wrwnk l’r typ : :
08 : : ’’nyn pw s’v ’wl’*l*ty[295] ’p’mwlwq̈ ’wz wn ’wyd

U 2470 (T II 596)
01 pyrl’ ’wl ’wydwn [ ]
02 ’wydynt’ twnyn [ ]
03 ’wlws q̈’ [ ]
04 *py*nv’t q̈wlw [ ]
05 /[ ]//[ ]twrw yrlyq̈’p twnyn [ ]
06 [ ]/ t’ ’wlwrw *y*rlyq̈’d*y* [ ]

verso
01 [ ]yw k’lmys [ ]
02 *s*’l’ ’’tlq q̈ws swykwt ’y[ ]
03 [ ]/[ ] p’typ pwswslw*q* t’*lwy* []
04 ’mk’kynk’ [ ]
05 ’wp’ly twrwp ’wy[ ]
06 swdwr nwm nwnk [ ]
07 yrly*q*’dy p’*qs*ymz ’’[ ]

U 2786 (T II S 2B 500) + U 2787 (T II S2B 501)
01 [ ] swpwdy twrwp ’wytwnm’k ’’tlq pw*yl*[]*k* : ’wytrw ’wl
02 [ ] ’wlwq q̈’ry swpwdy ’wl q̈wvr’q ’’r’sy[ ] ’r[]*r* ’rty : ’wytrw ’wrwn
03 [ ] t*w*[]*wp* pyrdyn ’’cynyp ’wnk [ ] ’wnk tyz yn cwyky
04 [ ] ’’y ’ syn q’vswrw*p* [ ]yw tnkry tnkrysy
05 [ ]*n* q̈’ ’ync’ typ [ ]k’dyncyq ’wl []’ty
06 [ ]w [ ]*l*’ryq ’wz kwyz[ ]
07 [ ]/ tnkrym /[ ]
08 [ ]/ [ ]

verso
01 [ ]twq[ ]
02 [ ]k n’t’ky[ ]
03 [*m*[]*s* [ ]/l pwrq’n [ ]
04 [ ]*p* yrlyq̈’dy []// q̈lty s*n* (?)[ ]
05 [ ]/ l’mys t’k ’’ncwl’y*w* [ ] pwdystv l’ryq ’wz
06 [ ] kwyz ’dwr : ’wz twt’r twtwn[ ] sn tytrw tynkl’q̈yl

[295] The hook of the second <l> is missing.

07 [ ]p s'nk' nwml'yw pyr'yyn : p'r[]' [ ]*w* twyz wn l'r 'wqly
08 [ ]*n* l'r q̈yz y twyz k'ryncsyz yyk t[ ]*w* kwyny twym'q̈ pwrq'n q̈wtynk'

U 3111 (T II Y 27. 500)

01 dy'n lyq *'w*[ ] nwnk 'rk'cl'nm'ky ''[ ]*ls*'r r :
02 *s*[ ]*m*'dy lyq sw[ ]nk s'vrylm'q̈y swyz wlwr r :
03 kwnkwl twrwl[]'r [ ]m'q̈ twyz y *'y*tynwr r :
04 s'q̈ync 'mryl [ ]ygyd kwnkwl 'wy[ ]*l*[ ]
05 ''lq̈w q̈' ''d [ ]wlwq̈ []wyz nwnk 'z wk*yn* [:]
06 'ylkyd'p'rw [ ]l'y[] ''tyn ''t'l*m*[]s 'rwr r [:]
07 ''dyn nynk t'y'qynk' twrmys twyz wk 'w*q*[:]

verso pagination: 'wtwz yyty
01 twlw t'kyrmy cyn kyrtw twyz ym' ''dyn 'w[:]
02 : : pw [ ]*k* dy'n pr'myt nynk 'rwr [:]
03 pylk' pylyk []*k* ywl' k*w[]n* tnkry t[ ]
04 'wykm'k l'r [ ]*k* 'wqws l'r nynk []*k*[]*d*[ ]
05 yrwq̈ pylyk []yk[]p q̈r'nkq̈w kw[ ]kwl t[]ry*q*[ ]
06 *p*[ ] ks'n t' [ ]*tw*q s'rylm'z y pylylwr r
07 'ykyd kwnkwl [ ]*c*'typ 'wycwrk'ly 'wm[ ]*'r r*

U 1768 (T II S 32a)

01 t*wyz* y *'yd*ynwr : [ ]
02 'ykyd kwnwl 'wycwlw*r* [ ]
03 ''dq'nqw twyz nwnk [ ]
04 'ylkyd'p'rw yyl'yw '[ ]
05 ''dyn nynk t'y'qyn/[ ]
06 []wq̈s'r 'w[ ]s'r [ ]

verso
01 [ ] t' 'w*rn*'ns'r : :
02 [ ] t'ryq̈yp 'wykrwncw
03 [ ] : pw slwk
04 [ ]ky 'wl : :
05 [ ] pwrq'n swpwdy q̈'
06 [ ] *q̈*'dy [ ]*wp*wdy y '

U 1759 (T II S 32a)

01 [ ]myt nynk
02 [ ] :: q̈'tyql'nm'q̈
03 [ ]yr 'rwr : t'vr'nm'q̈
04 [ ]*yk*lyk yrwq̈
05 [ ]k' kwnkwl
06 [ ]*c* q̈wrwq '[]y[ ]
07 [ ] :: /[ ]

verso
01 t' 'rtwqr'q [ ]
02 'ykyd kwnkwl kwyc'*typ* [ ]
03 mn ly kysy ly kwyrwm [ ]
04 swq̈'ncyq py*lk'* [ ]
05 my yrwq̈y[ ]

06 []’lnkwz pyr [ ]
07 [ ]*yn* kwyz[ ]

Ch/U 6317 (T III T 249)

01 [ ]k[]*c*l’nm’ky ’mryl
02 [ ] twyz y twrwls’r
03 [ ]lwr: ’’lqw q’ ’’dq̇’nq̇w
04 [ ]w ’’tyn ’’t’mys rwr ’’dyn
05 [ ]*w* t’kyrmy cyn kyrtw twyz
06 [ ]’l pylk’ pylyk lyk pyr ywl’
07 [ ]nynk ’ykydy ’swky ’wq̈wlwr
08 [ ]r pyr kys’n ’rtwq s’rylm’z y
09 [ ]s’r . mn ly kysy ly kwyrwm k’
10 [ ]’ lyk t’kyrmy y’rwq yn y’rwds’r
11 [ ]yswnwr . pw sylwk pylk’ prmy*t*
12 [ ]. prmyt l’r ’ysyn
13 [ ]n pylw twyk’ds’r . ’wytrw ’wl
14 [ ]*q* twyz yn ’rw ’rw ’wq̈’r dy’n
15 [ ]q ’wrwn t’ ’wrṅ’ṅs’r ’wytrw
16 [ ]’r ’wyst’lwr pw sylwk s’r[]
17 [ ]c’ typ ’wytrw y’rlyq’dy [ ]
18 [ ]*k* q’lyq yq ’wylkws[ ]

Mainz 234 (T I D)

01 [ ]////[ ]
02 [ ] ywr : ’[ ]
03 [ ] pysync [ ]
04 swpwdy n’cwk ’wl kwnkwlwnk*d’* [ ]
05 pwlwr mw : swpwdy ’wytwnty pw [ ]
06 kwyrk’ly pwlm’z typ : n’ ’wyc[ ]
07 ’t’wyz plkwsy ’yncyp ’t’wyz plkwsy ’r*m*[ ]
08 tytyr : pyrwk ’’lq̈w plkwk plkw ’*r*s’*r*[ ]
09 tnk[ ]sy [ ]
10 [ ]d’ [ ] twlp [ ]

verso

01 [ ]cwd’ [ ] kwynkwl[ ]
02 []’l’nkwq̈ l’r n*y*[ ]*z* wlm’k [ ]
03 ’’nyn yyrtyncwlw[ ]’ yyl’yw ’’t ’wr[ ]
04 ’yky q̈yrq̈ plkw l’r ’rs’r yyrtyncw[ ]
05 s’kyz ’wn ’yyyn ’dkw l’r ym’ q̈wrwq [ ]
06 p’r ’t’wyz ’rm’z pwrq’n ’t[ ]
07 plkwswz ’t’wyz tymyn cyn [ ]
08 : ’’ltync k[ ]
09 [ ]*k*ry tnkrysy *pwrq’n* [ ]
10 [ ]//t[ ]

U 2498 (T II 629)

01 [ ] ’rm’z yn :
02 [ ] : ’mt[ ] m[]nwnk slwkyn swyz l’ywr :
03 [ ]*w*y ’wykwz k’ctwkd’ t’r kymy krk’k :

04 [ ]dyqq̈' t'kdwkd' *t*[ ]*mi k*[ ]
05 [ ]d [ ]nsy[ ]

verso
01 [ ] kwynkwl [ ]
02 [ ]lqwlwq̈[ ]wz nwml'q[ ] *bwy*l[ ]
03 [ ]n swpwdy q̈' 'ync' typ ''yytw yrly[ ]
04 [ ]t'k 'wl kyrtwdyn k'lmys cyn kyrtw [ ]
05 [ ]*s*yz yyk twyz w kwyny twym'q̈yq pwlywq̈m[ ]

U 2785 (T II S 2B)
01 : : 'mty mwnwnk slwky*n* [ ]
02 : : pwdy twyz y s'v dyn [ ]
03 : : swyd' p'rw ''ny t[ ]wyz ' pw[ ]
04 : : t'y'*n* mys krk'k [ ] *q*wrwq nwnk [ ]
05 : : ty*m*[ ] 'wk t'nwq̈l'q̈'ly [ ]wr nwm q'ny ny[ ]
06 : : p'r [ ]l y 'ykykw pyrl' 'ykyd 'z wk [ ]
07 : : ''d*q̈*[ ] pwlm'q̈ 'wl t[ ] cyn kyrtw [ ]

vero pagination: 'yky ''ltmys
01 : : py[ ]s'r 'rm'z [ ] 'rm'z typ '[ ]
02 : : 'yr'[ ]*q̈* 'wyn'r ''lt[] twyrlwk kkyr[ ]
03 n' 'wycwn typ tys'r ''l*q*[] twyz wn l'r [ ]
04 'ytyk sy[] nwm 'wyz ' [ ] l'r y[ ]
05 : : 'mty mwn*wnk* [ ]*n* [ ]
06 : : kysy ly nwm ly 'y[ ]
07 : : ''dyrtl's'r 'wqs*'r* [ ]

U 3029 (T II T 1680)
01 [ ]''dq'nm[ ]
02 [ ] : pyrwk 'wqk*s'r* (?) [ ]
03 [ ] : 'yr'q̈t'n 'wq̈ 'wyn'r [ ]
04 [ ] typ tys'r : ''lq̈w t[ ]
05 [ ]// :
06 [ ] : 'mty /[ ]

verso
01 [ ]dys[ ]t l'r [ ]
02 [ ]rq'nt l'r 'wm'[ ]
03 [ ] pylkwlwk nwmly nyz []
04 [ ] : ywq̈ q̈wrwq 'ycynt' [ ]
05 [ ]*k* 'wz 'ty q̈w*lw*[ ]*q*[ ]*y* [ ]
06 [ ] pwlwr [ ]

U 3344 (T III TV 49. 502)
01 ''ny 'wyz ' pwytw*r*[ ]
02 ''lq̈wncuq̇'t'ky t'ryq̈m[ ]
03 twtwp pw nwmwq [ ]
04 pwrq'n q̈wty y [ ]
05 kwys's'r ky[]k'ly 'yt/[ ]
06 'wytrw *k*[]*l*mys krk[ ]
07 : twqwz wnc [ ]

verso pagination: ’wyc yytmys ptr
01 y’n’ swpwdy q̈’ [ ]
02 s’nynk *k*[ ]*l*wnkd’ [ ]
03 q̈wtyn pwlywq̈mn [ ]
04 n’ ’wycwn typ [ ]
05 ’’tyn ’rs’r m’nsyz n*w*[ ]
06 ’ynmys k’ : ’wynk [ ]
07 ’ynm’z : pw ’wynk [ ]

Mainz 124 c (T II S 32a-52)
01 [ ]m’ks[ ]
02 [ ] *s*rwt’p’n [ ]
03 skrt’k’m’ync’ [ ]
04 skrt’k’m q̈wtyn [ ]
05 ’w[]*t*wnty t’kyn*m*[ ]
06 tys’r :: s’[ ]
07 tytyr : *c*[ ]

verso
01 [ ]p s[ ]
02 [ ]ywq̈ m[ ]
03 [ ]m[]z tnkrym typ n’
04 [ ]*k*yrtw pwltwq̈m’z
05 [ ] ’’ty kwytrwl
06 [ ]*c*yp ’wl
07 [ ]q̈m’

U 2036 (T)
01 [ ]/[ ]/[ ]/[ ]/[ ]
02 [ ]/ pwlywq̈mz typ : s[ ]
03 [ ]m[]z tnkrym : n’ [ ]
04 [ ]*skr*t’k’m tys’r pyr /[ ]
05 [ ] *c*yn kyrtw mnsyz m[ ]

verso
01 [ ]*d*y ’wyt[ ] *t*[ ]
02 [ ]n typ tys’r cyn *k*[ ]
03 [ ]rq’nt tytyr : [ ]
04 [ ]rq’nt q̈wtyn b*wl*[ ]
05 [ ]’nt q̈wtyn pwlyw[ ]

U 736 (T II S 32a)
01 k’lyr ’’nyn skrt’k’m typ t[ ]
02 swpwdy ’’n’k’m ’ync’ typ s’q̈ynw [ ]
03 ’’n’k’m q̈wtyn pwlywq̈ mn typ : sw[ ]
04 ’[ ]*n*ty t’kynm’z tnkrym typ : n’ ’wycwn
05 typ tys’r ’’n’k’m ty*s*’r k’[ ]
06 tytyr : ’ncyp cyn kyrtw [ ]
07 syz pwlwp y’n’ ’mr’nm’q̈ /[ ]
08 k’lm’z ’’nyn ’’n’k’m tytyr [ ]
09 : : ’mty mwnwnk [ ]*k*yn [ ]

verso
01 [ ]*s*'r : 'wytrw mn kysy tynlq
02 [ ]q̈' y'psynmys pwlwr : ''ty
03 [ ]trwlmys tnkrym myny syz tykyrtsyz
04 dy'n pylt'cy l'r ''r' q̈'m'q t' [ ]*k*
05 [ ]*n*ky 'wydrwlmys l'rd'
06 [ ]q't 'wl typ yrlyq̈'ywq̈
07 [ ]n 'ync' s'q̈ynm'z mn :
08 [ ]mr'nm'q̈dyn 'wynky 'wydrwl
09 [ ] ''[ ]*p* : mn pyrwk

U 3559
01 [ ]n s'kr'd'k'm *t*[ ]
02 [ ]mn ''n'k'm q̈wtyn pwlywq m[]
03 [ ]/ ty*p* n' 'wycwn typ ty[]

verso
01 [ ]cyp cyn kyrtw m'nsyz m'nynk[ ]
02 [ ]/ k'lm'z : ''nyn ''n'*k*[ ]
03 [ ] mwnw*nk* [ ]

U 3352 (T III TV 59)
01 sypyrs'r ''ryts'r *k*[ ]
02 ''ty pwlwr pwrq'n l'r [ ]
03 swyz l'kwlwkswz pwy'[]yq p[]*l*[ ]
04 ''snw c' t'rq̈'r mys kr[ ]
05 'ytm'k 'rs'r 'ytd'cy 'ytyld'cy dyn [ ]
06 mn s'q̈yncsyz []ynlq s'q̈yncsyz pwlm'q [ ]
07 'wyz wlm[ ]kkw 'ykykw /[ ]

verso pagination: twqwz yytmys ptr
01 'wytrw /[ ]/ nyz v'ny lyq ty[ ]
02 swpwdy y ' q̈lty pyrwk kym q̈'yw ky[ ]
03 't'wyz y 'rs'r : n'tk 'wl pw [ ]
04 'wtwnty 'rtynkw 'wlwq ty*t*[ ]
05 tys''r tnkrym syz yr*l*[]*q̈*[ ]ys s[]z '[ ]
06 'rm'z 'rs'r 'wl tymyn [ ]
07 : 'mty mwnwnk [ ]

U 2622 (T II 1030)
01 [ ]/// //[ ]
02 [ ]t'wyz 'wlwq *swm*yr //[ ]
03 [ ]*wy*cwn typ tys'r : [ ]
04 [ ]m[]/ 'rm'z 'rs'r : 'wl [ ]
05 [ ] swyz l'ywr : [ ]

verso
01 [ ]ynk 'ydyz yn [ ]
02 [ ] 'wqs'tdy nwm q'ny [ ]
03 [ ]ynylyk t'q l'r t'ky[ ]
04 [ ] ''lty p'r'myt l'r k'z[ ]
05 [ ]// //[ ]

U 2464 (T II 585)

01 t’q̈y ym’ swpwdy q̈’yw d’ [ ]
02 pyr slwk t’nkync’ ’rs’[ ]
03 [ ]m ’rdyny*k* nwml’ [ ]
04 tnkry [ ] y’lnkwq [ ]
05 [ ]*w*lwq̈ ’’y’[ ]
06 [ ]/q̈[ ]

verso
01 [ ]lmys [ ]
02 [ ]wr/[ ]/ p’r [ ]
03 []*r*dyny p’r ’rs [ ]
05 : ’mty pw s’v nynk [ ]
06 k’nk ’wykwz q̈wmy ’rs’r : /[ ]

U 2499

01 [ ]/ ’’y’yw ’’qyrl’yw [ ]
02 [ ]’n l’r yrlyq̈’mys pylk’ [ ]
03 [ ]// ’rs’r : ’[]cyp ’yky twy[ ]
04 [ ]l’r nynk pylk’ pylyklyk [ ]
05 [ ]’cwk ’wl swpwdy kyrtwd*y*[ ]
06 [ ]wlwq ’wynky nw*m*y : swp*w*[ ]
07 [ ] ’wynky nwmy : ’mty mw[ ]

verso
01 [ ]’ ’yncyp ywrwk pwl*t*[ ]
02 [ ]’[]cyp ’’t pwltwq̈mz : [ ]
03 [ ] pylk’ pylyk nynk ywl’swrwk[ ]
04 [ ]//wm l’r nynk y’tyq ’wyz ’//[ ]
05 [ ]*q* ’yntyn q̈ydyq q’ [ ]
06 [ ]*k*yd kwnkwl dyn ’wyn’r [ ]
07 [ ]y l’ry ’wyn nwnk [ ]

U 3066 (T II y 5. 501)

01 p’rm’nw ’v’nty ’v’nt p*w*lm’q̈y pyrl’ k*y*rt*w* ’rm’z : :
02 yyrtyncw twysy twys pwlm’q̈y pyrl’ cyn ’rm’z : :
03 yyrtyncw ’v’n ty pyrl’ pyls’r yylvy kwym’n t’kyn : :
04 ’wytrw ’yr’q̈ tyn ’wq̈ ’rksynwr kysy ly tnkry ly d’ : [ ]
05 n’cwk *’wl* swpw dy [ ] *q̈*yrq̈[296] lks’n [ ]*w* l’r ’wyz ’ kyrtwdyn k’lmys
06 yk kw[]*k*[]ly pwlwr [ ]twnty ’yk[] *q̈*yrq̈ lks’n plkw l’r ’wyz ’
07 kyrtwdyn k’lmysyk [ ]z n’ ’wycwn typ ty*s*’r kyrtwdyn k’lmys s

verso pagination: pys yytmys
01 yrlyq̈’ncwcy ’yky q̈yr*q̈*[297] [ ] l’r ’yncyp pylk’ *p*ylyk ’wyz ’ pwl*qwl*wq̈
02 nwmlwq [ ]nwnk []’ pylyk [ ]n plkw l’r typ tytyr l’r : pw
03 mwnt’q *y*[ ]’ plk[ ]z’ nwmlwq [ ]*z* twyz yn kwyrk’li pwlm’z ’y[ ]
04 ’’nyn ’yky q̈yrq̈ lks’n plkw l’r ’wyz ’ kyrtwdyn k’lmysyk kw[ ]l[]
05 pwlm’z typ tyywr : swpwdy pyrwk *k*[]m q̈’yw twyz wn l’r ’wqly twyz wn
06 l’r q̈yz y k’nk ’wykwz d’ky q̈wm s’nync’ ’t’wyz yn ’ysyk ’wyz yn pwsy pyrs’r
07 ’ykynty y’n’ pyr tynlq *pw* nwm ’rdyny ’ycyn*t*’ky ’’nk myntyn twyrt pd’k

[296] Only two dots of the initial *q̈* are visible.
[297] Only two dots from the last *q̈* are visible.

U 3342 (T III TV 49.500)

01 [ ]y pwdysvt '[ ]
02 [ ]k'ryncsyz yyk [ ]
03 [ ]kwl 'wyrytmys kr[ ]
04 [ ]k k' nwm q̈' [ ]
05 [ ]syz kwnkwlt' [ ]
06 [ ]ncyp ''ny 'wq̈[ ]

verso
01 [ ]n yrlyq̈'ywr [ ]
02 [ ]*m*[]dyn pwsy pyrm[ ]
03 [ ]*k* slwkyn swyz[ ]
04 [ ]/ twyrwswz 'w[ ]
05 [ ]r :
06 [ ]synk' :

U 2201 (T I)

01 mn kyrt*k*[ ]
02 k' kwynkw[ ]
03 kwynkwl [ ]
04 'rdyn[]*l*[ ]
05 kynkw[ ]
06 ''lq̈wny pylyr [ ]
07 'wcswz q̈yd[]*q*syz [ ]
08 l'r : ''rt[ ]*r*'q [ ]
09 lyq t//[ ]l'rynt' [ ]
10 swpwdy kym 'wl /[ ]

verso pagination: pys ''ltmys ptr
01 y's'qly kw[]wm [ ]
02 swyz l'yw ''dq'nw [ ]
03 l'[]d' pyrwk p[ ]
04 tnkry k' y'ln*k*[ ]
05 l'qwlwq̈ [ ]
06 y'l' //[ ]
07 pylm[ ]
08 ywkwnmy[ ]
09 ''dyn q̈' [ ]
10 q̈ylw q̈ylw [ ]

U 759 + U 1711 (T II S 32) + U 1779

01 /[ ]//[ ]m' ''ny t'k '/[ ]
02 lwq̈swz swyz l'kwlwkswz 'rwr :: [ ]
03 :: 'mty mwnwnk slwkyn swyz l'[ ]
04 'wynkr' ''ž wnd'q̈y q̈ylync twysy 'wyz
05 ' 'wyrtwld'cy :: pw ''ž wnt' pw nwm
06 'rdynyk pwskwns'r twts'r :: ''nynk
07 [ ]' ''dyn l'rdyn twd
08 [ ]cwz q̈' t'ks'r l'r ::
09 [ ]*w* 'rw 'wl'r nynk ''qyr
10 tswy y 'wyt'ky ''ryywr yynyy*w*[ ]
11 :: pyrwk pylyp ''dyn l'r t'y'qynk'
12 twrmys twyz wk :: 'ws'r t'rq̈'rq'ly

13 ’’lq̈w q̈’ ’’dq’nt’cy kwynkwlyk :[]
14 ’wyrwk ’wz ’ty pylk’ pylyk ’wy[ ]
15 kwyrs’r q̈wlwl’s’r :: n’ pwsw[ ]
16 t’q̈y twlwn pwytmys kyrtw [ ]
17 pwytkwsynk’ :: ::
18 yyty ykyrmync pyrt’ml’ty *m*[ ]
19 ’’tlq pwylwk : :
20 []l ’wydwn swpwdy ’ykyl’yw tnkry
21 tnkrysy pwrq’n q̈’ ’ync’ typ ’wytwn
22 ty ’’ty kwytrwlmys tnkrym q̈’yw ’rs’r
23 twyz wnl’r ’wqly twyz wn twyz k’rync
24 syz yyk twyz w kwyny twym’q̈ pwrq’n
25 q̈wtynk’ kwnkwl ’wyryts’r l’r ’wl tynlq
26 l’r n’t’kyn twrqwlwq̈ ’wl n’t’ky*n*
27 kwnkwlwk y’v’ltwrqwlwq̈ ’wl :[:]
28 ’wytrw tnkry tnkrysy pwrq’n
29 [ ]p yrlyq̈’dy : ky[ ]

verso pagination : kymq̈wky yyty ’wtwz
01 [ ]*r* ’wqly twyz wn [ ]/ [ ]/
02 [ ]ncsyz yyk twyz w kwyny twym’q̈
03 [ ]’n q̈wtynk’ kwnkwl ’wyryts’r l’r :
04 kwnkwlwk ’ync’ typ twrqwrqwlwq̈ ’wl :
05 ’’lq̈w q̈’m’q tynlq l’ryq mn q̈wtq’r’yyn
06 kym pw mn q̈wtq’rmys tynlq l’ryq
07 kyrtw twyz ’wyz ‘ twts’[ ]
08 ym’ ’wnky y’d ty[ ]
09 *q̈*wtrwlmys ’rm’z typ mwncwl’yw
10 kwnkwlwk y’v’ltwrmys krk’k : :
11 []’ ’wycwn typ tys’r kym q̈’yw pwdystv
12 [ ]*r* mn s’q̈ynclq kysy s’q̈ynclq
13 [ ]lq s’q̈ynclq y’s’qly s’q̈ynclq pwls’r
14 [ ] ’wl pwdystv ’rm’z : swpwdy
15 [ ]wyz ’wyz ’ twts’r pwltwqm’z
16 [ ]m twyz k’ryncsyz twyz w kwyny
17 [ ]’ kwnkwlwk ’wyrytm’k ’’tlq ::
18 []mty mwnwnk slwkyn swyz l’ywr ::
19 [ ]*d*y y’n’ ’ykyl’yw ’wytwnty ’’yytdy
20 [ ]’wyz lwk s’vyq kwnkwl d’ q̈ylm’m’q̈yq ::
21 pwrq’n q̈wtynk’ kwngwl ’wyrytkwc’
22 ’rs’r : pylmys krk’k ywk’rwky ’’v’nt
23 tylt’q yq :: yrlyq̈’ncwcy kwnkwl d’
24 ywrym’q̈ cyn ’ys ’wl :: pylk’
25 p[]lykyk ’ysl’tm’k kyrtw twy ’wl ::
26 [ ]yq q̈wtq’rw d’ yyl’yw mn
27 [ ]/ pwlwr :: kyrtw twyz k’
28 [ ]’ kysy typ tytk*wlw*ky pwlm’z
29 [ ]wpwdy s’nynk k[ ]

U 3127 (T II Y 59. 504)[298]

01 syz 'dk*w* nwm ''lq̈w tyd[] : *t*[ ]
02 ''ryq swyz wk pwlmys q̈' [ ]
03 : : [ ]
04 'wydws ly [ ]
05 'wcm'q̈ ly [ ]
06 nwm twyz ynt' y'r'm[ ]
07 *ky*[ ]wyz d p[ ]

verso pagination : ywz 'wc
01 'w[ ] ty*p* ''[ ]
02 'wyrw q̈wdy typ ''d*q̈*[ ]
03 ''dyrtlyg [ ]
04 q̈'m'qwn [ ]
05 : : twyrt '[ ]
06 swpwdy q̈lty pyrwk kym *q̈'*[ ]
07 n'c' swmyr t'q l'r 'rk*ly*k*y* [ ]

U 2300 (T I D)
01 [ ]m'z l'r : n' 'wycwn ty[ ]
02 [ ]mwk tynlq kwyrwmwk y's'qly
03 [ ] tynlq kwyrwm y's'qly kwyrwm 'rm'z
04 [ ]*q* kwyrwm y's'qly *k*[]yrw*m*[ ]
05 [ ]///[ ] /[ ]

verso
01 [ ] ywrwkwk [ ]
02 [ ]n kyrtw 'rm'z ''tlq pwylwk
03 [ ]lwsynyn yyrtyncw l'rd' twlw
04[ ]q'yw twyz wn l'r 'wqly *pw*[ ]

U 2675 (T II M)
01 [ ] pwdy [ ]
02 [ ]/ //[ ]
03 [ ]lyq pwyl[ ]
04 [ ]dyrtlyq 'wq̈wp y'r'qync' [ ]
05 [ ]: vww d'rny pytys'r[299]
06 ''lq̈w 'ytykl[]k[300] nwm l'r 'rs'r l'r q̈lty
07 [ ] *t*'k kwypyk t'k kwy[ ]
08 [ ]*k* y'*s*[ ] *yr*wq̈*y* [ ]

verso
01 [ ]*l*[]*q* py[ ]/[]*l*[ ]*s* [ ]
02 [ ]*k* : kym swyz l'k'y '*wl*[ ]
03 [ ]wr typ :
04 [ ]'ky kwypykly s'lq̈ym*ly* [ ]
05 [ ]/ kwylyk' y'šyn [ ]
06 [ ] 'rdtwkd' [ ]

[298] The affliation of another fragment arranged under this fragment is not clear.
[299] These words are written in relatively small letters.
[300] *''lq̈w 'ytyk* is written in relatively small letters between the lines.

07 [ ]// *l*////[ ]
08 [ ]*n* [ ]

U 3591

01 ”lqw ’ytykl[ ]
02 yylvy kwym’n[ ]
03 t’k s’lq̈ym *t*[ ]
04 ym’ ’rwr typ : [ ]
05 mwncwl’yw kwyrmys *k*[ ]

verso pagination: [ ]/
01 ’ync’ q̈lty ywltwz kw[ ]
02 pwl’r p’rc’ ’ytyk*l*[ ]
03 tyq̈y ’wl : ”[ ]
04 l’ryq twys l’*r*[ ]
05 m’nkwlwk ’r[ ]

U 1786 d (T II S 32a 45)

01 lyq qylync l’r t’ksylm[ ]
02 ynt’ pwlwr :: twym’n [ ]
03 kwyrk plkw l’r prm’n[ ]
04 twyryywr :: pyrwk twy[ ]
05 d’ ’wynk kwyrk [ ]
06 []t’ q̈y ’ ’wq̈ [ ]
07 [ ]*k* ”dyn[ ]

verso
01 [ ]lwk twyz wk plkwrtd’cy
02 [ ]nynk pyr’r pyr’r ’wž yk
03 [ ]*q*’vyr’ ywrm’k
04 [ ] :: ::
05 [ ]/[ ]
06 [ ]drm : n’mw s’nk
07 [ ]’dw s’[ ]

Text C: Master Fu's verse commentary on the *Vajracchedikā Sūtra*

As we have mentioned in the introduction to Text B, altogether 65 fragments belong to Text C. Most of the fragments edited as Text C derive from two manuscripts: One of them is *U 9021 and the other one are the book fragments bearing the signatures from U 9282 to U 9299. The original of the first manuscript is lost, it is mainly available in a transcription by R. R. Arat. The improved version of the first one was published in BT I as B and the second one as D. The photos of the three fragments *U 9021 folio 12 (T III Turfaner Vorberge No. 59), *U 9021 (T III Turfaner Vorberge No. 59) leaf 45 recto and *U 9021 (T III Turfaner Vorberge No. 59) leaf 45 verso belonging to one manuscript have survived among the Turfanakten of the former Museum of Indian Art (Museum für Indische Kunst, MIK), currently part of the Museum of Asian Art (Museum für Asiatische Kunst). In all probability, the two fragments *U 9021 (T III Turfaner Vorberge No. 59) leaf 45 recto and *U 9021 (T III Turfaner Vorberge No. 59) leaf 45 verso had been the basis of the "Old Uyghur text" presented by A. von Le Coq to Osman Hamdi Bey (1842 – 24 February 1910), an Ottoman Greek statesman and art expert and also a prominent Turkish painter, in 1909.[301] Three new fragments U 3144, U 3365 and U 3601 of this manuscript have been identified during the course of our edition, they are parallels to different parts of Arat's transcription published in BT I, which thus help us to improve Arat's transcription. Perhaps U 2200, Mainz 823a, Mainz 823 d and Mainz 124 I are also from this manuscript. The complete sheets of this manuscript contain eight lines of Old Uyghur text on each side, recto and verso.

The fragments of the second book manuscript are relatively well preserved. The complete sheets of this manuscript contain nine lines of text on each side, recto and verso. On this manuscript the opening verse line of each gāthā is written in red ink. Besides the fragments edited in BT I the three new fragments U 3152, U 3204 and U 3283 have also been identified as fragments of this manuscript. Of them, U 3204 is a colophon, it repeats parts of the vow of the Eight Great Vajrapāṇis edited in Text B. Perhaps U 3248 is also from this manuscript. It also contains nine lines of text on each side, recto and verso, however, the script on U 3248 is somewhat different from that find in the fragments of the second manuscript, indicating that it might come from a different manuscript.

The further fragments belonging to Text C derive from the following eight manuscripts and one blockprinted book:

(1) The seven fragments U 2318, U 2360, U 2595, U 3026, U 3324 and U 3337 are from the same manuscript. Perhaps U 2374 and U 3214 also derive from this manuscript. The script used on them is the so-called sūtra type of Old Uyghur Script. On some fragments a thick red marginal line is visible. Unfortunately, no complete sheet has survived from this manuscript.

(2) The four fragments preserved in the Otani collection in Kyoto, namely Ot. Ry. 1780, Ot. Ry. 1890, Ot. Ry. 2410 and Ot. Ry. 2685(B) are from the same manuscript. Judging from Ot. Ry. 2410, the complete sheets of this manuscript must have had seven lines on each side, recto and verso. Clear palaeographic and linguistic features show that fragments of this manuscript date to the early phase of Old Uyghur. To take one example, Ot. Ry 2410 has *ıraktan* 'from far' (C182) that contains *–DAn*, an old ablative suffix specific to Early Old Uyghur.

(3) The five fragments U 4302, U 4427, U 4473, U 4676 and 80 TB I: 598 come from a blockprinted folded book. Each page of this blockprinted text contains six lines Old Uyghur text.

(4) The Bezeklik fragment 80 TBI: 642b excavated in the Bezeklik caves by Chinese archaelogists in 1980 represents an unique manuscript. It is written on the back side of the Chinese

[301] For detailed information see Sertkaya 1983.

text *Guanghong mingji* 廣弘明集 written by the Chinese vinaya master Daoxuan 道宣 (596-667).[302] It consists of a double sheet and comprises 19 lines. On the upper side above the marginal line of the first sheet we find the pagination *on* 'ten'. The marginal lines are in red, the opening verse line of each gāthā is also written in red ink.

(5) The Berlin fragment Ch/U 6031 is also written on the back side of a Chinese text, but it derives from a different manuscript to the Bezeklik fragment described above. As only one line has survived from this manuscript, the edition of it as part of Text C is not unproblematic.

(6) The two fragments U 2818 b and 2928 represent another manuscript. They contain five lines text on recto and verso.

(7) U 3599 alone represents a unique manuscript. The script on it is somewhat unsual, only a middle piece has survived from this fragment.

(8) U 5129 seems also to represent a unique manuscript. Only the text on the recto is from Text C, while the two lines on the verso are from an incomplete colophon; for the colophone see the fn. to U 3144 edited as part of Text C.

(9) The badly damaged fragment U 3372 also represents a hitherto-unknown manuscript of the text. It contains a text of eight lines on each side, recto and verso.

It is not always easy to differentiate the fragments of Text C from those belonging to Text B, especially when a fragment contains only gāthās. In this case, we mainly relied on formal features of the fragments, e.g. paper, script, line-spacing, punctuation as well as some specific expressions, e.g. *amtı munung šlokin sözläyür* (specific to many fragments of Text B), etc., consistently comparing them with the fragments whose affiliation can be clearly determined.

In contrast to Text B, namely Master Fu's verse commentary on the *Vajracchedikā Sūtra* with the sūtra text, the structure of Text C is rather simple. It starts with an introduction in verse (C001-017), the beginning is missing. The lines C006-017 of the introduction are basically identical with the corresponding lines of the introductory part of Text B (B079-086). However, in contrast to that of Text B the introductory part of Text C is relatively short. This seems to imply that the remaining part of the introduction and the text between the first gāthā found in Text B were added in a later period. The main text starts immediately after the introduction, comprising only gāthās by Master Fu (C018-557), followed by the gāthās by another wise person, whose given and family name are unknown (C558-570). The text ends with a gāthā (C571-584) to which no parallels exist in the Chinese original. It should be noted that Text C contains several gāthās not present in the Chinese original text,[303] clearly showing that the Old Uyghur text was not translated from the hitherto-known versions of the Chinese text. The colophon to this text is not complete, and as we have mentioned above, considerable part of it is identical with the vow of the Eight Great Vajrapāṇis found in Text B.

The information provided by this text is rich and important. It clearly tells us that the *Fu-commentary* had existed as an independent text without quotations from the *Vajracchedikā Sūtra*, it also shows that the sūtra text might have been inserted in a later period. As the Old Uyghur text was certainly translated from a Chinese text, we may assume that a Chinese text of the same style also existed. The number of gāthās appearing in this Old Uyghur text is much greater than the gāthas found in the known Chinese texts and Text B edited in this volume. This might imply that some gāthās that did not come down us, or some new gāthās were added in a later period.

The gāthās found in Text C show great similarities to those appearing in Text B, perhaps both texts were translated by a same person, or the translator of one of these texts consulted an existed translation made in an earlier period. Nevertheless, the similar parts of these two texts make the reconstruction of damaged places of both texts much easier. However, in this edition I tried to limit reconstructions to very certain instances, because the gāthās in Text B and Text C also display clear divergences with regard to wording and terminology. To give an example, 禪河 *chanhe* 'river of meditation' or 'the *dhyāna* river' as part of the sixth gāthā was translated in Text B as *dyanlıg ö[güz]*,

[302] See Turfan Academy and Wuhan University (eds.) 2007: 3.
[303] These parts are mentioned in the notes to the translation of the corresponding gāthās.

while in Text C we find *dyan ögüz*; in the same gātha the Buddhist term 依他起 *yitaqi* was rendered by means of *adınnıng tayakınga turmıš töz*, whereas Text C uses *adınlar tayakınga turmıš töz* to translate it. An even clearer difference is observed in the translation of the other term 圓成 *yuancheng* 'complete perfection' (= Skt. *pariniṣpanna*) also occurring in the same gāthā: Text B renders it by means of *tolu tägirmi čın kertü töz* lit. 'full round real true principle', while Text C translates it with *tolun bütmiš kertü töz* lit. 'fully completed true principle'. To take another example, both in Text B and Text C the translation of the 41th gāthā is relatively well preserved, therefore enabling us to compare the whole gāthā. Through comparisons it becomes clear that there are obvious divergences between them, though the translation of some lines is identical in these two texts. Table 1 shows these similarities and divergences.

Table 1: Comparison of the Old Uyghur translations of the 41th gāthā

Text B (B450-459)	Text C (C358-368)	Chinese text
1. [subu]*t*i yana ikiläyü ötünti ayıtdı	subuti yana ikiläyü ötünti ayıtdı :	空生重請問
2. özlüg savıg köngüldä kılmamakıg ::	öz ätözüm kıltı tep köngülüg yok kılmakıg :	無心為自別
3. burhan kutınga köngül öritgüčä ärsär :	burhan kutınga köngül öritgüčä ärsär :	欲發菩提者
4. bilmiš k(ä)rgäk yügärüki avant tıltagıg ::	bilmiš k(ä)rgäk yügärü kılguluk avant tıltagıg :	當了現前因
5. y(a)rlıkančučı köngüldä yorımak čın iš ol ::	y(a)rlıkančučı köngültä yorımak čın iš ol :	行悲疑似妄
6. bilgä b[i]ligig išlätmäk kertü töz ol ::	bilgä biligig išlätmäk kertü söz ol :	用智最言真
7. [tınl(ı)glar]ıg kutgarguda yeläyü m(ä)n [tep a]t bolur ::	tınl(ı)glarıg kutgarguka yeläyü üzä m(ä)n tep at bolur :	度生權立我
8. kertü tözkä [tägdükt]*ä* kiši tep tetgülüki bolmaz	kertü tözkä tägdüktä tınl(ı)g tep tetgülüki bultukmaz : :	證理即無人

As we have seen, the translations of the first, third, fourth and fifth lines are identical or nearly identical; in the translation of the seventh line the difference between the two texts is also marginal: the participle *kutgargu* takes the locative in Text B, while in Text C it is in dative. However, the translation of the second line shows clear divergences: Text B translates 無心為自別 *wuxin wei zibie* by means of *özlüg savıg köngüldä kılmamakıg*, whereas Text C renders it with *öz ätözüm kıltı tep köngülüg yok kılmakıg*. In the translation of the term 無人 *wuren* 'absence of individual existence' (= Skt. *niṣpudgalatva*) Text B uses *kiši tep tetgülüki bolmaz*, while Text C renders it by means of *tınl(ı)g tep tetgülüki bultukmaz*.

U 3324 (T III µ 249 501) recto

C001 [ ]k’ nomın :
C002 [ ]/ tınl(ı)glar üčün :
C003 [ ] ulug kölüklüg nomlug
C004 [ ] :
C005 [ ] ulug k[utru]*l*makka

U 3365 (T III TV 68. 509) [304]

C006 k(a)*l*tı bilgä [bi]l[i]glig kün t(ä)ngri .:. yok
C007 *k*[uru]*g* tözl[üg k]*ök* kal*ı*gta tugsar
C008 *b*(ä)*lgür*sär kertü*d*in kälmišning[305] arıg
C009 yeri anta temin arıyur közünür :
C010 d[y]*a*n sakınčlıg y(i)ti kılıč : köngül-
C011 lüg eligtä kirsär tutulsar : tug-
C012 mak ölmäk sansarlıg šmnu süüsi :
C013 *a*[nt]*a* basa[306] buzulur yokadur : kačan

pagination: on
C014 *k*[i]*ši*li nomlı[307] birlä[308] tarkarsar : barlı
C015 yoklıg[309] ymä[310] birlä[311] ketärsär : baštınkı
C016 ärür : bo y*örü*g artukrak takı nägülük
C017 ol : ančulayu kälmiš bahšımız nirvan-
C018 ka kirür küntä : šala atl(ı)g koš
C019 [sögütn]üng ikin ar*a*sınta[312] : anant
C020 [batıp busušlug] *ta*luy[313] ičintä
C021 ämgäkingä umadı [yakın]

C022 barıp täggäli : upali turup ötünti
C023 [än]g[bašlayu ayıt]dı sudur nomnung baš-
C024 [ınta] *kayu* savıg uralım tep : y(a)rlı-
C025 kadı bahšım(ı)z ančulayu ok savıg urung-

於後所謂惠日流空照如來之淨土禪刀入手破生死之魔軍。既人法雙祛俱遣快哉。斯義何以加焉。(Taishō, vol. 85, Nr. 2732, 1a21)

如來涅槃曰。娑羅雙樹間　阿難沒憂海　悲慟不能前　優婆初請問　經首立何言　佛教如是著(Taishō, vol. 85, Nr. 2732, 1b24-26)

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[304] U 2318, BT I B 11-27, and U 4796 (B053-099) are parallel different parts of of this fragment; U 2981 edited as part of Text B also contains parallel lines to this fragment.
[305] U 4796: *ančulayu kälmišning*.
[306] BT I A 32: *ötrü temin*.
[307] Between *k[i]šili* and *nomlı* there is *’yk* (*ig*?) written by a later hand; I suppose this is an attempt to add the accusative suffix.
[308] BT I B 2: *birlän*.
[309] BT I B 3: *yoklı*, without the accussative suffix.
[310] This word is missing in BT I B 3.
[311] BT I B 3: *birlän*.
[312] BT I B 6: *šala atl(ı)g koš sögüt ikin arasınta*, without the genitive suffix after the *koš sögüt*.
[313] BT I B 7 and U 2891 have *taluy ögüz*.

(C001-005) [...] his doctrine of [...] for the living beings [...] possessing the dharma of the Great vehicle [...] to the great [salvation ...]

(C006-013) Just as wisdom appears in empty nature like the sun rising and appearing in the sky / the Pure Land of the Truly-Come-One (*Tathāgata*) immediately becomes pure and apparent. /If meditation enters the mind as a sharp sword gets into and is grasped by the hand, / the demon's army bearing the saṃsāra of life and death will be immediately destroyed and perish. //[314]

(C014-25) When one removes both the person and the doctrine (*dharma*), / does away both with existence (*bhava*) and nothingness (*śūnya*, *śūnyatā*), / this explanation is the first. What need is there for more? //

On the day when the One-who-Came-Thus, our master, entered the *nirvāṇa* / between the *śāla* trees with two trunks / Ānanda sunk in the ocean of sorrow and, / because of suffering, he was unable to come near. //

Upāli stood up, spoke respectfully and asked first, / "What words should we place at the beginning of this *sūtra*-text?" /Our master (= Buddha) said graciously, "Put such words (as these)!" /

[314] After this sentence there is the pagination *on* 'ten'.

C026 *la*[r] tep : a[n]ın bo sav ulaltı apamu-
C027 lug uzun üd nomlug *ät*öznüng[315] ilki-
C028 t*äbä*rü inčip näng yemäk ašamakı [bu]*l*tukm-
C029 az[316] : *tüš* ätözli *b(ä)lgü*rtmä *ätöz*-

pagination: [bir ye]*g(i)*rmi
C030 li ymä antag nom ärür : ürüg uzatı
C031 asıg [a]lg*u* üčün yalnguklı t(ä)ngrili
C032 kuvragka *ä*dgü *ög*li *k*öngülin[317] buyan-
C033 *lı*g tarıglag bulmışın ukıtur : ton-
C034 ın badırın yıgmak üzä arukın
C035 tınturgalı [s]a*k*ınmışın biltürür[318] : adak-
C036 ın [yuma]*k* üzä *n*[iz]vanılıg iliš-
C037 tin öngi *k*etmišin ayur[319] : nomlagalı

U 2318 (T I D 509) + *U 9021 (T III Turfaner Vorberge No. 59) folio 8
C038 ugramıš üčün[320] üč kurugnung yör[ügin]
C039 köni bagdašınu olurup dyanka kirmäkig
C040 körkitür :
C041 [yo]kadu(?) takılıp(?)[321] [ ]
C042 sukančıg körklä yörüglüg nirvan üzlünčü-
C043 lüg nomınga :
C044 nätägin köngülüg yavalturmıš nätägin tarkarmıš
C045 k(ä)rgäk tep :
C046 yavalturmaklı turmaklı ikigükä sezik

***U 9021 (T III Turfaner Vorberge No. 59) folio 9** recto + **Mainz 823d (T III 118-501)**
C047 ayıtu ötünti :
C048 bo iki türlüg nomlar ärsär[322] ortun yol töz-
C049 lüg sakınč{ıg} : ○ üč kölüngü
C050 nomlarta keng ulugınga ohšayur ::
C051 ädgü ädgü subuti s(ä)n amtı tetrü tınglagıl[323]
C052 altı kačıglıg[324] ogrılarnıng abıgın
C053 tıdıgın ketärip :
C054 subuti ängbašlayu ötünti **ayıt*d***[ı][325]

萬代古今傳 (Taishō, vol. 85, Nr. 2732, 1b27)
空生初請問 (Taishō, vol. 85, Nr. 2732, 1c22)

[315] U 2318: *[ät]öznüng*.
[316] U 2318: *b*[u]*ltukmaz*.
[317] BT I B 18 has *y(a)rlıkančučı* between *ögli* and *köngülin*.
[318] BT I B 21: *biltürti*.
[319] BT I B 23: *aytı*.
[320] According to U 2318; BT I B 24: *ursamıš ič/...*
[321] This could also be read *tašılıp* 'going outside' or *täšilip* 'being pierced'; BT I B 27: *t/...../mugda*.
[322] This reading is based upon the parallel fragment 80 TBI: 642b; BT I B 34: *ansar*.
[323] According to Mainz 823 d; BT I B 37: *tınglang*.
[324] Mainz 823 d: *a[ltı kačıg]la[rlı]g*.
[325] According to Mainz 823 d; BT I B 40: *subuti* ***turup ötünti yangılayu ayıtdı***.

(C026-035) Thus, these words have been handed down for an eternally long time. //

From the beginning on the dharma-body (*dharma-kāya*) never has had any such food and nurture like this. /[326] The reward body (*saṃbhogakāya*) and the transformation body (*nirmāṇakāya*) [327] are also such dharmas. / For long-term benefits (the Buddha) explains with good will to the community of human beings and gods that he has found the field of good fortune (*puṇya-kṣetra*). / Through collecting his clothing and bowl / he makes known that he intends to remove his tiredness. //

(C036-040) By washing his feet / he says that he has escaped from the bonds of illusion. // Since he intends to preach the explanation of the three vacuities[328] (= three *śūnyatā*), / sitting straightaway with crossed legs, he demonstrates the enterance to the *dhyāna*. //

(C041-050) [...] perishing(?) [...] being fastened(?) [...] to his doctrine of marvellous, beautiful explanation of the *nirvāṇa* (which is) the extinction./ (Subhūti) asked, "How should one control the mind and how should one stabilize it?"/ (Thus) he respectfully questioned both taking one's stand and stabilizing. / As for these two kinds of dharma, (together with) the thought of the nature of the middle way, / they resemble broadness and greatness in the three vehicle doctrines (*trīṇi yānāni*). //

(C051-054) Wonderful! Wonderful! Subhūti, now listen attentively, / drive away the occlusion and obstruction of the six sense-organs (*ṣaḍ indriyāṇi*) which are thieves. //

Subhūti spoke respectfully and asked first [...]

[326] From here on until C053 the text seems to comment on the beginning part of the *Vajracchedikā Sūtra* (Taishō, vol. 85, Nr. 2732 1b28-c12). Unfortunately, there is no parallel to this sentence in the Chinese original, thus the definitive meaning of it is difficult to determine. G. Hazai and P. Zieme do not offer a translation of this sentence.

[327] The dharma-body, reward body and the transformation body are the three-fold bodies (= Skt. *trikāya*, Chin. 三身) of the Buddha. For a detailed explanation see Nakamura 477ab, Wilkens 2001: 15-23. In the Old Uyghur Buddhist literature the latter is divided into *ulug bälgürtmä ätöz* 'big transformation body', *kičig bälgürtmä ätöz* 'small transformation body' and *eyin bälgürtmä ätöz* '(adapted) transformation body to the order'; for details see Shōgaito 1995: 68-69; Wilkens 2001: 25-27.

[328] The text has *üč kurug* lit. 'three vacuities', perhaps it refers to 三空 *sankong* 'three levels of apprehension of emptiness' or 'the three *śūnyatā*'; for the three *śūnyatā* see Nakamura 460c, JEBD 283b.

verso
C055 *ädgün barmıš* tözinčä[329] *yantudın* y(a)rlıkadı :
C056 ašnuča keginč berti nätägin turmakın
C057 anta basa y(a)rlıkadı munčulayu ögrätingüsin
C058 tört tugumın tugmıš tınl(ı)glarıg :[330]
C059 tözün y(a)rlıkančučı köngül bilgä bilig
C060 *üzä tertürdi* :
C061 birök yana tınl(ı)g tep yat sakınčlıg
C062 körüm turgursar :

***U 9021 (T III Turfaner Vorberge No. 59) folio 10** recto **+ Mainz 823 d (T III 118-501)**[331]
C063 yanturu yana ävrilür b(ä)lgütä tiliktä[332]
C064 yalanguk /[ ]bašı[333] [ ]
C065 [ ]/[ ]l'r t' barča yorı[mıš]
C066 altı p(a)ramitlarıg *birkitsär*[334] tözi üč :
C067 bušı ärür :
C068 kaltı t(a)var bušı nom bušı korkınčsız köngül
C069 bušı nom bušı[335] ymä :
C070 öngkä ünkä ilinmämiš k(ä)rgäk :

verso
C071 ikitin tüplärtä turmamıš k(ä)rgäk
C072 ortun yolta ymä ornanmaguluk[336] ol :
C073 küsäsär tiläsär tugmaksız orunug
C074 adkangularka arka berip köngül tapa
C075 yölänmiš k(ä)rgäk :
C076 č(a)hšap(a)t p(a)ramit k/...[337] arınur süzülür
C077 ülgüsüz k(a)lplartınbärüki[338] avantlar tıltaglar :
C078 igid sakınč ärsär y(a)vlak[339] yagı täg ärür [340]:

***U 9021 (T III Turfaner Vorberge No. 59) folio 11**
C079 az amranmak köngül agulug[341] yılanka ohšayur[342] :

善逝應機誨　先答云何住　次教如是修　胎生卵濕化
咸令悲智收　若起眾生見　還同著相求 (Taishō, vol. 85, Nr. 2732, 1c22-25)
施門通六行　六行束三檀　資生無畏地　聲色勿相干　二邊純莫立
中道不須安　欲覓無生處　背境向心觀　尸羅得清淨　無量劫來因
妄想如怨賊　貪愛若參辰 (Taishō, vol. 85, Nr. 2732, 2a3-9)

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[329] Mainz 823 d: *tözintä*.
[330] U 4427 is parallel to ll. C058-069; see BT I, fn. B44-54.
[331] U 3372 and the fragment 80 TB I: 598 preserved in the Turfan Museum are parallels to these fragments.
[332] Mainz 823 d: *[til]ikdä*.
[333] Perhaps *bašı* is a reading mistake for *bušı*.
[334] Perhaps *birg(ä)rtsär* or *birgä(r)tsär*; see OTWF 767. Here *birg(ä)rt-* translates Chin. 通 *tong* 'go through, collect'.
[335] According to Mainz 823 d; *nom bušı* is missing in BT I B.
[336] According to Mainz 823 d and U 3372; BT I B 58 completes the word as *kalmaguluk* (*qalmayuluq*).
[337] According to BT I B 62; perhaps this could also be reconstructed as *kü[čintä]*.
[338] 80 TB I, 598: *k(a)lplartın bärüki*.
[339] 80 TB I, 598 has *kaltı* before this word.
[340] U 3372: *kaltı y(a)vlak yagı[ka tängl]ägülük ol*.
[341] 80 TB I, 598 has *ärsär* between *köngül* and *agulug*.
[342] U 3372: *takı ok(š)atguluk ol*.

(C055-063) The Well Gone (*Sugata*) graciously answered according to his principle. / First he answered how one should take one's stand (*sthiti*), / and then he graciously told how to practice in this way. //

The living beings born by means of four birth forms,[343] / he gathered by means of the gentle, compassionate heart and wisdom. If they again raise the heretical attitude[344] of the living being, / they will again return back to the (same) mark and desire. //

(C064-070) Human being [...] head of [...] explain [...] all have walked in [...] / If one combines the six pāramitās (*ṣaṭ pāramitā*), their origin are three kinds of alms (= the three kinds of *dāna*), / namely wealth alms (*āmiṣa-dāna*), dharma alms (*dharma-dāna*) and fearless mind alms (*abhaya-dāna*). / Moreover one should not be get caught by colour (*rūpa*) and voice (*śabda*). //

(C071-079) One should not stay in the two ends (*dvianta*).[345] / One should also not settle on the middle way (*madhyama-pratipad*). / If one wishes and desires a place of non-birth (*nirvāṇa*), / one should turn one's back on objects (*artha* or *viṣaya*) and turn towards the mind (*citta*). //

With the [power(?)] of the *śikṣāpada pāramitā* (*śīla-pāramitā*) / the reasons and causes (existing) since immeasurable kalpas will be purified and strained. / As for false thought (*vikalpita*), it is like a bad enemy. / The mentality of greed (*rāga*) resembles a poisonous snake. //

[343] The Chinese original has 胎生濕卵化 *taisheng luanshi hua* 'The four *yoni* or modes of birth— womb-born, egg-born, spawn-born, and born by transformation' (Soothill/Hodous 1937: 312); the latter, referring to the viviparity of birth from moisture', is the equivalent of the Sanskrit term *saṃsveda-ja*.

[344]Here 'strange thought' is an addition of the Uyghur translator, the Chinese original text does not contain a corresponding expression.

[345] This refers to the two sides or two extreme views: (1) One is the extreme view of existence (有邊 *youbian*), which erroneously holds that all forms of existence are real; the other is the extreme view of non-existence (無邊 *wubian*), which holds that all forms of existence are totally non-existent and void; (2) One is the extreme view which holds that the substance of imagined existence really exists; the other is the extreme view which holds that the *tathatā* is totally non-existent; see JEBD 241a; Nakamura 1050a.

C080 küsüštä[346] turup küsüšlär bulgalı umasar[347] :
C081 nizvanıta turup nizvanıka yuklunmasar :
C082 yertinčü üzä tayansar kkir*siz* arıg o*run*ka
C083 temin ök tanuklagalı uyur nom hanının ätözin
C084 *särsär* bo köngül *yelvi* [kömän tül][348] täg ol :
C085 sakınsar alku adkangular baka tüüsi
C086 täg yok kurug ol :

verso
C087 uzatı bišrunsar bo muntag sakınčıg
C088 alp adaka tušdukda [tägzi]nü(?)[349] b(ä)küyür :
C089 ärür*kä ärmäzkä*[350] *ämit*mägülük ol :
C090 ädgükä ayıgka ymä täprämägü ol :
C091 birök övkälig yagıg utayın tesär
C092 bilgä biliglig y(i)ti kılıčıg tayanmak k(ä)rgäk :
C093 katıglanmak ärsär [atı yalınlıg yer] ärür[351]
C094 t(a)vranmak ärsär biliglig y(a)ruk[352] tetir :

***U 9021 (T III Turfaner Vorberge No. 59) folio 12**
C095 iki biligig köngültin ınaru ketärsär :
C096 üč kurug üzä adkangularıg tarkarsar
C097 biligsiz bilig üdün üdün öčülür :
C098 örüli kudılı adkanmak köngül anta
C099 ötrü am*rılur* :
C100 körsär köngülüg uzatı üzüksüz :
C101 näčükin tägmägäy kalısız nirvan mängisingä
C102 dyan ögüznüng[353] ärkäčlänmäki[354] amrılsar

verso[355]
C103 samadilıg suvnung savrılmakı süzülür :

在欲而無欲　居塵不染塵　權於離垢地　當證法王身
忍心如幻夢　辱境若龜毛　常能修此觀　逢難轉堅牢
無非亦無是　無下亦無高　欲滅貪瞋賊　須行智慧刀
進修名焰地　良為慧光舒　二智心中遣　三空境上祛
無明念念滅　高下執情知　觀心如不間　何啻至無為
禪河隨浪淨　定水逐波清　(Taishō, vol. 85, Nr. 2732, 2a10-23)

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[346] 80 TB I 598 has *birök* before this word.
[347] 80 TB I 598 and U 3372: *küsüšsüz bolgalı usar*.
[348] Ch/U 6031 has *särsär bo köngül yelvi kömän tül* [...].
[349] BT I B74: .../u. The reconstruction follows Chin. 轉 *zhuan* 'to revolve', often rendered by means of *tägzin-* in Old Uyghur Buddhist texts.
[350] BT I B 75: *anta kä anmaz kä*, clearly is a reading mistake for *ärürkä ärmäzkä*, which translates Chin. 是非 *shifei* 'right and wrong'. Note that a front vocalic dative after a back vocalic word is not permitted in Old Uyghur.
[351] BT I B 79: *katıglanmak ärsär ... anta*; clearly *anta* at the end of this sentence is a reading mistake for *ärür*; see the parallel line of U 1759 (B187).
[352] BT I B 80: *yok*. Obviously, this is a reading mistake for *y(a)ruk*; see the parallel line of U 1759.
[353] U 3111 parallels to the lines BT I B 88-102; U 3111: *dyanlıg ögüznüng*.
[354] According to U 3111; BT I B 88: ***örküč****länmäki*. For *ärkäčlän-* see OTWF 511-512.
[355] Ch/U 6317 edited in Text B is parallel to this fragment and parts of *U 9021 folio 13; Mainz 823a, Mainz 823d, and U 1768 belonging to Text B contain parallel lines to this fragment.

(C080-083) If one remains within desire (*kāma*) but can not obtain desire, / if one stays within passion (*kleśa*) but does not get polluted by passion,[356] / if one has a defenceless pure place as a base in the world, / then one will be able to attest the body of the King of the Law (*dharma-svāmin*). //

(C084-092) If one endures, the mind is like [an illusion and a dream]. / If one thinks (about it), all objects (*viṣaya*) are nothing and empty like frog's hair.[357] / If one practices such a thought[358] for a long time, / when one encounters a great danger, through revolving(?) one will become firm. //

One should not incline towards 'what is and what is not', / one should also not move towards good and bad.[359] / If one wants to overcome anger (*pratigha* or *krodha*), the enemy, / one should support oneself by the sharp sword of wisdom (*prajñā*).[360] //

(C093-101) [The name of] exertion is [the flaming place]; / Striving is glory of knowledge (*vīrya*). / If one removes the two wisdoms from the mind, / drives away the attachments (*artha*) by means of the three nothingnesses (*tri-śūnyatā*),[361] // ignorance (*avidyā*) will gradually (*pratikṣaṇam*)[362] disappear. //

High and low the perceiving mind will then quieten down. / If one observes the mind constantly and continuously, / why will one not attain the happiness of the eternal *nirvāṇa* (*asaṃskṛta nirvāṇa*)? //

(C102-103) If the wave-surge of the *dhyāna*-river (lit. *dhyāna* water) calms down, / the spluttering of the *samādhi* water will be purified. /

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[356] As for the original clause *nizvanıka yuklunmasar*, I follow the explanation and translation by M. Erdal; see OTWF 640-641.

[357] The text has *baka tüüsi* 'frog's hair' and it stands for 龜毛 *guimao* 'hair of a tortoise'. Perhaps here *baka* 'frog' refers to tortoise. Note, however, that the specific Old Uyghur word for tortoise is *müyüz baka*; see Shōgaito 1984: 83.

[358] Clearly, *sakınč* 'thought' here stands for Chin. 觀 *guan* 'to look at, observe; observation', which is usually translated by means of *kolula-*, *kör-* or *kolulamak*.

[359] Here the Old Uyghur sentence diverges from the Chinese original, where we read 無下亦無高 *wu xia yi wu gao* 'If there is no down, there will be also no up'. Hazai/Zieme's translation '[Dem Unten und Oben] darf man sich nicht anhängen' in fact follows this Chinese sentence; see BT I, 24.

[360] The translation of this sentence follows that found in OTWF 636.

[361] [*üč] kurug* 'three emptinesses' translates here Chin. 三空 *sankong* 'three nothingness' or 'three śūnyatā', which refers to (1) non-substantiality of the self, (2) non-substantiality of existence, and (3) non-substantiality of both the self and existence; see JEBD 283b.

[362] Here *üdün üdün* translates Chin. 念念 *nian nian* 'an instant; thought after thought' (Soothill/Hodous 1937: 258), or 'every thought-moment' (= Skt. *pratikṣaṇam*).

C104 köngül turulsar tuymak tözi etinür :
C105 sa*k*ınč[363] *a*mrılsar igid köngül öčülür :
C106 alkuka adkanguluk töznüng[364] äzüg*in* adırtlasar:
C107 ilkitäbärü[365] yeläyü atın atalmıš[366] ärür :
C108 birök adınlar tayakınga[367] turmıš tözüg
C109 uksar ongarsar :[368]
C110 tolun bütmiš[369] kertü[370] töz ymä adın öngi ärmäz :

***U 9021 (T III Turfaner Vorberge No. 59) 13 recto and Mainz 823a (T III 118-501) recto**

C111 bilgä *bilig*lig yula k*ün* t(ä)ngri täg y[(a)ruk ärsär][371]
C112 yügmäklärning[372] ugušlarnıng igidi äzügi
C113 ukulur :
C114 y(a)ruk bilig ičikip k(a)ranggu köngül tarıksar :
C115 bir kšanta[373] artuk särilmäzi bililür :
C116 igid köngül küčätip öčürgäli umasar :
C117 m(ä)nli kišili körümkä ikiläyü ävrilür :
C118 sukančıg bilgä biliglig tägirmi y(a)rukın y(a)rutsar

***U 9021 (T III Turfaner Vorberge No. 59) 13 verso and U 3152 (T III 118.118) + Mainz 823a (T III 118-501) verso**[374]

C119 yalanguz bir ök[375] yok kurug tözi özin k(ä)ntü
C120 közünür : [376]
C121 üč ulug asanke k(a)lp üdlärtä
C122 altı p(a)ramitlar išin tüzü tükäti išläyür
C123 kačan kiši m(ä)nsizin bilü tükätsär :
C124 ötrü[377] tözün yollug[378] akınka uzatı tiränür[379]

澄神生覺性　息慮滅迷情　遍計虛分別　由來假立名
若了依他起　無別有圓成　慧燈如朗日　蘊界若乾城
明來闇便謝　無暇暫時停　妄心猶未滅　乃見我人形
妙智圓光照　唯得一空名　三大僧祇劫　萬行具齊修
既悟無人我　長依聖道流　(Taishō, vol. 85, Nr. 2732, 2a24-2b4)

[363] This word was transcribed by Arat as *särinč*; see BT I, p. 24 fn. **B 91**.
[364] U 1768: *adkangu töznüng*.
[365] U 1768 and U 3111 have *ilkidäbärü*.
[366] Ch/U 6317: *atamiš*.
[367] U 1768: *adınnıng tayakıng[a]*; Ch/U 6317: *adın[nıng tayakınga]*.
[368] U 1768: *uksar o[ngar]sar*.
[369] U 3111: *tolu tägirmi*; Mainz 823a: *[ ] bütmiš*.
[370] U 3111: *čın kertü*.
[371] Mainz 823a recto 6: *bilgä biliglig yula kün t(ä)ngri täg y[(a)ruk ärsär*]; BT I B 97: ***yula ... künkä okšayur***.
[372] U 3111: *ügmäklärning*.
[373] Ch/U 6317: *bir kišan artuk*.
[374] Mainz 124i is partly parallel to this fragment; it also preserves the first two words of the next folio.
[375] According to Mainz 823a; BT I B 105: *birök*.
[376] After this sentence Ch/U 6317 has *bo šilok bilgä bilig p(a)ramit[ning ol :]* 'This is the gāthā of the wisdom *pāramitā*'.
[377] Ch/U 6317: *ötrü ol*.
[378] According to U 3152; BT I B 110 has *yollar*.
[379] It might also be read as *tavranur*, as in U 3152. Mainz 124i has *uzatı tay[anur]*, which renders Chin. 長依 *chang yi* 'rely on something for a long time'.

(C104-107) If the mind[380] is stabilized, the nature of awareness / the nature of enlightenment will be prepared. / If thought be at peace, deceit will be quenched. //

If one is aware of the falsehood of getting attached to all things (*parikalpita*), / they have from (their) origin falsely been given names. /

(C108-115) If one understands and comprehends the principle which arises from reliance on the 'other' (*paratantra-svabhāva*), / the principle of perfectly accomplished truth (*pariniṣpanna-svabhāva*) [381] is also not the 'other'. //

If the lamp of wisdom [is as bright] as the sun, / the falsehood (Hend.) of elements (*skandha*) and elementary substances (*dhātu*) will be understood. / If the sense of brightness enters and the mentality of darkness disappears, / (and) it becomes clear that it will not stay for more than a moment. //

(C116-124) If deceit becomes strong and one can not suppress it, / one will again turn to a view of self and (a view of) persons. / If one obtains enlightenment by means of the round brightness, the excellent wisdom (*śubha-jñāna*), / only and merely one's nature of nothingness and emptiness will be apparent by oneself. //

For three long *asaṃkhya-kalpa*s periods, / one practices six *pāramitā*s uniformly and completely. / As soon as one knows selflessness (*asattva-ātma-kathā*) completely, / then one braces oneself against the stream of the noble path (*ārya-mārga*) for a long time. //

[380] The Old Uyghur word *köngül* 'heart, mind', here renders Chin. 神 *shen* 'psychic power, spirit, soul, heart...'.

[381] The text has *tolu tägirmi čın kertü töz* and it stands for Chin. 圓成 *yuancheng* 'perfectly accomplish' but actually renders 圓成實性 *yuancheng shixing* 'perfectly accomplished nature of reality'. It is the third of the three natures (Skt. *tri-svabhāva*) of cognition in Yogācāra theory, the other two being existence based on attachment to imagination (false existence), and existence based on external causes (provisional existence). The existence referred to by this term is *tathatā*, which is the real, unchanging reality underlying all transitory phenomena in the realm of experience of the unenlightened man. Cf. JEBD 286b.

C125 temin ök iki kurug tözün[382] ärü ärü ukar
C126 dyan sakınč ičintä tapınča ilinčüläyür :

***U 9021 (T III Turfaner Vorberge No. 59) folio 14 and U 3152 (T III 118.118)[383]**

C127 yangırtı ögrünčü atl(ı)g orunta olursar[384] :
C128 ötrü busuš köngül tarıkıp ögrünč köngül
C129 üstälür :[385]
C130 birök bälgüsüz bušıg [no]mlasar[386] sözläsär
C131 buyan ädgü kılınčın ärtingü alp tänglägülük ol :
C132 y(a)rlıkančučı köngülin ök umug bolgu čıgaylarka : :
C133 tüšin utlısın küsämägü k(ä)rgäk :
C134 mitik yalanguklar köngüli sıg tömkä üčün :

C135 anın ašnuča kavırasınča ögüp ukıtdı :
C136 küsäsär bilgäli bušınıng[387] buyanın
C137 ontun sıngarkı kök kalıg täg ol tep
C138 bilmiš k(ä)rgäk .
C139 kertüdin kälmišning tolp ätözintäki b(ä)l*gü*sin
C140 yertinčüdäki tınl(ı)glar köngüli eyin kılmıš ärür :
C141 yalanguklarnıng üzülmäk körümi turmazun tep
C142 anın yertinčülügčä yeläyü at atamıš ärür :

***U 9021 (T III Turfaner Vorberge No. 59) folio 15**

C143 iki kırk lakšan bälgülär yertinčülügčä
C144 yeläyü at ol :
C145 säkiz on türlüg eyinki ädgülär ymä kurug ün ol
C146 bar ätöz ärmäz burhan ätözi .
C147 bälgüsüz ätöz ärsär ol temin čın kertü ätöz tetir .
C148 *ugurlar*[388] täringingä tüšlär ymä täring tetir .
C149 nom yörügi yinčgäsingä ukgalı artukrak
C150 alp tetir :

verso

C151 ken üdtäki čöp nom*nung* kalınčusınta
C152 yintäm sakıntı nom batgalı ugragus*ın*

二空方漸證　三昧任遨遊　創居歡喜地　常樂逐忘憂 (Taishō, vol. 85, Nr. 2732, 2b5-6)
若論無相施　功德極難量　行悲濟貧乏　果報不須望
凡夫情行劣　初且略稱揚　欲知檀貌狀　如空遍十方 (Taishō, vol. 85, Nr. 2732, 2b13-16)
如來舉身相　為順世間情　恐人生斷見　權且立虛名
假言三十二　八十也空聲　有身非覺體　無相乃真形 (Taishō, vol. 85, Nr. 2732, 2b23-26)
因深果亦深　理密奧難尋　當來末法世　唯慮法將沈 (Taishō, vol. 85, Nr. 2732, 2c4-5)

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[382] Ch/U 6317: *tözin*.
[383] The verso of U 3152 bears the pagination: *b[eš] y[(e)gir]mi* 'fifteen'.
[384] Ch/U 6317: *ornansar*.
[385] After this sentence Ch/U 6317 has *bo šlok sär[inmäk p(a)ramitning ol.]* [*... in]čä tep ötrü y(a)rlıkadı [...kök kalıkıg ülgüsüz...]* 'This is the gāthā of the patience [pāramitā]. [...] Then he graciously said thus: "[...] the sky [...] immeasurable [...]"; for an explanation see the introduction to this section.
[386] According to U 3152; BT I B 116: *imräsär*.
[387] U 3152 ends here.
[388] This word might perhaps also be read as *tıltaglar*.

(C125-129) Immediately then he understands the two kinds of non-substantiality principles (*dvayâbhāva*) step by step. / He amuses himself in the *dhyāna*-mediation as he likes. / If one settles anew at the place of joy (*pramuditā*),[389] / then sorrow disappears and happiness increases.//

(C130-142) If one preaches and discusses the signless alms (*animitta-dāna*), / its merit and good deed are very difficult to measure. / With a compassionate mind one should be a relief for poor people, / but one should not expect its fruit and reward. //

Since the heart of unenlightened human beings are shallow and foolish, / therefore he (= the Buddha) previously praised and explained this in general manner. / If one wishes to know the merit of alms, / one should know it is as (clear) as the sky of ten directions. //

The signs on the whole body of the Truly-Come-One / the living beings in the world have done in accordance with their wishes, / so that the view of annihilation (*uccheda-dṛṣti*) of human beings may not come up. / Therefore they have been given this-worldly false names.

(C143-152) The thirty-two *lakṣaṇa*-marks (*dvātriṃśan mahā-puruṣa-lakṣaṇāni*) are this-worldly false names. / The eighty kinds of goodness which accord (with them)[390] are also empty sounds. / The physical body (*śariravat*)[391] is not the Buddha body. / It is just the signless body (*nirnimitta*) that is the true and real body. //

Because situations are deep, the results are also deep, / because the explanation of doctrines is fine, it is exceedingly difficult to understand. / In the remains of the latter dharma (*saddharma-vipralopa*)[392] of later times, / he (= Buddha) was only concerned with the tendency of his doctrine to disappear. //

[389] The Old Uyghur phrase *ögrünčü atl(ı)g orun* lit. 'a place called happiness', refers to the first of the ten bodhisattva grounds/ the ten stages of developing the Buddha-wisdom (Skt. *daśa bhūmayaḥ*, Chin. 十地 *shidi*); see Nakamura 194d, JEBD 165ab.

[390] The Chinese original has simply 八十 *bashi* 'eighty'. The Old Uyghur term *säkiz on türlüg eyinki ädgülär* stands for 八十種好 *bashi zhong hao* 'the eighty distinctive bodily marks of the Buddha (*aśity-anuvyañjanāni*)'; see the note to B231 *säkiz on eyin ädgülär*.

[391] The text has *bar ätöz* lit. 'existing body', which refers to one who has a body or one who possesses a body and a sign of the six sense-organs (*ṣaḍ-indriyāṇi*); see Nakamura 84d.

[392] It is said that Buddhism will spread through three time periods, the latter dharma ist the last of these; see Nakamura 1284a; Soothill/Hodous 1937: 191b; JEBD 217b.

C153 subuti korktı köngül tözin *ötgürmäyir*lär[393]
C154 bo yörügüg äšidsärlär sıgurgalı alpırkagay-
C155 lar tep :
C156 kaltı birök bo nomug kertgüngäli usarlar .
C157 otgurak ärür ol kiši *tuyun*mıš *etin*miš[394] köngüllüg
C158 kertgünčnüng(?) yıltızı[395] tugsar bir [kšanta][396]

U 2200 (T I)[397]
C159 [burhanlar alk]u ’’/[]/ bilirlär u*k*[a]rlar : [tugum]
C160 [tılta]gı bo ažunta ärip : [tüšin tanukla-]
C161 [ma]*k*(?) ken käligmä üdlärtä tetir [:]
C162 [üč] *ü*d kolular ärtginčä [ ]//[ ]
C163 [altı paramit]nkwz pw[ ]//w /[]
C164 [yok akıgl]ıg töz uru[gı(?)]
C165 [ ]sözl[ä]gü[lüksüz]

verso
C166 [ ]t////[ ]
C167 [ ]/*l*w täg ant[ag alkuka adkan-]
C168 [guluk töznüng äz]ügin ad[ır]a bil[ü adınka tayanu]
C169 [turmıš][398] tözüg bilü umadın tı*d*[ı]*gs*[ız]
C170 [tolun bütmiš][399] batar köngüllüg köl ičint*ä* [:]
C171 [akar tägzinür kaltı y]el tokımıš kamgak täg [ ]
C172 [küsäsär bilgäli tug]mak[sı]z ıdok töz[ü]*g*[400] (?) : []
C173 [ ]*ke*tärmiš [k(ä)r]*gäk* [ ]

U 2595 (T II 952) verso
C174 ///// b*i*[l]
C175 köngültä tašt[ın]
C176 k(ä)rgäk :: [ ]
C177 bar avant temäk [ ]

Lacuna

空生情未達 聞義恐難任 如能信此法 定是覺人心 (Taishō, vol. 85, Nr. 2732, 2c6-7)
信根生一念 諸佛盡能知 生因於此日 證果未來時
三代經多劫 六度久安施 薰成無漏種 方號不思議 (Taishō, vol. 85, Nr. 2732, 2c13-16)
人空法亦空 二相本來同 遍計虛分別 依他礙不通
圓成沉[401]識海 流轉若飄蓬 欲識無生忍 心外斷行蹤
是故不應取法 不應取非法 有因名假號 無相乃馳名 (Taishō, vol. 85, Nr. 2732, 2c23-29)

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[393] *ötgür-* here translates Chin. 達 *da* ‘to attain, pass through, achieve, realize’, however, the form *ötgürmäyirlär* is strange. Perhaps this is a reading/spelling mistake for *ötgürmägäylär*. Hazai/Zieme write: “Es scheint so, als ob hier eine dem positiven Aorist analog gebildete Form des negativen Aorists vorliegt.” (BT I, p. 27, fn. B139)
[394] Probably this is a reading/spelling mistake for *yetinmiš*. Note that *tuyun-* is used together with *yetin-*, but not with *etin-*, e.g. *tuyunčsız yetinčsiz* (OTWF 622).
[395] BT I B 144: *kertgünč ög* (*kirtkünč ög*).
[396] The gap has been filled in accordance with the parallel line of U 2200, which has *kšan*.
[397] U 3026 is parallel to the verso of this fragment and *U 9021 folio 17 is a parallel to the last three lines.
[398] The gap has been filled in accordance with the parallel fragment U 2595 (recto 1).
[399] The gap has been filled in accordance with the parallel fragment U 2595 (recto 2).
[400] U 3026: *[küsäsär bi]lgäli tugmaksız tözüg*.
[401] The Taishō version has 說 *shuo*. The Uyghur text has *bat-*, testifying to the correction in Chen 1981: 489.

(C153-157) Subhūti was afraid and said, "That those who did not penetrate(?) the nature of the mind / would find this interpretation difficult to admit when they heard it."[402] / If they can trust this doctrine, / those people will immediately have an enlightened mind. //

(C158-165) When the root of belief appears [in a moment],[403] / [all the Buddhas] are aware of [...]. / [The reason of birth] is in this existence, / [to attest(?) its fruit] will be in the future. / As the three periods pass [...] / [... the six *pāramitā*s...] //

[... there is no] seed of [illusion][404] [...] / [... can] not be expressed [... ...]

verso

(C166-173) [...] like that [...] differentiat[ing and] know[ing] the falsehood of [getting attached to everything] [...]/ not knowing the principle [which arises from reliance on the 'other' ... incessantly] / [the perfect accomplishment sinks in the sea of mind.[405] //

[... flows and revolves] like a salt-wort hit by wind. / [If one wants to know] the sacred principle of non-birth, [406] / [...] one should remove [...] know [... ...] / [...] must [...] //

(C174-177) [...] know [...] must [...] outside the heart [...]
[...] there is [...] called reason [... ...]

Lacuna

[402] This translation is taken from OTWF 720.

[403] Perhaps *kšan* 'a moment' is a wrong translation of Chin. 念 *nian* 'thought', although it also means 'moment' somewhere else in this text; see Pine 2001: 120.

[404] This sentence seems to present the literal translation of Chin. 薰成無漏種 *xuncheng wulouzhong*. The Old Uyghur phrase *[akıgl]ıg töz uru[gı]* lit. '[illusion] nature seed' stands for Chin. 漏種 *louzhong* 'tainted seeds' (= Skt. *ālayavijñāna*), which often occurs in the full form 有漏種子 *youlou zhongzi*. It is not clear however, whether here the preceding character 無 *wu* 'not' is part of the term 無漏種 *wulou zhong* 'untainted seeds', the opposite of 漏種 *louzhong* 'tainted seeds', or simply functions as a negation for the following phrase.

[405] The original Old Uyghur text has *köngüllüg* 'of mind', perhaps a mistake for *biliglig*, because the Chinese original has 識海 *shihai* 'sea of wisdom'.

[406] The Chinese original has 無生忍 *wusheng ren* 'patient acceptance based on awareness of the non-arising of phenomena' (= Skt. *anutpattika-dharma-kṣānti*), *ıduk* 'sacred' is an addition of the translator.

Ot. Ry 2410

C178 temin ö[k] t[anuklagalı bolur nom hanınıng ätözin][407]
C179 barlı köngülli i[kigü birlä igid äzüg yangluk ärür]
C180 adkanmaksız bolm[a]k [ol takı ymä čın kertü atı]
C181 birök onga[rsar[408] ärmäz nomug ärmäz tep]
C182 ötsär[409] ıraktan[410] ü[när altı türlüg adkanguluk kirlärtin][411]
C183 kišili nomlı [ikigü]
C184 adırtlasar uksa[r iki etigsiz nomlarıg]

pagination: tokuz y(e)girmi
C185 bodis(a)t(a)vlar uyur [tanuklagalı]
C186 arhantlar uma[z]
C187 bilgülük nomlı [nizvanılı]
C188 yok kurug ičin[tä tayanguluk]
C189 uzatı usar *k*[olulagalı]
C190 bulur tözün k[utug otgurak seziksizin]

U 3248 (T III M 131)[412]

C191 ärdinilärig tošg[urup üč ming]
C192 ulug ming yertinč[ü]*g* :
C193 tutup anı tarısar buyanlıg ta[rıglag]
C194 ičintä : anı üzä ök bütär
C195 yintäm akıglıg kılınčlar : :
C196 alkınčukatägi tarıkmaz kiši*l*i t(ä)ng*r*il[i]-
C197 tä [: tutup] e[li]t[i]p [b]o nomug bilgüčä
C198 [ärsär anıng tört padakın(?)] :: burhan *ku*[tı]

verso pagination: bir otuz
C199 [tılta]gı bolur :
C200 k*üs*[äsär] *k*[irmäkig e]tinčsiz nomlug tal[uy]
C201 ögüzkä : : ötrü kölmiš k(ä)rgäk
C202 bo bilgä biliglig kemig : :
C203 p(a)rtagčan tözin titip yangırtı täg-
C204 sär tözün tözkä : [ ]
C205 nizvanılar ötr[ü] ärü ä[rü yıvıyur azuyur][413]

當證法王身 有心俱是妄 無執乃名真 若悟非非法 逍遙出六塵 (Taishō, vol. 85, Nr. 2732, 3a19-21)
人法俱名執 了即二無為 菩薩能齊證 聲聞離一非
所知煩惱障 空中無所依 常能作此觀 得聖定無疑 (Taishō, vol. 85, Nr. 2732, 3a24-27)
寶滿三千界 齎持作福田 唯成有漏業 終不離人天
持經取四句 與聖作良緣 欲入無為海 須乘般若船 (Taishō, vol. 85, Nr. 2732, 3b9-12)
捨凡初至聖 煩惱漸輕微 Taishō, vol. 85, Nr. 2732, 3b25)

[407] The gap has been filled in accordance with U 2785 and U 3029, similarly for the continuation of this fragment. BT I B69 has *temin ök tanuklagalı uyur nom hanınıng ätözin*.
[408] U 3029 has *uksar*.
[409] Here *öt-* translates Chin. 逍 *xiao* 'leisurely, easy-going'.
[410] This word is clearly written as *'yr'q't'n*, demonstrating an archaic linguistic feature of this fragment.
[411] The gap has been filled in accordance with C462.
[412] The recto of U 2818 b parallels the last six lines (C202-207) of this fragment.
[413] The gap has been filled in accordance with the parallel fragments U 2818 b (recto 3) and U 1758 (verso 4).

(C178-190) [...] / [The body of the King of Law (*dharmasvāmin*) can be] immediately [attested to.] / Existence and mind [are both falsehood and error,/ [its real and true name is] to be unattached (*anupātta*). / If one understands [the doctrine of non-dharma (*adharma*) as being nonexistence], and / if one passes through from afar, one will go [out from the six types of perceiving filth (*ṣaḍ-viṣaya*)]. //

Persons and the dharma [both...] / if one distinguishes and understands [the two kinds of uncreated dharmas,] / [...] the bodhisattvas can [attest...][414] / arhats can not [...] / must know dharma and passion (*kleśa*) [...] / There is no [basis (*āśraya*)] within vacuity [...] / If one can contemplate [...for a long time] and continously, // [one will definitely and without doubt] attain the noble blessing. //

(C191-196) [If] one fills the [three thousand] Great thousand world with jewels, and / takes them and cultivates (them) in the field of merit (*puṇya-kṣetra*), / by that only defiled actions will be complete. / Up to the end human beings and gods will not be sepearated. //

If one upholds and leads this teaching and understands [its four lined-gāthā], / [...] the Buddhahood [... ...][415] / [...] will have a [rea]son [...] / If one wishes to enter the sea of unconditionality (*asaṃskṛta-dharma*), / one must board this ship of wisdom. //

(C203-205) If one throws layman's principle away and reaches the noble principle afresh, / illusions will gradually [decrease, diminish, /

[414] Before this sentence there is the pagination *tokuz y(e)girmi* 'nineteen'.

[415] The Chinese original sentences are 持經取四句, 與聖作良緣 *chi jing qu siju*, *yu sheng zuo liangyuan*, which might be roughly rendered as 'If one holds this doctrine and takes four sentences (from it), one will achieve a good relationship and association with sages.' After this phrase there is the pagination: *bir otuz* 'twenty one'.

C206 tarıkar ketär : kišili m(ä)nli adkanmak-
C207 lar : : äng[mıntın] etigsiz tözlüg / /[ ]

U 2818 b (T II S 32) verso

C208 [ ] ätöz körümlüg : :
C209 [munčata temi]n bilir ärm(ä)zin : :
C210 [yeti kaytmišta[416]] ken kišili t(ä)ngrilid*ä* : :
C211 [barır amrılmakka[417]] barmišın bilgäli bolmag[ulukka(?)[418]]
C212 [ ] ärs[ä]*r* öčmäks[iz]

U 3214 (T III M 120) recto

C213 [ärt]*i* sumati[419] atı :
C214 [ ]/ atı šakimuni[420] tetir :
C215 [adka]k tözi igid
C216 [ ]/[ ]ätöz tözi
C217 [ ] :
C218 [ ]/ : :
C219 [ ]*bu*lmıš :
C220 [ ]/ burhanta
C221 [ ]y c'ty öngrä
C222 [ ] ::

verso[421]

C223 [ ] ::
C224 [sipirsär arıtsar köngül]lüg yer orunug :
C225 [atı bolur burhanlar ul]*ušın* etmäk :
C226 [ärür söz]ägülük-
C227 [süz buyanıg bilgä bilig] *b*[ir]lä
C228 [ašnu]*ča tar*karmıš
C229 [k(ä)r[gäk az öv]*kä* nizvanıg : :
C230 [etmäk ärsär etdäči] etildäčitin
C231 [m(ä)n sa]*kın*čsız kiši

Lacuna

斷除人我執 創始至無為 緣塵及身見 今者乃知非
七返人天後 趣寂不知歸 無生即無滅 無我復無人 (Taishō, vol. 85, Nr. 2732, 3b25-3c9)
昔時稱善慧 今日號能人 看緣緣是妄 識體體非真
法性非因果 如理不從因 謂得然燈記 寧知是舊身 (Taishō, vol. 85, Nr. 2732, 3c18-21)
掃除心意地 名為淨土因 無論福與智 先且離貪瞋
莊嚴絕能所 無我亦無人 斷常俱不染 穎脫出囂塵 (Taishō, vol. 85, Nr. 2732, 3c27-28)

[416] The reconstruction follows Chin. 七返 *qifan* 'seven returns' and *U 9242.
[417] The reconstruction follows Chin. 趣寂 *quji* 'proceeding to extinction' and the citation in *U 9242. Chin. 趣寂 *quji* refers to enter into *nirvāṇa* of no remainder (無餘涅槃 *wuyu niepan*), the goal of the practice of the paths of the two vehicles; see Nakamura 635b.
[418] The reconstruction is according to *U 9242. However, the addition of the dative suffix to *bolmaguluk* is somewhat strange.
[419] *sumati* < Toch. B *sumati* < Skt. *sumati* 'good mind, benevolence' (Monier-Williams 1899: 1230b), here stands for Chin. 善慧 *shanhui*.
[420] *šakimuni* < Toch. A/B *śākyamuni* < Skt. *śākyamuni*, here stands for Chin. 能人 *nengren* 'an able man, i.e. Buddha as the all-powerful man able to transform the world' (Soothill/Hodous 1937: 336).
[421] The recto of U 3352 (B312-318) is parallel to this fragment; The gap has been filled according to U 3352.

(C206-207) disperse and disappear. / The attachment to person and to the self [...] / Even [...] of the principle of non-creation [...] //

verso

C208-212) [...] the heretical belief in a real personality (*satkāya-dṛṣṭi*)[422] [...] / [One immediately] knows it is false. / After having [returned seven (times)] from human beings and gods, / it is impossible to know whether they go to [quiescence (*śānta*)] or not. //

As for [...] not disappearing [...]

(C213-222) [...]Sumati was his name. / [...] his name is Śākyamuni. / the nature of perception [...] false [...] / the nature of body [...] / [...] has obtained [...] at Buddha [...] before [... ...]

verso
(C223-231) [If one sweeps and cleans] the place of [the mind],/ [this is called] to decorate realm [of the Buddha]. / [The merit is not to discuss] together with [wisdom], / one [first] [has to] remove greed and anger (*rāga-dveṣa*)]. //

[As for decoration], (it is) [...] decorator by the decorated one. / [to be] without the thought [of self] and without the thought of person [...].

Lacuna

[422] Lit. 'of a view of body'.

U 3599 (o.F.)

C232 [bolmak]/[ ]
C233 [ ]l[]r nynk katıg(?) özänin [ ]
C234 [ ] kertü tözkä kirip[423] ünäy[in yangluk sakınčtın tesär :]
C235 [bilgä bilig]*l*[i]*g*lär öz köngüllärin*t*[ä]
C236 [tö]mkä tınl(ı)glar : taštın [ ]
C237 [parmanular t]irilmäki üzä yertinčü [bütär:]
C238 [ye]rtinčü kišili t(ä)ngri[li]

C239 [akıglıg ava]ntlarnıng ohšat[ıgı]
C240 [ ]/ čın ärmäz : yertinčü [tüši]
C241 [čın är]mäz : yertinčü avantı /[ ]
C242 [ötr]ü ıraktın ok ärks[inür]
C243 [i]*s*[i]*g* özin kum sanınča [ ]
C244 [ ]*nkw*ywr : ürtülür y'[ ]
C245 [ ]/[]// /[ ]/[ ]

U 2982 (T II S 90.4) recto

C246 amtı [ ]
C247 alkuka adkan[ ]/[ ]
C248 b[i]lmiš ärti : t[o]lun bütm[i]š *k*[ertü töz-]
C249 üg bo üdün temin uk[mıš ärti]
C250 öngrä tayanmıš ärti tıdıgs[ız]
C251 bilgä biligkä : [ ]
C252 amtı ütläyür adınlarıg tu*t*[galı]

U 3144[424]

C253 <u>köngül näng adkangusuzın bultukm</u>[az]
C254 adkangu ymä köngülsüzin bultukmaz
C255 adkangug ketärsär köngül özin k(ä)ntü ö[čär]
C256 köngül öčsär adkangular takı örlätü umaz :
C257 sudurta[425] čın kertü b(ä)lgü tetdačining
C258 savı tatıglıg yörüg ärtingü täring te*t*[ir]
C259 anı biltäči yalnguz burhanlar ok ärürlär[426]
C260 kičig kutka tägmišlär näng bilü um[az]

若到波羅岸　入理出迷情　智人心自覺　愚者外求聲 (Taishō, vol. 85, Nr. 2732, 4b12-13)
積塵成世界　析界作微塵　界喻人天果　塵為有漏因
塵因因不實　界果果非真　果因知是幻　逍遙自在人 (Taishō, vol. 85, Nr. 2732, 4b19-22)
施命如沙數　人天業轉深　既掩菩提相　能障涅槃心 (Taishō, vol. 85, Nr. 2732, 4b29-4c1)
昔除煩惱障　今能離所知　遍計於先了　圓成證此時
宿乘無礙慧　方便勸人持　(Taishō, vol. 85, Nr. 2732, 4c17-19)
未有無心境　曾無無境心　境忘心自滅　心滅無境心
經中稱實相　語妙理能深　證知唯有佛　小聖詎堪任 (Taishō, vol. 85, Nr. 2732, 4c24-27)

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[423] The spelling of this word form is *kwryp*.
[424] The verso of U 2982 is parallel to the first ten lines of this fragment (C253-262); it contains the pagination *üč otuz* 'twenty three'. The recto of another fragment U 5129 is parallel to (C255-261), while the verso of U 5129 has two lines of text: the first line is written in red and the second line in black (cursive). The first line might be read *äšidip bo [munta]g [u]kup* [...], and the second line has *ud yıl bešinč ay* 'Ox year, fifth month'.
[425] U 2982 and 5129 have *ögmiš* after the word *sudur*. Furthermore, U 2982 shows *[čın] kertü tözüg* instead of *čın kertü b(ä)lgü tetdačining*.
[426] U 2982: *ärür*, without the plural suffix.

(C232-245) [...] hard(?) heart[427] of [...] / If one enters the true principle and [wants to] get out [from the strayed thought], / the [wis]e [... ...] in their own mind. / The foolish living beings [...] from outside [...] //

Through accumulation of [*paramāṇus*] the world [comes into existence]. / [...] the world [...] human beings and gods [...] are the comparison of [...]/ [...] is not real [...] / [...] the fruit of world [...] is not [real]. / [...] reason of the world [...] / [...] acquires power from afar. //[428]

[...] the life [...] as much as sand particles [...] / [...] deepens. / [...] will be covered.

(C246-252) Now [...] / getting attached to everything (*parikalpita*) [...] / [...] he has known. / This time he had immediately understood the fully completed true principle. / Previously he has relied on unimpeded [...] wisdom. / Now he advises to uphold others [...] //

(C253-260) Without the object (*artha*) the mind (*citta*) never exists, / without the mind (*citta*) the object (*artha*) also does not exist. / If one removes the object, the mind will disappear by itself. / If the mind disappears, the object will not be able to annoy it.[429] //

What is called true sign[430] in the *sūtra*, its content (lit. word) is wonderful (and its) explanation is deep. / Those who understand it are exclusively the Buddhas. / Those who have obtained a small blessing[431] will not be able to understand it." //

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[427] It seems to be that *katıg(?) özän* 'hard(?) heart' translates 波羅 *boluo* (= *paramitā*) in the Chinese original, but the semantic connection between them is not clear. Perhaps *katıg* is a spelling mistake for *ıntın kıdıg* 'the other shore', which is the common expression to render *paramitā*, or simply for *kıdıg* 'the edge'.

[428] These lines translate the 26th gāthā in the Chinese text (Taishō, Nr. 2732, p. 4b19-22), which was rendered by Pine as "Dust is combined to make a world. A world is broken into specks of dust. A world presents the fruit of humans and gods. The dust is their carmic seeds. The seeds of dust aren't real. Nor is the fruit of a world. Who knows the fruit and seed are false is one who wanders free"; see Pine 2001: 213.

[429] Perhaps *örlätü umaz* simply means here 'does not exist', since in the Chinese parallel text there is only 無 *wu* 'without..., do not have'.

[430] *Čın kertü b(ä)lgü* renders here Chin. 實相 *shixiang* which refers to the real state of all things, the truth, the universal and eternal truth applicable to all things, etc. (JEBD 155a).

[431] The Old Uyghur text has *kičig kut* lit. 'small fortune' or 'small blessing', here it translates Chin. 小聖 *xiaosheng*. This refers to the *Hīnayāna* saint, or arhat, the inferior saint, or bodhisattva, as compared to the Buddha; see Soothill/Houdous 1937: 100, Nakamura 694c.

pagination: tört otuz
C261 subuti äšidip bo muntag tüz köni yörüg[üg]
C262 antag[432] boltı k(a)ltı kamgak k(ä)ntir ičintä enmiš täg
C263 kimlär birök kertgünsärlär bo nom ärdinig
C264 ymä antag bolur k(a)ltı oot ičintä lenhua ünmiš täg
C265 biligsiz yalngukları üzülmäk körüm öri[tür tep]
C266 anın bügü biliglig burhan bahšı öngräkä*n* nomlap tetip y(a)rlıkadı :
C267 čın kertü usar öngi üdrülgäli alku b(ä)lgülärtin :
C268 otgurak kirür[433] nom hanınıng ävingä [:]

U 2983 (T II S 90-3) verso

pagination: tört otuz
C269 birök [köngül] *öritäyin*
C270 tesär : ikidin tüplärig adıra
C271 bilmiš k(ä)rgäk : nirvannıng idi
C272 bodi b(ä)lgüsi bultukmaz : bodi *bi*[l]igning
C273 ymä adkanguluk adkakı *b*[ultuk]maz :
C274 yok m(ä)n yok mäninglig *ymä* :
C275 tınl(ı)glı nomlı ikigü birlä yok :
C276 čın kertü tözüg bilgäli küsä[s]är :
C277 ötrü //[ ]/[]// yn //[ ]/ *k(ä)r*[gä]*k*

U 2984 (T II S 90.2)[434]

C278 p(a)ramit *t*[e]s[ä]r [ı]*n*tın *k*[ı]dıgka [tägmä]*k*
C279 tep tetir : anta yana anıng on
C280 türlüg atı ärür : ediz bognı bolmakı
C281 yangluk bilig tıltagı ol : käzig tiz-
C282 ig tetmäki igit köngül ugurı ol : sav
C283 üzä anı biläyin tesär yalın ičintä suv
C284 küsämiš täg ol : b(ä)lgü üzä anı tutayın
C285 tesär kök kalıgta ün tilämiš täg ol :
C286 kertü töznüng[435] [bu]ltukmaz äskisi yangısı

pagination: beš otuz
C287 yangırtı amtı tolun bütmiš kertü töz
C288 tep tetgülüki : ärtingü kadır katkı y(a)vlak
C289 yintäm törüsüz üzä : anın anı kali
C290 bäg tep atadılar : tušup ol bägning
C291 avka ünmišingä : yala üzä
C292 bıčıltı käsilti ol arži dentar ätözi :

空生聞妙理 如蓬植在麻 凡流信此法 同火出蓮華
恐人生斷見 大聖預開遮 如能離諸相 定入法王家 (Taishō, vol. 85, Nr. 2732, 5a6-9)
如能發心者 應當了二邊 涅槃無有相 菩提離所緣
無乘及乘者 人法兩俱捐 欲達真如理 應當識本源 (Taishō, vol. 85, Nr. 2732, 5a13-16)
波羅稱彼岸 於中十種名 高卑緣妄識 次第為迷情
焰裏尋求水 空中覓響聲 真如何得失 今始號圓成 (Taishō, vol. 85, Nr. 2732, 5a20-23)
暴虐唯無道 時稱歌利王 逢君出遊獵 仙人橫被傷 (Taishō, vol. 85, Nr. 2732, 5b3-4)

[432] In U 2982 this line starts with *ančula[yu].*
[433] U 2983: *uyur kirgäli.*
[434] U2928, Ot. Ry. 1708, and Ot. Ry. 1890 are parallels to this fragment.
[435] Ot. Ry. 1890: *cın kertü tö[znüng].*

(C261-268) Subhūti heard this factual, true explanation. / He became just like a salt-wort which fell[436] among hemp plants. / Whoever (else) trusts this sūtra-jewel, / it also is like a lotus rising from a fire. //

Further this: "The foolish human beings bring up a view of annihilation (*uccheda-dṛṣṭi*)", / therefore the wise Buddha, the master, graciously preached and prohibited[437] that earlier. // If one will really be able to depart from all marks, / one definitely enters the family of the King of the Law (*dharmasvāmin*). //

(C269-277) If one says, "I will raise [... mind ...]",[438] / he should know to distinguish two extreme ends (lit. two extreme roots):[439] / *nirvāṇa* has no bodhi mark (*lakṣaṇavat*),[440] / and bodhi-enlightenment[441] is no object to be perceived (*ālambana*). / There is no self (*ātman*), (there is) also (no) mine (*ātmīya*).[442] / Neither living beings nor dharma exist together. / If one wants to understand the true principle, one must then [....] the [...].//[443]

(C278-282) (The Sanskrit word) *pāramitā* signifies '[reaching] the other shore'. / There it has again ten kinds of names. / To be high or low is caused by deluded consciousness.[444] / The so-called order and one's turn is because of a false mentality. //

(C282-292) If one wants to understand it through a word[445] it is like one has wished for water in a flame. / If one wants to grasp it by means of a sign[446] it is just like one has asked sound in the sky. / True principle (*bhūtatathatā*) has no (difference) between old one and new one.[447] / Now newly (there is) one which is called the fully completed true principle. //

Because he (is) extremely brutal, hard hearted, bad and always unlawful (*adhama* or *pāpacittā*), / therefore they gave him the name King Kali.[448] / He met him when that king (*bäg*) came out for hunting, / because of a false accusation the body of that *ṛṣi*-believer was cut off and slashed. //

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[436] The Chinese text has 植 *zhi* 'to plant'.
[437] *tet-* 'to mention' here translates Chin. 遮 *zhe* 'to prohibit'; see Soothill/Hodous 1937:393.
[438] Before this sentence there is the pagination: *tört otuz* 'twenty four'.
[439] For two sides or two extreme views see JEBD 241a.
[440] *bodi b(ä)lgü* here renders Chin. 有相 *youxiang* 'that which has form'; for 有相 see Nakamura 85ab, JEBD 363b.
[441] *bodi bi[l]ig* might also be translated as 'bodhi-wisdom'.
[442] Here the Uyghur text diverges from the Chinese original, which has 無乘及乘者 *wucheng ji chengzhe* 'if there is no vehicle, there is also no rider.' For *mäninglig* 'mine' (= Skt. *Ātmīya*, Chin. 我所 *wo suo*) see Shōgaito 2008: 582b.
[443] R. Pine (2001: 234) renders the original Chinese gāthā as "Those able to give birth to such a thought should understand the dialectic: nirvana has no form, and enlightenment has no cause; there is no path or person who walks it; self and dharmas are both renounced. If you want to reach the realm of the truth, you need to find the source."
[444] The Old Uyghur text has *yangluk bilig*, which might also be rendered as 'false knowledge'.
[445] In the Chinese original there is nothing corresponding to this clause.
[446] In the Chinese original there is nothing corresponding to this clause.
[447] Here 'the old one and new one' (original: *äskisi yangısı*) translates Chin. 得失 *de shi* 'get and lose'.
[448] Kali, the name of one of the kings of Kaliṅga, perhaps Nāḷikīra; see Malalasekera 1983 (rep. 2002), 584-585. He is noted for his violence; it is said that in a former incarnation he cut off the ears, nose, and hands of the Buddha, who bore it all unmoved; see Soothill/Hodous 1937: 314; BT I, p. 32. His name occurs in the Sanskrit text as *Kaliṃgarājā*, see Harrison/Watanabe 2006: 126. In Sanskrit *kali* means 'strife'.

C293 ärtginčä beš yüz kata tugum ažunlar : öngrä-
C294 ki kenki ärtingü uzun ırak üdlärtä[449] : anı
C295 täg ök arži dentar bolup öngi öngi särdi

U 2985 (T II S 90.7) [450]

C296 katıglandı : anın amtı bultı čın
C297 kertü mängülüg tüšüg :
C298 bodis(a)t(a)v kögüzintäki täring bilgä bilig-
C299 i üzä : y(a)rlıkančučı köngül alkuka
C300 barča kengürü yadılmıš ärti : ač bars
C301 üčün busanıp k(ä)ntü ätözin kämišti : [451]
C302 lačın ačı üzä bälingläp öz ätin
C303 bıčturdı : tavrandı katıglandı üč
C304 ulug asanke k(a)lplarta[452] : :

pagination: altı otuz
C305 arıtı bir kšan üdtä ymä agruklanmadı[453] :
C306 k(a)ltı bo munı täg bir yanglıg yorıkı üzä :
C307 alkunı tuyup boltı t(ä)ngrilärning
C308 yalnguklarnıng bahšısı :
C309 tınl(ı)glı yapıglı ugušlı üčägü :
C310 atları üzä öngi ol tözläri[454] näng
C311 öngi ärmäz : bilsär köngülüg yelvi
C312 kömänkä ohšayur : yangılsar
C313 sakınčıg adınıg barča bir körür

U 2986 (T II S 90.6) [455]

C314 čın savıg savlasar äzüg bolmaz :
C315 kertü sözüg sözläsär igid bolmaz :
C316 bašlagı üzüki tägšilmäki adınsıgsız ärür :
C317 tözi b(ä)lgüsi södinbärü čın kertü tetir :
C318 yokug kurugug tanuklamak čın kertü ärür :
C319 m(ä)nig adkanmak igid äzüg tetir :
C320 yok ymä ärmäsär bar ymä ärmäsär :
C321 kim bolgay bar boltačı ymä kim bolgay

頻經五百代	前後極時長	承仙忍辱力	今乃證真常 (Taishō, vol. 85, Nr. 2732, 5b5-6)
菩薩懷深智	何時不帶悲	投身憂虎餓	割肉恐鷹飢
精勤三大劫	曾無一念疲	如能同此行	皆得作天師 (Taishō, vol. 85, Nr. 2732, 5b13-16)
眾生與蘊界	名別體非殊	了知心似幻	迷情見有餘
真言言不妄	實語語非空	始終無變異	性相本來如 (Taishō, vol. 85, Nr. 2732, 5b21-24)
證空便為實	執我乃成虛	非空亦非有	誰有復誰無 (Taishō, vol. 85, Nr. 2732, 5b13-5c4)

[449] U 2928 and Ot. Ry. 1708: *[ko]lularta*.
[450] Ot. Ry. 2685(B) and U 2374 are parallel to most parts (C301-313) of this fragment. Furthermore, U 2374 has the following colophon written in the cursive type of Uyghur Script: *1. bo [...] 2. bo [...] 3. bo nom [...] 4. m(ä)n to[grı]l (?) ... 5. tämürnün[g] [ol] 6. čın ol [:].* 'This book is mine, Togril(?) Tämür. This is true.'
[451] U 2374: *kämišdi*.
[452] U 2374: *k[a]lp üdlär[tä]*.
[453] U 2374: *agruklanmadı tınmadı*.
[454] U 2374: *tözi*.
[455] U 2360 is parallel to parts of U 2986, and U 2986a (C318-335), while *U 9021 folio 31 and folio 32 are exact parallels to C321-355.

(C293-297) Until the five hundred existences have passed, / in the earlier and later very long and distant times, / he became a *ṛṣi*-monk like that; / he endured various things and exerted himself, / and thereby he obtained[456] now the true, permanent fruit. //

(C299-303) Through the deep wisdom (*prajñā*) in the heart of a bodhisattva, / compassion spread widely over all and everything. / Being sorry for the hungry tigress, he offered up his body. / Being anxious about the hunger of the falcon, he his body cut (for it). //[457]

(C304-313) He strived and exerted himself in the three long *asaṃkhyeya-kalpas*,[458] / but he never once a moment found them burdensome. / By means of these kinds of behaviours, / he was fully enlightened and became the teacher of gods and human beings. //

Living being, aggregate (*skandha*) and elementary substance (*dhātu*), these three,[459] / differ by name but do not differ by their root. // If one knows the mind (*citta*), it resembles sorcery and illusion. / If one fails in this thought, one sees all different (things) as the same. //

(C314-321) If one tells true words, there will be no false. / If one tells truth, thre will be no lie. / The beginning, end and change are changeless, / their root and mark counts as real and true since always. //

To prove nothingness and vacuity is real and true; / to perceive that the self is wrong and false. / If there is no non-existent (lit. there isn't) and there is also existent (lit. there is), / who would be non-existent, / and who would be existent? //

[456] The Chinese text has 證 *zheng* 'to prove'.
[457] For the Chinese parallel of this gāthā Pine offers the following translation: "The Bodhisattva harboured great wisdom / and never did he lack mercy / he offered his body to hungry tigers / and cut off his flesh for famished eagles / he practiced with zeal for three long kalpas / and never once thought of resting / only those who do the same / will be the teachers of gods and men". Cf. Pine 2001: 240.
[458] After this sentence there is the pagination: *altı otuz* 'twenty six'.
[459] The Chinese text has 眾生與蘊界 *zhongsheng yu yunjie* 'living being and *dhātu-skandha*'.

pagination: yeti otuz
C322 yok boltačı : :
C323 igkä yarašı yörüngäk ot bermiš
C324 k(ä)rgäk : igsizkä otug yanturu
C325 ketärmiš k(ä)rgäk : tetrü körmiš k(ä)rgäk
C326 iki kurug tözin : temin ök
C327 kutrulup kirür kalısız nirvanka :
C328 tınl(ı)g tep ulatı yašaglı tep ymä :
C329 yapıglarta munčulayu yeläyü at ururlar :
C330 k(a)ltı baka tüsi čınsızı täg ök ol :
C331 tavišgan müyüzi bodsuzı täg igid ol :

U 2986a (T II S 90.5)
C332 ätözüg titmäk yangluk bilig tıltagı ol :
C333 isig özüg bermäk igit köngül kılıkı ol :
C334 čınuyu sözläsär burhan bilgä biligin ymä :
C335 näng inčip yetmäz bo nomug ukmakka :
C336 adınka tayaklıg tözüg kılmak üzä
C337 kılu kılu bütär buyan ädgü kılınčlıg
C338 arıg sämäk : arıtı kılmaguluk ol öčmäk-
C339 kä barguluk köngülüg : yintäm kılguluk
C340 ol tınl(ı)glarıg kutgargu sakınčıg :

pagination: säkiz otuz :
C341 yorısar y(a)rlıkančučı köngültä y[(a)r]lıkančučı
C342 köngül takı yadılur : išlätsär bilgä biligig
C343 bilgä bilig takı üstälür : adınaguka
C344 asıg kılmakıg öz ätözkä asıg kılmak-
C345 ıg ymä : kičig kutka tägmišlär näng
C346 anı bütürü umazlar :
C347 öngrä ažuntakı
C348 kılınč tüši üzä ürtülmišlär : bo ažun-
C349 ta bo nom ärdinig bošgunsar tutsar : ančaky-a
C350 adınlartın tutka učuzka tägmäk üzä :

U 2987 (T II S 90.1)
C351 tägšilip agır tsuyı ötägi yanturu yana
C352 yenik bolur : birök bilip adınlar
C353 tayakınga turmıš tözüg : usar tarkar-
C354 galı alkunı adkantačı köngülüg : ürüg
C355 uzatı bilgä bilig üzä körsär
C356 kolulasar : nä busuš ol tolun bütmiš
C357 kertü töz bütgüsingä : :

對病應施藥 無病藥還祛 須依二空理 穎脫入無餘 (Taishō, vol. 85, Nr. 2732, 5c5-6)
眾生及壽者 蘊上假虛名 如龜毛不實 似兔角無形
捨身由妄識 施命為迷情 詳論福比智 不及受持經 (Taishō, vol. 85, Nr. 2732, 5c16-19)
所作依他性 修成功德林 終無趣寂意 唯有濟群心
行悲悲廣大 用智智能深 利他兼自利 小聖詎能任 (Taishō, vol. 85, Nr. 2732, 6a3-6)
先身有報障 今日受持經 暫被人輕賤 轉重復還輕
若了依他起 能除遍計情 常依般若觀 何慮不圓成 (Taishō, vol. 85, Nr. 2732, 6a22-25)

(C322-331) One must give remedial herbs suitable for the sickness.[460] / From those who are healthy one must take away the curative herbs. / One must clearly see the two kinds of non-substantiality,[461] / one will then immediately be rescued and enter eternal *nirvāṇa* (*asaṃskṛta-nirvāṇa*). //

Saying, 'living being' or saying, 'alive' (*jīva*), / one falsely give names to aggregates (*skandhas*) in this way. / It is like the falsity of tortoise hair, it is a lie, / as rabbit horns are in tangible.[462] //

(C332-340) Offering up the body is caused by a deluded consciousness. / Giving up life is an action of false mentality. / Even if one discusses the Buddha wisdom in detail, / by no means it is sufficient for understanding this doctrine. //

Through the creation of the principle of reliance on the 'other', / a forest of merit[463] and good deeds gradually come into existence. / One must never be engaged with the intent to bring extinction. / One must merely act in concern with rescuing living beings. //

(C341-346) If one lives (lit. walks) in compassion, compassion will spread even more.[464] / If one uses wisdom, the wisdom will increase even more. / Benefiting others and benefiting the self as well (is something which) / those who have obtained small blessing will definitely not be able to achieve. //

(C347-357) If those who are covered by the fruit of their deeds in (their) former life, / learn and uphold this sūtra-jewel in this life, / and because of that is despised or ridiculed by others, / their previous heavy sins will be altered, reversed and lightened. //

If one knows the principle which arises from reliance on the 'other', / and is able to eliminate the mentality of getting attached to all things, / if one always and constantly sees and observes by means of wisdom (*prajñā*), / what worry would there be with regard to the achievement of the perfect completion, the true principle? //

[460] Before this sentence there is the pagination: *yeti otuz* 'twenty seven'.
[461] There are the 'two kinds of non-substantiality of the self and *dharmas:* I. Non-substantiality of the self — the body of the self is produced by the temporal combination of five elements; therefore, it has no element which is permanent and substantial. II. Non-substantiality of the *dharmas* — objects or external elements also have no substantiality.' (JEBD 244a) For a more detailed explanation see Nakamura 1042b-c.
[462] Here *baka tüsi tavışgan müyüzi* 'hairs of tortoises and horns of rabbits' is a figurative phrase to show that one sees something where nothing really exists; see JEBD 193a.
[463] The Old Uyghur text has *buyan ädgü kılınčlıg arıg sämäk*, which here translates Chin. 功德林 *gongde lin* 'a Buddhist hall', or monastery, also the scriptures'; see Soothill/Hodous 1937: 167b.
[464] Before this sentence there is the pagination: *säkiz otuz* 'twenty eight'.

C358 subuti yana ikiläyü ötünti ayıtdı :
C359 öz ätözüm kıltı tep köngülüg yok

pagination: tokuz otuz :
C360 kılmakıg : burhan kutınga köngül
C361 öritgüčä ärsär : bilmiš k(ä)rgäk
C362 yügärü kılguluk avant tıltagıg :
C363 y(a)rlıkančučı köngültä yorımak čın
C364 iš ol : bilgä biligig išlätmäk
C365 kertü söz ol : tınl(ı)glarıg kutgarguka
C366 yeläyü üzä m(ä)n tep at bolur :
C367 kertü tözkä tägdüktä tınl(ı)g tep
C368 tetgülüki bultukmaz : :

U 2988 (T II S 90.18)
C369 tınl(ı)glı nomlı ikigü bir ikinti-
C370 kä süyäšürlär : :
C371 iki b(ä)lgülär tözintä bärü
C372 ärtükdä kertü ärür : :
C373 nom kurug ol tınl(ı)g ymä igid
C374 äzüg ol : :
C375 tınl(ı)g kurug ol nom ymä yapšınguluk-
C376 suz[465] ol : :
C377 tınl(ı)glı nomlı ikigü birlä čın

pagination: otuz :
C378 ärti ärsär : :
C379 vyakrit alkıš ymä igidsiz
C380 bolgay ärti : :
C381 taštın sıngarkı törülär barča
C382 yelvi kömän täg ärür : :
C383 kim sözlägäli ugay anı bolur bolmaz
C384 tep : :
C385 t(ä)ngridäm köz ötvilig ol ärmäz
C386 tıdıglıg : :

U 2989 (T II S 90.19)[466]
C387 ät köz tıdıglıg ol ärmäz ötvi-
C388 lig : nomlug köz yintäm körtäči

空生重請問 無心為自別 欲發菩提者 當了現前因
行悲疑似妄 用智最言真 度生權立我 證理即無人 (Taishō, vol. 85, Nr.2732, 6b7-10)
人與法相待 二相本來如 法空人是妄 人空法亦祛
人法兩俱實 受記可非虛 一切皆如幻 誰言得有無 (Taishō, vol. 85, Nr.2732,6c8-11)
天眼通非礙 肉眼礙非通 (Taishō, vol. 85, Nr.2732, 6c21)

[465] *yapšınguluksuz* is derived from *yapšın-* 'to adhere, be attached to' through the negative modal oblique suffix *–gUlXKsXz*, and signifies 'should not be attached, should not be adhered to'.
[466] U 3283 is parallel to this fragment, it contains the Chinese characters 海海慧奴 *Haihai huinu*; P. Zieme reads these Chinese characters as 海海慧報 *Haihai huibao* and interprets 'mitgeteilt von Haihui', explaining 海慧 *Haihui* as a counterpart of Skt. *Sagāramati*, the name of an Indian *Śramaṇa*; see Zieme 1990: 25. I regard the 海海 *Haihai* as one unit, perhaps is ta family name, and 慧奴 *Huinu* 'slave of wisdom' as a given name.

(C358-368) Subhūti again asked humbly / about destroying the mind, saying, "My body has done it.'[467] / If one is to strive towards Buddhahood, / one must understand the ongoing cause. //

To live by compassion is a true matter, / the use of wisdom is a true word. / In rescuing living beings there is the false name 'I', / in attaining the true principle there is nothing called 'living being'. //

(C369-384) Living being and dharma support one another. / The two forms (*dvilakṣaṇa*) are true from their origin since they came into existence. / Dharma is empty and living being is also false and error. / Living being is empty and dharma is also not to adhere.' //

If both living being and dharma were real,[468] / Would the *vyākaraṇa*-prophecy of future enlightenment also be true? / External teachings[469] are all like an illusion, / who can say that "they exist" or "do not exist"? /

(C385-388) The divine eye (*divya-cakṣus*) is translucent but not obstructed. / The physical eye (*māṃṣcakṣus*)[470] is obstructed but not translucent. / The dharma eye (*dharma-cakṣus*) is what sees only temporary things,[471] /

[467] After this sentence there is the pagination *tokuz otuz* 'twenty nine'.
[468] After this sentence there is the pagination *otuz* 'thirty'.
[469] In the Chinese original there is simply 一切 *yiqie* 'all'.
[470] The Old Uyghur term *ät köz* lit. 'fleshy eye' or 'eye containing flesh' (OTWF 141) here translates Chin. 肉眼 *rouyan*, which has the same meaning as the Old Uyghur term.
[471] The Old Uyghur text has *yertinčülüg*, which here renders Chin. 俗 *su* 'expedient truth'.

C389 ol yertinčülügüg : bilgä biliglig
C390 köz ugrayu adkantačı ol kurugug :
C391 burhanlıg köz antag ol k(a)ltı ming
C392 kün t(ä)ngri y(a)rukı täg : y(a)rutdačı
C393 ol öngi öngi tözlärig yanturu
C394 yana bir töz üzä : tolu tükäl
C395 yaltrıtdačı ol nom ugušnung ičin :

pagination: bir kırk
C396 yok yana antag orun kim anı*n*g körkin
C397 közüntürmäsär : adınka tayaklıg töz-
C398 li bir kšan üdün turmıš köngülli : ikigü[472]
C399 birlä bolur äzügin igidin yorıguluk :
C400 bo ok köngül bölünüp iki yetmiš köngül bolur :
C401 yana tokuz yüz öngi adrılıp arkuru turkaru
C402 sačılur : ärtmiš üdtä öčär öčmäksizin :
C403 kälmäk üdtä tugar tugmaksızın :
C404 uzatı usar kılgalı bo muntag sakın[čı]*g* :

U 2990 (T II S 90.17) recto[473]
C405 ötrü igitli kertülig keng kör[ü]p
C406 birikdürgäli uyur : üč ming ulug ming
C407 yertinčü yer suvda : yeti ärdini urup
C408 anıng ičintä tolguru : birök kayu kiši
C409 tutup anı bušı bersär : kök kalıgka
C410 ohšatı buyan ädgü kılınčıg bulurlar : anılayu
C411 ok takı utsarlar azlı saranlı nizvanıg :
C412 ötgürü topulu umazlar kertü töznüng taplagın
C413 üzlünčütä k(ä)rgäkläp tö[r]t padaklıg šlokug

pagination: iki kırk :
C414 burhan kutın tanuklap yok kurugug bütgürü
C415 säkiz on türlüg nayrag atl(ı)g eyinki ädgül(ä)r :
C416 bölünüp bütmiš otuz iki lakšan tegmä
C417 irü b(ä)lgülär : tınl(ı)glar eyinki tümän
C418 türlüg körk mängizlär : kertü töztä
C419 yok birtä öngi : tınl(ı)glı nomlıg
C420 ikigüni birlä ketärgü ol : ö[n]gli
C421 köngüllig bir täg kämišgü ol : nä
C422 ymä ıdok bodi tözüg tanuklamaknıng :

法眼唯觀俗　慧眼直緣空　佛眼如千日　照異體還同
圓明法界內　無處不含容　(Taishō, vol. 85, Nr.2732, 6c22-24)
依他一念起　俱為妄所行　便分六十二　九百亂縱橫
過去滅無滅　當來生不生　常能作此觀　真妄坦然平 (Taishō, vol. 85, Nr.2732, 7a5-8)
八十隨形好　相分三十二　應物萬般形　理中非一異
人法兩俱遣　色心齊一棄　所以證菩提　(Taishō, vol. 85, Nr.2732, 7a24-27)

[472] U 4302 is parallel to C3908-414.
[473] The beginning of this fragment (C405-414) is a verse commentary on Chapter 19 法界通化分 *Fajie tonghua fen* 'Universal transformation within the Dharma Realm'. Note that the known versions of the Chinese text do not contain any *gāthā* after the *sūtra* text of Chapter 19.

(C389-397) the wisdom eye (*prajñā-cakṣus*) is what exactly perceives the emptiness. //[474]

The Buddha eye (*Buddha-cakṣus*) is just like the brightness of a thousand suns. / It shines different origins again and again by means of one origin. / It fully and uniformly illuminates the inside of that dharma realm (*dharma-dhātu*).[475] / There is no place where it does not show its shape. //

(C397-406) Both the principle of reliance on the 'other' and the attitude which arises in one moment, / they go together with delusion and falsehood. / Exactly this mind is divided into sixty-two (mistaken) minds, / and that is divided into nine hundred (cycles) and is scattered in length and width.[476] / It expires in past time without extinction, / and it will be born in the future without birth. / If one can consitently think in this way, / one will be able to widely observe falsehood and truth and bring them to agreement.

(C406-414) If one fills the inside of the three thousand and Great thousand world / with the seven jewels, / whoever holds that and gives it as alms, / will achieve merit[477] and good deeds as (clear) as the sky. //

Even if they conquer both greed and miserliness, the illusions (*kleśa*) in this way, / they will not be able to get through the thesis[478] of the true principle. / At the end (they will) necessitate the four verse *gāthā* (*catuṣ-koṭi*), / and they attest to the Buddhahood and complete the nothingness and vacuity (*śūnyatā*). //

(C415-422) The eighty kinds of minor (merited) marks called *nayrag* (*anuvyañjana*) (of Buddha's body) (*aśīty-anuvyañjanāni*) / are divided and (through them) the signs and marks called thirty-two *lakṣaṇas* have been completed. / Ten thousand kinds of shape and complexion that accord with the living beings / are not different at all in the true principle. //

One must remove the living being and dharma together, / one must throw the form and the mind away together. / The real and true reason of attesting to the holy *bodhi*-nature is in particular /

[474] R. Pine (2001: 314) offers the following translation for the Chinese original of the *gāthā*: "The divine eye sees without obstruction / the physical eye sees but is obstructed / the dharma eye sees only expedient truth / the *prajñā* eye only the emptiness of causes / the Buddha eye is like a thousand suns / on different bodies it shines the same / within the luminous dharma realm / there is no place it sheds no light. //"

[475] After this sentence there is the pagination: *bir kırk* 'thirty one'.

[476] This part is connected to the Buddhist concept of thought moments or life-moments (*kṣaṇas*). Buddhists with time on their hands divide each thought (Chin. 一念 *yinian*, Skt. *eka-kṣaṇa*) into ninety moments and each moment into nine hundred cycles; see Pine 2001: 318, JEBD 136b.

[477] The Old Uyghur text has *bulurlar* i.e. in the plural, lit. 'they achieve'.

[478] The Old Uyghur word *taplag* has the meanings 'forberance' and 'thesis', it here refers to 'thesis, tenet', rendering Chin. 宗 *zong* (= Skt. *pakṣa*, *pratijñā*); see Shōgaito 2008: 651ab, Nakamura 645ab and OTWF 206.

U 2991 (T II S 90.16)[479]

C423 ugrayu čın kertü tıltagı b(ä)lgülärtin öngi
C424 üdrülmäk ärür : nomlaguluk nomı bar tep
C425 sözlägäli boltukmaz : nomlaguluk nom yana
C426 ärtingü alp tüpgärgülük ärür[480] : nomlagulukı
C427 bar temäk bolar barča ayıglamak tetir :
C428 ortun yolda köngülüg anta öritip turgurguluk[481] ol :
C429 üküš sav sözläsär ukgulukı boltukmaz :
C430 šük bolup sözsiräsär üč kurug nom[482] bililür :
C431 bilgä biligi etinsär[483] bir kšan üd ičintä :

pagination: üč kırk
C432 yok bolur tugmakı yana yok bolur[484] bašlagı[485] üzlünčü[si]
C433 alku burhanlar tuymakıg öz bilgä bilig
C434 üzä ök tuyarlar :[486] burhan tözi ilki-
C435 sintä ök uulsuz tüpsüz nom tetir :
C436 burhan kutınıng tıltagınta bulgulukı nägü
C437 bolzun : bulyukmu ärki burhan kutın
C438 azu bulmayukmu ärki tep tegülük
C439 sukančıg tözlüg ärtingü alp tänglägülük
C440 nom tetir : kertü tözkä tägdükdä

U 2992 (T II S 90.15)[487]

C441 ančada temin yangılmaz : igit köngül
C442 adkanıp tuyungalı umasar : yol šäšilip
C443 asılur kum sanınča k(a)lp üdün :
C444 ölli kuruglı kertü töztä tüpi bir :
C445 učmaklı yorımaklı ärdüktägtä tözi bir :
C446 nom tözintä yaramaz ol bo temäk sav :
C447 kertü töztä bultukmaz ič taš temäk
C448 söz : öz yat tep adırt tutmak
C449 köngülüg ketärsär : :

寔由諸相離 (Taishō, vol. 85, Nr. 2732, 7a27)
水陸同真際　飛行體一如　法中無彼此　理上豈親疏
自他分別遣 (Taishō, vol. 85, Nr. 2732,7b20-22)

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[479] *U 9021 leaf 45 verso is parallel to the verso of this fragment, however, *U 9021 leaf 45 verso has the pagination: *beš älig* 'fourty five'. The same fragment has been published in Sertkaya 1983. The fragment published by O. Sertkaya also contains the recto. With the exception of the first sentence, the remaining part of U 2991 and the beginning three lines of U 2992 contain two *gāthā*s not present in the known Chinese versions of the *Fu-commentary*. I consider the first one (C424-432) as a commentary on Chapter 21, and the latter a commentary on Chapter 22. Note that the Chinese text does not have any *gāthā* after these two chapters.
[480] Sertkaya 1983: *ärti*.
[481] *U 9021 leaf 45 recto: *turgurgu*.
[482] Sertkaya 1983 does not have *üč kurug nom*.
[483] BT I, D 189: *ödürsär*.
[484] *U 9021 leaf 45 verso: *bolmaz*.
[485] Sertkaya 1983: *bašlıkı*.
[486] As a parallel to this sentence *U 9021 leaf 45 verso displays a different sentence: *burhanlarnıng bilgä biligin burhanlar yok* (error for *ok*?) *bilirlär* 'Buddha's wisdom only Buddhas know.' P. Zieme (1990: 26) translates the sentence as "Die Weisheit der Buddhas wissen die Buddhas als nichtexistent".
[487] U 3127 edited in Text B contains other variant of the *gātha* starting with *ölli* (U3127 has *ötüšli*); U 2818a is parallel to the last two lines of U 2992 and the first nine lines (ll.1-9) of U 2993.

(C423-424) to separate from the marks. //

(C424-432) One cannot say, "He has a dharma to be preached". / To get to the roots of the dharma to be preached is again extremely difficult. / To say, "There is (a dharma) to be preached", these are all disrespectful (to the Tathāgata). / One must raise and set up the mind in the middle path. /

If one speaks too much, it cannot be understood. / If one keeps silent and shuts up, the three empty doctrines (= three *śūnyatā*) will be known. / If a person's wisdom prepares itself in one *kṣaṇa*-moment, / his birth will not exist, his beginning and end will also not exist. //

(C433-443) All the Buddhas achieve enlightenment only by means of their own wisdom. / The Buddha's principle is at the beginning only a baseless and groundless dharma. / What can be obtained because of Buddhahood? / One must say, "Has one actually obtained the Buddhahood, or has one actually not obtained it?" //

(This) is a doctrine of marvellous nature and extremely difficult to estimate. / When one attains the true principle, one will immediately not err in it. / If one attaches oneself to deceit and is unable to achieve enlightenment, / the way will be disconnected and increased in the *kalpa*-period as much as the number of (grains) of sand (in the Ganges river). //

(C444-449) Wet and dry[488] have the same root in reality (lit. the true principle). / Flying and walking have the same origin in their essence. / In the principle of dharma the words 'this' and 'that' (*paras-para)* are not proper. / In the true principle what is called 'inside' and 'outside'[489] does not exist. //

If one removes the mentality making a distinction between self and other,

[488] The Chinese parallel passage has 水陸 *shui lu* 'water and land'.
[489] The Chinese parallel passage has 親疏 *qin shu* 'near and distant'.

pagination: tört kırk :
C450 örü kudı tep adkanmak sakınčıg tarkarsar
C451 adırtlıg uksar bo tüp tüz tüzülmäk atl(ı)g
C452 tözüg : kamagun yumgı kirür kalısız
C453 nirvan mängisingä : :
C454 ärdinilärig bušı bersär k(a)ltı kum sanınča :
C455 anı üzä bütär yintäm akıglıg avantlar :
C456 näng yetmäz tüzülmäz m(ä)nsiz üzä körmäkkä :
C457 bilsär igidin äzügin temin čın kertü tep atanur :
C458 küsäsär tanuklagalı yanala tugmaksız nom ta*pla*[gın][490]

U 2993 (T II S 90.14)
C459 yertinčülügkä tayanıp tarkarguluk ol az-
C460 ıg övkäg : tınl(ı)g[491] m(ä)nsizin nom m(ä)nsizin
C461 tetrü bilsär uksar : ötrü ırakdın ok
C462 ünär altı türlüg adkangulug kirlärtin :
C463 tınl(ı)glar tıltagınta bışrunurlar tüšüg
C464 bulgalı taplagın[492] : tüši bıštukda yana
C465 k(ä)ntün ök tolur tükäyür : nomlug kemi
C466 üzä özin ök käčgäli usarlar : nägülük
C467 ol otgurak tartdačı kišig k(ä)rgäk*l*äp

pagination: beš kırk :
C468 köngül yıgmakıg ohšatgu ol balık tut*gučı*(?)
C469 kišining : balıkıg bultukda yanturu
C470 kamıš idišig ketärmišingä : birök
C471 sözläsär kertüdin kälmišig käčürür tep :
C472 ilkisintä ök käčmiš ärür tar
C473 kemi üzä tınl(ı)glar : :
C474 birök öng körk üzä köräyin [t]esär mini :
C475 ün ägzig üzä ymä tiläyin tesär m*i*ni :
C476 bo tınl(ı)glar yorımıš bolur tärs yolta :

U 2994 (T II S 90.13)
C477 näng inčip körgäli umaz kertüdin k[älmišig][493]
C478 nirvan tolu ol tört türlüg ädgüläri üzä :
C479 yintäm tözlügi üzä čın k[er]tü[494] mängü
C480 ol : bir täg säkiz türlüg atlarta
C481 ärksindäči ol : yalnguz tözlüg temäk atı

高下執情除 了斯平等性 咸共入無餘 (Taishō, vol. 85, Nr. 2732,7b22-23)
施寶如沙數 唯成有漏因 不如無我觀 了妄乃名真
欲證無生忍 要假離貪瞋 人法知無我 逍遙出六塵 (Taishō, vol. 85, Nr. 2732, 7c2-5)
若以色見我。 以音聲求我。 是人行邪道。 不能見如來。 (Taishō, vol. 85, Nr. 2732, 7c19-20)
涅槃含四德 唯我契真常 齊名八自在 獨我最虛長 (Taishō, vol. 85, Nr. 2732, 7c22-23)

[490] BT I B216: *tas/...*
[491] U 2818 a: *kišili*.
[492] BT I D 222: *taplıgın*; it is written *t'plyäyn*. This gāthā is a commentary on Chapter 25, the known Chinese versions of the *Fu-commentary* do not have any *gāthā* after the *sūtra* text of Chapter 25.
[493] BT I B 207: *kälmišig*.
[494] BT I B 209: *čınkirtü*.

(C450-453) / if one removes the idea of perceiving high and low, / and if one understands in detail the principle called equality (*samatā*), / one will all together without exception enter the happiness of eternal *nirvāṇa*.[495] //

(C454-462) If one gives jewels as alms as much as grains of sand (in the Ganges rives), / by that will only cause the fulfillment of reasons for illusion (*āsvara*), / he will never reach and be at one with contemplation by means of selflessness. / If one knows its falsehood, it will be immediately called real and true. / If one again desires to attest to the thesis of the dharma of Non-birth (*anutpattika-dharma-kṣānti*), [496]/ one must rely on the temporal existence and remove greed and anger. / If one truly knows and understands the selflessness of living beings (*pudgala-nairātmya*) and the selflessness of dharma (*dharma-nairātmya*), / one will obtain release from the six types of defilement (*ṣaḍ viṣayāḥ*) entirely (lit. from afar). //

(C463-473) Living beings practise the cause in order to attain the fruit by means of endurance (*kṣānti*). / When the fruit matures, they will again be fulfilled and completed by itself. [497] If they are capable to cross over by themselves with the dharma vessel (*dharma-nau*), / is there any need at all for one who tows it? / One should compare collecting one's mind to getting rid of the reed basket by a fisher after he has obtained fish. / If one says, "The Truly-Come-One will help (us) cross over", / at the beginning living beings crossed over by means of a raft boat. //[498]

(C474-477) If one wants to see me through physical form (*rūpa*), / if one desires me through the sound of voice, / these living beings are on a mistaken path, / they will never be able to see the Truly-Come-One. //[499]

(C478-481) *Nirvāṇa* is full with four kinds of virtues, / through having only a root it is real, true and eternal. / It uniformly acquires power over the eight types of epithets,[500] / but 'having a root alone'[501] is its primary name. /

[495] Here the verb *kirür* 'enter(s)' is used instead of *tägir*, which one may expect here in connection with *nirvan mängisingä*.
[496] The stage attained by a bodhisattva in which he perceives *dharmatā*; see Nakamura 1331a, JEBD 228. For the Old Uyghur term *tugmaksız nom taplag* see Zieme 2000 (= BT XX), p. 81, Wilkens 2007, p. 269. In Shōgaito 2008, ll. 611, 665 etc. we find *tugmaksız törü* instead of *tugmaksız nom taplag*.
[497] There is no Chinese parallel to this gāthā.
[498] There is no Chinese parallel to this gāthā.
[499] This gāthā appears in Chapter 26 of the *Vajracchedikā Sūtra*.
[500] This term (*säkiz törlüg atlarta ärksindäči*) refers to 'the eight kinds of unimpededness' or 'the eight kinds of great unimpeded subjectivity', namely (1) to manifest one body as many bodies, (2) to manifest a minute body to fill a chiliocosm, (3) to make this chiliocosm-filling body so light that it can soar like a feather, (4) to constantly manifest countless forms in one and the same place, (5) to use one sensory organ in place of another, (6) to obtain all phenomena as if they are nothing, (7) to expound the meaning of a single verse through countless eons and (8) to manifest one body as many bodies. Cf. Nakamura 1103b; Digital Dictionary of Buddhism, item 八自在 *Ba zizai*.
[501] The Old Uyghur phrase *yintäm tözlüg* 'having only a root' here renders Chin. 唯我 *wei wo* 'I only', while *yalnguz tözlüg* 'having an alone root' translates here Chin. 獨我 *du wo* 'I alone'.

C482 äng baštınkı ol : öngsüz ol inčip yana
C483 ünsüz b(ä)lgüsüz ol : köngül bilig üzä ymä
C484 ülgülägülüksüz tänglägülüksüz o*l*[:] *k*[ör]m[iš][502]
C485 üdüg köräyin tesär *k*[örgäli boltukmaz :][503]

pagination: altı kırk :
C486 čın kertü tözüg tuyuns*ar* [körki temin b(ä)lgürär : :][504]
C487 b(ä)lgü tep tetdäči b(ä)lgülär ärsär [bar b(ä)]*l*[gü][505]
C488 ärmäzlär : b(ä)lgülärkä tükällig bolmak
C489 tayanguluksuz nom tetir : nom tep tetdäči
C490 nomlartın yana sukančıg nom törüyür :
C491 kurug tep te(t)däči[506] kurug birlä tözläri bir
C492 ärmäz öngi ol : üzülmäkli ö[č]m[ä]klining
C493 üzülmämäk öčmämäkning ymä : tuy[u]p
C494 bilip ongargu ol tütrüm täring t[aplagın :][507]

U 2995 (T II S 90.12)
C495 näčädä birök yokadtursar m(ä)nli kišil[i sakınčıg][508]
C496 ančada temin bilgülük ol [č]ikong šenši ačari ä[rür tep :]
C497 bušı bermäk ärsär etiglig b(ä)lgül[ü]*g* [ärür][509]
C498 üč ažunta yanturu anıng [ ]
C499 ašayur : yeti ärdinilärig 'wy[ ]
C500 bermäk titmäktä yorısar /[ ]
C501 bilgäli boltukgay altı ärklig [ ]
C502 yıgmakıg : artukr*ak* [ ]
C503 ketip küsüšlüg k/[ ]

pagination: yeti kırk :
C504 yanturu yana kämišgü ol [ ]
C505 kačan birök yokadtursar p[katıg-]
C506 lanmak sakınčıg : tägimlig [bolmagay(?)]
C507 täggäli nom hanınıng ugušın[ga]

非色非聲相　心識豈能量　看時不可見　悟理即形彰 (Taishō, vol. 85, Nr. 2732, 7c24-25)

[502] BT I B 214: *körmiš.*
[503] We filled the gap according to BT I B 215.
[504] We filled the gap according to BT I B 216.
[505] We filled the gap according to BT I B 217. This *gāthā* (C487-496) is a commentary on Chapter 27, in which there is no *gāthā* after the *sūtra* text in the known Chinese versions of the *Fu-commentary*.
[506] BT I B 220: *titdäči.*
[507] The reconstruction follows BT I B 224.
[508] The reconstruction follows BT I B 225.
[509] From this line on (C497-507) this is a commentary on Chapter 28. The known Chinese versions of the *Fu-commentary* do not have any *gāthā* after the *sūtra* text of this chapter.

(C482-486) It is formless (*arūpa*), and it is similarly voiceless and signless. / It is immeasurable and inestimable by means of mind and consciousness. //

If one wants to see the time [which was seen], one [cannot see it.)] / If one realizes the real and true principle, [its form will immediately appear]. //

(C487-496) As for signs which are called 'sign', they are not existing signs. / To be equipped with signs is a dharma one should not rely on. / Wonderful dharmas will be born from the dharmas which are called dharmas. / One which is called 'empty' does not have the same origin as one which is empty, but a different one. / One must realize, understand and fathom the profound agreement / discontinuation and extinguishing as well as not-discontinuation and not-extinguishing. / In as much as one destroyes [the thought] of 'self' and thought of 'person', / one will then immediately know that he [is] the Chan master Zhigong. //

(C497-507) As for giving alms, it is conditioned and characterised. / In the three existences again [...] eats its [...]. / The seven jewels [...] / If one lives in giving and throwing away [...] It will be possible to know [...] the collection [...] six powerful [...] / More [...] going away [...] of desire [...]/ One should again and again throw [...] away. / Whenever one annihilates the thought of [...] exerting oneself / [...] one [will be unable(?)] to reach the world of the King of Law. /

C508 kertüdin kälmišlärning nägü[ ][510]
C509 kayudın ärsär kälmäki : bıšrunma*k*[ ]
C510 tıltagta kač k(a)lp üdün ädgü[ ]
C511 tarkargalı ketärgäl*i* usarlar m(ä)n*l*[i]
C512 kišili körümüg : [ ]

U 2996 (T II S 90.11)
C513 ančada temin ötgürü[r]lär ke*rtü*[töz-]
C514 nüng taplagın : körmiščä b(ä)lgü[ ]
C515 nynk tilämägü ol b(ä)lgüsin : '[ ]/[ ]
C516 ol nom ymä kurug tetir : ilk*i*[din-]
C517 bärü ök yapšınguluksuz nom ol[učmak-]
C518 lı barmaklı ikigüni yumta[ru barča(?)]
C519 bir täg ketärgü ol :
C520 yertinčüli kog kıč[mıklı] nä[gü birtä öngi ol(?)]
C521 tüšinli tıltagınlı [nägü ymä inčip bir täg ol(?)]

pagination: säkiz kırk :
C522 ärmäz tıltag tegülük ä*r*[mäz ymä tüš tegülük]
C523 kim ol keni yana ym*ä* [kim ol öngräsi :]
C524 yertinčülüg savda biriktürmä*k*[lig(?) bir täg ärür-]
C525 lär : kertü tözkä tägdüktä ik[igüni birgärü(?)]
C526 ketärürlär : küsäsär ötgäli tu[gmaksız]
C527 yolka : katıglanmıš k(ä)rgäk [ ]
C528 tüz köni tözüg :[ ]
C529 tägir ärmäz ärdüktäg kertü töznüng tö[zingä(?)][511]
C530 m(ä)n adkakıg *kä*mišip et*igsiz* //[ ]

U 2997 (T II S 90.10)[512]
C531 tınl(ı)g tep *ul*atı yašag*lı* [ ]
C532 tuyguluk ol körümlärning [ ]
C533 barča ärmäzin : näčädä birök tuyunsar-
C534 lar bodi tegmä tuyunmak yolug :
C535 ıntın kıdıgta yanala tiliki küsüši
C536 bultukmaz : nom b(ä)lgüsi tetdäči*g* b(ä)lgü
C537 ärmäz birlä birgärü : adırtlıg ukup
C538 yaragınča munču*l*ayu bilgülük ol :
C539 alku etiglig nomlar ärsär :[513]

pagination: tokuz kırk :
C540 k(a)ltı tül täg yelvi täg kömän täg
C541 köligä täg : salkım täg yašın y(a)rukı

界塵何一異　報應亦同然　非因亦非果　誰後復誰先
事中通一合　理則兩俱捐　欲達無生路　應當識本源 (Taishō, vol. 85, Nr. 2732, 8a26-29)
一切有為法。　如夢幻泡影。(Taishō, vol. 85, Nr. 2732, 8b16)

[510] From this line on (C508-519) this is a commentary on Chapter 29. The known Chinese versions of the *Fu-commentary* do not have any *gāthā* after the *sūtra* text of this chapter.
[511] This gāthā (C497-507) is a commentary on Chapter 31. The known Chinese versions of the *Fu-commentary* do not have any *gāthā* after the *sūtra* text of this chapter.
[512] U 3591 and U 3601 are parallel to this fragment; U 3601 bears the pagination: *säkiz älig* 'fourty eight'.
[513] The fragments U 2675 and U 3591 (B484-503) are parallel to this and the next *gāthā*.

(C508-519) The coming of these Truly-Come-Ones why [...] from wherever its [...] / To practice [...] in the cause [...] in how many *kalpa*-periods good [...] / If they are able to remove and drive away [a view of] self and a view of person, / they will immediately understand the agreement to the true principle. / When one sees the sign [...] of [...], one should not desire its sign. / [...] that dharma is also empty. / From the very beginning on it is a dharma to which one should not be attached. / One must remove both flying and going together as one. //

(C520-528) The world and a dust particle why [must they be different from one another]? / Result and cause [why are they as one like this]? / There is nothing to be called 'cause', there is [also nothing called 'result']. / Who is later and who is earlier? / In worldly matters[514] [they are] combined [as one]. / When one reaches the true principle one will remove both [of them together]. / If one wishes to get through to the path of Non-birth, / one must exert oneself [...] factual, true principle. //

(C529-538) It is not that one reaches the ro[ot(?)] of the true principle as it was. / Throwing the perception of self, [...] unconditioned [....]. / Saying 'living being' and 'the living' [...] / One must realize that views are not all [...]. / If one is aware of the path of enlightenment called *bodhi*, / one will never again have any desire or wish on the other shore (= *nirvāṇa*). / One must understand that which is called dharma sign (*dharma-lakṣaṇa*) in connection with what is non-sign (*alakṣaṇa*),/ and know (them) in detail accordingly in this way. //

(C539-541) As for all conditioned doctrines, / they are like a dream, like an illusion, like a shadow, / like a drop of dew, or like a flash of lightning. /

[514] The Chinese original also has 事 *shi* 'matter'.

C542 täg ymä ärür tep : bilgä bilig
C543 üzä munčulayu bilmiš[515] k(ä)rgäk :
C544 k(a)ltı[516] yultuz kök yula yelvi kömän :
C545 bolar barča ürlügsüz etiglig nomlar-
C546 nıng ohšatıgı ol : akıglıg biligin kılmıš avant-
C547 larıg tüšlärig : kim sözlägäli ugay olar-
C548 nı ürlüg m(ä)nggü[517] ärür tep /[ ]

U 2998 (T II S 90.9)

C549 otgurak yölä[(?)]
C550 bütmiš ärür : kün t(ä)n[gri]
C551 köligäsi yitli[n]ür : [yula]
C552 kälürsär äv iči [y]aruyur /[ ]
C553 kamaglıg kılınč[518] tägšilm[äki at ugurınta]
C554 bolur : tümän türlüg [körk b(ä)lgülär]
C555 barča p(a)rmanular terkinintin [törüyür :: birök]
C556 tuysar kertü töztä [öng körk]
C557 antak(ı)ya ok tarıkar /[ ]

pagination: bir älig :
C558 bo šlok adınnıng ta[yaklıgı ol :]
C559 b(ä)lgüg tarkargu ol [atıg ymä ınaru ketärgü ol :]
C560 köngülüg bıšrungu ol adka[ngug ymä]
C561 kämišgü ol : ärtmišig käl[täčig üzlünčüg(?)]
C562 körmägü ol : sözlämäkig[ ]
C563 yk[519] tüpsirätü []lt'm /[ ]
C564 muntag bilgä [b]ilig[tolun]
C565 bütmiš är[ü]r : tüzg(ä)r[inčsiz]
C566 nom tözi [ ]

U 2999 (T II S 90.8)

C567 tanuklap [čın kertüg]
C568 igit [ ]
C569 körkitür k'/[bo šlok]
C570 tolun bütmiš [ol]

如露亦如電。應作如是觀。
如星翳燈幻　皆為喻無常　漏識修因果　誰言得久長
危脆同泡露　如雲影電光　饒經八萬劫　終是落空亡 (Taishō, vol. 85, Nr. 2732, 8b17-22)

頌依他
依他非自立　必假眾緣成　日謝樹無影　燈來室乃明
名因共業變　萬像[520]積微生　若悟真空色　翛然去有情 (Taishō, vol. 85, Nr. 2732, 8c4-7)
頌圓成
相寂名亦遣　心融境亦亡　去來終莫見　語默永無方
知入圓成理　身同法性常　證真還了俗　不廢亦津梁 (Taishō, vol. 85, Nr. 2732, 8c8-12)

[515] U 3591: *munčulayu körmiš.*
[516] U 3591: *inčä k(a)ltı.*
[517] U 3591: *mängülüg.*
[518] U 1786 d: *kılınčlar.*
[519] This is clearly the accusative suffix –ig; see BT I D321.
[520] Chen (1981: 495) corrects this to 萬象.

(C542-548) Through wisdom one must know thus. // Just as a star, the sky, a lamp and an illusion, / they are similar to all impermanent, conditioned dharmas. / The causes and results produced by defiled knowledge, / who can consider them to be permanent and eternal (*anitya*)? / [...]

(C549-558) [...] convincingly support(?) [...] / [...] is completed. / The sun [...] its shadow disappears. / If one brings [a lamp ...] inside the house [will shine...] / [...] / [...] the change of the shared *karma* (*sādhāraṇa-karman*) is [because of names (*nāman*)]. / Ten thousand kinds of [physical signs are born] from the accumulation of all *paramāṇu*s. / If one realizes the physical form (*rūpa*) [...] in the true principle, / [...] disappears spontaneously. //
This [is] the *gāthā* (called) [reliance] on others.

(C559-570) One must remove the sign [and get away the name]. / One must assimilate the mind and [also] throw [the object (*artha*)] away. / One should not see the past, future [and the end(?)]. / [...] the speaking [...] robbing it of its basis / [...] in this way wisdom [...] is [fully] completed. / [...] insurpassable [...] nature of dharmas (*dharmatā*) [...] / Attesting [to reality and to truth...] false [...] shows [...]
This is the *gāthā*] (called) perfect completion. //

C571 nirvan tegli nomnung /[ ][521]
C572 atı ärür : anta yana [ ]
C573 tatıglıg ünüš nom : /[ ]
C574 t' tugmıšlarta [ ]
C575 bügün b(ä)lgürmä twy[ ]

pagination: iki älig :
C576 barlı yoklı *no*m[ ]
C577 kalangurmakta : [ ]
C578 köngülüg yavalturgalı [ ]
C579 tegmä tuyunmak yo[l]
C580 bir kšanta ymä p/[ ]
C581 tursarlar : m/[ ]
C582 apamukatägi /[ ]
C583 kurug y[ok]
C584 bilgä bi[lig][522]

Lacuna

Colophon: U 3204 (T III M 115)
C585 tägrämtä turgurup üskümdä or[natıp]
C586 alku ažunlardakı ätözüm kop sü[zük]
C587 köngülüm üzä amtı m(ä)n buitso[523] š[i]la[vanti][524]
C588 beš ažunlug kadašlarım birlä yükünü[r]m(ä)n
C589 üč uguš *y*ertinčüdä alkuda yegädmiš
C590 ayagka tägimliglär*k*ä ontun *s*[ı]*ngar*k[ı]
C591 ülgüsüz sansız burhanlar kutın*g*a [yükünür-]
C592 m(ä)n buitso šilavanti öritip [tuyun-]
C593 maklıg küsüšüg tutarm(ä)n bo kimko[ke sudur-]

pagination: buyan [ävirmäk][525]
C594 *n*[u]ng yör[ü]glüg nom ärdinig [yokaru]
C595 ärsär tört türlüg utlı bilg[ü]l[ük ädgü-]
C596 *l*ärkä utlı sävinč tägürmiš bolay[ın :][526]
C597 asra ärsär üč y(a)v*lak* yoltakı tınl(ı)g*l*[ar]
C598 alkugun barč*a* ačıg ämgäk*l*ärtin[527] ozzun-
C599 lar kut[rul]zunlar : kimlär birök körs[ärl]*är*
C600 äšidsärlär bo mäning ädgülüg ävri*lmä*[kimin]
C601 ögrätigimin kamagun bir täg bod*i*[köngül]
C602 öritzünlär turgurzunlar : kačan [ ]

[521] There is no parallel *gāthā* or text in the known Chinese versions of the *Fu-commentary*.
[522] In this line a new *gāthā* starts, however, as is the case of the preceding one for it there is also no parallel *gāthā* or text in the known Chinese versions of the *Fu-commentary*.
[523] According to BT XIII, p. 165, fn. 46.1, this name might also be read *Bötso*. Perhaps it represents Chin. *菩夷藏 *puyicang*, Middle Chin. *bo yiěi dzâŋ* (see Shōgaito 2003, pp. 127, 130 and 134), but this is not certain. 菩夷 *puyi* occurs as part of the Bodhisattva name 菩夷菩薩 *puyi pusa* in the *Weiri zanan jing* 惟日雜難經 (Taishō, vol. 17, Nr. 760, 5a8).
[524] *š[i]la[vanti]* < Skt. *śīlavant* 'monk'.
[525] *Buyan [ävirmäk]* means '[transference] of *puṇya*'.
[526] I follow BT XIII, Nr. 46, l. 1, which is identical to this passage.
[527] BT XIII, p. 165, fn. 46.1: *ämgäklärintin*.

(C571-575) [...] is the name of the dharma called *nirvāṇa*. / Then again [...] marvellous dharma of ascent[528] [...] when they were born [...] today appearance [...]

verso
(C576-584) Existence and non-existence [...] dharma [...] in rising into the air [...] in order to control the mind [...] the path of enlightenment called [...] in one *kṣaṇa* also [...] if they stay [...] until everlastingness [...] empty [nothingness ...]

wisdom [...]

Lacuna

(C585-602) Placing [them...] around me and arranging them in front of me, with my body in all forms of existence (*gati*) and my whole pure mind, now I Buitso Śīlavant together with my relatives in the five forms of existence (*gati*) bow to the venerable ones who have surpassed all in the world of three elements (*trayo dhātavaḥ*), [bow] to majesties of the inestimable, measurelessly incountable Buddhas in the ten [directions]. I, Buitso Śīlavant allow to rise the wish of [enlightenment], uphold this sūtra-jewel, the commentary of the *Vajracchedikā Sūtra*. As for what is above, [let me] express my gratitude[529] to the good people who know four kinds of reward; As for what is below, may all the living beings in the three evil paths escape and save themselves from all bitter sufferings. Whoever sees and hears my good practice and exercise, may they all together as one raise and establish a bodhi [mind.] when [... ...]

[528] The Old Uyghur term *tatıglıg ünüš nom* lit. 'marvellous leaving doctrine', perhaps here refers to *supravrajita* 'wandering well about (as a mendicant), i.e. a good or proper monk' (Monier-Williams 1899: 1228c); see Nakamura 1303d; BT I, p. 45, fn. D333.
[529] The Old Uyghur has *utlı sävinč*, which might also be translated as 'rewarding happiness'. BT XIII, Nr. 46 translates this phrase with 'Dankbarkeit (Hend.)'.

Transliteration

U 3324 (T II μ 249 501)

01 [ ]k’ nwmyn :
02 [ ]/tynlq l’r ’wycwn :
03 [ ]wlwq kwylwklwk nwmlwq
04 [ ] :
05 [ ]’wlwq q̈[ ]*l*m’q̈ q̈’

verso
01 [ ] twqs’r plkwrs’r
02 [ ]yq yyry ’’nt’
03 [ ] :
04 [ ]y

U 3365 (T III TV 68. 509)

01 q̈*l*ty pylk’ [ ]l[k]lyk kwyn tnkry .:. ywq̈
02 *q̈*[ ]*q* twyz l[ ]*wyk* q’*l*yq t’ twṡ’r
03 *plkwr*s’r kyrtw*d*yn k’lmys nynk ’’ryq
04 yyry ’’nt’ tymyn ’’ryywr kwyz wnwr :
05 d[ ]’n s’q̈ync lyq yty q̈ylyc : kwnkwl
06 lwk ’ylyk t’ kyrs’r twdwls’r : twq̈
07 m’q̈ ’wylm’k s’ns’r lyq smnw sww sy :
08 ’’[ ]’ p’s’ pwswlwr ywq̈’dwr : q̈’c’n

verso pagination: ’wn
01 *k*[]*sy* ly nwmly pyrl’ t’rṡ’rs’r : p’r ly
02 ywq lyq ym’ pyrl’ kyt’rs’r : p’stynq̈y
03 ’rwr : pw y*wrw*k ’’rtwq̈r’q̈ t’q̈y ṅ’kwlwk
04 ’wl : ’’ncwl’yw k’lmys p’qsymz ṅyrv’n
05 q̈’ kyrwr kwyn t’ : s’l’ ’’tlq q̈ws
06 [ ]ynk ’ykyn ’’r*s*ynt’ : ’’n’nt
07 [ ] *t’*lwy ’ycynt’
08 ’mk’kynk’ ’wm’dy [ ]

01 p’ryp t’kk’ly : ’wp’ly twrwp ’wytwnty
02 [ ]k [ ]// swdwr nwm nwnk p’s
03 [ ] *q’yw* s’vyq ’wr’lym typ : yrly
04 q̈’dy p’qsymz ’’ncwl’yw ’wq s’vyq ’wrwnk
05 *l’*[] typ : ’’[]*y*n pw s’v ’wl’lty ’’p’mw
06 lwq ’wz wn ’wyd nwmlwq ’t’wyz nwnk ’ylky
07 t’*p*’rw ’yncyp n’nk yym’k ’’s’m’q̈ y[ ]*l*twqm
08 ’z : *twys* ’t’wyz ly *plkw*rtm’ *’t’wyz*

verso pagination: [ ]*k*rmy
01 ly ym’ ’’nt’q nwm ’rwr : ’wrwk ’wz ’dy
02 ’’syq []lq*w* ’wycwn y’l’nkwq̈ ly tnkry ly
03 q̈wvr’q q̈’ ’dkw ’wykly *k*wynkwlyn pwy’n
04 *ly*q t’ryql’q̈ pwlmys yn ’wq̈ytwr : twṅ
05 yn p’tyr yn yyqm’q̈ ’wyz ’ ’’rwq̈ yn
06 tyndwrq̈’ly []’*q̈*ynmys yn pyltwrwr : ’’d’q̈

07 yn [ ]*q̈* 'wyz ' *n*[ ]v'ny lyq 'ylys
08 tyn '[ ]nky *k*ytmysyn ''ywr : nwml'q̈'ly

U 2318 (T I D 509)

01 [ ]*p'q*symz *''ncwl*[ ]
02 [ ]*s*'v 'wl'lty ''[ ]
03 [ ]yz nwnk 'ylky [ ]
04 [ ]*pw*ltwqm'z : [ ]
05 [ ]*z* ly plkwrtm' [ ]
06 [ ]l'r : [ ]
07 [ ]'ty ''syq l'r [ ]
08 [ ]'q q' : [ ]
09 [ ]/q̈[ ]

verso

01 [ ]/ y/[ ]
02 [ ]/ yyqm'*q*[ ]
03 [ ]mys yn pyltw[ ]
04 [ ]*n* ywm'q̈ 'wyz ' [ ]
05 [ ]*tmys* yn ''ywr [ ]
06 [ ] 'wqr'mys 'wycwn [ ]
07 [ ]*s*ynw 'wlwrwp /[ ]
08 [ ]/ [ ]
09 [ ]q'dw t'qyl'p [ ]

U 4473 (o.F.)

page a

01 [ ]l ''[ ]

page b

01 [ ]z wkswz : n'cwkyn t'km'ky [ ]

page c

01 [ ]ky 'mryls'r : s'm'dy lyq
02 [ ]kwl twrwls'r twym'q
03 [ ]'r 'ykyd kwnkwl 'wycwlwr :
04 [ ]qw lwq twyz nwnk 'z wkyn

Mainz 823 d (T III 118-501)

page a

01 [ ]y tytrw tynkl'qyl : '[ ]
02 l'r[ ]q 'wqry l'r nynk ''pyqyn tyty[ ]
03 swpwdy ''nkp'sl'yw 'wytwnty ''yyt*d*[ ]
04 'dkwn p'rm[ ] twyz ynt' y'n*t*[]*d*[ ]
05 []*r*[]yq̈'dy : : ''snw *č*' /[]///[ ]
06 [ ]*q̈ yn* : ''nt' *p*[ ]
07 [ ]/ 'wykr'tynkw syn [ ]
08 [ ]*w*qmys tynlq l'ryq : [ ]
09 [ ]*nwl* py[]

verso

01 [ ]' ty[]*l*q *t*[ ]

02 [ ] twrq̈wrs’r : y’ntwrw y’n’[ ]
03 [ ]*y*kd’ :: y’lnkw*q* /[ ]
04 [ ]/[ ] l’r t’ p’rc’ ywry[ ]
05 [ ] *p*[ ]m[]*t* l’ryq pyrk[]*t*s’r twyz[ ]
06 pwsy ’rwr : q̈*l*ty tv’r pwsy q̈[ ]
07 pwsy nwm pwsy ym’ : ’wynkk’ ’wy[ ]
08 ’ylynm’mys krk’k : ’ykydyn twyp[ ]
09 [ ]*m*’mys krk’k :
10 [ ]ld’ ym’ ’wrn’nm’q̈wlw*q* [ ]

page b
01 [ ] s’q̈ync ’mryls’r ’ykyd kwnkwl ’wycwl[ ]
02 *’’l*q̈[]*q̈*’ *’d*[ ]*q̈*[]*l*[ ] twyz nwnk ’z wkyn
03 [ ]*p*’rw yyl’yw ’’t[ ]
04 [ ] ’’dyn *l’r t’y’q̈ynk*[ ]

verso
01 [ ]////[ ]
02 [ ] *q̈wrw*q twyz y ’wy[ ]
03 []*n k)*[ ]w k[ ]
04 ’wyc ’wlwq ’s’nky k’lp ’wyd l’r t[ ]

U 4427
page b
01 [ ] twqmys tynlq l’r yq :
02 [ ]*k*’ pylyk ’wyz ’ tyrtwrdy
03 [ ]qync lyq kwyrwm twrq̈wrs’r :
04 [ ]lyk t’ ::
05 [ ]/ l’r t’ p’rc’ ywrym’z
06 [ ]*r* twyz y ’wyc .

page c
01 [ ] pwsy nw*m*

U 3372 (T III TV II 5)
01 [ ]*p*wsy ’rwr qlt[ ] pwsy nw[ ]
02 [ ] ’wynk k’ ’wyn[ ]
03 [ ]ky [ ]*r*t’ twrm’[ ]
04 [ ]ym’ ’wrn[ ]m’qwlwq̈ ’wl : kwys’s’r [ ]’r
05 [ ]wrw[ ] ’’dq’nq̈w l’r [ ]
06 [ ] y[]l’nmys krk’k : cq[ ]
07 [ ]rynwr swyz wlwr : ’wylkwswz klpl’r[ ] p’rwky

verso
01 [ ]’ykyd s’qync ’rs’r yvl’q y’q̈y
02 [ ]’kw lwk ’wl : ’’z ’mr’nm’q̈ kwynkwlwk
03 [ ]t’q̈y ’wq’tq̈wlwq ’wl : kwysws t’
04 [ ]sws swz pwlq̈’ly ’ws’r nyz v’ny t’
05 [ ]nyz v’ny []’ ywq̈lwnm’s’r : [ ]rt[ ]
06 [ ]ns’r *k*[ ]syz ’’ryq ’wrwn q̈’ [ ]
07 [ ]wql’q’ly [ ]wr [ ]k ’t’wyz[ ]
08 [ ]*kwy*m’n [ ]l t’k ’w*l*[ ]

80 TB I : 598

01 klp l'r t' p'rw ky ''v'ṅt l'r tylt'q l'r : 'ykyd s'qync
02 'rs'r q̈'lty y'vl'q y'qy t'k 'rwr : ''z 'mr'nm'q kwnkwl
03 'rs'r ''qw lwq yyl'n q̈' 'wqš'ywr : pyrwk kwysws t'
04 twrwp kwysws swz pwlq'ly 'rs'r : ṅyz v'ṅy t' twrwp nyz v'ny
05 q' ywqlwṅm's'r : yyrtyncw 'wyz ' t'y'ṅs'r kkyr syz ''ryq
06 'wrwn q' tymyn 'wk t'ṅwq̈l'q'ly 'wywr ṅwm q'ny nynk 't'wyz yn ::

Ch/U 6031 (T II y 59)

01 s'rs'r pw kwnkwl yylvy kwym'n twyl [ ]

Mainz 823a (T III 118-501)

01 ''l*q*w *q*' ''d*q*'n*q*wlw*q* [ ]
02 ''dyrtl's'r : 'ylky t'[ ]
03 []t[]lm*ys* 'rwr : b[]*r*wk [ ]
04 twrmys []wyz wk 'wq̈s'*r* [ ]
05 p*w*[]*t*m*ys* kyrtw twyz ym' [ ]*y*n y[ ]
06 pylk' pylyklyk ywl' *k*wyn tnkry t'k y[ ]
07 [ ]//[ ]/ nynk [ ]

verso

01 [ ]//[ ]
02 [ ]/[ ]/ s'*r*[ ]
03 pylylwr : 'ykyd k*wn*kwl kwyc'typ 'wyc[ ]
04 'wm[]*s*'r : : mn ly k*y*sy ly [ ]
05 k' 'yk[ ]yw 'vrylwr : [ ]
06 *p*[]lyklyk t'kyrmy y[ ]
07 y'lnkwz pyr 'wk ywq̈ [ ]
08 yn kntw *k*wyz wnwr : [ ]

U 3152 (T III 118.118)

01 ''lty pr'myt l'r 'ysyn tüwyz w twyk'dw
02 'ysl'ywr : : q̈'c'n kysy mnsyz yn
03 pylw twk'ds'r : 'wytrw twyz wn ywl lwq
04 ''q̈yn q̈' 'wz 'ty t'vr'nwr : tymyn
05 'wk 'yky q̈wrwq twyz wn 'rw 'rw 'wq̈'r :
06 dy'n s'q̈ync 'ycynt' t'p[ ]' 'ylyn*cl*'ywr :
07 y'nkyr*ty* 'wykwncw ''tlq 'wrwn t' [ ]
08 /////[ ]/[ ]trw pwsws kw*nk*[ ]
09 [ ]*l* 'wyst'*lwr* [ ]

verso pagination: py[] y[ ]my

01 [ ]ml's'r s*w*[ ]*l*[ ]
02 pw[ ]*n* [ ]/ /[]*k*[ ]/[ ]tynkw 'lp t'*nk*[]
03 lwk 'w*l* : yrlyq̈'ncwcy kwnkwlyn 'w*k* [ ]
04 'wmwq pwlqw 'wl cyq'y l'r q̈' : :
05 twysyn 'wtlysyn kwys'm'k[] tyl'm'kw
06 krk'k : mydyk y'lnkwq̈ l[ ]*r kwnkwl*y
07 syq twymk' 'wycwn : :
08 ''nyn ''sw c' q̈'vyr' sync' 'wykwp
09 'wq̈ytdy : : kwys's'r pylk'ly pwsy nynk

Mainz 124 i (T II S 32a-52)

01 [ ]n lyq 'wykwz nwnk '[ ]
02 [ ]s'r : : s'm'dy lyq swv[ ]
03 [ ] swyz wlwr : : kwnkwl twr*w*[ ]
04 [ ]/[ ]d[ ]: s'*q*[ ]

verso
01 [ ]'wz '*dy* t'vr[ ]
02 [ ]q̈wrwq twyz yn 'r*w*
03 [ ] dy'n s'q̈ync 'ycynt'
04 [ ]l'ywr : : y'nkyrty 'wyk
05 [ ]/[ ]

U 2200 (T I)

01 [ ]// kš'n /[ ]//[ ]
02 [ ]w ''/[]/ pylyr l'r 'w*q̈*[]r l'r : [ ]
03 [ ]*q* y pw ''ž wnt' 'ryp : [ ]
04 [ ]/ kyn k'lykm' 'wyd l'rt' tytyr[ ]
05 [ ]*y*d q̈wlw l'r 'rtkync' [ ]//[ ]
06 [ ]nkwz pw[ ]//w /[ ]
07 [ ]yq twyz 'wrw[ ]
08 [ ] sw[]z l[]kw[ ]

verso
01 [ ]t////[ ]
02 [ ]/*l*w t'k ''nt[ ]
03 [ ]wkyn ''d[]' pyl[ ]
04 [ ] twyz wk pylw 'wm'dyn ty*d*[]*qs*[]
05 [ ]r p't'r kwynkwll lwk kwyl 'ycynt' []
06 [ ]*y*l twq̈ymys q̈'mq̈'q̈ t'k [ ]
07 [ ]m'q̈ [ ]z 'ydwq̈ twyz[]*k* (?) : [ ]
08 [ ]*k*y*t*'rmys [ ]k*'k* [ ]

U 3026 (T II T 687)

01 [ ]// l/
02 [ ]/[ ]/l/[ ]// [ ] q̈lty
03 [ ]*s* q'mq'q t'k : :

verso
01 [ ]*l*k'ly twq̇m'q̈syz twyz wk :
02 [ ]//'q̈[ ]///[ ]/[ ]'rmys
03 [ ]//

U 2595 (T II 952)

01 twrmys twyz wk [ ]
02 twlwn pwytmys kw[ ]
03 kwyl 'ycynt' /[ ]
04 [ ]q̈mys[ ]

verso
01 ///// py[ ]
02 kwnkwl t' t'*st*[ ]

03 krk'k :: [ ]
04 p'r 'v'nt tym'k [ ]

Ot. Ry 2410

01 tymyn 'w[] t[ ]
02 p'r ly kwnkwl ly 'y[ ]
03 ''dq'nm'q̈syz pwrm[]*q̈*[ ]
04 pyrwk ''nk'*r*[ ]
05 'wyns'r 'yr'q̈t'n 'w*q̈*[ ]
06 kysy ly nwm ly [ ]
07 ''dyrtl's'r 'wq̈s'[ ]

verso pagination: twq̈wz ykyrmy
01 pwdystv l'r 'wywr[ ]
02 'rq'nt l'r 'wm'[ ]
03 pylkwlwk nwm ly [ ]
04 ywq̈ q̈wrwq '*y*cyn[ ]
05 'wz 'ty 'ws'r *q̈*[ ]
06 pwlwr twyz wn s[ ]
07 'rdyny l'ryn t*wšqwr*[ ]

U 2818 b (T II S 32 500)

01 [ ]' p[]*l*[]*k*lyk [ ]
02 [ ]*t*ydyp y'nkyrty t'ks[]r t[]
03 [ ]w 'rw 'rw yyvyywr ''z[ ]
04 [ ]ly mn ly ''dq'nm'q̈ l[ ]
05 [ ]ytyksyz twyz lwk /[]/[]/[]

verso
01 [ ]/ 't'wyz kwyrwm lyk : :
02 [ ]n pylyr 'rm'z yn : :
03 [ ] kyn kysy ly tnkry lyd' : :
04 [ ]/ p'rmysyn pylk'ly pwlm'q̈[ ]
05 [ ]/ '//[]/[ ]ynm'k/[ ]

U 3248 (T III M 131)

01 pwlwr twyz wn s'[ ]
02 'rdyny l'ryk twsq̈[ ]
03 'wlwq mynk yyrtync[ ]*k* :
04 twtwp ''ny t'rys'r pwy'nlyq t'[ ]
05 'ycynt' : ''ny 'wyz ' 'wk pwyt'r
06 yynt'm ''qyqlyq q̈ylync l'r : :
07 ''lq̈yncw q̈'t'ky t'ry*q̈*m'z kys*y l*i tnk*r*y l[]
08 t' [ ] 'y[ ]t[]p [ ]w nwmwq pylkw c'
09 [ ] :: pwrq'n *q̈w*[ ]

verso pagination: pyr 'wtwz
01 [ ]qy pwlwr :
02 k*wy*s[ ] *k*[ ]tyncsyz nwmlwq t'l[ ]
03 'wykwz k' : : 'wytrw kwyl[ ]mys krk'k
04 pw pylk' pylyklyk kymyk : :
05 prt'kc'n twyz yn tytyp y'nkyrty t'k
06 s'r twyz wn twyz k' : [ ]

07 nyz v'ny l'r 'wytr[ ]/ 'rw '[ ]
08 t'ryq̈'r kyt'r : [ ]
09 l'r : : n'nk [ ]

U 3214 (T III M 120)

01 [ ]/ swm'ty ''ty :
02 [ ]/ ''ty s'kymwny tytyr :
03 [ ]q twyz y 'ykyd
04 [ ] /[ ]'t'wyz twyz y
05 [ ] :
06 [ ]/ : :
07 [ ]*pw*lmys :
08 [ ]/ pwrq'n t'
09 [ ]y c'*ty* 'wynkr'

verso

01 [ ] ::
02 [ ]lwk yyr 'wrwnwq :
03 [ ]*ws* yn 'ytm'k
04 [ ]'kwlwk
05 [ ] *p*[]rl'
06 [ ]/[ ]*t'r*q̈'rmys
07 [ ]*k'* nyz v'nyq : :
08 [ ] 'ytyld'cy tyn
09 [ ]*qyn*c syz kysy

U 3599

01 [ ]/[ ]
02 [ ]l[]r q'tyq 'wyz 'nyn : [ ]
03 [ ] kyrtw twyz k' kwryp[530] 'wyn'/[]
04 [ ]*l*[]*k* l'r 'wyz kwnkwl l'ryn *t*[ ]
05 [ ]mk' tynlq l'r : t'styn [ ]
06 [ ]vrylm'ky 'wyz ' yyrtyncw [ ]
07 [ ]rtyncw kysy ly tnkry [ ]

verso

01 [ ]nt l'r nynk 'wqs't[ ]
02 [ ]/ cyn 'rm'z : yyrtyncw []
03 [ ] m'z : yyrtyncw 'v'nty /[]
04 [ ]w 'yr'q̈tyn 'wq̈ 'rks[ ]
05 [ ]s[]*k* 'wyz yn q̈wm s'nync' []
06 [ ]kwywr : 'wyrtwlwr y'[ ]
07 [ ]/[]// /[ ]/[ ]

U 3144

01 kwynkwl n'nk ''dq'nq̈w syz yn pwltwq̈m[ ]
02 ''dq'nqw ym' kwnkwl syz yn pwltwq̈m'z
03 ''dq'nq̈wq kyt'rs'r kwnkwl 'wyz yn kntw 'wy[ ]
04 kwnkwl 'wycs'r ''dq'nqw l'r t'q̈y 'wyrl'tw 'wm'z :
05 swdwr t' cyn kyrtw plkw twtd'cy nynk
06 s'vy t'tyqlyq ywrwky 'rtynkw t'rynk tyt[ ]

[530] Clearly, this is a spelling error for *kyryp*.

07 ''ny pylt'cy y'lnkwz pwrq'n l'r 'wq̈ 'rwr l'r
08 kycyk q̈wt q̈' t'kmys l'r n'nk pylw 'wm[ ]

verso pagination: twyrt 'wtwz
01 swpwdy 'sydyp pw mwnt'q twyz kwyny y*w*rwk[ ]
02 ''nt'q pwlty q̈lty q̈'mq̈'q kntyr 'ycynt' 'yn[ ]
03 kyml'r pyrwk kyrtkwns'r l'r pw nwm 'rdy[ ]
04 ym' ''nt'q pwlwr q̈lty 'wwt 'ycynt' lynqw ' 'wy[ ]
05 pylyksyz y'lnkwq̈ l'ryq 'wyz wlm'k kwyrwm 'wyry[]
06 ''nyn pwykw pylyklyk p'qšy 'wynkr'k'*n* [ ]
07 cyn kyrtw 'ws'r 'wynky 'wydrwlk'ly /[ ]
08 'wtq̈wr'q̈ kyrwr nwm q'ny nynk 'vynk'[ ]

U 2982 (T II S 90.4)
01 'mty [ ]
02 ''lq̈w q̈' ''dq'n[ ]/[ ]
03 p[]lmys 'rty : t[]lwn pwytm[]s *k*[]
04 wk pw 'wydwn tymyn 'wq̈[ ]
05 'wynkr' t'y'nmys 'rty tydyqs[ ]
06 pylk' pylyk k' : [ ]
07 'mty 'wydl'ywr ''dyn l'ryq tw*t*[ ]
08 kwnkwl n'nk ''dq'nq̈wlwq̈ //[ ]
09 ''dq'nq̈[ ]

verso pagination: 'wyc 'wtwz
01 ''dq'n[ ]
02 kntwn 'wyc'r : kwnkwl 'wycs'*r*[ ]
03 'wyrl'tw 'wm'z : swdwr t' 'wykmy[]
04 kyrtw twyz wk : s'vy t'tyq
05 'rtynkw t'rynk tytyr : ''ny pylt'[ ]
06 pwrq'n l'r 'wq̈ 'rwr : kycy*k*[ ]
07 q̈' t'kmys l'r pylw 'w[ ]
08 swpwdy '[ ]dyp pw[ ]/[]
09 ''ncwl'[ ]/[ ]

U 5129
01 yn //*l*[ ]z ''dq'nq̈wq kyt[ ]
02 kwnkwl 'wycs'r ''dq'n[ ]
03 swdwr t' 'wykmys '*r*[ ]
04 s'vy t'tyq lyq ywr[ ]
05 ''ny pylt'cy y'lnkwz pwrq[ ]
06 kycyk *q̈wt* q̈' t'k*mys* l'r [ ]

verso
01 'šydyp pw [ ]q []q̈wp [ ]
02 'wd yyl pysync ''y [ ]

U 2983 (T II S 90-3)
01 t'k k[ ]l[ ]/////[ ]
02 'rdynyk : ym' /[] *p*[]l[ ] *q̈l*[]y []t
03 'ycynt' lynq̇w ' 'wynmys t'k : pyly[ ]yz
04 y'lnkwq̈ l'ryq 'wyz wlm'k kwyrwm //[ ]///
05 typ : ''nyn pwykw pylyklyk [ ]rq'n

06 p’qsy ’wynkr’k’n nwml’p tyt[ ]lyq’dy :
07 cyn kyrtw ’ws’r ’wynky ’wyd[]lk’ly
08 ’’lq̈w plkw l’rtyn : ’wtq̈wr’q̈ ’wy*wr*
09 kyrk’*ly*[ ]

verso pagination: twyrt ’wtwz
01 pyrwk[ ]////’/
02 tys’r : ’ykydyn twyp l’ryk ’’dyr’
03 pylmys krk’k : nyrv’n nynk ’ydy
04 pwdy plkwsy pwltwq̈m’z : pwdy *p*y[]yk nynk
05 ym’ ’’dq’nq̈wlwq̈ ’’dq’q̈y *p*[ ]m’z :
06 ywq̈ mn ywq̈ m’nynklyk *ym’* :
07 tynlq ly nwmly ’ykykw pyrl’ ywq̈ :
08 cyn kyrtw twyz wk pylk’ly kwys’[]’r :
09 ’wytrw //[ ]/[]// yn //[ ]/ *kr*[ ]*k*

U 3337 (T III T 513)
01 [ ]*p*[]l[ ]*q*m’z :
02 [ ]*n* pwltwq̈m’z :
03 [ ]*z* yn kn*tw* *’wy*c’r [ ]:
04 [ ]’tw *’w*m’[ ] .

verso
01 [ ] wlk[]lyy ’’’lq̈w plkw l’rdyn
02 [ ]’k ’wqws ynk’ :
03 [ ] *’wy*ryt’y*yn tys*’r [ ]

U 2984 (T II S 90.2)
01 pr’myt *t*[]*s*[]r []*yn*tyn *q*[]dyq q̈’ [ ]*k*
02 typ tytyr : ’’nt’ y’n’ ’’nynk ’wn
03 twyrlwk ’’ty ’rwr : ’ytyz pwq̈’y pwlm’q̈y
04 y’nklwq̈ pylyk tylt’q̈y ’wl : k’z yk tyz
05 yk tytm’ky ’ykyt kwnkwl ’wqwry ’wl : s’v
06 ’wyz ’ ’’ny pyl’yyn tys’r y’lyn ’ycynt’ swv
07 kwys’mys t’k ’wl : plkw ’wyz ’ ’’ny twt’yyn
08 tys’r kwyk q̈’lyq t’ ’wyn tyl’mys t’k ’wl :
09 kyrtw twyz nwnk [ ]ltwq̈m’z ’skysy y’nkysy

verso pagination: pys ’wtwz
01 y’nkyrty ’mty twlwn pwytmys kyrtw twyz
02 typ tytkwlwky : ’rtynkw q̈’dyr q̈’tq̈y yvl’q
03 yynt’m twyrwswz ’wyz ’ : ’’nyn ’’ny k’ly
04 p’k typ ’’t’dy l’r : twswp ’wl p’k nynk
05 ’’v q̈’ ’wynmys ynk’ : y’l’ ’wyz ’
06 pycylty k’z ylty ’wl ’rž y dynt’r ’t’wyz y :
07 ’rtkync’ pys ywz q̈’t’ twqwm ’’z wn l’r : ’wynkr’
08 ky kynky ’rtynkw ’wz wn ’yr’q̈ ’wyd l’rt’ : ’’ny
09 t’k ’wk ’rz y dynt’r pwlwp []ynky ’wynky s’rdy

U 2928 (T II S 32a 641)
01 [ ] :
02 [ ]s ynk’ : :
03 [ ]y dynt’r ’t’wyz y :

04 [ ]ž wn l'r 'w[ ]y :
05 [ ]*d* qwlw l'r t'

verso
01 [ ]q'tyġl'ndy : :
02 [ ]m'nkw lwk twy*s*[ ]*k*
03 [ ]' pylyky 'wyz '
04 [ ]dylmys [ ]ty :
05 [ ]*n* k'mysdy : :

Ot. Ry. 1708 = U 2984 ll. 2-17
01 [ ] typ tytyr :
02 [ ]wr : :
03 [ ]'qy 'wl :
04 [ ] kwys[]my[]k
05 [ ]'w [ ]

verso
01 [ ]*r* :
02 [ ]*m*[]*s* ynk' :
03 [ ]'r 't'wyz y :
04 [ ]wn : :
05 [ ]lw l'rt' :

Ot. Ry. 1890
01 *k*[ ]
02 s'v 'w[ ]
03 plkw 'wyz ' ''n[ ]
04 cyn *k*yrtw tw[ ]

verso pagination: [ ] 'wtwz
01 y'nkyrty 'mty [ ]
02 'rtynkw q̈'dy[ ]
03 ''nyn [ ]
04 tw[ ]

U 2985 (T II S 90.7)
01 q̈'tyql'ndy : ''nyn 'mty pwlty cyn
02 kyrtw m'nkw lwk twys wk :
03 pwdystv kwykwz ynt'ky t'rynk pylk' pylyk
04 y 'wyz ' : yrlyq̈'ncwcy kwnkwl ''lq̈w q̈'
05 p'rc' kynkwrw y'dylmys 'rty : ''c p'rs
06 'wycwn pws'nyp kntw 't'wyz yn k'mysty :
07 l'cyn ''cy 'wyz ' p'lynkl'p 'wyz 'tyn
08 pyctwrdy : t'vr'ndy q̈'tyq̈l'ndy 'wyc
09 'wlwq 's'nky klp l'r t' : :

verso pagination: ''lty 'wtwz
01 ''ryty pyr ks'n 'wydt' ym' ''ġrwq̈l'nm'dy :
02 q̈lty pw mwny t'k pyr y'nklyq ywryġy 'wyz ' :
03 ''lq̈w ny twywp pwlty tnkry l'r nynk
04 y'lnkwq̈ l'r nynk p'qsy sy :
05 tynlq ly y'pyq ly 'wqws ly 'wyc'kw :

06 ”tl’ry ’wyz ’ ’wynky ’wl twyz l’ry n’nk
07 ’wynky ’rm’z : pyls’r kwnkwlwk yylvy
08 kwym’n k’ ’wq̈s’ywr : y’nkyls’r
09 s’q̈yncyq ”dyn yq p’rc’ pyr kwyrwr

Ot. Ry. 2685(B)

01 [ ]yql’nty : :
02 [ ]yswk : :
03 [ ]ky ’wyz ’ :
04 [ ]lmys ’rty :

verso

01 [ ]ynk p[ ]y :
02 [ ]wynky ’wl :
03 [ ] *k*wym’n k’ ’wq̈s’ywr :
04 [ ]yr’r : :
05 [ ] : :

U 2374 (T I D 36)[531]

01 [ ]/[ ]
02 [ ]/ ’t’wyz *yn* k’mysdy [ ]
03 [ ]yz ’tyn byctwrdy : [ ]
04 [ ] ’wlwq ’s’n*k*[ ] *k*[]*lp* ’wyd l’r [ ]
05 [ ]m’ ”q̇rwq̈l’nm’dy tynm’dy [ ]
06 [ ]*r* y’nklyq ywryq̇y ’wyz ’ [ ]
07 [ ] tnkry l’r nynk y’lnkwq̈ l’r n[ ]

verso

01 [ ]y ’wqws ly ’wyč’kw
02 [ ] twyz y ’wynky ’rm’z :
03 [ ]/ kwym’n[]’ ’wq̇š’ywr :
04 [ ] p’rc’ pyr [ ]rwr :
05 [ ]k pwlm’z :
06 [ ]/d pwlm’z :

U 2986 (T II S 90.6)

01 cyn s’vyq s’v l’s’r ’z wk pwlm’z :
02 kyrtw swyz wk swyz l’s’r ’ykyt pwlm’z :
03 p’sl’q̇y ’wyz wky t’ksylm’ky ”dynsyqsyz ’rwr :
04 twyz y plkwsy swydynp’rw cyn kyrtw tytyr :
05 ywq̈wq q̈wrwq wq t’nwq̈l’m’q̈ cyn kyrtw ’rwr :
06 mṅyk ”dq’nm’q̈ ’ykyt ’z wk tytyr :
07 ywq̈ ym’ ’rm’s’r p’r ym’ ’rm’s’r :
08 kym pwlq̈’y p’r pwlt’cy ym’ kym pwlq̈’y
09 ywq̈ pwlt’cy : :

verso pagination: yyty ’wtwz
01 ’yk k’ y’r’sy ywrwnt’k ’wt pyrmys
02 krk’k : ’yksyz k’ ’wt wq y’ntwrw
03 kyt’rmys krk’k : tytrw kwyrmys krk’k

[531] Under the sūtra text there is a colophon written in cursive script: 1. pw [ ] 2. pw [ ] 3. pw nwm [ ] 4. mn tw[ ]*l* 5. t’myr nyn[ ] 5. cyn ’wl[ ].

04 'yky q̈wrwq twyz yn : tymyn 'wk
05 q̈wtrwlwp kyrwr q̈'lysyz nyrv'n q̈' :
06 tynlq typ 'wl'ty y's'q̇ly typ ym' :
07 y'pyq l'rt' mwncwl'yw yyl'yw ''d 'wrwr l'r :
08 q̈lty p'q̈' twysy cynsyz y t'k 'z wk 'wl :
09 t'vysq'n mwywz y pwdswz y t'k 'ykyd 'wl :

U 2986 a (T II S 90.5)
01 't'wyz wk tytm'k y'nklwq̈ pylyk tylt'qy 'wl :
02 'ysyk 'wyz wk pyrm'k 'ykyt kwnkwl q̈ylyq̈y 'wl :
03 cynwyw swyz l's'r pwrq'n pylk' pylykyn ym' :
04 n'nk 'yncyp yytm'z pw nwmwq 'wq̈m'q̈ q̈' :
05 ''dyn q̈' t'y'qlyq twyz wk q̈ylm'q̈ 'wyz '
06 q̈ylw q̈ylw pwyt'r pwy'n 'dkw q̈ylynclyq
07 ''ryq s'm'k : ''ryty q̈ylm'q̇wlwq̈ 'wl 'wycm'k
08 k' p'rq̈wlwq̈ kwnkwlwk : yynt'm q̈ylq̈wlwq̈
09 'wl tynlq l'ryq q̈wtq̈'rq̈w s'q̈ync yq :

verso pagination: s'kyz 'wtwz :
01 ywrys'r yrlyq̈'ncwcy kwnkwl t' y[]lyq̈'ncwcy
02 kwnkwl t'q̈y y'dylwr : 'ysl'ts'r pylk' pylykyk
03 pylk' pylyk t'q̈y 'wyst'lwr : ''dyn'qw q̈'
04 ''syq q̈ylm'q̈yq 'wyz 't'wyz k' ''syq q̈ylm'q̈
05 yq ym' : kycyk q̈wtq̈' t'kmys l'r n'nk
06 ''ny pwytwrw 'wm'z l'r : 'wynkr' ''ž wnt'q̈y
07 q̈ylync twysy 'wyz ' 'wyrtwlmys l'r : pw ''ž wn
08 t' pw nwm 'rdynyk pwsq̈wns'r twts'r : ''nc'q̈y '
09 ''dyn l'rtyn twd q̈' 'wcwz q̈' t'km'k 'wyz ' :

U 2360 (T I D 664)
01 ywq̈ wq q̈w[ ]
02 mn yk [ ]
03 ywq̈ [ ]
04 ky*m* [ ]

verso pagination: yyty 'wtwz :
01 *t*[ ]
02 't'w[ ]
03 'ysyk [ ]
04 cynwyw s*w*[ ]
05 n'nk 'yncyp [ ]

U 2987 (T II S 90.1)
01 t'ksylyp ''qyr tswy y 'wyt'ky y'ntwrw y'n'
02 yynyk pwlwr : pyrwk pylyp ''dyn l'r
03 t'y'q̇ynk' twrmys twyz wk : 'ws'r t'rq̈'r
04 q̈'ly ''lq̈w ny ''dq'nt'cy kwnkwlwk : 'wyrwk
05 'wz 'ty pylk' pylyk 'wyz ' kwyrs'r
06 q̈wlwl's'r : n' pwsws 'wl twlwn pwytmys
07 kyrtw twyz pwytkw synk' : :
08 swpwdy y'n' 'ykyl'yw 'wytwnty ''yytdy :
09 'wyz 't'wyz wm q̈ylty typ kwnkwlwk ywq̈

verso pagination: twq̈wz ’wtwz :
01 q̈ylm’q̈ yq : pwrq’n q̈wtynk’ kwnkwl
02 ’wyrytkw c’ ’rs’r : pylmys krk’k
03 ywk’rw q̈ylq̈wlwq̈ ’v’nt tylt’q yq :
04 yrlyq̈’ncwcy kwnkwl t’ ywrym’q̈ cyn
05 ’ys ’wl : pylk’ pylykyk ’ysl’tm’k
06 kyrtw swyz ’wl : tynlq l’ryq q̈wtqwrq̈w q̈’
07 yyl’yw ’wyz ’ mn typ ’’d pwlwr :
08 kyrtw twyz k’ t’kdwkt’ tynlq typ
09 tytkwlwky pwltwq̈m’z : :

U 2988 (T II S 90.18)
01 tynlq ly nwmly ’kykw pyr ’ykynty
02 k’ swy’swr l’r : :
03 ’yky plkw l’r twyz ynt’ p’rw
04 ’rtwkd’ kyrtw ’rwr : :
05 nwm q̈wrwq ’wl tynlq ym’ ’ykyd
06 ’z wk ’wl : :
07 tynlq q̈wrwq ’wl nwm ym’ y’psynq̈wlwq̈
08 swz ’wl : :
09 tynlq ly nwmly ’ykykw pyrl’ cyn

verso pagination: ’wtwz :
01 ’rty ’rs’r : :
02 vy’kryt ’’lq̈ys ym’ ’ykyd syz
03 pwlq̈’y ’rty : :
04 t’styn synk’rq̈y twyrw l’r p’rc’
05 yylvy kwym’n t’k ’rwr : :
06 kym swyz l’k’ly ’wq̇’y ’’ny pwlwr pwlm’z
07 typ : :
08 tnkryd’m kwyz ’wydvy lyk ’wl ’rm’z
09 tydyq lyq : :

U 2989 (T II S 90.19)
01 ’t kwyz tydyqlyq ’wl ’rm’z ’wydvy
02 lyk : nwmlwq kwyz yynt’m kwyrt’cy
03 ’wl yyrtyncw lwkwk : pylk’ pylyklyk
04 kwyz ’wq̇r’yw ’’dq’nt’cy ’wl q̈wrwq wq :
05 pwrq’n lyq kwyz ’’nt’q ’wl q̈lty mynk
06 kwyn tnkry yrwqy t’k : yrwtd’cy
07 ’wl ’wynky ’wynky twyz l’ryk y’ntwrw
08 y’n’ pyr twyz ’wyz ’ : twlw twyk’l
09 y’ltrytd’cy ’wl nwm ’wqws nwnk ’ycyn :

verso pagination: pyr q̈yrq̈
01 ywq̈ y’n’ ’’nt’q ’wrwn kym ’’nynk kwyrkyn
02 kwyz wntwrm’s’r : ’’dyn q̈’ t’y’qlyq twyz
03 ly pyr ks’n ’wydwn twrmys kwnkwlly : ’ykykw
04 pyrl’ pwl’r ’z wkyn ’ykydyn ywryq̇wlwq̈ :
05 pw ’wq̈ kwnkwl pwylwnwp ’yky yytmys kwnkwl pwlwr :
06 y’n’ twq̈wz ywz ’wynky ’’drylyp ’’rq̈wrw twrq̈’rw
07 s’cylwr : ’rtmys ’wydt’ ’wyc’r ’wycm’ksyz yn :

08 k'lm'k 'wydt' twq̇'r twq̇m'q̈ syz yn :
09 'wz 'ty 'ws'r q̈ylq̈'ly pw mwnt'q s'q̈yn[]*q* :

U 4676 (T II M)

01 *yl*[]*r* p'rc' yylvy kwym'n t'k 'rwr kym swyz l'k'ly 'wq'y
02 ''ny pwlwy pwlm'z typ ::
03 tnkryd'm kwyz 'wydvylyk 'wl 'rm[ ] tytyq lyq : 't kwyz
04 tytyq lyq 'wl 'rm'z 'wydvylyk nwm lwq kwyz yynt'm
05 kwyrt'cy 'wl yyrtyncw lwkwk pylk' pyl[]*k*lyk kwyz
06 'wqr'yw ''dq'nt'cy 'wl qwrwq wq : pwrq'n lyq kwyz ''n[ ] 'wl

U 3283 (T III M 178)[532]

01 't kwyz tydyqlyq 'wl 'rm'z 'wydvy lyk
02 nwmlwq kwyz yynt'm kwyrt'cy 'wl yyrtyncw
03 lwkwk : pylk' pylyklyk kwyz 'wqr'yw
04 ''dq'nt'cy 'wl q̈wrwq wq :: ::
05 pwrq'n lyq kwyz ''nt'q 'wl q̈lty mynk
06 kwyn tnkry yrwq̈y tk : yrwtd'cy
07 'wl 'wynky 'wynky twyz l'ryk y'ntwrw y'n'
08 pyr twyz 'wyz ' twlw twyk'l y'ltyrtd[]
08 *c*y 'wl nwm 'wqws nwnk 'ycyn : :

verso pagination: 'wyc q̈yrq̈
01 ywq̈ y'n' ''nt'q 'wrwn kym ''nynk kwyr*k*[ ]
02 kwyz wntwrm's'r :: ''dyn q̈' t'y'qlyq twyz
03 pyr kš'n 'wydt' twqmys kwynkwl ly 'ykykw
04 pyrl' pwlwr 'z wkyn 'ykydyn ywryq̈wlwq̈ :
05 pw 'wq̈ kwynkwl pwylwnwp 'yky yytmys mwnkwl pwlw[]
06 y'n' twq̈wz ywz 'wynky ''drylyp ''rq̈rw twrq̈'r[]
07 s'cylwr : 'rtmys 'wydt' 'wyc'r 'wycm'ksyz
08 k'lm'dwk 'wydt' twq̇'r twqm'q̈ syz yn :
09 'wz 'ty 'ws'r q̈ylq̈'ly pw mwnt'q s'q̈ync[ ]

U 4302 (T III M 253)

page a
01 kw[]kwl ly : 'yky[ ]

page b
01 pw 'wq kwnkwl pwylw*n*[ ]
02 y'n' twqwz ywz [ ]
03 'rtmys 'wydt' [ ]
04 twq'r twqm'q /[ ]
05 s'qyncyq : 'wyt[ ]
06 k'ly 'wywr 'w[ ]

page c
01 'rdyny 'wrwp ''nynk [ ]
02 ''ny pwšy pyrs'r : kwy*k*[ ]
03 pwlwr l'r : ''nyl'yw 'wq [ ]

[532] The recto side of this fragment has the Chinese characters 海海慧奴 *Hai hai huinu*; for details see the foothnote to U 2989.

04 v’nyq : ’wytkwrw twpwlw [ ]
05 [ ]ncw t’ krk’kl’*p* [ ]
06 [ ] *qwtyn t*’nwql[ ]

U 2990 (T II S 90.17)
01 ’wytrw ’ykyt ly kyrtw lyk kynk kwyr[]p
02 pyrykdwrk’ly ’wywr : ’wyc mynk ’wlwq mynk
03 yyrtyncw yyr swvd’ : yyty ’rdyny ’wrwp
04 ’’nynk ’ycynt’ twlq̈wrw : pyrwk q̈’yw kysy
05 twtwp ’’ny pwsy pyrs’r : kwyk q̈’lyq q̈’
06 ’wqs’ty pwy’n ’dkw q̈ylyncyq pwlwr l’r : ’’nyl’yw
07 ’wq̈ t’q̈y ’wts’r l’r ’’z ly s’r’n ly nyz v’nyq :
08 ’wytkwrw twpwlw ’wm’z l’r kyrtw twyz nwnk t’pl’q̈yn
09 ’wyz lwncw t’ krk’kl’p twy[]t pd’k lyq slwkwq

verso pagination: ’yky q̈yrq̈ :
01 pwrq’n q̈wtyn t’nwq̈l’p ywq̈ q̈wrwq wq pwytkwrw
02 s’kyz ’wn twyrlwk n’yr’q ’’tlq ’yynky ’dkw lr :
03 pwylwnwp pwytmys ’wtwz ’yky l’ks’n tykm’
04 ’yrw plkw l’r : tynlq l’r ’yynky twym’n
05 twyrlwk kwyrk m’nkyz l’r : kyrtw twyz t’
06 ywq̈ pyr t’ ’wynky : tynlq ly nwmlyq
07 ’ykykw ny pyrl’ kyt’rkw ’wl : ’wy[]k ly
08 kwnkwl lyk pyr t’k k’myskw ’wl : n’
09 ym’ ’ydwq̈ pwdy twyz wk t’nwq̈l’m’q̈ nynk :

U 2991 (T II S 90.16)
01 ’wqr’yw cyn kyrtw tylt’qy plkw l’rtyn ’wynky
02 ’wydrwlm’k ’rwr : nwml’q̇wlwq̈ nwmy p’r typ
03 swyz l’k’ly pwltwq̈m’z : nwml’q̇wlwq̈ nwm y’n’
04 ’rtynkw ’lp twypk’rkwlwk ’rwr : nwml’q̇wlwq̈y
05 p’r tym’k pwl’r p’rc’ ’’yyq̇l’m’q̈ tytyr :
06 ’wrtwn ywld’ kwnkwlwk ’’nt’ ’wyrytyp twrq̈wrq̈wlwq̈ ’wl :
07 ’wykws s’v swyz l’s’r ’wq̈q̈wlwq̈y pwltwq̈m’z :
08 swk pwlwp swyz syr’s’r ’wyc q̈wrwq nwm pylylwr :
09 pylk’ pylyky ’wyd’s’r pyr ks’n ’wyd ’ycynt’ :

verso pagination: ’wyc q̈yrq̈
01 ywq̈ pwlwr twq̇m’q̈y y’n’ ywq̈ pwlwr p’sl’q̇y ’wyz lwncw[ ]
02 ’’lq̈w pwrq’n l’r twym’q̈yq ’wyz pylk’ pylyk
03 ’wyz ’ ’wk twy’r l’r : pwrq’n twyz y ’ylky
04 synt’ ’wk ’wwlswz twypswz nwm tytyr :
05 pwrq’n q̈wty nynk tylt’qynt’ pwlq̈wlwq̈y n’kw
06 pwlz wn : pwlywq̈ mw ’rky pwrq’n q̈wtyn
07 ’’z w pwlm’ywq̈ mw ’rky typ tykwlwk
08 swq̈’ncyq twyz lwk ’rtynkw ’lp t’nkl’kwlwk
09 nwm tytyr : kyrtw twyz k’ t’kdwkd’

*U 9021 (T III Turfaner Vorberge No. 59) leaf 45 recto
01 nwmy p’r typ swyz l’k’ly pwltwq̈m’z
02 nwml’q̈wlwq̈ nwm y’n’ ’rtynkw ’lp twyp
03 k’rkwlwk ’rwr : nwml’q̈wlwq̈ y p’r tym’k
04 pwl’r p’rc’ ’’yyq l’m’q̈ tytyr : ’wr*t*w*n*

05 ywl t' kwnkwlwk ''nt' 'wyrytyp twr
06 q̈wrq̈w 'wl : 'wykws s'v swyz l's'r
07 'wq̈q̈wlwq̈ y pwltwq̈m'z : šwk pwlwp
08 swyz[]y[ ]'s'r 'wyc q̈wrwq nwm pylylwr :

***U 9021 (T III Turfaner Vorberge No. 59) leaf 45 verso**

pagination: pys 'lyk :
01 pylk' pylyky 'ydyns'r pyr ks'n 'wyd
02 'ycynt' : ywq̈ pwlwr twqm'q̈y y'n'
03 ywq̈ pwlm'z p'sl'q y 'wyz lwncw sy :
04 pwrq'n l'r nynk pylk' pylykyn pwrq'n
05 l'r 'wq̈ pylyr l'r : pwrq'n twyz y
06 'ylky synt' 'wk : 'wwl swz twypswz
07 nwm tytyr : pwrq'n q̈wty nynk tylt'q̈yn
08 t' pwlq̈wlwq̈y t'q̈y n'kw pwlz wn :

MIK B 616 (T III)

pagination: pys 'lyk :
01 pylk' pylyky 'ydyns'r pyr ks'n 'wyd
02 'ycynt' : ywq̈ pwlwr twqm'q̈y y'n'
03 ywq̈ pwlm'z p'sl'q y 'wyz lwncw sy :
04 pwrq'n l'r nynk pylk' pylykyn pwrq'n
05 l'r 'wq̈ pylyr l'r : pwrq'n twyz y
06 'ylky synt' 'wk : 'wwl swz twypswz
07 nwm tytyr : pwrq'n q̈wty nynk tylt'q̈yn
08 t' pwlq̈wlwq̈y t'q̈y n'kw pwlz wn :

U 2992 (T II S 90.15)

01 ''nc'd' tymyn y'nkylm'z : 'ykyt kwnkwl
02 ''dq̈'nyp twywnq̈'ly 'wm's'r : ywl s'sylyp
03 ''sylwr q̈wm s'nync' klp 'wydwn :
04 'wyl ly q̈wrwq ly kyrtw twyz t' twypy pyr :
05 'wcm'q̈ ly ywrym'q̈ ly 'rdwkt'k t' twyz y pyr :
06 nwm twyz ynt' y'r'm'z 'wl pw tym'k s'v :
07 kyrtw twyz t' pwltwq̈m'z 'yc t's tym'k
08 swyz : 'wyz y'd typ ''dyrt tytm'q̈
09 kwnkwlwk kyt'rs'r : :

verso pagination: twyrt q̈yrq̈ :
01 'wyrw q̈wdy typ ''dq'nm'q̈ s'q̈yncyq t'rq̈'rs'r
02 ''dyrtlyq 'wq̈s'r pw twyp twyz twyz wlm'k ''tlq
03 twyz wk : q̈'m'qwn ywmq̈y kyrwr q̈'lysyz
04 nyrv'n m'nky synk' : :
05 'rdyny l'ryk pwsy pyrs'r q̈lty q̈wm s'nync' :
06 ''ny 'wyz ' pwyt'r yynt'm ''q̈yq̇lyq̇ 'v'nt l'r :
07 n'nk yytm'z twyz wlm'z mnsyz 'wyz ' kwyrm'kk' :
08 pyls'r 'ykydyn 'z wkyn tymyn cyn kyrtw typ ''t'nwr :
09 kwys's'r t'nwq̈l'q̈'ly y'n'l' tuq̇m'q̈syz nwm t'*pl*'[ ]

U 2818 a (T II S 32 500)

01 pyls'r 'ykydy*n* [ ]
02 kwys's'r t'nw*q̈* [ ]
03 yyr*t*yncwlwk [ ]

04 kys ny [ ]
05 *'wytrw* 'yr'q̈dyn 'wq̈ 'w[ ]

verso pagination: twyrt ''ltmys :
01 tynlq l'r tylt'q̇ynt' [ ]
02 twysy pystwq̈ [ ]
03 nwmlwq kymy [ ]
04 n'kwlwk 'wl [ ]
05 kwnkwl yyq̇m'q̈y [ ]

U 2993 (T II S 90.14)
01 yyrtyncw lwk k' t'y'nyp t'rq̈'rq̈wlwq 'wl ''z
02 yq 'wvk'k : tynlq mnsyz yn nwm mnsyz yn
03 tytrw pyls'r 'wq̈s'r : 'wytrw 'yr'q̈dyn 'wq̈
04 'wyn'r ''lty twyrlwk ''dq'nq̈wlwq̈ kyr l'rtyn :
05 tynlq l'r tylt'qynt' pysrwnwr l'r twyswk
06 pwlq̈'ly t'plyq̈yn : twysy pystwq̈d' y'n'
07 kntwn 'wk twlwr twyk'ywr : nwmlwq kymy
08 'wyz ' 'wyz yn 'wk k'ck'ly 'ws'r l'r : n'kwlwk
09 'wl 'wtq̈wr'q̈ t'rtd'cy kysyk krk'k*l*'p

verso pagination: pys q̈yrq̈ :
01 kwnkwl yyq̇m'q̈yn 'wq̈s'tq̈w 'wl p'lyq̈ t*wtqwcy*(?)
02 kysy nynk : p'lyq̈ yq pwltwq̈d' y'ntwrw
03 q̈'mys 'ydys yk kyt'rmys ynk' : pyrwk
04 swyz l's'r kyrtwdyn k'lmysyk k'cwrwr typ :
05 'ylky synt' 'wk k'cmys 'rwr t'r
06 kymy 'wyz ' tynlq l'r : :
07 pyrwk 'wynk kwyrk 'wyz ' kwyr'yyn []ys'r myny :
08 'wyn 'kz yk 'wyz ' ym' tyl'yyn tys'r myny :
09 pw tynlq l'r ywrymys pwlwr t'rs ywl t' :

U 2994 (T II S 90.13)
01 n'nk 'yncyp kwyrk'ly 'wm'z kyrtwdyn k[ ]
02 nyrv'n twlw 'wl twyrt twyrlwk 'dkw l'ry 'w[]z ' :
03 yynt'm twyz lwky 'wyz ' cyn k[]tw m'nkw
04 'wl : pyr t'k s'kyz twyrlwk ''d l'rt'
05 'rksynd'cy 'wl : y'lnkwz twyz lwk tym'k ''ty
06 ''nk p'stynq̈y 'wl : 'wynkswz 'wl 'yncyp y'n'
07 'wynswz plkwswz 'wl : kwnkwl pylyk 'wyz ' ym'
08 'wylkwl'kwlwkswz t'nkl'kwlwkswz 'w*l*[ ]/[ ]/
09 'wydwk kwyr'yyn tys'r *k*[ ]

verso pagination: ''lty q̈yrq̈ :
01 cyn kyrtw twyz wk twywns*'r* [ ]
02 plkw typ tytd'cy plkw l'r 'rs'r [ ]*l*[ ]
03 'rm'z l'r : plkw l'rk' twyk'l lyk pwlm'q̈
04 t'y'nq̈wlwq̈swz nwm tytyr : nwm typ tytd'cy
05 nwm l'rtyn y'n' swq̈'ncyq nwm twyrwywr :
06 q̈wrwq typ tyd'cy q̈wrwq pyrl' twyz l'ry pyr
07 'rm'z 'wynky 'wl : 'wyz wlm'kly 'wy[]m[]kly nynk
08 'wyz wlm'm'k 'wycm'm'k nynk ym' : twy[]p
09 pylyp 'wnk'rq̈w 'wl twytrwm t'rynk t[ ]

U 2995 (T II S 90.12)

01 n'c'd' pyrwk ywq̈'dtwrs'r mnly kysyl[ ]
02 ''nc'd' tymyn pylkwlwk 'wl []yq̈wng šynši ''c'ry '[]
03 pwsy pyrm'k 'rs'r 'ytyklyk plkwl[]*k* [ ]
04 'wyc ''ž wnt' y'ntwrw ''nynk [ ]
05 ''s'ywr : yyty 'rdyny l'ryk 'wy[ ]
06 pyrm'k tytm'k t' ywrys'r /[ ]
07 pylk'ly pwltwq̇q̈'y ''lty 'rklyk [ ]
08 yyq̇m'q̈ yq : 'rtwq̈r'*q̈* [ ]
09 kytyp kwysws lwk k/[ ]

verso pagination: yyty q̈yrq̈ :
01 y'ntwrw y'n' k'myskw 'wl [ ]
02 q̈'c'n pyrwk ywq̈'dtwrs'r p[ ]
03 l'nm'q̈ s'q̈ync yq : t'kymlyk [ ]
04 t'kk'ly nwm q̇'ny nynk 'wqws yn[ ]
05 kyrtwdyn k'lmys l'r nynk n'kw[ ]
06 q̈'ywdyn 'rs'r k'lm'ky : pysrwnm'*q̈*[ ]
07 tylt'q t' q̈'c klp 'wydwn 'dkw[ ]
08 t'rq̈'rq̈'ly kyt'rk'l*y* 'ws'r l'r mn *l*y [ ]
09 kysy ly kwyrwm wk : [ ]

U 2996 (T II S 90.11)

01 ''nc'd' tymyn 'wytkwrw[] l'r ky*r*[ ]
02 nwnk t'pl'q̇yn : kwyrmys c' plkw[ ]
03 nynk tyl'm'kw 'wl plkwsyn : '[ ]/[ ]
04 'wl nwm ym' q̈wrwq tytyr : 'ylky[ ]
05 p'rw 'wk y'psynq̈wlwq̈swz nwm /[ ]
06 ly p'rm'q̈ ly 'ykykw ny ywmt'[ ]
07 pyr t'k kyt'rkw 'wl : [ ]
08 yyrtyncw ly q̈wq q̈yc[ ]//[ ]
09 twysyn ly tylt'qyn ly[ ]

verso pagination: s'kyz q̈yrq̈ :
01 'rm'z tylt'q tykwlwk '*r*[ ]
02 kym 'wl kyr y'n' ym' [ ]
03 yyrtyncwlwk s'vd' pyrwktwrm'*k*[ ]
04 l'r : kyrtw twyz k' t'kdwkt' 'yk[ ]
05 kyt'rwr l'r : kwys's'r 'wytk'ly tw[ ]
06 ywl q̈' : q̈'tyq̇l'nmys krk'k [ ]
07 twyz kwyny twyz wk : [ ]
08 t'kyr 'rm'z 'rdwkt'k kyrtw twyz nwnk tw[]
09 mn ''dq'q̈yq *k*'mysyp 'yt*yksyz* //[ ]

U 2997 (T II S 90.10)

01 tynlq typ '[]*l*'ty y's'*q*ly [ ]
02 twyq̈wlWq̈ 'wl kwyrwm l'r nynk [ ]
03 p'rc' 'rm'z yn : n'c'd' [ ]
04 l'r pwdy tykm' [ ]
05 'yntyn q̈ydyq t' y'n'l' [ ]
06 pwltwq̈m'z : nwm plkwsy tytd'cy*k* [ ]
07 'rm'z pyrl' pyrk'rw : ''dyrt[ ]

08 y’r’q̇ync’ mwncw*l*’y[ ]
09 ’’lq̈w ’ytyklyk [ ]

verso pagination: twq̈wz q̈yrq̈ :
01 q̈lty twyl t’k yylv[ ]
02 kwylyk’ t’k : s’l[ ]
03 t’k ym’ ’rwr typ : pylk’ [ ]
04 ’wyz ’ mwncwl’yw pylmys krk’k [ ]
05 q̈lty ywltwz t’k kwyk yylvy [ ]
06 pwl’r p’rc’ ’wyrl[ ]
07 ’wq̈s’tyq̇y ’wl : ’’q̈y*q*l*yq* ’v’*n*[ ]
08 l’ryq twys l’ryk : kym swyz *l*[ ]
09 ny ’wyrlwk m*n*kkw ’rwr *t*yp /[ ]

U 3601
01 n’c’d’ pyrwk twy[ ] pwdy tykm’
02 twywnm’q ywlwq : ’yndyn []ydy t’
03 y’n’ l’ tylyky kw[]swsy pwltwq̈m’z :
04 nwm plkw sy tytd’[ ] plkw ’rm’z pyrl’
05 pyrk’rw ’’dyrtlyq ’wq̈wp y’r’qync’
06 mwncwl’yw pylkw lwk ’wl : :
07 ’’lq̈w ’ytyklyk nwm l’r ’rs’r :
08 q̈lty twyl t’k yylvy t’k kwym’n t’k

verso pagination: s’kyz ’lyk
01 kwylyk’ t’k : s’lq̈ym t’k y’šyn yrwq
02 y t’k ym’ ’rwr typ : :
03 pylk’ pylyk ’wyz ’ mwncwl’yw pylmys krk’k :
04 q̈lty ywltwz kwyk ywl’ ylvy kwym’n :
05 pwl’r p’rc’ ’wyrlwkswz ’ytyklyk nwm l’r
06 nynl ’wq̈s’ty q̈y ’wl : ’’qyqlyq pylykyn
07 q̈ylmys ’v’nt l’ryq twys lryk : :
08 kym swyz l’k’ly *’[]q̈*[ ]ny ’wyrlwk m’nkw

U 2998 (T II S 90.9)
01 ’wtq̈wr’q̈ yyl[ ]
02 pwytmys ’r*wr* : kwyn tn[ ]
03 kwylyk’sy yytly[]wr : [ ]
04 k’lwrs’r ’v ’ycy []r*wy*w*r* /[ ]
05 q̈’m’q lyq q̈ylync t’ksyl t[ ]
06 pwlwr : twym’n twyrlwk [ ]
07 p’rc’ prm’nw l’r tyrkynyntyn [ ]
08 twys’r kyrtw twyz t’ [ ]
09 ’’nt’q̈y ’ ’wq̈ t’ryq̈’r /[ ]

verso pagination: pyr ’lyk :
01 pw slwk ’’dyn nynk t’[ ]
02 plkwk t’rq̈’rq̈w ’wl [ ]
03 kwnkwlwk pysrwnq̈w ’wl ’’dq’[ ]
04 k’myskw ’wl : ’rtmysyk k’l[ ]
05 kwyrm’kw ’wl : swyz l’m’ky*k*[ ]
06 yk twpsyr’tw p[]rt’m /[ ]
07 mwnt’q pylk’ []yly*k*[ ]

08 pwytmys 'r[]r twyz kr[ ]
09 nwm twyz y [ ]

U 2999 (T II S 90.8)

01 t'nwq̈l'p [ ]
02 'ykyt [ ]
03 kwyrkytwr k'/[ ]
04 twlwn pwytmys [ ]
05 nyrv'n tykly nwm nwnk /[ ]
06 ''ty 'rwr : ''nt' y'n' [ ]
07 t'tyqlyq 'wynws nwm : /[ ]
08 t' twq̇mys l'r t'[ ]
09 pwykwn plkwrm' twy[ ]

verso pagination: 'yky 'lyk :
01 p'r ly ywq̈ ly *nw*m[ ]
02 q̈'l'nkwrm'q̈ t' : [ ]
03 kwnkwlwk y'v'ltwrq'ly [ ]
04 tykm' twywnm'q̈ yw[ ]
05 pyr ks'n t' ym' p/[ ]
06 twrs'r l'r m/[ ]
07 'p'mwq̈'d'ky [ ]
08 q̈wrwq y[ ]
09 pylk' py[ ]

U 3204 (T III M 115)

01 t'kr'm t' twq̈wrwp 'wyskwm d' 'wr[ ]
02 ''lq̈w ''ž wn l'rd'q̈y 't'wyz wm q̈wp sw[ ]
03 kwynkwlwm 'wyz ' 'mty mn pwytsw š[]l'[ ]
04 pys ''ž wn lwq q̈'d'š l'rym pyrl' ywkwnw[r]mn
05 'wyc 'wq̈ws *yy*rtyncwd' ''lq̈wd' yyk'dmys
06 ''y'q q̈' t'kymlyk l'*r*k' 'wntwn *s*[]*nk'r*q̈[ ]
07 'wylkwswz s'nsyz pwrq'n l'r q̈wtynk' [ ]
08 mn pwytsw šyl'v'nty 'wyrytyp [ ]
09 m'q̈lyq kwyswswk twt'r mn pw kymq̈w[ ]

verso pagination: pwy'n [ ]
01 *n*[]nk yw*r*[ ]klwk nwm 'rdynyk [ ]
02 'rs'r twyrt twyrlwk 'wtly pylk[]*l*[ ]
03 *l'r*k' 'wtly s'vync t'kwrmys pwl'y[ ]
04 ''sr' 'rs'r 'wyc yv*l'q̈* ywl t'q̈y tynl*q l*[ ]
05 ''lq̈wq̈wn p'rc' ''cyq 'mk'k *l*'rtyn 'wsz wn
06 l'r q̈wt[ ]z wn l'r : kym l'r pyrwk kwyr*s*[ ]*'r*
07 'šyds'r l'r pw m'nynk 'dkwlwk 'vry*lm*'[ ]
08 'wykr'tykymyn q̈'m'q wn pyr t'k pwdy []
09 'wyrytz wn l'r twrq̈wrz wn l'r : q̈'c'n [ ]

Text D: Further commentaries on the *Vajracchedikā Sūtra*

Besides the *Fu-Commentary* there are further Old Uyghur commentaries on the *Vajracchedikā Sūtra*. In the Berlin Turfan collection alone we identified 18 fragments as parts of different commentaries on the *Vajracchedikā Sūtra*. In general, they may be classified into the following five groups.

Fragments of a commentaries of eight lines

The following five fragments of eight lines derive from the same commentary text:

U 2248 (T I 543)	U 2249 (T I 542)
U 3106 (T II T 21.500)	U 3400
Mainz 323 (T II S. 2-502)	

The fragments U 2248 and U 2249 are badly damaged, from each only a little less than half of the leaf has survived, and the script on the verso of U 2249 is faded here and there. The fragments U 3106 and Mainz 323 are each an almost complete leaf, but the upper part is missing, words from the beginning of each line are cut off here and there, and parts of text on U 3106 are erased. U 3400 is from the upper part of a leaf, and some letters are damaged through being worm-eaten. Since U 3106 and U 3400 complete the seven-line fragment U 3357 we will edit them together in the next section.

The title of the commentary occurs as part of the pagination on U 2248 where we read *Kimkoke iki yüz tört otuz* 'Jingangjing (=*Vajracchedikā Sūtra*), two hundred twenty four'. Usually, the short title *Kimkoke* is of Chinese origin and refers either to the sūtra text or (most often) to the verse commentary by Master Fu. However, here it refers to the commentary on the *Vajracchedikā Sūtra*. The use of the title of a sūtra as title of a commentary is not specific to this text. We know also of an Old Uyghur commentary on the *Saddharmapuṇḍarīka Sūtra*, edited by K. Kudara, which begins with the statement *vaphuake atl(ı)g nom čäčäki sudurta sözläyür* 'The Law Flower Sūtra called *Vaphuake* says thus', where what follows, however, is not a quotation from the sūtra text as one might expect but part of a commentary; see Kudara 1988: 52. Interestingly, the external features of the two fragments U 2248 and U 2249 from the Berlin Turfan Collection show great similarity to the fragments of the commentary on the *Saddharmapuṇḍarīka Sūtra* edited by K. Kudara; see the facsimiles in Kudara 1988 and Kudara 1990. First of all, both manuscripts have eight lines, and secondly they are written in the same type of Uyghur script and in the same style. Perhaps they once belonged to a larger collection of commentaries.

Of the three fragments edited in this section, Mainz 323 preserves only one sentence from a commentary on Chapter 6 of the *Vajracchedikā Sūtra*, while the remaining part contains an almost complete text of Chapter 7 of the sūtra text. The fragment U 2249 is part of the commentary on the beginning of Chapter 8, while U 2248 mainly comments on the famous gāthā that concludes the last chapter of the *Vajracchedikā Sūtra*.

The text which served as the basis for this commentary is difficult to specify, however, at least one passage found on the verso of U 2249 has parallels in several Chinese commentaries; see Taishō, vol. 33, Nr. 1701; Xuzangjing, vol. 38, Nr. 27; Xuzangjing, vol. 25, Nr. 490; Xuzangjing, vol. 25, Nr. 502 and the commentary by Wang Rixiu 王日休 quoted in the *Jingangjing baijia jizhu dacheng* 金剛經百家集註大成.

(1) Mainz 323 (T II S. 2-502)
From the commentary on Chapter 6 on Mainz 323 only one incomplete sentence survives. However, since the fragment preserves almost the complete text of Chapter 7, it has a special value for the reconstruction of the sūtra text. Below is the Sanskrit passage corresponding to the sūtra part of Mainz 323:

> punar aparaṃ BHAGAVĀN āyuṣmantaṃ Subhūtim etad avocat: tat kiṃ manyase Subhūte, asti sa kaścid dharmo yas Tathāgatena-anuttarā samyaksambodhir ity abhisambuddhaḥ, kaścid vā dharmas Tathāgatena deśitaḥ?
> evam ukta āyuṣmān SUBHŪTIR Bhagavantam etad avocat: yathā-aham Bhagavan Bhagavato bhāṣitasya-artham ājānāmi, na-asti sa kaścid dharmo yas Tathāgatena-anuttarā samyaksambodhir ity abhisambuddhaḥ, na-asti dharmo yas Tathāgatena deśitaḥ. tat kasya hetoḥ? yo'sau Tathāgatena dharmo'bhisambuddho deśito vā, agrāhyaḥ so'nabhilapyaḥ, na sa dharmo na-adharmaḥ. (Conze 1974: 32)

Translation: The Lord: What do you think, Subhuti, is there any dharma which has been fully known by the Tathagata as 'the utmost, right and perfect enlightenment', or is there any dharma, which has been demonstrated by the Tathagata?
Subhuti: No, as I understand the Lord's teaching, there is not any dharma which has been fully known by the Tathagata as 'the utmost, right and perfect enlightenment', and there is no dharma which has been demonstrated by the Tathagata. And why? The dharma, which has been fully known or demonstrated by the Tathagata, — it is not to be seized, it is not to be talked about, it is neither dharma nor no-dharma. (Conze 1974: 69-70)

Below is the Chinese translation by Dharmagupta, which closely matches the Old Uyghur text:

> 復次，世尊，命者善實邊如是言：「彼何意念？善實！有如來、應、正遍知，無上正遍知證覺？有復法如來說？」善實言：「如我，世尊！世尊說義解，我，無有一法若如來無上正遍知證覺；無有**一法**若如來說。彼何所因？若彼，如來法說，不可取，彼不可說，不彼法，非不法。(Taishō, vol. 8, Nr. 238, 767c4-9)

Transcription of Mainz 323 (T II S. 2-502)

D001 [ ]k tarıgl(ı)g[533] yer orun yetinčsiz bulgus[u]z
D002 [ ] : ötrü t(ä)ngri t(ä)ngrisi burhan subutika
D003 [inčä tep y(a)rlıka]dı : subuti ya säning köngülüngdä nätäg ol
D004 [kertüdin käl]miš čın kertü tözüg tanuklamakta
D005 [tuyup tüz]gärinčsiz yeg tüzü köni tuymakıg bulyuk-
D006 [mıš mu ol azu kertüd]in kälmišning čın kertü töztä
D007 [öngi nomlaguluk otgura]*k* nomı ymä bultukar :
D008 [ärti subuti inč]*ä* tep ötünti ::

verso

D009 [t(ä)ngrim sizin]*g* y(a)rlıkamıš y(a)rlıgıngıznıng yörügin mäning uk*m*[ıš]-
D010 [ım inčä ärür : yok ärür] otgurak nom[534] : čın kertü tözüg tanuklamak*ta*
D011 [tuyup tüzgär]inčsiz yeg tüzü kertü köni tuymak atl(ı)g ymä ök
D012 [yok ärür] otgurak nom čın kertü tözdä öngi kertüdin

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[533] *tarıgl(ı)g* 'seeded' is elsewhere used together with *yer*, signifying 'land which has been seeded'; see EDPT 542a. Here it seems to modify *yer orun* 'land and place'.

[534] *otgurak nom* 'definite dharma' translates Chin. 定法 *dingfa* 'definite dharma' or 'absolute dharma'. Only Kumārajīva's and Bodhiruci's translations contain 定法 *dingfa*, while Dharmagupta uses 一法 *yifa* 'single dharma'; the other translations, on the other hand, have simply 法 *fa* 'dharma'; see Pine 2001: 134. The Sankskrit parallel text has *sa kaścid dha(r)ma* 'any such dharma', which slightly differs from the Chinese translations of the term; see Harrison/Watanabe 2006: 117. For the translation of the Chin. 定 *ding* by means of *otgurak* see Shōgaito 2003: 152, notes 34-36.

D013 [kälmiš no]mlaguluk sözlägülük nä üčün tep tesär
D014 [kertüdin kälmišning no]mlaguluk nomı alku barča tutgalı bolmaguluk
D015 [sözlägäli bolmaguluk ol nom] ärmäz nom ärmädin[535] ymä ärmäz tetir

Translation
(D001) [...] cultivated land and place [... is] unreachable and unattainable. (D002-008) Then the Buddha, the God of gods (*devāti-deva*), graciously said to Subhūti, "Subhūti, what do you think? Has the [Truly-Come]-One[536] (*Tathāgata*) [...] awakened in attesting[537] to the true and truthful principle[538] and obtained unsurpassable, highest complete enlightenment (*anuttarasamyaksaṃbodhi*) or has the [Truly-]Come-One a [definite] dharma (*sa kaścid dharma*) other than the true and truthful principle which should be preached?" (D009-015) [Subhūti] said: "[My Lord], my understanding of the meaning of the command that you have preached [is that there is no] definite dharma to which (the Tathāgata) awakened in attesting called unsurpassable, highest complete enlightenment (*anuttara-samyaksaṃbodhi*), [nor] a definite dharma (*sa kaścid dharma*) other than the true and truthful principle that should be preached and spoken about by the Truly-Come-[One]. If one should ask, 'Why?' The all *dharma* preached by [the Truly-Come-One] is ungraspable, [ineffable],[539] it is neither a *dharma* nor a non-*dharma*.

(1) U 2249 (T I 543)
This fragment is part of a commentary on the first passage of Chapter 8 which runs:

> BHAGAVĀN āha: tat kiṃ manyase Subhūte yaḥ kaścit kulaputro vā kuladuhitā vemaṃ trisāhasramahāsāhasram lokadhātuṁ sapta-ratnaparipūrṇaṃ kṛtvā Tathāgatebhyo' rhadbhyaḥ samyaksambuddhebhyo dānaṃ dadyāt, api nu sa kulaputro vā kuladuhitā vā tato nidānaṃ bahutaraṃ puṇya-skandham prasunuyāt? (Conze 1974: 33)
>
> Translation: 'The Lord: What do you think, Subhuti, if a son or daughter of good family had filled this world system of 1,000 million worlds with the seven treasures, and then gave it as a gift to the Tathāgatas, Arhats, Fully Enlightened Ones, would that son or daughter of good family on the strength of that beget a great heap of merit?' (Conze 1974: 70)

The parallel passage in Kumārajīva's Chinese translation is very precise, and goes as follows:

> 須菩提, 於意云何？若人滿三千大千世界七寶以用布施，是人所得福德，寧為多不？(Taishō, vol. 8, Nr. 235, 749b18-19)

[535] Usually one would expect *ärmäz* here instead of *ärmädin*, see for instance A19. The construction, in which the first verb *är-* first takes the negated converb suffix *–mAdIn* and then the second *är-* the negation suffix *–mAz*, is unusual.
[536] This is the literal translation of *[kertüdin käl]miš*, another Old Uyghur designation of the Tathāgata besides *ančulayu kälmiš* 'One-who-Came-Thus' or 'Thus-Come-One'.
[537] The Old Uyghur phrase *tanuklamakta [tuyup]* renders Chin. 證覺 *zhengjue* 'actualized awakening, to know by experience' (Soothill/Hodous 1937: 473), which only appears in Dharmagupta's translation among the Chinese translations of the *Vajracchedikā Sūtra*. The Sanskrit text has the parallel term *abhisaṃbuddha* 'the full enlightenment attained by the Buddha' (JEBD 82a).
[538] A literal translation of *čın kertü töz*, which usually translates Chin. 如理 *ruli* 'true principle'; see Shōgaito 2008: 542b. Unfortunately, here both Chinese and Sanskrit texts do not have a parallel to this term.
[539] The auxiliary verb *bol-* in the phrases *tutgalı bolmaguluk* and *[sözlägäli bolmaguluk]* take the necessity suffix with *–GUlUk*, therefore, this phrase might also be translated as 'shouldn't be able to grasp and [shouldn't be able to speak']. The Chinese parallel text, on the other hand, gives 不可取 *buke qu* 'cannot be taken', 不可說 *buke shuo* 'cannot be spoken'.

Transcription of U 2249 (T I 543)
D016 [ ]/ üzä mingär ursar ulug
D017 [üč] *m*[in]g ulug (ming) yertinčü ičintä
D018 [ ]/l'ry kün *a*[y] t(ä)ngri : yüz
D019 [ ]y : bo munı täg üč ming
D020 [ulug ming yertinčüg y]*e*ti ärdini üzä tošgurup
D021 [ol buya]*n* bo nom bitigdäki tört
D022 [padakin okımıš sözlämiš] bolmaz : anı üčün t(ä)ngri
D023 [t(ä)ngrisi burhan y(a)rlıkayur] : üč ming ulug min[g]

verso
D024 [yertinčü]ol ok b[uyan]larnıng [ ]
D025 [nä]tägin y*mä* üč ming *ulug*
D026 [ming yertinčü k]amagu kavıšıp bo bir ök
D027 [ ] ///// tep tesär ////
D028 [ ]/lm's'r bo sumer tag
D029 [ ] l'r mu[nčulayu (?)] ming
D030 [ ]*r* : bo kičig ming yertinčü[540]
D031 [ort]un ming yertinčü *ärür*(?)

(D016-024[... ...] If [a person] puts [...] every thousand [...] in the great [...three] thousand Great Thousand world [...] these [...] sun and moon god[541] [...] hundred [...] filling such a three thousand [Great thousand world with] seven jewels [...] can not be [... reading and reciting] the four [stanzas] of this doctrine. Therefore, the Buddha, the god [of gods, graciously said:] "Three thousand Great thousand [world... ...]

verso
(D025-031) [... ....] of that merits [...] why again [...] three thousand Great [thousand world...] all coming together, only this one [...] if says [...] If [...] Mount Sumeru [like] this(?) thousand [...] This smaller one thousand world [...] this is(?) a medium-sized thousand world [...]

Below is Wang Rixiu's commentary on the first passage of Chapter 8, which actually reflects Buddhist cosmology:

> 三千大千世界者，此日月所照，為一小世界，其中間有須彌山，日月遶山運行，故南為閻浮提，東為佛婆提，西為瞿耶尼，北為鬱單越，是名四天下，日月運行，乃 在須彌山之中腰，故此山之高，其半出日月之上，山上分四方，每方分八所，中間又有一所，共三十三所，謂之三十三天，梵語謂之忉利天是也。日月運行於此四天 下，謂之一小世界，如此一千小世界，謂之小千，如此一千小千世界，謂之中千，如此一千中千世界，謂之大千，以三次言千字，故云三千大千，其實則一大千耳， 如此方謂之一大世界。(*Jingangjing baijia jizhu dacheng* 金剛經百家集註大成)
>
> 'As for the three thousand and Great thousand world, what is illuminated by a sun and moon is called one minor world. In its center there is Mount Sumeru, around which move a sun and a moon, therefore Jambudvīpa is to the south, Pūrvavideha to the east, Apara-godāniya to the west,

[540] *kičig ming yertinčü* 'Smaller one-thousand-worlds' or 'Minor one-thousand-worlds', translates Chin. 小千世界 *xiaoqian shijie*, Skt. *sāhasraś cūḍiko lokadhātuḥ* (for further Sanskrit forms see Hirakawa 1997: 396a). In ancient Indian cosmology, one thousand worlds make a minor world system (Old Uyghur: *kičig ming yertinčü*); one thousand minor world systems compose an intermediate world system (Old Uyghur: *[ort]un ming yertinčü*); and one thousand intermediate world systems form a major world system (Old Uyghur: *üč ming ulug ming yertinčü*). Cf. Nakamura 695ab; Soothill/Hodous 1937: 61; SGDB388-389.
[541] Wang Rixiu's text has simply 日月 *riyue* 'sun and moon'.

and Uttarakuru to the north, they are called four continents, sun and moon move around the range of Mount Sumeru, therefore this mountain is so high that its half is over the sun and moon. On the top of the mountain there are four directions, and each direction is divided into eight places, at its center there is one more place, altogether thirty three places, which are called the Thirty-three Heavenly Kingdoms, Sanskrit *Trāyastriṃśa*. A sun and a moon move around these Four Heavenly Kingdoms, it is called a minor one thousand world; one thousand such minor worlds are called a minor one thousand, a thousand such minor thousand worlds compose a medium-seized world, and a thousand such medium-sized worlds make up a Great thousand, since the character for thousand occurs three times, hence it is called three thousand Great thousand. In reality it is one Great thousand, the same goes for one Great thousand world.'

(3) U 2248 (T I 542)
This fragment is part of a commentary on the following gāthā from the last chapter of the *Vajracchedikā Sūtra*:

TĀRAKĀ TIMIRAṂ DĪPO
MĀYĀ-AVAŚYĀYA BUDBUDAṂ
SUPINAṂ VIDZUD ABHIRAṂ CA
EVAṂ DRAṢṬAVYAṂ SAṂSKṚTAM. (Conze 1974: 62)

Translation: As stars, as fault of vision, as a lamp,
A mock show, dew drops, or a bubble,
A dream, a lightning flash, or cloud,
So should one view what is conditioned. (Conze 1974: 92)

Kumārajīva translates the gāthā as follows:

一切有為法， 如夢、幻、泡、影，
如露亦如電， 應作如是觀。(Taishō, vol. 8, Nr. 235, 752b28-29)

Transcription of U 2248 (T I 542)

D032 [ ]yqw [ ]
D033 t' kün [])//[ ]
D034 šala sögüt [ ]
D035 tegmä p[]l'*r* [ ]
D036 *ü*dtä tınl(ı)g [ ]
D037 dyn örlä*tür*[(?)[542]]
D038 tedi : [amtı munung šlokin]
D039 sözläyür [:]

verso
pagination: kimkoke iki yüz tört otuz[543]
D040 bolar barča etig[lig ürlügsüz nomlarnıng ohšatıgı ol:][544]
D041 *a*kıg*l*[ı]*g* b*il*[igin kılınmıš avantlarıg tüšlärig]
D042 kim sözläg(ä)y [olarnı mängülüg ärür tep :]
D043 adalıgı kävräki [köpikli salkım*lı* ohšaš ol: k(a)ltı]
D044 bulıt köligä [yašın [y(a)rukı]
D045 nom ärsär ''n[ ]

[542] *örlätür* (?), perhaps might also be read *örlätil-*, but the hook of an *l* is not visible.
[543] The pagination may be translated as '*Kimkoke/Jingangjing* (= the *Vajracchedikā Sūtra*), two hundred twenty four'.
[544] The gap has been filled in accordance with U 2675 + U 3591 belonging to the verse commentary by Master Fu that contains identical lines to this commentary; the same goes also for further gaps in the next part of the fragment; for the edition of U 2675 + U 3591 see B484-517.

D046 []/k /w/[ ]
D047 [a]mtı /[ ]

Translation
(D032-039) [...] at/in [...] sun/day [...] the śala trees [...] called [...] at [...] time [...] living being [...] annoys [...] said [... Now the gāthā of this] says about.

verso
(D040-047) [... ....] they are [comparisons of] all conditioned, impermanent dharmas]. Who can consider [the causes and results produced by] defiled knowledge [eternal]?
[Bubble and dew are same at] danger and fragile, as cloud, shadow [and flash of lightning.... As for doctrine [...] now [... ...]

A. von Le Coq's transcription of a commentary

The fragment *U 9242 (T II S 32a No. 5) is only known from a transcription by A. von Le Coq, and it clearly originates from another commentary on the *Vajracchedikā Sūtra*. According to Le Coq's transcription, the fragment was in the *Pothi-form* and both recto and verso sides contain eleven lines of text. The last four lines of the recto and the first four lines of the verso are heavily damaged. Judging from the content, a considerable part of both sides is lost. The fragment is part of a commentary on the following two passages of Chapter 9.

Passage a:

> tat kiṃ manyase Subhūte, api nu srotaāpannasyaivaṃ bhavati: mayā srotaāpatti-phalaṃ prāptam iti? SUBHŪTIR āha: no hīdaṃ Bhagavan, ⸢na srotaāpannasyaivaṃ bhavati: mayā srotaāpatti-phalaṃ prāptam iti (Conze 1974: 33-34)

Translation: 'What do you think, Subhuti, does it occur to the Streamwinner, 'by me has the fruit of a Streamwinner been attained'?

> Subhuti: No indeed, O Lord, it does not occur to the Streamwinner, 'by me has the fruit of a Streamwinner been attained." (Conze 1974: 71)

Kumārajīva translates the passage as follows:

> 「須菩提！於意云何？須陀洹能作是念：『我得須陀洹果。』不？」 須菩提言：「不也，世尊！何以故？須陀洹名為入流。」 (Taishō, vol. 8, Nr. 235, 749b26-28)

Passage b:

> BHAGAVĀN āha: tat kiṃ manyase Subhūte, api nv arhata evaṃ bhavati: mayā-arhattvaṃ prāptam iti? SUBHŪTIR āha: no hīdaṃ Bhagavan, ⸢na-arhata evaṃ bhavati: mayā-arhattvaṃ prāptam iti.⸣ (Conze 1974: 34-35)

Translation: 'The Lord: What do you think, Subhuti, does it then occur to the Arhat, 'by me has Arhatship been attained'?

> Subhuti: No indeed, O Lord, it does not occur to the Arhat, 'by me Arhatship has been attained'. (Conze 1974: 72)

Kumārajīva's Chinese translation has the following parallel passage:

> 「須菩提！於意云何？阿羅漢能作是念：『我得阿羅漢道。』不？」須菩提言：「不也，世尊！(Taishō, vol. 8, Nr. 235, 749c7-8)

Transcription of *U 9242 (T II S 32a No. 5)

D048 bulyukm(ä)n tep : su[buti ötünti[545] :]
D049 täginmäz t(ä)ngrim tep [: nä üčün tep[546]]
D050 tesär : srotapan[547] tesär [ ]
D051 tetir : atın[548] ärsär m(ä)nsiz nom [ ]
D052 atı ärür : srotapan m(ä)nsiz nomta en-
D053 miškä *öng ün* yıd tatıg bürtmäk
D054 nomta ymä ○ enmäz : öng
D055 ün yıd ○ tatıg bürtmäk[549] [ ]
D056 [ ]//yz ○ üzä körür :
D057 [ ] tetir : : subuti
D058 [ ] tep sakınur mu : *nä*[550]

verso, pagination: [...] y(e)g(i)rmi

D059 [ ]//guluk köngüli bar
D060 [ ]//k[551] :: munčata temin
D061 [bilir ärmäzin][552] :: yeti kaytmışta[553]
D062 [ken k]išili(?)[554] t(ä)ngrilidä :: barır
D063 amrılmakka barmışın bilg(ä)li(?)[555] bolmagu-
D064 lukka :: ○ t(ä)ngri t(ä)ngrisi
D065 burhan yana ○ ayıtu y(a)rlıkadı :
D066 subuti näčük ○ ol köngülüngdä
D067 arhant inčä tep sakın[ur mu][556]
D068 m(ä)n arhant kutın bulyu[km(ä)n[557] tep:[558]]
D069 subuti [öt]ünti[559] täginmäz t(ä)n[grim[560]]

Translation

(D048-058) (May a *srotāpanna* think like this): 'I have attained [the fruit of a *srotāpanna*]?'

Su[bhūti said,] 'No, my Lord. If one asks, ["Why?"] (The Sanskrit word) *srotāpanna* means [...] As far as its name, it is a non-self doctrine (*anātman*) by name. Because *srotāpanna* has descended from a non-self doctrine, he will also not descend from the doctrines of form (*rūpa*), sound (*śabda*),

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[545] Le Coq's transcription does not have *ötünti*.
[546] Le Coq's transcription does not have *nä üčün tep*; the gap has been filled in accordance with the parallel lines of U 3344 belonging to the verse commentary by Master Fu edited in Text B (B267-280).
[547] Le Coq's transcription has *šrotapan*.
[548] Le Coq's transcription has *aγïn* (?). Our revision follows the parallel lines of U 3344, which has *atın*.
[549] This sentence concerning the five sense-data (*pañca viṣayāḥ*) was cited in TT III, p. 206, note 5, fn. 4; see also the notes on the transcription leaf.
[550] Here one would expect *m(ä)n* instead of *nä*.
[551] This part might be reconstructed as *ätöz körümlüg*; see the parallel gāthā in U 2818 b verso belonging to Text C (C208-212). The corresponding Chinese phrase 身見 *shenjian* 'the view of the existence of a self' also supports this reconstruction.
[552] The gap has been filled in accordance with the parallel lines of U 2818 b.
[553] Le Coq's original transcription has *yiti qatmiš ta*.
[554] Le Coq: *...//i li*. The reconstruction follows the parallel lines of U2818 b.
[555] Le Coq: *bilmäkli bolmayuluq qa*, but U 2818 b has *bilgäli* in the same place. On the other hand, the construction "verbs in *–mAklI + bol-*" for potentiality is not known in Old Turkic, therefore we prefer to reconstruct this word as *bilgäli*. One naturally cannot exclude the possibility that the first element might also be read *bilmäg(ä)li(?)*.
[556] Le Coq: *..//q//..*
[557] Le Coq: *bul//...*
[558] *tep* does not appear in Le Coq's transcription.
[559] Le Coq: *...//ti*.
[560] Le Coq: *//...*

smell (*gandha*), taste (*rasa*) and touch (*sparśa*). Form, sound, smell, taste, and touch [...] sees by means of [...] is [...]

"Subhūti, [may a *sakṛtāgāmin*] think (like this): 'I [...]'"

verso

(D059-069) [...] exists a mind [...] should [...] immediately after this [...] in seven returns[561] [...] from human and god; it is impossible to know whether they go to quiescence (*śānta*) or not. The Buddha, the god of gods, deigned to ask again, "Subhūti, what do you think? May an arhat think like this: 'I have attained the fruit of an arhat?'"

Subhūti replied respectfully, "No, my Lo[rd, ...]

Fragments of a commentary of seven lines

The following eight fragments have seven lines both on recto and verso sides and present another commentary on the revised Chinese version of the *Vajracchedikā Sūtra*:

U 2487 (T II 616)	U 2490 (T II 620)
U 3068 (T II y 5. 503)	U 3126 (T II Y 59.503)
U 3347 (T III TV 57.502)	U 3357 (T III TV 59.504)
U 3392 (T I 647)	U 3451

These eight fragments derive from at least three different manuscripts: U 3347 and U 3357 are from one manuscript, and U 3068 and 3126 from another. Of the remaining four fragments, U 3451 and U 2487 seem to originate from one manuscript, while the affiliation of U 2490 and U 3392 is not quite clear. Nevertheless, all four fragments exhibit some features of Early Old Turkic and are written in a rather archaic type of Old Uyghur script.

All eight fragments classified within this group possess some common features. First of all, the text is basically organized by means of the structure *... üzä ... ukıtur* 'through ... explains ...', which is also known from other commentary texts, see for instance Kudara 1988: 41. Secondly, in contrast to other commentary of the *Vajracchedikā Sūtra* the comments found in these fragments are usually very precise, mostly consisting of only one or two sentences. Thirdly, the sūtra text which is commented on in these fragments is the revised version of the *Vajracchedikā Sūtra* with chapter divisions and titles added. These features are especially obvious in the case of U 3347, which mainly comments on the first passage of Chapter 32.

Two fragments, U 3106 and U 3400 edited in this part, have eight lines, and are, actually from the same manuscript as U 2248, U 2249 and Mainz 323. However, these two fragments complete U 3357, hence we will edit them in this section.

(1) U 3068 (T II y 5. 503) and U 2490 (T II 620)

Of the two parallel fragments U 3068 and U 2490 edited together U 3068 is nearly complete, while U 2490 is a centrepiece. The two fragments undoubtedly originate as leaves from two different *pustaka*s.

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[561] This refers to Skt. *sapta-kṛd-bhava-parama*, Chin. 七返 *qifan* 'seven returns' or 極七返 *ji qifan* 'achieved in seven returns'. In Hīnayāna Buddhism it is believed that one who has attained the state of *srotāpanna* will become an arhat within twenty-eight rebirths: seven times as a man, seven times as an *antarā-bhava* for a man, seven times as the *antarā-bhava* for one who dwells in the heavens; see Nakamura 413b, JEBD 93a. The whole sentence seems to render Chin. 七返人天後 *qifan ren tian hou* 'After having returned seven times from human being and god' cited from a gāthā by Master Fu; see U 2818 b (C208-211). This gāthā is used to illustrate the same sūtra passage in the commentary *Jingang bore boluomijing po qu zhu buhuai jiaming lun* 金剛般若波羅蜜經破取著不壞假名論 (Taishō vol. 25, Nr. 1515); see also *Jingang bore boluomijing zongtong* 金剛般若波羅蜜經宗通 (Xuzangjing, vol. 25, Nr. 471, 11c7-8).

First of all, the script on both fragments clearly differs, secondly, the word for bodhisattva occurs in different forms in these two fragments: in U 2490 *bodis(a)v(at)* or *bodisvt* appears, a form usually considered rather archaic, whereas U 3068 has *bodis(a)t(a)v* or *bodistv*, which is of a later period. Moreover, the *pustaka* hole on U 3068, with a diameter of 3,7 cm, is markedly bigger than the one on U 2490, which has a diameter of ca. 2,7 cm. Furthermore, the *pustaka* hole is in black on U 3068, while on U 2490 it is in red. The fragments U 3068 and U 2490 comments on the following part of Chapter 17:

> SUBHŪTIR āha: no hīdaṃ. Bhagavan, ⟨na-asti sa kaścid dharmo yo bodhisattvo nāma⟩.
> BHAGAVĀN āha: ⟨sattāḥ sattvā iti Subhūte a-sattvās te Tathāgatena bhāṣitās, tenocyante sattva iti⟩. Tasmāt Tathāgato bhāṣate: nirātmānaḥ sarva-dharmā niḥsattvāḥ nirjīvā niṣpudgalāḥ ⟨sarva-dharmā iti⟩. 17g) yaḥ Subhūte bodhisattva evaṃ vaded: ahaṃ kṣetra-vyūhān niṣpādayiṣyāmi-iti⟩, so 'pi tathaiva vaktavyaḥ. Tat kasya hetoḥ? kṣetra-vyūhā ⟨kṣetra-vyūhā⟩. iti Subhūte 'vyūhās te Tathāgatena bhāṣitāh, tenocyate kṣetra-vyūhā iti. 17h) yaḥ Subhūte bodhisattvo nirātmāno dharmā nirātmāno dharmā ⟨ity adhimucyate⟩, sa Tathāgatena-arhatā samyaksambuddhena bodhisattvo mahāsattva ity ākhyātaḥ. (Conze 1974: 49-50)
>
> Translation: (...) If any Bodhisattva should say: 'I will create harmonious Buddha-fields', he likewise should not be called a Bodhisattva. And why? 'The harmonies of Buddha-fields, the harmonies of Buddha-fields', Subhuti, as no harmonies have they been taught by Tathagata. Therefore are they called 'harmonious Buddha-fields'. The Bodhisattva, Subhuti, who is intent on 'without self are the dharmas, without self are the dharmas', he has been declared by the Tathagata, the Arhat, the Fully enlightened One to be a Bodhi-being, a great being. (Conze 1974: 84)

Kumārajīva's Chinese translation of the passage is as follows:

> 菩薩亦如是。若作是言：『我當滅度無量眾生。』則不名菩薩。何以故？須菩提！實無有法名為菩薩。是故佛說：『一切法無我、無人、無眾生、無壽者。』須菩提！若菩薩作是言：『我當莊嚴佛土。』是不名菩薩。何以故？如來說莊嚴佛土者，即非莊嚴，是名莊嚴。須菩提！若菩薩通達無我法者，如來說名真是菩薩。(Taishō, vol. 8, Nr. 235, p. 751b5-12)

Transcription of U 3068 (T II y 5. 503)

D070 adkanmak sakınč turgursar ötr*ü* ol bodis(a)t(a)v tep te[tmäz nä üčün tep]
D071 tesär *subuti* čın kertü üzä tuts[ar] *b*[u]lyukmaz antag törü kim bir nom
D072 [tör]ü(?) bodi ○ s(a)*t*(a)v tep tetgülük : anı üčün m(ä)n inčä y(a)rlıkayur-
D073 [m(ä)n] alku ○ nomlar m(ä)nsiz kišisiz yašaglısız [ä]rür tep : :
D074 [yan]a subuti ○ bodis(a)t(a)vlar[562] m(ä)n burhanlar ulušın etäyin [yar]atayın
D075 tep tesär : ol ymä bodis(a)t(a)v [ata]nmaz : nä üčün tep tesär *b*[u]rhanlar
D076 [u]lušı ärsär kök kalıg tä[g] ilinčs[i]z tutunčsuz bolmıš ü[čün] ol : bodis(a)t(a)v-

D077 lar anı bilsär uksar ötrü [i]l*i*nmägü tutunmagu k(ä)rg(ä)k b[irö]*k* yana[563]
D078 [etär]m(ä)n yaraturm(ä)n tep t[esä]*r* ilinmäk ad*ka*[n]mak bo*l*[ur][564] birök[565]
D079 [adka]nma*k*ı yap ○ šınmakı bar ärsär ötrü bodis(a)t(a)v tetmäz : *a*[nın][566] m(ä)n inčä
D080 [y(a)rlı]kayur ○ m(ä)n [bur]hanlar ulušın etmäk yaratmak ärmäzi[567] ol
D081 [anı]n et ○ mäk yaratmak tep tetir : munta etmäk yaratmak
D082 [tep te]m[ä]k ärsär : b(ä)lgüdin öngi [ü]*d*[rülm]*i*š körüm üzä[568] etmäk yarat-
D083 [ma]*k* ärür : inčip kayu ol etmäk yar[a]tmak ärmäzi tep te*m*äk [ ]

[562] U 2490: *bodis(a)v(a)t.*
[563] This word is missing in U 2490.
[564] U 2490: *[atkanmak] yapšınmak bolur.*
[565] *birök* is missing in U 2490.
[566] U 2490: *anın.*
[567] U 2490: *ärsär.*
[568] U 2490: *[körü]min* (?).

Translation
(D070-073) If [a bodhisattva] comes up with a [...] perceiving thought,[569] then he is [not] called a bodhisattva. Subhūti, if one considers it truly, there does not exist a rule, that is, a dharma called bodhisattva. For this reason, I preach that all dharmas are without self, without human being, and without life. (D074-077) [Again], Subhūti, if a bodhisattva[570] should say, 'I shall organize and create the Buddha realm', he is also not called a bodhisattva. If one asks, 'Why?' It is because the Buddha realm is beyond being caught, beyond being held, just like the sky. If bodhisattvas know and understand that, then they should not be caught and should not be held. (D078-083) Therefore, if (a bodhisattva) should say, 'I organize and create (the Buddha realm)', he would be get caught and get attached. If he has perceived and adhered, he is not called a bodhisattva. Therefore, I preach thus: 'The Buddha realm is not to organize and create. Therefore, it is called organizing and creating. Here, as far as the organizing and creating are concerned, it is the organization and creation by means of a view which has been set apart from the sign (*lakṣaṇa*). Then (the question is:) 'What is not to organize and create?' [...]

(2) U 3126 (T II Y 59.503)
The rather well preserved fragment U 3126 is from the commentary on the second passage of Chapter 18, and it also contains a part of the second passage of the sūtra text (18b in Conze's Sanskrit text). As parallels to the commentary presented in U 3126 we found two passages in two Chinese commentaries on the *Vajracchedikā Sūtra*, the *Jingangjing zhujie* 金剛經注解 (Xuzangjing, vol. 24, Nr. 468) and the *Jingangjing baijia jizhu dacheng* 金剛經百家集註大成 that contain a fairly similar content to U 3126. The corresponding passages in these two Chinese commentaries first present the fourty fourth gāthā by Master Fu in full text (Taishō, Nr. 2732, 7a5-8)[571] and then quote a gāthā from the first chapter of the *Lotus Sūtra* (Taishō, vol. 9, Nr. 262, 8b15-17), followed by an explanation of the sixty-two views. The afore-mentioned two Chinese commentary texts claim that the explanation of the sixty-two views — a central topic of this commentary passage — is taken from the *Bibosha lun* 毗婆沙論, that is, the *Great Abhidharma Commentary* (*Abhidharma Mahāvibhāṣa*), the full Chinese title of which is *Abidamo da bibosha lun* 阿毘達磨大毘婆沙論 (Taishō, vol. 27, Nr. 1545). However, we failed to find any passage in the *Great Abhidharma Commentary* comparable to the text quoted in the afore-mentioned two Chinese commentary texts. Below is the Chinese text on the sixty-two views that may have served as the basis for the related lines of the commentary on U 3126:

> 毗婆沙論云。六十二見者。五蘊中各起四見。四五二十。三世各二十。通為六十。斷常二見為根本。總為六十二見。且於色蘊中。即色是我。離色非我。我中有色。色中有我。五蘊中具有此四。 (Xuzangjing, vol. 24, Nr. 468, 803a4-6).

Translation: The *Great Abhidharma Commentary* says, "Sixty-two (mistaken) views (*dvāṣaṣṭi-dṛṣayaḥ*) occur four each in (each of) every five aggregates (*pañca-skandhāḥ*). Four times five is twenty, and three times twenty, altogether is sixty. Annihilation (*uccheda*) and eternity (*śāśvata*) are essential, (adding them) there would be sixty-two views in all. As for the aggregate of form (*rūpa*), form (*rūpa*) is nothing other than self (*ātman*), without form (rūpa) there is no self (*ātman*). Self (*ātman*) is within form (*rūpa*), and form (*rūpa*) is within self (*ātman*). (Each) of the five aggregates (*pañca-skandhāḥ*) includes these four (views)."

The following explanation of the sixty-two views by W. E. Soothill and L. Hodous provides very helpful background knowledge on both the Chinese and Old Uyghur passages:

[569] The text has *adkanmak sakınč* 'perceiving thought', it is an addition by the translator of the Old Uyghur text.
[570] U 2490 has *bodis(a)v(a)tlar* 'bodhisattvas', while in U 3068 this word lacks a plural suffix.
[571] U 2989 presents a full Old Uyghur translation of the gāthā; see Text C (C387-404).

> "The sixty-two 見 or views, of which three groups are given: The 大品般若經 in the 佛母品 takes each of the five skandhas under four considerations of 常 time, considered as time past, whether each of the five has had permanence, impermanence, both, neither, 5 x 4 = 20; again as to their space, or extension, considered as present time, whether each is finite, infinite, both, neither = 20; again as to their destination, i. e. future, as to whether each goes on, or does not, both, neither (e. g. continued personality) = 20, or in all 60; add the two ideas whether body and mind 神 are a unity or different = 62. The Tian-tai School takes 我見, or personality, as its basis and considers each of the five skandhas under four aspects, e. g (1) rūpa, the organized body, as the ego; (2) the ego as apart from the rūpa; (3) rūpa as the greater, the ego the smaller or inferior, and the ego as dwelling in the rūpa; (4) the ego as the greater, rūpa the inferior, and the rūpa in the ego. Consider these twenty in the past, present, and future = 60, and add 斷 and 常 impermanence and permanence as fundamentals = 62." (Soothill/Hodous 1937: 132b)

As we shall see below, there are some discrepancies between the Old Uyghur text and the quoted passage from the two Chinese commentaries on the *Vajracchedikā Sūtra*, the most obvious difference being that the Old Uyghur text mentions clinging to the self and clinging to dharmas as the sixty first and sixty second view, respectively. However, in the Chinese passage annihilation (Chin. 斷 *duan*) and eternity (Chin. 常 *chang*) are regarded as the last two views. Note that the latter is specific to the Tiantai school of Buddhism.[572]

The sūtra passage commented on in U 3126 (ll. D084-092) does not occur in the Old Uyghur fragment. As background information we cite here the Sanskrit passage.

> BHAGAVĀN āha: yāvantaḥ Subhūte teṣu loka-dhātuṣu sattvās teṣām ahaṃ nānābhāvāṃ citta-dārāṃ prajāṅāmi. tat kasya hetoḥ? citta-dhārā citta dhāreti Subhūte a-dhāraiṣā Tathāgatena bhāṣitās. tenocyate citta-dhāreti. tat kasya hetoḥ? atītaṃ Subhūte cittaṃ nopalabhyate, anāgataṃ cittaṃ nopalabhyate, pratyutpannaṃ (cittaṃ) nopabhyate (after Conze 1974: 51).
>
> Translation: The Lord said, "Subhūti, as many living beings as there might be in those world systems, I would know their manifold streams of thought. Why is that? Those so-called 'streams of thought,' Subhūti, have been preached by the Realized One as streamless. That is why they are called 'streams of thought.' Why is that? Subhūti, one can not apprehend a past thought, one can not apprehend a future thought, one can not apprehend a present [thought]." (Harrison 2006: 154)

Kumārajīva's translation has the following parallel passage:

> 佛告須菩提：「爾所國土中，所有眾生，若干種心，如來悉知。何以故？如來說諸心，皆為非心，是名為心。所以者何？須菩提！過去心不可得，現在心不可得，未來心不可得。(Taishō, vol. 8, Nr. 235, 751b25-28)

The remaining lines of U 3126 (until D097 *subuti*) actually render the following sūtra text:

> tat kiṃ manyase Subhūte yaḥ kaścit kulaputro vā kuladuhitā vemaṃ trisāhasramahāsāhasraṃ lokadhātuṃ sapta-ratna-paripūrṇaṃ kṛtvā ⟨Tathāgatebhyo'rhadbhyaḥ samyaksambuddhebhyo⟩ dānaṃ dadyāt, api nu sa kulaputro vā kuladuhitā vā tato nidānaṃ bahu puṇya-skandhaṃ prasunuyāt? SUBHŪTIR āha: bahu Bhagavan bahu Sugata. (Conze 1974: 51-52)
>
> Translation: What do you think, Subhūti? If someone were to fill this trigalactic megalactic world-system with the seven treasures and give it as a gift, would that gentleman or lady engender a lot of merit on that basis?
>
> He said, "A lot, Lord. A lot, Blessed One." (Harrison 2006: 154)

Kumārajīva's Chinese translation of this passage is as follows:

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[572] See Soothill/Hodous 1937: 132b.

須菩提！於意云何？若人滿三千大千世界七寶以用布施，是人所得福德，寧為多不？」須菩提言：「甚多，世尊！(Taishō, vol. 8, Nr. 235, 749b18-20).

Transcription of U 3126

D084 bo [ön]*g* ärsär mäning etigim yaratıgım ol : bo öng ärsär mäning
D085 tay[andač]ılarım[573] o*l* : bo öng ärsär mäning ävim barkım ol tep munčulayu
D086 sakınıp tört öngi köng[ül] turgurur : k(a)l[t]ı bo öng yap[ı]gda[574] nätäg
D087 ärsär anču ○ lay*u* ymä [tä]ginmäk sakınč [kılınč biliglä]*r*dä[575] ym*ä*
D088 törtär öngi ○ körüm öri[tü]r : ašnukı bi[r]l[ä] *al*[ku y(e)girmi kö]r[üm] *b*olur *bo* :
D089 ok y(e)girmi körümüg bo üč üdl[är]dä birdä y(e)girmirär tutsar kamag
D090 altmı[š bol]ur : bo altmıš üzä m(ä)n tep adkanmak nom tep adkanmak

pagination : altı örki[576]

D091 bo i*k*[i körüm] ärsär[577] kamag iki *y*[et]miš bolur : b*o* ärür iki yetmiš köngül bol-
D092 makı[578] : tokuz yüz bolmakın yangšak [bol]g(a)y tep *t*[et]*m*[ä]dim(i)z : :
D093 : tokuz y(e)girminč nom ugušın [atl(ı)g bölük : :][579]
D094 subuti köng ○ üldä n*ä* ol kim kayu [kiši üč] m*i*ng ul*ug* ming
D095 yertinčüdä ○ tolu yeti *ä*rdini urup bušı bersär m[unun]*g* buyan ädgü
D096 kı*l*[ınč]ı ärüš ük[ü]š ärürmü : subuti ötünti : antag täginür atı kötrülmiš
D097 t(ä)ngrim : *ä*rtingü ärüš üküš tep tetir : subuti ya bir tözlüg sansarka

Translation

(D084-086) 'As for the form (*rūpa*), it is my making and creation; as for the form (*rūpa*), it is that on which I depend (*āśrita*); as for the form, it is my dwelling and household goods.'[580] Thinking like this, they raise four strange views.[581] (086-093) Just like the form aggregate (*rūpa-skandha*), [per]ception (*vedanā-skandha*), conception (*saṃjñā-skandha*), [volition (*saṃskāra-skandha*) and consciousness (*vijñāna-skandha*)], each also allows to rise four different views. Together with the first one it will be [twenty views]. If one holds exactly these twenty views each three times each twenty, it will be altogether sixty. If clinging to the self (*ahaṃ-kāra* or *ātma-grāha*) and clinging to dharmas (*dharma-*

[573] Shōgaito 2008, 929: *öng yügmäk ärür tayanguluk*, *tört yügmäklär ärür tayandačı* 'the aggregate of form is the basis (*āśraya)*, while the four aggregates are those which are supported'. Here *tayandačı* renders Chin. 能依 *nengyi*, Skt. *āśrita*, which refers to that which is supported, dependent on etc.; see Nakamura 1084d.

[574] *yapıg* 'covering' is often used to render *skandha*, e.g. *beš yapıg* 'five aggregates', *öng yapıg* 'the form aggregate' etc. However, the use of *yapıg* here to render Chin. 識 *shi* 'consciousness' is unusual.

[575] The gap has been filled in accodance with U 5336; see Text F. *[tä]ginmäk sakınč [yorık, yapıg]* stands for Chin. 受(蘊) *shou(yun)*, 想(蘊) *xiang(yun)*, 行（蘊） *xing(yun)*, 識（蘊) *shi(yun)* 'perception, conception, volition and consciousness', namely from the second to the fifth of the five aggregates (Skt. *pañca-skandha*, Chin. 五蘊 *wuyun*); see JEBD 100a,b. The tenth chapter of the *Xuanzang biography* also includes the same term, e.g. *täginmäk, sakınč, yorık, yapıg*; see Barat 2000: 13a18-19.

[576] *altı örki* 'ninety six', for *örki* see Erdal 2004: 221.

[577] Before *ärsär* there is symbol '+', indicating that between *ärsär* and the preceding word something must be added. However, the element to be added is not written.

[578] A similar expression also occurs in U 2989 belonging to Text C. Note that this fragment has *iki yetmiš köngül* lit. 'sixty-two minds' for sixty-two views instead of **iki yetmiš körüm*, which one would expect.

[579] This line translates the title of Chapter 19. The common Chinese title of Chapter 19 is 法界通化分第十九 *Fajie tonghua fen di shijiu* 'Universal transformation within the Dharma Realm'.

[580] It is not clear whether this sentence is a completion of the preceding sentence. Note that *āśrita* can also refer to inhabiting, dwelling as well as being inhabited etc.; see Monier-Williams 1899: 158c. The Old Uyghur phrase *äv bark* 'dwelling and movable property' here may also refer to the human body, the abode of the five skandhas; see Soothill/Hodous 1937: 126a.

[581] The text has *tört öngi köngül* 'four different views', which refers to four kinds of attached views held by non-Buddhists, a subset of the five views (Skt. *pañca-dṛṣṭi*, Chin. 五見 *wujian*); see Nakamura 358d.

grāha)[582] these two [views] are (added) to sixty, it will be in all sixty two. This is the coming of the sixty-two minds into existence. How the nine hundred came into existence, we have not told, considering it would be a vain talk.

(D093-097) Nineteenth [chapter: ...] of the Dharma Realm
"Subhūti, what do you think? If any [person] gives seven jewels to fill the [three] thousand Great thousand world as alms would the merit and good deed be extremely great? Subhūti said, "Just so indeed, my god Whose Name is Exalted. It would be extremely great." Subhūti, to the *saṃsāra* of one origin [...]

(3) U 3392 (T I 647)[583]
This fragment also originates from a *pustaka*, moreover the script used in it is almost identical with the one used in U 2490, and the diameter of the circle is also ca. 2,7 cm, as on U 2490. However, on this fragment the circle is not in red, as on U 2490, but black. Like U 2490 this fragment also dates to an earlier period than the other commentary with seven lines belonging to the same group. U 3392 contains the following part of Chapter 21 along with a very precise commentary.

> BHAGAVĀN āha:) yaḥ Subhūte evaṃ vadet: Tathāgatena dharmo deśita iti, (sa vitathaṃ vadet, abhyācakṣīta māṃ sa Subhūte 'ssatodgṛhītena. tat kasya hetoḥ? dharma-deśanā dharma-deśanā Subhūte, na-asti sa kaścid dharmo yo dharmo-deśanā nāmopalabhyate.
> 21b) evam ukta āyuṣmān SUBHŪTIR Bhagavantam etad avodat: asti Bhagavan kecit sattvā bhaviṣyanty anāgate 'dhvani (paścimāyāṃ pañca-śatyāṃ saddharma-vipralope vartaṃāne) ya imān evaṃrūpān dharmāñ śrutvā-abhiśraddadhāsyanti?
> BHAGAVĀN āha: na te Subhūte sattvā na-a-sattvāḥ. Tat kasya hetoḥ? sattvāḥ sattvā iti Subhūte sarve te Subhūte a sattvās Tathāgatena bhāṣitāḥ tenocyante sativa iti. (Conze 1974: 53-54)
>
> Translation: 'The Lord: Whosoever would say, 'the Tathagata has demonstrated dharma', he would speak falsely, he would misrepresent me by seizing on what is not there. And why? 'Demonstration of dharma, demonstration of dharma', Subhuti, there is not any dharma which could be got as demonstration of dharma.
> Subhuti: Are there, O Lord, any beings in the future, in the last time, in the last epoch, in the last 500 years, at the time of the collapse of the good doctrine who, on hearing such dharmas, will truly believe?
> The Lord: They, Subhuti, are neither beings, nor no-beings. And why? 'Beings, beings', Subhuti, as no beings have been taught by the Tathagata.' (Conze 1974: 86-87)

Kumārajīva's Chinese translation has the following parallel passage:

> 汝勿謂如來作是念：『我當有所說法。』莫作是念，何以故？若人言：『如來有所說法。』即為謗佛，不能解我所說故。須菩提！說法者，無法可說，是名說法。」爾時，慧命須菩提白佛言：「世尊！頗有眾生，於未來世，聞說是法，生信心不？」　佛言：「須菩提！彼非眾生，非不眾生。何以故？須菩提！(Taishō, vol. 8, Nr. 235, p. 751c12-19)

Transcription of U 3392
D098 nom ugušda öngi nomlaguluk nomı bar tep tesä[r : mäning]
D099 y(a)rlıkamıš y(a)rlıgımnıng tözin ukmadın . m[untada öngi]
D100 nomlaguluk nom ärsär : kertü tözdä öngi [ ]
D101 nom nomlamak ○ munta kertü tö[ztä öngi nom nomlamak]
D102 ol ärür tep tedi: muntag temäk ü[zä kertü tözdä]
D103 ön*gi* nom*l*[agul]*u*k nom bultukmaz te*p* [temäkin ukıtur]
D104 [temä]*k* üzä yertinčülüg [ ]

[582] Lit. 'to grasp saying self, to grasp saying dharma'.
[583] This fragment contains two further signatures T M 401 and T I for the find-site.

pagination: yeti säkiz on[584]
D105 [ ] öngi adrılmadın[585] [ ]

D106 l'r ädgükä tägirlär : : ol ü[dün arhant[586] subuti t(ä)ngri]
D107 t(ä)ngrisi burhan ○ ka inčä tep ö[tünti : t(ä)ngrim bolurmu]
D108 tınl(ı)glar kim ○ ken käligmä ü*dl*[ärtä bo nomug äšitip : kertgünč köngül tur-]
D109 uldačı[587] t(ä)ngri t(ä)ngrisi burhan inčä tep y(a)rl[ıkadı : tınl(ı)g ärmäz-]
D110 lär tep teyür s(ä)n : ol tınl(ı)glar tep tedäči [ärmäzlär (?): tınl(ı)g]
D111 ärmäz y[m]ä ärmäzlär : nä üčün tep tesär : su*b*[uti]

Translation
(D098-0104) If (someone) would say, "(The One-who-Came-Thus) has a dharma realm other than the dharma of [...] should be preached, (that is because of) not understanding the principle of the commands taught by me. [...] As for a dharma which should be preached [other than this ...], he said, "to preach a dharma [...] here refers to [preaching a dharma] other than the true principle. Through saying this [he says] that there is no dharma other than the true principle. [...] (088-091) Through [saying ...] temporarily [...]

verso
[...] not departing from [...] they will achieve goodness. (D106-111) That [time, Venerable Subhūti respectfully said] to the Buddha, [the God] of gods, "Will there be any living beings at a future time who [will hear this dharma and give rise to believing minds?]" The Buddha, the God of gods, Whose Name is Exalted, deigned to speak thus, "What you called [not living] beings [are not (?)] those who are called living beings, and they are not also not [living beings.] If one asks, 'Why?' Subh[ūti ...]

(4) U 3357 (T III TV 59.504), U 3106 (T II T 21.500) and U 3400
The three fragments U 3357, U 3106 and U 3400 are from the commentary on Chapter 30 of the *Vajracchedikā Sūtra*. U 3357 is from a *pustaka* with threefold circle lines: there is a relatively small innermost circle in red, followed by a somewhat bigger circle in black, while the outmost and biggest circle is again in red.[588] The remaining two fragments U 3106 and U 3400 coming from another pustaka can be edited together. The recto of U 3106 is parallel to the last two lines of the recto of U 3357 (D117-118) and the first five lines are parellels to the verso of U 3357, whereas the first two lines of the verso of U 3106 are parallel to the last two lines of the verso of U 3357 (D124-125). U 3400 contains parallels to the last three lines of the recto and the entire verso of U 3357. The text continues with U 3400 and U 3106, in which U 3400 presents the initial part of the text, whereas U 3106 the next part. The content and wording clearly demonstrate that all three fragments are actually from two different copies of the same commentary. All three fragments comment on the following two passages of Chapter 30 of the *Vajracchedikā Sūtra*:

[584] *yeti säkiz on* lit. 'seven eighty', means 'seventy seven'. For numerals of the same structure see Erdal 2004: 220.
[585] Usually *öngi üdrül-*, however here the word is clearly written as *'wynky "dryl*.
[586] The reconstruction is in accordance with the verso of U 3514; see A096. Here *arhant* stands for Skt. *āyuṣmān*, Chin. 慧命 *huiming*, an honorific title given to an older priest; see Nakamura 106d. Another possible reconstruction might be **bilgä bilig isig öz*.
[587] The reconstruction follows the Chinese parallel phrase 生新心 *sheng xinxin* 'give rise to believing minds', and in accordance with Shōgaito 2008, ll. 227, 1448, where we read *köngülindä tugurmışın süzük kertgünč köngülüg* and *turgalı kertgünč köngüllärig*, respectively. Thus far **tugurul-* is not attested in Old Uyghur texts, so for the moment I read *turul-*. Perhaps *turgurul-* (OTWF 679) is also possible.
[588] At least three further fragments from the Berlin Turfan collection, U 3347, U 3363, and U 3364, display the same feature. Of them, U 3347 has been identified as a fragment of a commentary on the *Vajracchedikā Sūtra* (see Section three: Fragments of a commentarial texts of seven lines), while the affliation of U 3363 and U 3364 has not yet been clearly determined.

yaś ca khalu punaḥ Subhūte kulaputro vā kuladuhitā vā yāvantas trisāhasra-mahāsāhasre lokadhātau pṛthivī-rajāṃsi tāvatāṃ lokadhātūnām ⟨evaṃrūpaṃ⟩ maṣiṃ⟩ kuryāt ⟨yāvad⟩ evam asaṃkhyeyena vīryeṇa tad yathāpi nāma paramāṇu-saṃcayaḥ, tat kiṃ manyase Subhūte ⟨api nu⟩ bahuḥ⟩ sa paramāṇu-saṃcayo bhavet? SUBHŪTIR āha: evam etat Bhagavann, ⟨evam etat Sugata⟩, bahuḥ sa paramāṇu-saṃcayo bhavet. tat kasya hetoḥ? saced Bhagavan ⟨bahuḥ paramaṇu-⟩ saṃcayo 'bhaviṣyat, na Bhagavan avakṣyat paramāṇu-saṃcaya iti. Tat kasya hetoḥ? yo 'sau ⟨Bhagavan⟩ paramāṇu-saṃcayas ⟨Tathāgatena⟩ bhāṣitaḥ, a-saṃcayaḥ sa Tathāgatena bhāṣitaḥ. tenocyate paramāṇu-saṃcaya iti. 30b) yaś ca Tathāgatena bhāṣitas trisāhasramahāsāhasro lokadhātur iti, a-dhātuḥ sa Tathāgatena bhāṣitaḥ. tenocyate trisāhasramahāsāhasro lokadhātur iti. tat kasya hetoḥ? saced Bhagavan ⟨loka-⟩dhātur abhaviṣyat, sa eva piṇḍa-grāho 'bhaviṣyat, yaś caiva piṇḍa-grāhas Tathāgatena bhāṣitaḥ, a-grāhaḥ sa Tathāgatena bhāṣitaḥ. tenocyate piṇḍa-grāha iti. (Conze 1974: 59-60)

Translation: 'And again, Subhuti, if a son or daughter of good family were to grind as many world systems as there are particles of dust in this world system of 1,000 million worlds, as finely as they can be ground with incalculable vigour, (and in fact reduce them to) something like a collection of atomic quantities, what do you think, Subhuti, would that be an enormous collection of atomic quantities?
Subhuti: So it is, O Lord, so it is. O Well-Gone, enormous would that collection of atomic quantities be. And why? If, O Lord, there would have been an enormous collection of atomic quantities, the Lord would not have called it an 'enormous collection of atomic quantities'. And why? What was taught by the Tathagata as a 'collection of atomic quantities', as a non-collection that was taught by the Tathagata. Therefore is it called a 'collection of atomic quantities'. And what has been taught by the Tathagata as 'the world-system of 1,000 million worlds', as no-system that has been taught by the Tathagata. Therefore is it called 'the world-system of 1,000 million worlds'. And why? If, O Lord, the would have been a world-system, that would have been (a case of) seizing on a material object, and what was taught as 'seizing on a material object' by the Tathagata, just as no-seizing that was taught by the Tathagata. Therefore is it called 'seizing on a material object.' (Conze 1974: 90-91)

Below is the parallel passage in Kumārajīva's Chinese translation:

「須菩提！若善男子、善女人，以三千大千世界碎為微塵，於意云何？是微塵眾寧為多不？」「甚多，世尊！何以故？若是微塵眾實有者，佛則不說是微塵眾。所以者何？佛說微塵眾，則非微塵眾，是名微塵眾。世尊！如來所說三千大千世界，則非世界，是名世界。何以故？若世界實有者，則是一合相。如來說一合相，則非一合相，是名一合相。」 (Taishō, vol. 8, Nr. 235, 752b6-13)

Transcription of U 3357 (T III TV 59.504)[589]

D112 [tep temäk üzä] *k*ičmıklar terkinin ukıtur : inčip kog kıčm[ık]
D113 [ ] üčün tep temäk üzä kavišmıš terilmiš
D114 [töz]i ○ čın kertü ärmäzin körkitür : anın
D115 [ ] ○ kuvragı tetir : tep temäk üzä igid
D116 [kıč]mıklar bütmäkin ayur : yana inčä tep
D117 y(a)rlıkadı: kayu ol üč ming ulug ming yertinčü yer suv
D118 **ärsär** [ke]r[t]üdin kälmiš[590] yertinčü ärmäz tep y(a)rlıkayur

D119 **üčün yertinčü** tep tetir : munta üč ming ulug ming
D120 **yertinčü yer suv te***mäk* üzä parmanular yıgını üzä bütmiš
D121 **igid b(ä)lgülüg** ○ yertinčüg ukıtur : yertinčü yer suv
D122 **ärmäz temäk üzä** ○ yertinčü tözin čın kertü ärmäzin
D123 **ukıtur : anın y**[e]*r*tinčü yer suv tetir : tep temäk üzä
D124 bi[rikmä]*k* yertinčüg tükäl bilgä t(ä)ngri
D125 **t(ä)ngrisi burhan** yeläyü at üzä[591] yertinčü ärür tep y(a)rlıkamıš

[589] The words in the bold type are taken from the parallel fragment U 3106.
[590] U 3106 has *inčip y(a)rlıkadı : kayu ol anı* 'in this way he graciously said, "Which is [...] that (acc.)'.
[591] Usually *yeläyü* 'ostensible, apparent; false' (OTWF 408) is an adverb; however, in the phrase *yeläyü at üzä* it seems to modify *at*, just like an adjective.

Transcription of U 3106 (T II T 21.500)[592]

D126 **yörügüg** [ukıtur : n]ä üčün tep tesär : birök yer- :
D127 **tinčü yer** [suv] tetmä[593] nom čın kertü bar ärdi :
D128 **ärsär ötrü** [birik]mäk atl(ı)g b(ä)lgü bolgay ärdi :
D129 **kertüdin kälmi**[š biri]kmäk atl(ı)g b(ä)lgüg inčip birik-
D130 **mäk atl(ı)g bäl**[gü ärmäz] *t*[e]p y(a)rlıkayur : anın
D131 **birikmäk at**[l(ı)g b(ä)l]gü tep tetir :

Translation

(D112-125) [...through saying ...] explains the collection of particles. That being so, through saying "Dust particles [...] for [...]" shows that the [ori]gin of the united and gathered [...] is not real and true. By saying, "Therefore [...] is an assembly of [...]" speaks about the completion of false [...] particles. Again, he preached thus: "As for the three thousand and Great thousand world, it is a world, because the Truly-Come-One has taught that it is not a world". Here, through speaking about the three thousand and Great thousand world, he explains the world of false signs[594] that consists of the accumulation of *paramaṇus*; through speaking about non-regions of world, he explains that the origin of world is not real and true; through saying, "Therefore it is the region of world", he tells the explanation taught by the all-wise Buddha, the God of gods, that "the [...] world is a world by means of an elusive name." (D125-131) If one asks, "Why?" If there really and truly had existed a doctrine called 'a region of world', then [...] it would be a compound sign.[595] The One-who-Came-Thus has preached that a compound sign is not a sign, and therefore it is called a compound sign.

(5) U 3347 (T III TV 57. 502)

As mentioned before, U 3347 originates from a *pustaka* displaying a threefold circle; for a description see the previous part (part (4) of this section). U 3347 preserves only the last sentence as part of a commentary on Chapter 31, while the remaining part of the fragment presents the first passage of Chapter 32 together with a short commentary. The title of Chapter 32 occurring on the recto of U 3347 clearly indicates that the sūtra text commented on was the revised version of the Chinese translation by Kumārajīva. Below is the last sentence of Chapter 31 and the initial part of Chapter 32 of the *Vajracchedikā Sūtra*.

> dharma-saṃjñā dharma-saṃjñeti Subhūte a saṃjñaiṣa Tathāgatena bhāṣitā. tenocyate dharma-saṃjñeti. 32a) yaś (ca) khalu (punaḥ) Subhūte bodhisattva mahāsattvo 'prameyān asamkhyeyāṃl lokadhātūn saptaratna- paripūrṇaṃ kṛtvā (Tathāgatebhyo 'rhadbhyaḥ samyaksambuddhebhyo) dānaṃ dadyāt, yaś ca kulaputro vā kuladuhitā vetaḥ prajñāpāramitāya (dharmaparyāyād) antaśaś catuṣpādikām api gāthām udgṛhya /dhārayed) deśayed vācayet paryavāpnuyāt (parebhyaś ca vistareṇa samprakāśayed), ayam eva tato nidānaṃ bahutaraṃ puṇyaskandhaṃ prasunuyād (aprameyam asamkhyeyam). kathaṃ ca saṃprakāśayet? yathā na prakāśayet. tenocyate saṃprakāśayed iti. (Conze 1974: 61)
>
> Translation: 'Therefore it is called 'perception of dharma. And finally, Subhuti, if a Bodhisattva, a great being had filled world systems immeasurable and incalculable with the seven treasures, and gave them as a gift to the Tathagatas, the Arhats, the Fully Enlightened Ones, —and if, on the other hand, a

[592] The part in bold is taken from the parallel fragment U 3400. The verso of U 3400 bears the pagination *yüz yeti y(e)girmi* 'a hundred seventeen'.

[593] This word is written as *tytm'*, which perhaps is an error for *tykm'* (*tegmä*), or if not, this is another example of *tetmä*, which has same meaning as *tegmä*; see BT XX, l. 307, where *tetmä* occurs in a comparable context.

[594] For *igid b(ä)lgülüg* 'of false signs' has no equivalent both in the Sanskrit and Chinese parallel texts.

[595] The text has *birikmäk atl(ı)g b(ä)lgü*, lit. 'a sign named compound', and it renders here Skt. *piṇḍa-grāha*, Chin. 一合相 *yihe xiang* 'a composite, a cosmos, any combined form'. The Sanskrit term *piṇḍa-grāha* was translated by E. Conze (1974: 91) as 'seizing on a material object', while P. Harrison (2006: 158) prefers 'seizing on a solid mass'. Note that here the word *b(ä)lgü* 'sign, mark' which is often used to render *lakṣaṇa*, Chin. 相 *xiang*, stands for *grāha*, implying that the text was translated from Kumārajīva's translation that renders *grāha* by means of 相 *xiang*.

> son or daughter of good family had taken from this Prajñāpāramitā, this discourse on dharma, but one stanza of four lines, and were to bear it in mind, demonstrate, recite and study it, and illuminate it in full detail for others, on the strength of that this latter would beget a greater heap of merit, immeasurable and incalculable. And how would he illuminate it? So as not reveal. Therefore is it said, 'he would illuminate'.' (Conze 1974: 92)

Below is the Chinese translation of this passage by Kumārajīva:

> 須菩提！所言法相者，如來說即非法相。是名法相。
> 「須菩提！發阿耨多羅三藐三菩提心者，於一切法，應如是知，如是見，如是信解，不生法相。
> 須菩提！所言法相者，如來說即非法相，是名法相。 「須菩提！若有人以滿無量阿僧祇世界七寶持用布施，若有善男子、善女人，發菩薩心者，持於此經，乃至四句偈等，受持讀誦，為人演說，其福勝彼。云何為人演說？不取於相，如如不動。(Taishō, vol. 8, Nr. 235, 752b22-27)

Trancription of U 3347[596]

D132 temäk üzä : [ ]///[lakša]*n* b(ä)lgü tetir tep *y*[örügü]g(?)[597] ukı*t*[ur(?)]
D133 *i*ki kırkınč b(ä)lgürtmä[598] ymä(?) ol čın ker[t]*ü* ärmäz atl(ı)g bölük : : :
D134 [su]buti kim kayu kiš[i] ○ [ül]*g*[ü]süz sansız asanke kolusının yertinčü-
D135 [lär]dä[599] tolu yeti ○ ärdinilär urup bušı bersär ikinti
D136 [yan]a kim kayu tözünlär oglı tözünlär kızı bodis(a)t(a)v
D137 [köngüli]n öritip : bo nom ärdinig tutup ängmıntın bir
D138 [t]ört p(a)dak tänginčä yörügin savın okısar sözlä-

D139 [sär udun]sar tapınsar : azu ymä adınaguka nomlasar : munung
D140 [buyan]ı ašnukı yertinčüdä tolu ärdini urup bušı bermiš buyan-
D141 [ıntın] artuk bolur ○ yegädür : adınaguka nomlamak ymä
D142 [k(ä)rg]äk ärki tep ○ tesär : k(a)ltı b(ä)lgükä adkanmamak
D143 [är]düktägin täp*r*[ämäzin ay]*u*r(?) : munta b(ä)lgükä adkanmamak tep
D144 temäk üzä burhanlar[nın]*g n*[o]mlug ätözdä taštın b(ä)lgürtmä
D145 ätöz [ ] nom nomla[ma]klar p/[ ]/wyn/'k [ ]/[ ]

Translation
(D132) [...] through saying [...], explains that [...] is the *lakṣaṇa*-sign.
(D133-141) Thirty second (chapter): Manifestation is also(?) not real and true.[600]
Subhūti, if any person during countless, innumerable *asaṃkhyeya* periods fills the world with seven jewels and gave them as alms, and again (lit. second) a son of nobles or daughter of nobles raises a bodhi mind, upholds this doctrine jewel, and reads, chants, [worships] and respects its explanation and words even of one four-lined verse of it, or preaches them to others, its [merit] is more and superior than the [merit] of filling the world with jewels and gave them as alms, mentioned before.
(D141-145) If one says, "Is it necessary to preach it to others?" He speaks of not moving as it was, just

[596] The verso of U 2300 parallels the first five lines of this fragment; see B475-483.
[597] The reconstruction is in accordance with U 2300, which has *yörügüg* in the same place. Both the Chinese and Sanskrit sūtra texts lack comparable expressions.
[598] Here *b(ä)lgürtmä* renders Chin. 應化 *yinghua* 'manifestation of a body by a buddha or bodhisattva in response to the respective needs and capacities of sentient beings in order to save them', Skt. *nirmāṇa*, *nirmita*; see JEBD 521; Nakamura 131b.
[599] The gap has been filled in accordance with U 2300, which has *yertinčülärdä*.
[600] Lit. 'Thirty second (chapter) called manifestation is also not real and true, which renders Chin. 應化非真分第三十二. Note that the translation of Kumārajīva quoted here (T 235) does not contain any chapter divisions and titles, thus the Old Uyghur fragment clearly indicates that the sūtra text which served as the basis for the commentary is a later version of the *Vajracchedikā Sūtra* with added chapter division and titles; see also the introductory part of Text A.

not being caught up in signs.[601] Here through saying, 'not perceiving sign' [... Buddha] preaches a dharma [...] reincarnated body besides the reward-body of a Buddha (*saṃbhoga kāya*) [...]

(6) U 3451 and U 2487 (T II 616)
Two heavily damaged fragments U 3451 and U 2487 are part of a commentary on Chapter 32. Like U 2248 introduced in the first group of commentarial texts both fragments comment on the last gāthā of the *Vajracchedikā Sūtra*. For the original Sanskrit text and its Chinese translation of the gāthā commented on by this fragment, see U 2249 discussed above.

Transcription of U 3451
D146 [no]mlarıg kün t(ä)ngri č[ogı[602] yörü-]
D147 güg ukıtur : nä üč[ün tep tesär]
D148 basıkmıš küntüzki yu*l*[tuz[603] köz-]
D149 ünmäz : ančula[y]*u* [ ]
D150 ärtmiš üdkä [ ]
D151 bilü umazlar : anı[n]
D152 //[ ]///[kü]*nt*üzki [ ]

D153 ///[ ]//[ ]// 'y/[ ]
D154 yelvi täg köpü*k* [täg köligä täg salkım täg yašın]
D155 yarukı täg [šlokda inčä]
D156 sözlämiš *ol* [: küntüzki yul-]
D157 tuz täg közdäki kök [täg]
D158 yöläšürüglär yörügi o[l]
D159 [tak]ı inčä ukmıš k(ä)r*g*[äk]

Translation
(D146-152) [...] the [doc]trines [...] explains the [heat of] the sun (lit. in the heat of the sun god) [...]. [If one asks, "[Why?"...] the overwhelming [star] of the day [...] not [appear...] in this way [...] to the time passed away [...] they will not be able to know. Therefore, [...] of the day [... ...]

verso
(D153-159) [...] like an illusion, [like] a bubble, [like a shadow, like a dew, like a flash] of lightning'. It was told [in the *gātha* like this: like a st]ar [of the daylight, like] a hindrance (= cataract) in the eye [...] are metaphoric explanations [...] [More]over, [one [should] understand like this: [...]

Two fragments of a long book scroll

Two fragments, Mainz 726 and U 5750 (T II y 24), from the Berlin Turfan Collection are from another commentary on the *Vajracchedikā Sūtra*. They belong to a long scroll and are written in the cursive type of Old Uyghur script. Mainz 726 is written on the verso of the Chinese translation of the *Mahāparinirvāṇa Sūtra*[604] and comprises 44 lines, while U 5750 is from the last part of the same book scroll. The recto of U 5750 is not visible as it is covered by a rather thick sheet of paper which must have been attached to it during the restoration process.

[601] Here *täpr[ämäz]* lit. 'he/it does not move' is connected to the notion of immobility, one of the eight aspects of Tathāgata; see Master Hsing Yun 2001: 202, note 137.
[602] U 2487 recto 1: *kün t(ä)ngri čogı*.
[603] U 2487 recto 1: *yultuz*.
[604] The Chinese text is parallel to Taishō, vol. 12, Nr. 374, 687c24-688a29 and Taishō, vol. 12, Nr. 374, 446a11-b15.

(1) Mainz 726 (T II D 85)

It is difficult to determine whether the commentary represented by Mainz 726 is a translation from a Chinese text, but the connection of this Old Uyghur fragment to a commentary by Li Wenhui 李文會 (1100-1165) is obvious. Li Wenhui's original commentary was produced in the 12th century and it is mainly known from the quotations in the *Jingangjing zhujie* 金剛經注解 'Comentary notes to the *Vajracchedikā Sūtra*' (Xuzangjing, vol. 24, Nr. 468), a Ming dynasty commentary by the eminent Chinese monk Hong Lian 洪蓮 (1365-1456), who was asked by the Ming emperor to work on the publication of the *Ming Tripiṭaka* and also prepare an edition of selected commentaries on the *Vajracchedikā Sūtra*.[605] A slightly different version of Li Wenhui's commentary is included in the *Jingangjing baijia jizhu dacheng* 金剛經百家集注大成 'A Collection of various (Chinese) commentary texts on the *Vajracchedikā Sūtra*' compiled in the 15th century. The closest parallel is a short passage occurring as part of the commentary on Chapter 17 (17e in the Sanskrit text), where the Old Uyghur passage matches related commentarial lines by Li Wenhua. Below are the lines D191-202 of Mainz 726 and the corresponding Chinese passage taken from Li Wenhui's commentary (Li's text is from the CBETA version of Xuzangjing, vol. 24, Nr. 468, 799c6-9):

*bi*rök bar ärsär yangluk	若有煩惱
sakınčı nizvanılarıg öčürgäli bolmaz ö[ngi]	妄想。不能除滅。
tärs nomluglar täg bolup öngüg öčür[üp]	即同凡夫。滅色
kurugka barmıš täg bolur . bilmäz ö[ngüg]	取空。不了色性。
kertü kurug ol tep tuyup käl[mäz yangluk(?)]	
köngüllärig munı täg körgüčä [ärsär]	
bo bodis(a)t(a)v ärmäz vimake no[mda inčä]	即非菩薩。淨名經
tep sözläyür ö*ng* ärsär *k*[(ä)ntü özi kurug ol(?)]	云。色性自空。
ärmäz öngüg öčürüp kur[ugka barmıš(?)]	非色滅空。
tınl(ı)gıg bir körsär [kaltı közi agrı-]	如病眼
yymys kiši täg t'[ ]	人見
ynt' kök kalıgta kw[ ]	空中華無有是處。

As can be seen, the Old Uyghur passage is almost identical with the Chinese text. The only divergence is that the Old Uyghur counterpart of the Chinese sentence 不了色性即非菩薩 'If one does not understand form he is not a bodhisattva' is the rather long sentence *bilmäz ö[ngüg] kertü kurug ol tep tuyup käl[mäz yangluk(?)] köngüllärig munı täg körgüčä [ärsär] bo bodis(a)t(a)v ärmäz* 'If one realizes [the form] which oneself does not understand as true and empty and sees the [not-] coming, false] mind in this way, he is not a bodhisattva'. Clearly, the Old Uyghur sentence has been expanded with some expressions not present in the Chinese sentence.

The sūtra text cited in Mainz 726 differs both from the Sanskrit and Chinese versions of the *Vajracchedikā Sūtra* to some extent, and contains some words and phrases not present in the Chinese and Sanskrit sūtra texts. For instance, the nominal phrase *yertinčüdäki etiglig b(ä)lgüsüz* 'conditioned, marked in the world' that modifies *ätöz* 'body' (D182) is not present in the Chinese and Sanskrit sūtra texts; nor is *öngi yat köngülin adkanmak sakınč turgursar* 'with such an alien and strange mind raises a thought of object' (D187-188). For the details see the notes to the relevant expressions.

It is worth noting that sources from which certain commentary notes are claimed to be quoted are not always indicated correctly. According to the statements both in Li Wenhui's commentary and Mainz 726, the last two sentences of the Old Uyghur text are supposed to originate from the *Vimalakīrtinirdeśa Sūtra*. However, of the two only the first sentence *öng ärsär k[(ä)ntü özi kurug ol(?)]* 'form itself is [none other than emptiness]' matches the Chin. sentence 色性自空 *sexing zi kong* 'Form none other than emptiness' found in the *Vimalakīrtinirdeśa Sūtra*, while the second sentence *ärmäz öngüg öčürüp kur[ugka barmıš(?)*] has no parallel in the *Vimalakīrtinirdeśa Sūtra*, and is

[605] Pine 2001: 449-450.

probably taken from the *Yuanjuejing* 圓覺經 'Sūtra of Complete Enlightenment' (Taishō, vol. 17, Nr. 842) or other sūtra texts.

The text has the sentence *burhan nom ol nom ymä burhan ok ol* "the Buddha is doctrine and doctrine is also none other than the Buddha", which here renders the Chin. sentence 佛即是法, 法即是佛 *Fo ji shi fa, fa ji shi fo* 'the Buddha is dharma, dharma is nothing other than the Buddha'. According to the Old Uyghur text, this sentence originates from a doctrine called *Činke*. The *Jingangjing baijia jizhu dacheng* 金剛經百家集註大成 cites the following commentary by Li Wenhui 李文會:

> (李文會曰)一切世法，皆是佛法。涅槃經云：佛即是法，法即是佛。'(Li Wenhui says), "All mundane phenomena (lit. world dharma) are Buddha-dharmas. The *Nirvāṇa Sūtra* says, 'the Buddha is none other than dharma and dharma is none other than the Buddha.'"

In consideration of this, *Činke* must refer to the *Nirvāṇa Sūtra* or *Mahāparinirvāṇa Sūtra*. Interestingly, in the 13th fascicle of the *Mahāparinirvāṇa Sūtra* we also find a very similar statement 佛性即是如來, 如來即是法 *Fo xing ji shi rulai, rulai ji shi fa* 'Buddha-nature is nothing else than the Tathāgata and the Tathāgata is nothing else than dharma'. This conforms with the statement in the Old Uyghur text. However, from the vantage of Middle Chinese phonetics, it is impossible to establish a phonetic connection between *Činke* and *Niepan jing* 涅槃經, the Chinese short title of the *Mahāparinirvāṇa Sūtra*. Clearly, *Činke* goes back to Chin. 真經 *zhenjing*, Middle Chin. *tɕiĕn kieŋ*, Uyghur Chinese pronunciation *čin ke*; see Shōgaito 2003: 133, 136. Like 契經 *qijing* 真經 may refer to any sūtra or doctrine and here in this text the *Nirvāṇa Sūtra*.[606]

As we have mentioned above, the sentence found in the *Mahāparinirvāṇa Sūtra* is not completely identical either with the Old Uyghur quotation or the one found in the Li Wenhui's commentaty. An entirely identical sentence is actually found in the apocryphal text *Foshuo tiandi bayang shen zhou jing* 佛說天地八陽神咒經 (Taishō, volume 12, Nr. 374), which exists in various Old Uyghur versions from different periods. It is worth noting that the same sentence found in the *Foshuo tiandi bayang shen zhou jing* was rendered in the *Säkiz Yügmäk Yaruk*, the Old Uyghur translation of the *Foshuo tiandi bayang shen zhou jing*, in a slightly different way, namely *ol kim burhan tetir nom ol ok ärür* 'He who is called the Buddha, the doctrine is nothing else but him' (TT VI, 418; the translation is taken from Erdal 2004: 425).

The Old Uyghur text starts with a quotation of the last two sentences of the fourth passage (17d in Conze's Sanskrit text) of Chapter 17 (ll. D160-162), followed by explanations of the same passage (ll. D162-178); the next eleven lines (D178-189) are quotations from the fifth and sixth passages (17e-f in Conze's Sanskrit text) of Chapter 17; while the remaining lines (D189-203) are comments on the preceding quotations from the sūtra text. The comments start with the sentence *amtı munung yörügin yörär* 'Now it explains the meaning of this.' Below are the corresponding Sanskrit and Chinese sentences quoted in the initial three lines of the Old Uyghur text.

Below are the Sanskrit sentences:

> tasmāt Tathāgato bhāṣate sarva-dharmā Buddha-dhārma iti. ⌈tat kasya hetoḥ? sarva-dharmā iti⌋ Subhūte a dharmās Tathāgatena bhāṣitā. tasmād ucyante sarva-dharmā Buddha-dharmā iti. (Conze 1974: 49)
>
> Translation: Therefore the Realized One preaches 'All *dharmas* are Buddha-dharmas.' As far as 'all dharmas' are concerned, Subhūti, all of them are *dharma*-less. That is why they are called 'all *dharmas*' (Harrison 2006: 153).

Kumārajīva's Chinese translation of these sentences is as follows:

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[606] I express my sincere thanks to M. Shōgaito and K. Kitsudo for their very valuable information concerning this term.

是故如來說：『一切法皆是佛法。』須菩提！所言一切法者，即非一切法，是故名一切法 (Taishō vol. 8, Nr. 235, 751b2).

The corresponding Sanskrit passages to the sūtra text quoted in ll. D178-189 are as follows:

tad yathā-api nāma Subhūte puruṣo bhaved upetakāyo mahākāyaḥ. āyuṣmān SUBHŪTIR āha: yo 'sau Bhagavaṃs Tathāgatena puruṣo bhāṣita upetakāyo mahākāya iti, a-kāyaḥ sa Bhagavaṃs Tathāgatena bhāṣitaḥ. Tenocyata upetakāyo mahākāya iti. BHAGAVĀN āha: evam etat Subhūte. Yo bodhisattvo evaṃ vaded: ahaṃ sattvān parinirvāpayiṣyāmi-iti, na sa bodhisattva iti vaktavyaḥ. (Conze 1974: 49)

Translation: "Subhūti, it is as if there were, say, a man who was full-bodied and big-bodied." Subhūti said, "That man whom the Realized One has described as full-bodied and big-bodied has, Lord, been described by the Realized One as bodiless. That is why he is called full-bodied and big-bodied. The Lord said, "Quite so, Subhūti. Any bodhisattva who would say such things as 'I will bring living beings to final extinction' should not be called bodhisattva." (Harrison 2006: 153)

Below is Kumarajīva's Chinese translation of these two passages:

「須菩提！譬如人身長大。」　須菩提言：「世尊！如來說人身長大，則為非大身，是名大身。」　「須菩提！菩薩亦如是。若作是言：『我當滅度無量眾生。』則不名菩薩。(Taishō, volume 8, Nr. 235, 751b4-7)

Transcription of Mainz 726 (T II D 85)

D160 [ ] *ä*züg köngül üzä[607]
D161 [kamag nom] ärmäz . anın kamag
D162 [nom tetir : amt]ı munung yörügin
D163 [yörär]' tugsar ötrü atı
D164 [ ]/n q' tayanıp atayur
D165 [anı üč]ün kamag nom tep atanur .
D166 [kamag nomlar tö]zintinbärü kälgüsüz tuggusuz[608] bolguča
D167 ärsär takı nätägin bar bolgay atlı nomlı
D168 [i]kigü birlä kurug bolguča ärsär anın inčä
D169 *a*yur . bo ärür kamag nom tep kudı užik
D170 yörügintä[609] inčä sözläyür bo ärür alku nom
D171 tep temäk ärsär kamag nomug yok kurug ol tep
D172 bilmäk ärür . činke atl(ı)g nom bitigdä üč
D173 y(e)girminč küündä inčä teyür . burhan nom

[607] As mentioned above, *äzüg köngül üzä* 'by means of false mind' must be an addition by the translator, since there is no corresponding expression either in the Sanskrit or Chinese versions of the *Vajracchedikā Sūtra*.

[608] *kälgüsüz tuggusuz* lit. 'beyond coming and beyond the birth' or 'not subject to coming and not subject to birth', signifies what is non-produced or arisen and uncreated. As a Buddhist term, it stands here for 無生 *wusheng* 'non-birth', which usually refers to nirvāṇa, arhatship and the state which never allows death; see Nakamura 1330b, JEBD 228. The conditional clause *[kamag nomlar tö]zintinbärü kälgüsüz tuggusuz bolguča ärsär* that includes the term *kälgüsüz tuggusuz* in fact renders the Chinese sentence 一切法本性無生 *yiqie fa benxing wusheng* 'All dharmas are originally not subject to birth', which is often used in Chinese commentary to illustrate the statement 須菩提！所言一切法者，即非一切法，是故名一切法 (Taishō, vol. 8, Nr. 235, 751b2-3) 'As far as 'all dharmas' are concerned, Subhūti, all of them are dharmaless'; see, for instance, the commentary *Jingang bore boluomijing po qu zhu buhuai jiaming lun* 金剛般若波羅蜜經破取著不壞假名論 (Taishō, vol. 25, Nr. 1515) written by the Bodhisattva Śrīdatta (Guṇada?, Chin. Gongdeshi Pusa 功德施菩薩). For the original Sanskrit text see Conze 1974: 48-49, for translations of the Sanskrit and Chinese sentences see Harrison 2006: 153 and Pine 2001: 299, respectively.

[609] *kudı užik yörügi* lit. 'the explanation of the next word/letter/text'. It is not clear whether this phrase refers to a specific text or simply renders the Chinese phrase 下文釋 *xia wen shi* 'the next text explains', which frequently occurs in Chinese commentary texts.

D174 ol nom ymä burhan ok ol. tep inčä bilmiš k(ä)rgäk
D175 kamag nomlar tözintinbärü tugmasar burhan
D176 ymä tugmaz tep vaphuake nom bitigdä in[č]ä
D177 tep sözläyür kamag nomlar tözindinbärü
D178 uzatı öčmiš amrılmıš ärür tep subuti inčä
D179 kaltı kiši yalnguk ätözi ulug bädük tetirmü
D180 subuti ötünti atı kötrülmiš t(ä)ngrim si[z inčä]
D181 y(a)rlıkayuksiz ulug bädük ätöz ärsär *bo*
D182 yertinčüdäki etiglig b(ä)lgülüg ätöz ärmäz
D183 kayu etigsiz b(ä)lgüsüz nom tözlüg ätöz ärsär
D184 ol temin ulug bädük ätöz tetir tep subuti
D185 ančulayu ymä bodis(a)t(a)vlar birök inčä tep
D186 tesär m(ä)n kutgurayın ülgüsüz sansız adın
D187 tınl(ı)glarıg tep munčulayu öngi yat köngülün
D188 adkanmak sakınč turgursar ötrü ol bodi-
D189 s(a)t(a)v tep tetmäz amtı munung yörügin yörär
D190 tınl(ı)g tesär yangluk sakınč atı ärür nizvanı
D191 [y]mä atanur *bi*rök bar ärsär yangluk
D192 sakınčı nizvanıların öčürgäli bolmaz ö[ngi]
D193 tärs nomluglar[610] täg bolup öngüg öčürü*p*
D194 kurugka barmıš täg bolur . bilmäz ö[ngüg][611]
D195 kertü kurug ol tep tuyup käl[mäz yangluk(?)]
D196 köngüllärig munı täg körgüčä [ärsär]
D197 bo bodis(a)t(a)v ärmäz vimake no[mda[612] inčä]
D198 tep sözläyür ö*ng ärs*är k[(ä)ntü özi kurug ol(?)]
D199 ärmäz öngüg öčürüp kur[ugka barmıš(?)]
D200 tınl(ı)gıg bir körsär [közi agrı-]
D201 yymys kiši täg //[ ]
D202 ynt' kök kalıgta kw[ ]
D203 üčünč

Translation
(D160-162) [...] with a false mind [...] is not [all dharmas], and thus [it is called] all [dharmas.
(D162-178) Now it [explains] the meaning of this. [...] if it will be born [...] then its name [...] gives a name based upon [...] [There]fore, it is called all dharmas. If [all dharmas] are not subject to coming and not subject to birth from their origin, why then do they exist? Both name and dharma are empty, therefore it is said (in the sūtra) like this, saying "This is 'all dharmas'." In the explanation of the next text it is said like this: As far as "this is 'all dharmas'" is concerned, one should understand 'all dharmas' as nothing and empty. In the thirteenth fascicle of the doctrine called *Činke* it says, "The Buddha is doctrine and doctrine is also none other than the Buddha." It must be understood in this

[610] *ö[ngi] tärs nomluglar* lit. 'those who are of [different] and false doctrine', here refers to a fool or ignorant person (= Skt. *bāla*, Chin. 凡夫 *fanfu* or 愚異生 *yu yi sheng*). In an almost identical commentary passage in the *Jingangjing zhujie* 金剛經注解 we find 凡夫 *fanfu* as a parallel to this phrase; see Xuzangjing, vol. 24, Nr. 468, 799c7. Note that here the translator does not render the 凡夫 *fanfu* by means of the common Old Uyghur term *p(a)rtagčan* originating from Sanskrit *pṛthag-jana*.
[611] *bilmäz ö[ng]* 'the [form] that he does not understand' is a wrong translation of Chin. 不了色性 *bu liao se xing* 'if one does not understand the form'; the correct rendering would apparently have been something like **öngüg bilmätin*.
[612] *vimake nom* 'the doctrine of *Vimalakīrti*' or 'the *Vimalakīrtinirdeśa Sūtra*'. Obviously, *vimake* goes back to the shortened Chinese title *Weimojing* 維摩經; see BT XX, p. 8. It is worth noting that in most Chinese commentaries on the *Vajracchedikā Sūtra* it is not the common shortened Chinese title *Weimojing* 維摩經 but the alternative title *Jingmingjing* 淨名經 or *Jingming* 淨名 that is used; see Taishō, volume 25, Nr. 1515.

way: If all doctrines were not born from their origin, the Buddha would also not be born. In the sūtra called *Fahuajing* (*Saddharmapuṇḍarikā-sūtra*) it says thus: "All dharmas from their origin are always extinguished and quenched."[613]

(D178-189) "Subhūti, is it just to say the body of a person is great and big?"[614]

Subhūti said, "My Lord, Whose Name is Exalted, you have said that 'as for a great and big body, it is not a conditioned, marked body in this world'.[615] The body which is of unconditioned and unmarked nature is straightway a great and big body.'"[616]

"Subhūti, again, if bodhisattvas would say, 'I will rescue immeasurable, countless other living beings',[617] and raise a perceiving thought with such a different and strange mind,[618] then they are not called bodhisattvas."[619]

(D189-203) Now it explains the meaning of this. What is called living being has the name false thought, it is also called illusion (*kleśa*). If one has a false thought, the illusions (*kleśa*) cannot be extinguished. He will become like those who are of strange and false dharmas, have extinguished form and have gone to the emptiness. If one realizes [the form] which oneself does not understand as true and empty and sees the [not-]coming, false] mind in this way, he is not a bodhisattva. It is said in the *Vimalakīrtinirdeśa Sūtra* that "Form [itself is none other than emptiness],[620] if one takes a glance at the living being who has extinguished form (*arūpa*) [and has gone to] emptiness(?),[621] [...] like a [... ....]

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[613] These lines translate the following sentence of the *Lotus Sūtra*:

Sanskrit: evaṃ ca bhāṣāmy ahu nityа nivṛtā, ādi-praśāntā imi sarva-dharmāḥ (Tsuchida 1958: 45)

Chin.: 諸法從本來，常自寂滅相 (Taishō, volume 9, Nr. 262, 8b25)

Translation: Every existing thing from the very beginning has always had the mark of quiescence' (the translation is taken from Kubo/Yuyama 1993: 41).

The same sentence was translated as *alku nomlar tözintinbärü uzatı özin ök öčmäk amrılmak bälgülüg ol* in the *Essence-Śloka* of the *Saddharmapuṇḍarīka-Sūtra*; see Zieme 1991: 250. Interestingly, the original Chinese sentence occurs in Old Uyghur script at the end of a contract about a loan; see Raschmann 2008: 138-139.

[614] The Sanskrit text has *upetakāya mahākāya* 'full bodied and big bodied', whereas the Chinese text gives 人身長大 *renshen zhangda* 'growth of the human body'. Vasubandhu comments on this sentence thus: "What is it that such a great body shows? Because what does not exist is his body, is called 'no body.' This is the nature of suchness. Because he has no body, this is called an 'immense, perfect body." (Pine 2001: 302) It should be noted that in the Chinese, Sanskirt and Mongolian texts the parallel sentences are not interrogative, unlike in the Old Uyghur text; see Taishō, Nr. 235, Harrison/Watanabe 2006: 153, especially fn. 87, and Poppe 1971: 26.

[615] The Sanskrit and Chinese versions of the *Vajracchedikā Sūtra* lack corresponding expressions for *bo yertinčüdäki etiglig b(ä)lgülüg ätöz* 'a conditioned and marked body in the world'.

[616] These two sentences clearly differ from the known Sanskrit, Chinese and Mongolian versions of the sūtra text; compare Taishō, Nr. 235, Harrison/Watanabe 2006: 153, and Poppe 1991: 26.

[617] The original phrase is *ülgüsüz sansız adın tınl(ı)glar* lit. 'immeasurable, countless, other living beings'. There is no corresponding expression for *ülgüsüz sansız adın* 'immeasurable, countless, other' in the Sanskrit, Chinese and Mongolian versions of the *Vajracchedikā Sūtra*.

[618] The Sanskrit, Chinese and Mongolian versions of the *Vajracchedikā Sūtra* do not have corresponding expressions for *öngi yat köngülün adkanmak sakınč turgursar* 'with such an alien and strange mind raise a thought of object'; see the introductory remarks to this fragment.

[619] We find a similar statement in Huineng's commentary: "If they say, 'I have liberated beings,' then this is possessiveness. Even if they liberate beings, if they have subject and object in mind, and the sense of self and other is not removed, they cannot be called bodhisattvas" (Quotation is from Cleary 1998: 128). For Huineng's original text see *Jingang bore boluomijing jieyi* 金剛般若波羅蜜經解義 (Xuzangjing, vol. 24, Nr. 459).

[620] This sentence originates from the ninth fascicle of the *Vimalakīrtinirdeśa Sūtra*. In Kumārajīva's Chinese translation we read 色即是空 *se ji shi kong* 'Form is none other than emptiness' (Watson 1997: 106-107).

[621] The parallel sentence in Kumārajīva's translation is 非色滅空 *fei se mie kong* 'emptiness does not represent the extinction of form' (Watson 1997: 107).

person [who suffers(?) with an eye disease...] in the visible sky [... ...][622] third

(2) U 5750 (T II y 24)
The greater part of the fragment translates part of Subhūti's answer to the question on a collection of atomic quantities by Buddha found in Chapter 30 (second passage of 30a in Conze's edition). Textually it directly precedes the fragments U 3357, U 3106 and U 3400 edited above, the last two lines being indeed identical with the first line of these fragments. The initial seven lines of U 5750 render the following passage of the sūtra text:

> SUBHŪTIR āha: evam etat Bhagavann, ⟨evam etat Sugata⟩, bahuḥ sa paramāṇu-saṃcayo bhavet. tat kasya hetoḥ? saced Bhagavan ⟨bahuḥ paramāṇu-⟩ saṃcayo 'bhaviṣyat, na Bhagavān avakṣyat paramāṇu-saṃcaya iti. tat kasya hetoḥ? yo 'sau ⟨Bhagavan⟩ paramāṇu-saṃcayas ⟨Tathāgatena⟩ bhāṣitaḥ, a-saṃcayaḥ sa Tathāgatena bhāṣitaḥ. tenocyate paramāṇu-saṃcaya iti. (Conze 1974: 58-59)

Translation:

> Subhuti: So it is, O Lord, so it is O Well-Gone, enormous would that collection of atomic quantities be. And why? If, O Lord, there would have been an enormous collection of atomic quantities, the Lord would not have called it an 'enormous collection of atomic quantities'. And why? What was taught by the Tathagata as a 'collection of atomic quantities', a no-collection that was taught by the Tathagata. (Conze 1974: 90-91)

Kumārajīva's translation has the following parallel passage:

> 「甚多，世尊！何以故？若是微塵眾實有者，佛則不說是微塵眾。所以者何？佛說微塵眾，則非微塵眾，是名微塵眾。世尊！(Taishō, vol 8, Nr. 235, 752b8-10)

Transcription of U 5750 (T II y 24)

D204 [ ]// [ ] bo k[o]*g kıč*m[ı]klar
D205 [kuvragı čı]n kertü bar ärti ärsär burhan
D206 [öt]*t*rü bo kog kıčmıklar kuvragı är[ür]
D207 [tep] y(a)rlıkamagay ärti nä üčün tep tesär burhan
D208 bahšınıng y(a)rlıkatačı kog kıčmıklar kuvragı
D209 inčip kog kıčmıklar kuvragı ärmäz üčün
D210 [a]nın kog kıčmıklar kuvragı tep tetir
D211 munta kog kıčmıklar kuvragı tep temäk
D212 üzä igid bilgülük[623] kog kıčmıklar terkin-
D213 in ukıtur .

Translation
[... ...] If this collection of fine dust particles really existed, the Buddha then would not have deigned to say, "This is a collection of dust particles." If one asks, "Why?" It is because the dust particles which have been preached by the Buddha, the teacher, in this way are not a collection of dust particles. Therefore, they are called a collection of dust particles. Here, through saying a collection of dust particles it explains the accumulation which should be falsely known.

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[622] D200-203 seems to render 如病眼人見空中華(無有是處) *ru bingyanren jian kongzhong hua (wu you shi chu)* 'like people with an eye disease who, when they look at the sky, see a flower (everywhere)'; see *Xuzangjing*, volume 24, Nr. 468, 799c9. As we have mentioned, this sentence does not exist in the *Vimalakīrtinirdeśa Sūtra* but occurs in slightly different form in the apocryphal text *Yuanjuejing* 圓覺經, *The Sūtra of Perfect Enlightenment* (Taishō, Nr. 842), e.g. 譬彼病目見空中華 *bi bi bingmu jian kongzhonghua* (Taishō, Nr. 842, 913b25). We have also found it twice in further different forms in a commentary on the *Sūtra of Perfect Enlightenment*, e.g. 如翳目見空中華 *ru yimu jian kongzhong hua* (Xuzangjing, vol. 10, Nr. 258, 488b7) and 譬如病目見空中華 *biru bingmu jian kongzhong hua* (Xuzangjing, vol. 10, Nr. 258, 482c16).

[623] This verb form also occurs in Shōgaito 1982, vol. 1, Text 2 (l. 109), and Röhrborn 1996, l. 172. However, it might also be a spelling error for *b(ä)lgülüg*; cf. D121.

Two fragments of another book scroll

The verso of Mainz 731 II (T II y 14, T II y 18) and Mainz 731 III (T II y 14, T II Y 18) is from the same book scroll and presents the beginning part of a commentary on the *Vajracchedikā Sūtra*. The first fragment contains the title of the commentary and parts of the comments on the words *altun* 'gold' and *v(a)žır* 'vajra' or 'diamond'. Clearly, the subject of these comments is the Chinese phrase 金剛 *Jingang* 'diamond' consisting of 金 *jin* 'gold' and 剛 *gang* 'hard, unyielding', which occurrs as part of the Chinese title of the *Vajracchedikā Sūtra*. Similar explanations of these characters exist in many Chinese commentaries on the *Vajracchedikā Sūtra*, e.g. 金剛般若波羅蜜經口訣 *Jingang bore boluomijing koujue* 'Spoken secrets of the *Vajracchedikā Sūtra*' by Hui Neng and the *Jingangjing baijia jizhu dacheng* etc. It should be noted that the recto of Mainz 731 II and Mainz 731 III is from the introductory part of Master Fu's verse commentary on the *Vajracchedikā Sūtra*.

(1) Mainz 731 II (T II y 14, T II y 18) verso

Transcription

D214 [namo bud : namo d(a)rm : namo s]ang :
D215 [t(ä)ngri t(ä)ngrisi burhan y(a)rlık]amıš altunlug v(a)žır bilgä
D216 [bilig p(a)ramit nom]nung taštın sıngarkı at [yörügin]
D217 [ ]/y'n birlä kavšuru yörmäk
D218 [ ]m'q atl(ı)g nom bitig bir tägz-
D219 [inč: fuu tayši atl(ı)g maytre bo]dis(a)t(a)v nomlamıš tokuz älig
D220 [šloklug kimkoke nomug kutl]ug(?) hua lim si[624] sängrämdäki
D221 [yörül]mädük užik yörügin yör[ ]
D222 [ ] bilgä bilig p(a)ramit an[ču]l[ayu ok]
D223 [ ] bo at ič[in]tä altı türlüg
D224 [yörüglär ärür : kayu ol al]tı türlüg yörüglär tesär
D225 [ ]wn altunka yöläšürür
D226 [ ]w umazın biltürtgäli ört
D227 [ ]/ käntününg tözin [ ]/[ ]
D228 [ ]üčün bilgä bil[ig] /[ ]
D229 [ ]m[]s čınžu töz burhan ol tep [ ]
D230 [ ] inčä öz käntününg[625] [ ]
D231 [ ] nomlasar kavišu kirip bir [ ]
D232 [ ]t' tep tetir : altınč [ ]

Translation

(D214) [Namo buddhāya! Namo dharmāya! Namo sa]ṃghāya!

[624] This word goes back to the temple name Chin. 華林寺 *Hualinsi*, Middle Chinese *ɦua liɐm ziɐi*. There are at least two temples with this name: One of them is on Xilaizheng Street (西來正街 Xilaizheng jie) located to the northern side of Xiguanxia Jiulu 西關下九路 within Guangzhou City, and the other one is located on the southern side of the Pinshan mountain (屏山 Pinshan) in Fuzhou 福州, the capital city of the Fujian province. The first one was built by Liang Wudi in 526 in memory of the Indian monk Bodhidharma (died 528) who brought Chan Buddhism to China, while the second one was built in 964. In all probability, in this text *hua lim si* refers to the first one. Interestingly, the *Xu Gaoseng zhuan* 續高僧傳 mentions that Fu Xi discussed matters related to the *Prajñāpāramitā* with the Liang Emperor Wu in Hualin yuan 華林園, though the connection between Hualinsi and Hualinyuan is not clear. The introductory part of the *Fu-commentary* also says the gāthās were composed during the period of the Liang Emperor Wu; see Text B (B031-056).

[625] The spelling of *käntü* 'self' differs here from the common spelling *kntw*.

(D215-218) The sūtra called [...] to explain the external meaning of the *Vajracchedikā-prajñā[pāramitā Sūtra*][626] preached [by the Buddha, the God of gods ...] compeletely by means of [...], chapter one.

(D219-222) [The *Kimkoke Sūtra* of] fourty nine [gāthās preached by Master Fu, who is the incarnated body of the Maitreya Bodhisattva ...] (D223-229) in the [bles]sed Hualinsi temple [...] explain the un[explain]ed letters and meanings [...] the wisdom pāramitā [...] and like that [...] within this word [there are] six kinds of [meanings.] If one says, "What are the six kinds of meanings?" [...] compares [...] to gold [...] in order to have [...] known [...] flame [...] will not able to [...] the own nature [...] because [...] wisdom [...] saying he is the thusness (lit. true nature) Buddha, [Whose Name is Exal]ted [...] (D230-232) like this of own [...] if one preaches [...] entering together one [...] is called [...] Sixth [...]

(2) Mainz 731 III (T II y 14, T II Y 18) verso

Transcription

D233 [ ]/ biltürgäli u[ ]
D234 [ ]/[ ]/ q' yöläšürmäki ''//[ ]
D235 [ ]/ üzä öngi öngi atl(ı)g idiš [ ]
D236 [ ]l'r atı barča öngi öngi atanur []
D237 [ ]üčün tözi bir ärür . ančulayu [ ]
D238 [töz]in(?) ukmıš k(ä)rgäk : altı [ ]
D239 [ ] öngi öngi türlüg körk [ ]
D240 [ ]m[]k ol čınžu töz tägšilm[äz(?)]
D241 [važ]ırta(?) kogšatmagu [ ]
D242 [ ] katıg y(i)ti t(a)var ol inčä kaltı tämir
D243 [ ] birlä katıp ootda sızgurup bıšursar
D244 [ ]/n bolur anı üzä öngi öngi
D245 [ ]/'r yana ymä käntün bolmıš parmanu-
D246 [lar]/ v(a)žır bolsar olarnıng y(i)ti katıgı
D247 [ ]/q l'ryq tıdıgsız bıčar
D248 [ ]// l'r nynk ärdüktäg čınžu tözin
D249 [ ]/ oot köyürü umaz suvka
D250 [ ]ty ulug ootlar ul[u]g suv-
D251 [lar]üčün v(a)žır*k*a ohšatı
D252 [bilg]ä bilig t[ä]g bilgä bilig
D253 [ ]ynk atı a[lku bar]*č*a burhan-
D254 [lar bilgä bi]liglig köz ü[z]*ä* nizvanı[]

Translation

(D233-237) [...] in order to be able to make [...] known [...] comparison to [...] by means of [...] vessels with various names [...] their names all are called in a different way. Because [...] they have one origin. Like this [...] (D238-247) must know the [na]ture...] Six [...] different kinds of form [...] to [...] that suchness does not(?) change. [...] will not soften in the vajra(?) [...] That is, the hard and sharp goods [...] just like iron [...] If one mixes (them) with [...] and melts (them) in the fire and oxidizes [...] it will become [...] by means of that various [...] Moreover, [...] the *paramaṇus* which have formed by themselves [...] If [...] become vajra, their sharpness and hardness [...] will cut the [...]s without impredement. (D248-254) [...] of [...] the essential suchness [...] fire can not burn, [...] by water [...] great fires and great [water ...] because [...] like a vajra [...] wisdom like [wis]dom [...] their name [...] all Buddhas [...] through the wisdom eye (*prajñā-cakṣus*) [...] desire (*kāma*) [...]

[626] Here the Old Uyghur title occurs as *altunlug v(a)žır bilgä [bilig p(a)ramit nom]* lit. 'Golden-vajra-[wisdom-*pāramitā Sūtra*]', which might be considered a word for word translation of the Chinese title.

Transliteration

Mainz 323 (T II S.2-502)

01 [ ]k t'ryq lq̈ yyr 'wrwn yytyncsyz pwlq̈ws[]z
02 [ ] : 'wytrw tnkry tnkrysy pwrq'n swpwdy q̈'
03 [ ]dy : swpwdy y ' s'nynk kwnkwlwnkd' n't'k 'wl l
04 [ ]mys cyn kyrtw twyz wk t'nwq̈l'm'q d'
05 [ ]k'ryncsyz yyk twyz w kwyny twym'q yq pwlywq̈
06 [ ]yn k'lmys nynk cyn kyrtw twyz t'
07. [ ]*q* nwmy ym' pwltwq̈'r :
08 [ ]' typ 'wytwnty : :

verso

01 [ ]*n* yrlyq̈'mys yrlyq̈ynkyz nynk ywrwkyn m'nynk 'wq̈*m*[ ]
02 [ ] 'wtq̈wr'q̈ nwm : cyn kyrtw twyz wk t'nwql'm'q *t'*
03 [ ]yncsyz yyk twyz w kyrtw kwyny twym'q ''tlq ym' 'wk
04 [ ] 'wtq̈wr'q̈ nwm cyn kyrtw twyz d' 'wynky kyrtwdyn
05 [ ]ml'qwlwq swyz l'kwlwk n' 'wycwn typ tys'r
06 [ ]ml'q̈wlwq̈ nwmy ''lq̈w p'rc' twtq̈'ly pwlm'q̈wlwq̈
07 [ ] 'rm'z nwm 'rm'dyn ym' 'rm'z tytyr r

U 2249 (T I 543)

01 [ ]/ 'wyz ' mynk'r 'wrs'r 'wlwq
02 [ ]m[ ]k 'wlwq yyrtyncw 'ycynt'
03 [ ]/*l*'ry kwyn tnkry ywz
04 [ ]y : pw mwny t'k 'wyc mynk
05 [ ]yty 'rdyny 'wyz ' twsqwrwp
06 [ ]*n* pw nwm pytykd'ky twyrt
07 [ ] pwlm'z : ''ny 'wycwn tnkry
08 [ ]*r* : 'wyc mynk 'wlwq myn[]

verso

01 [ ]'wl 'wq p[ ]l'r nynk [ ]
02 [ ]t'kyn *ym*' 'wyc mynk *'wlwq*
03 [ ]'m'qw q̈'vysyp pw pyr ////
04 [ ]///// typ tys'r pyrwk
05 [ ]/lm's'r pw swmyr t'q
06 [ ] l'r mw[ ] mynk
07 [ ]*r* : pw kycyk mynk yyrtyncw
08 [ ]wn mynk yyrtyncw *'rwr*(?)

U 2248 (T I 542)

01 [ ]yqw [ ]
02 t' kwyn []///[ ]
03 s'l' swykwt [ ]
04 tykm' p[]l'*r* [ ]
05 '[]ydt' tynlq [ ]
06 dyn 'wyrl'*twr*[(?)]
07 tydy : [ ]
08 swyz l'ywr[ ]

verso pagination: kymqwky ’yky ywz twyrt ’wtwz :
01 pwl’r p’r[ ]
02 ’’q̈yqly[] *p*[]*l*[ ]
03 kym swyz l’k’y [ ]
04 ’’d’lyqy k’vr’ky [ ]
05 pwlyt kwylwk’ [ ]
06 nwm ’rs’r ’’n[ ]
07 []/k /w/[ ]
08 [ ]mty /[ ]

U 3068 (T II y 5. 503)
01 [ ]/ ’’dq’nm’q̈ s’q̈ync twrqwrs’r ’wytrw ’wl pwdystv typ ty[ ]
02 [ ] swpwdy cyn kyrtw ’wyz ’ tys’[ ] *p*[]lywqm’z ’’nt’q twyrw kym pyr nwm
03 [ ]*w* pwdy stv typ tytkwlwk : ’’ny ’wycwn mn ’ync’ yrlyq̈’ywr
04 [ ] ’’lq̈w nwm l’r mn syz kysy syz y’s’qly syz []rwr typ : :
05 [ ]’ swpwdy pwdystv l’r mn pwrq’n l’r ’wlwsyn ’yt’yy*n* [ ]’r’t’yyn
06 [ ] tys’r ’wl ym’ pwdystv [ ]nm’z : n’ ’wycwn typ tys’r p[]*r*q’n l’r
07 [ ]lwsy ’rs’r kwyk q̈’lyq t’[ ]ylyncs[]z twtwncswz pwlmy*s* ’w[ ] ’wl : pwdystv

verso
01 [ ] ’’ny pyls’r ’wq̈s’r ’wytrw [ ]l[]nm’kw twtwnm’qw krkk p[ ] y’n’
02 [ ]r mn y’r’twr mn typ t[ ]r ’ylynm’k ’’tq’nm’q̈ pwl[ ] pyrwk
03 [ ]nm’qy y’p synm’q̈y p’r ’rs’r ’wytrw pwdystv tytm’z : ’[ ] mn ’ync’
04 [ ]q̈’ywr mn [ ]q’n l’r ’wlwsyn ’ytm’k y’r’tm’q̈ ’rm’z y ’wl
05 [ ]n ’yt m’k y’r’tm’q̈ typ tytyr : mwnt’ ’ytm’k y’r’tm’q̈
06 [ ]m[]k ’rs’r : plkw dyn ’wnky [ ]*d*[ ]ys kwnkwl ’wyz ’ ’ytm’k y’r’t
07 [ ]*q* ’rwr : ’yncyp q̈’yw ’wl ’ytm’k y’r[]tm’*q̈* ’rm’z y typ tym’k [ ]

U 2490 (T II 620)
01 [ ] *s’q*[]*c* twrqwrs’r [ ]
02 [ ]’ ’wycwn typ tys’r : [ ]
03 [ ] : ’’nt’q tw[]rw : kym p[ ]
04 [ ] kwlwk ’’ny ’wycwn [ ]
05 [ ]c’ mn syz : kysy syz [ ]
06 [ ]’ swpwdy pwdysvt [ ]
07 [ ]n typ tys’r : ’w[ ]

verso
01 [ ]/ . :: pwrq’n l’r ’wl[ ]
02 [ ] pwdysvt l’r ’’ny pyl[ ]
03 [ ] pyrwk ’yt’r mn y[ ]
04 [ ] y’psynm’q̈ pwlwr : ’/[ ]
05 [ ]pwdysvt ty[]m’z : ’’nyn [ ]
06 [ ]m’k y’r’tm’q̈ ’rs’r : [ ]
07 [ ]mys [ ]myn ’ytm’k [ ]

U 3126 (T II Y 59.503)
01 pw [ ]*k* ’rs’r m’nynk ’ytykym y’r’tyqym ’wl : pw ’wynk ’rs’r m’nynk
02 t’*y*[ ]y l’rym ’w*l* : pw ’wynk ’rs’r m’nynk ’vym p’rq̈ym ’wl typ mwncwl’yw
03 s’q̈ynyp twyrt ’wynky kwy*n*[ ] twrqwrwr : q̈l[]*y* pw ’wynk y’p[]q d’ n’t’k
04 ’rs’r ’’ncw l’y*w* ym’ [ ]kynm’k s’q̈ync [ ]rd’ ym’
05 twyrt’r ’wynky kwyrwm ’wyry[ ]r : ’’snwq̈y py[]l[] *’’l*[ ] *p*wlwr pw

06 'wq̈ ykyrmy kwyrwmwk pw 'wyc 'wyd l[ ]d' pyr d' ykyrmyr'r twts'r q̈'m'q
07 ''ltmy[ ]wr : pw ''ltmys 'wyz ' mn typ ''dq'nm'q̈ nwm typ ''dq'nm'q̈

verso pagination : ''lty 'wyrky
01 pw 'y*k*[ ] 'rs'r q̈'m'q 'yky *y*[ ]mys pwlwr : p*w* 'rwr 'yky yytmys kwynkwl pwl
02 m'q̈y : twq̈wz ywz pwlm'q̈yn y'nks'q *p*[ ]lqy typ *'t*[ ]*m*[]dymz : :
03 : : twq̈wz ykyrmync nwm 'wqwsyn [ ]
04 swpwdy kwynk wld' n*'* 'wl kym q̈'yw [ ] m*y*nk 'wl*wq* mynk
05 yyrtyncwd' twlw yyty *'r*dyny 'wrwp pwsy pyrs'r m[ ]*k* pwy'n 'dkw w
06 q̈y*l*[ ]*y* 'rws 'wyk[]*s* 'rwr mw : swpwdy 'wytwnty : ''nt'q t'kynwr ''ty kwytrwlmys
07 tnkrym : *'*rtynkw 'rws 'wykws typ tytyr : swpwdy y ' pyr twyz lwk s'ns'r q̈'

U 3392 (T I 642)
01 nwm 'wqwsd' 'wynky nwml'qwlwq̈ nwmy p'r typ tys'[ ]
02 yrlyq̈'mys yrlyq̈ym nynk twyz yn 'wq̈m'dyn : m[ ]
03 nwml'qwlwq̈ nwm 'rs'r : kyrtw twyz d' 'wynky [ ]
04 nwm nwml'm'q̈ mwnt' kyrtw twy[ ]
05 'wl 'rwr typ tydy : mwnt'q tym'k 'wy[ ]
06 'wyn*ky* nwm[ ]wq̈ nwm pwltwq̈m'z ty*p* [ ]
07 [ ] 'wyz ' yyrtyncwlwk [ ]

verso pagination: yyty s'kyz 'wn
01 [ ] 'wynky ''drylm'dyn [ ]
02 l'r 'dkwk' t'kyrl'r : : 'wl 'wy[ ]
03 tnkrysy pwrq'n q̈' 'ync' typ 'w[ ]
04 tynlq l'r kym kyn k'lykm' 'wy*dl*[ ]
05 wld'cy tnkry tnkrysy pwrq'n 'ync' typ yrl[ ]
06 l'r typ tyywr sn : 'wl tynlq l'r typ tyd'cy [ ]
07 'rm'r y[]' 'rm'z l'r : n' 'wycwn typ tys'r . sw[ ]

U 3357 (T III TV 59.504)
1. [ ]ycmyq l'r tyrkynyn 'wq̈ytwr : 'yncyp q̈wq q̈ycm[ ]
2. [ ]ycwn typ tym'k 'wyz ' q̈'vysmys tyrylmys
3. [ ] y cyn kyrtw 'rm'z yn kwyrkytwr : ''nyn
4. [ ] qwvr'qy tytyr : typ tym'k 'wyz ' 'ykyd
5. [ ]mys l'r pwytmys 'rwr : y'n' 'ync' typ
6. [ ]c mynk 'wlwq mynk yyrtyncw yyr swv
7. [ ]*r*twdyn k'lmys yyrtyncw 'rm'z typ yrlyq̈'ywr

8. [ ]*w* typ tytyr : mwnt' 'wyc mynk 'wlwq mynk
9. [ ]*m*[]k 'wyz ' p'rm'nw l'r yyq̈yny 'wyz ' pwytmys
10. [ ] yyrtyncwk 'wq̈ytwr : yyrtyncw yyr swv
11. [ ] yyrtyncw twyz yn cyn kyrtw 'rm'z yn
12. [ ]rtyncw yyr swv tytyr : typ tym'k 'wyz '
13. [ ]*k* yyrtyncwk twyk'l pylk' tnkry
14. [ ] yyl'yw ''t 'wyz ' yyrtyncw w

U 3106 (T II S 21. 500)
01 [ ]' 'ync' typ yrlyq̈'dy : q̈'yw 'wl 'wyc mynk
02 [ ]r swv 'rs'r : 'yncyp yrlyq̈'dy : q̈'yw 'wl ''ny
03 [ ]rm'z typ yrlyq̈'ywr 'wycwn yyrtyncw w
04 [ ] 'wyc mynk 'wlwq mynk yytyncw yyr
05 [ ] p'rm'nw l'r : yyqqyny 'wyz ' pwytmys s

06 [ ]wq̈ytwr yyrtyncw yyr swv ’rm’z z
07 [ ]n cyn kyrtw ’rm’z yn :
08 [ ] *t*ytyr : :

verso
01 [ ] yyrtyncwk twyk’l pylk’ tnkry
02 [ ]*z* ’ yyrtyncw ’rwr typ yrlyq̈’mys
03 [ ]’ ’wycwn typ tys’r : pyrwk yyr :
04 [ ]tytm’ nwm cyn kyrtw p’r ’rdy .
05 [ ]m’k ’’tlq plkw pwlq’y ’rdy :
06 [ ]km’k ’’tlq plkw : ’yncyp pyrwk
07 [ ] *t*[]p yrlyq̈’ywr : ’’nyn
08 [ ]kw typ tytyr : :

U 3400
01 ly pwytm’kyn ’w[ ]
02 ’wlwq mynk yyr[ ]
03 kyrtwdyn k’lmys [ ]
04 typ tytyr : [ ]
05 swv tym’k [ ]
06 ’ykyd plkwlwk [ ]
07 tym’k ’wyz ’ y[ ]
08 ’wq̈ytwr ’’nyn y[ ]

verso pagination: ywz yty ykrmy
01 tym[]*k* ’wyz ’ py[ ]
02 tnkrysy pwrq’n y[ ]
03 ywrwkwk [ ]
04 tyncw yyr [ ]
05 ’rs’r : ’wytrw [ ]
06 kyrtwdyn k’lmy[ ]
07 m’k ’’tlq pl[ ]
08 pyrykm’k ’’*t*[ ]

U 3347 (T III TV 57. 502)
01 tym’k ’wyz ’ : [ ]r*tync*[ ]*n* plkw tytyr typ *y*[ ]k ’wqy*t*[ ]
02 [ ]ky q̈yrq̈ync plkwrtm’ ym’(?) ’wl cyn kyr[]*w* ’rm’z ’’tlq pwylwk : : :
03 [ ]pwdy kym q̈’yw kys[ ]k[]swz s’nsyz ’s’nky q̈wlwsynyn yyrtyncw
04 [ ]d’ twlw yyty ’rdyny l’r ’wrwp pwsy pyrs’r ’ykynty
05 [ ]’ kym q̈’yw twyz wn l’r ’wqly twyz wn l’r q̇yz y pwdystv
06 [ ]yn ’wyrytyp : pw nwm ’rdyny k twtwp ’’nk myndyn pyr
07 [ ]wyrt pd’k t’nkync’ ywrwkyn s’vyn ’wq̈ys’r swyz l’

verso
01 [ ]s’r t’pyns’r : ’’z w ym’ ’’dyn’qw q̈’ nwml’s’r : mwnwnk
02 [ ]*y* ’’snwq̈y yyrtyncw d’ ’rdyny twlw ’wrwp pwsy pyrmys pwy’n
03 [ ]n ’’rtwq̈ pwlwr yyk’dwr : ’’dn’q̈w q̈’ nwml’m’q̈ ym’
04 [ ]’k ’rky typ tys’r : q̈lty plkw k’ ’’dq’nm’m’q̈
05 [ ]twkt’kyn t’p*r*[ ]*wr* : mwnt’ plkw k’ ’’dq’nm’m’q̈ typ
06 tym’k ’wyz ’ pwrq’n l’r [ ]*k n*[ ]mlwq ’twyz d’ t’styn plkwrtm’
07 ’t’wyz [ ]/ nwm nwml’[ ]m’q l’r /[ ]p///wyn/’k [ ]/[ ]

U 3451

01 [ ]ml'ryq kwyn tnkry *c*[ ]
02 kyk 'wq̈ytwr : n' 'wyc[ ]
03 p'syq̈mys kwyntwz ky yw*l*[ ]
04 wnm'z : ''ncwl'[]*w* [ ]
05 'rtmys 'wydk' [ ]
06 pylw 'wm'z l'r :''ny[ ]
07 //[ ]///[ ]*nt*wz ky [ ]

verso

01 ///[ ]//[ ]// 'y/[ ]
02 yylvy t'k kwypw*k* [ ]
03 y'rwq̈y t'k [ ]
04 swyz l'mys *'wl* [ ]
05 twz t'k kwyz d'ky kwyk [ ]
06 ywl'swrwkl'r ywrwky 'w[ ]
07 [ ]y 'nc' ''q̈mys py*l*[ ]

U 2487 (T II 616)

01 [ ]*k*wyn tnkry cwqy 'w/[ ]
02 [ ]k 'wqytwr : n' 'wycwn [ ]
03 [ ] *k*wyntwz ky ywltwz kw[ ]
04 [ ]'ytyklyk [ ]

verso

01 [ ]d' /[ ]
02 [ ]*k* : kwyz d'ky kwyk [ ]
03 [ ]/ ywl'swrwk l'r y*w*[ ]
04 [ ]/ 'ync' 'wq̈mys k*rk*[ ]

Mainz 726 (T II D 85)

01 [ ] 'z wk kwnkwl 'wyz '
02 [ ] 'rm'z . ''nyn q'm'q
03 [ ]y mwnwnk ywrwkyn
04 [ ]' twqs'r 'wytrw ''ty
05 [ ]/n q' t'y'nyp ''t'ywr
06 [ ]wn q'm'q nwm typ ''t'nwr .
07 [ ]zyntynp'rwr k'lkwswz twqqwswz pwlqw c'
08 'rs'r t'qy n't'kyn p'r pwlq'y ''tly nwmly
09 []kykw pyrl' qwrwq pwlqwc' 'rs'r ''nyn 'ync'
10 []'ywr . pw 'rwr q'm'q nwm[627] typ qwdy 'wz yk
11 ywrwkynt' 'ync' swyz l'ywr pw 'rwr ''lqw nwm
12 typ tym'k 'rs'r q'm'q nwmwq ywq qwrwq 'wl typ
13 pylm'k 'rwr . cynky ''tlq nwm pytykd' 'wyc
14 ykyrmync kwwn d' 'ync' tyywr . pwrq'n nwm
15 'wl nwm ym' pwrq'n 'wq 'wl. typ 'ync' pylmys krk'k
16 q'm'q nwmlar twyzyntynp'rw twqm's'r pwrq'n
17 ym' twqm'z typ v'pqw'ky nwm pytykd' 'yn[]'
18 typ swyz l'ywr q'm'q nwml'r twyz yndynp'rw
19 'wz 'dy 'wycmys 'mrylmys 'rwr typ swpwdy 'ync'

[627] The hook of *<l>* beside the *m* is visible. It is likely that the scribe had intended to write *nwml'r* but stopped and cancelled it.

20 q’lty kysy y’lnkwq ’t’wyz y ’wlwq p’dwk tytyrmw
21 swpwdy ’wytwnty ’’ty kwytrwlmys tnkrym sy[ ]
22 yrlyq’ywq syz ’wlwq p’dwk ’t’wyz ’rs’r *pw*
23 yyrtyncwd’ky ’ytyklyk plkwlwk ’t’wyz ’rm’z
24 q’yw ’ytyksyz plkwswz nwm twyz lwk ’twyz ’rs’r
25 ’wl tymyn ’wlwq p’dwk ’t’wyz tytyr typ swpwdy
26 ’’ncwl’yw ym’ pwdystv l’r pyrwk ’ync’ typ
27 tys’r mn qwtqwr’yyn ’wylkwswz s’nsyz ’’dyn
28 tynlq l’ryq typ mwncwl’yw ’wynky y’d kwnkwlwn
29 ’’dq’nm’q s’qync twrqwrs’r ’wytrw ’wl pwdy
30 stv typ tytm’z ’mty mwnwnk ywrwkyn ywr’r
31 tynlq tys’r y’nklwq s’qync ’’ty ’rwr nyz wny
32 []m’ ’’t’nwr *py*rwk p’r ’rs’r y’nklwq
33 s’qyncy nyz v’ny l’ryq ’wycwrk’ly pwlm’z ’wy[ ]
34 t’rs nwmlwq l’r t’k pwlwp ’wynkwk ’wycwrw*p*
35 qwrwq q’ p’rmys t’k pwlwr . pylm’z nw[ ]
36 kyrtw qwrwq ’wl typ twywp k’l[ ]
37 kwynkwl l’ryk mwny t’k kwyrkwc’ [ ]
38 pw pwdystv ’rm’z vym’ky nw[ ]
39 typ swyz l’ywr ’wy*nk* ’*rs*’r *k*[ ]
40 ’rm’z ’wynkwk ’wycwrwp qwr[ ]
41 tynlq yq pyr kwyrs’r [ ]
42 yymys kysy t’k //[ ]
43 ynt’ kwyk q’lyqt’ kw[ ]
44. ’wycwnc

U 5750 (T II y 24)

01 [ ]// [ ] pw//// //// / ’’l//
02 [ ]n kyrtw p’r ’rty ’rs’r pwrq’n
03 [ ]*t*rw pw qwq qycmyq l’r qwvr’qy ’r[ ]
04 [ ] yrlyq’m’q’y ’rty n’ ’wycwn typ tys’r pwrq’n
05 p’qsynynk yrlyq’t’cy qwq qycmyq l’r qwvr’qy
06 ’yncyp qwq qycmyq l’r qwvr’qy ’rm’z ’wycwn
07 []nyn qwq qycmyq l’r qwvr’qy typ tytyr
08 mwnt’ qwq qycmyq l’r qwvr’qy typ tym’k
09 ’wyz ’ ’ykyd pylkwlwk qwq qycmyq l’r tyrkyn
10 yn ’wqytwr .

Mainz 731 II (T II Y 14, T II y 18) verso

01 [ ]’nk :
02 [ ]mys ’’ltwnlwq vz yr pylk’
03 [ ]nwnk t’styn synk’rqy ’’t []
04 [ ]/y’n pyrl’ q’vswrw ywrm’k
05 [ ]m’q ’’tlq nwm pytyk pyr t’kz
06 [ ]dystv nwml’mys twqwz ’lyk
07 [ ]wq qw ’ lym sy s’nkr’md’ky
08 [ ]m’dwk ’wz yk ywrwkyn ywr[ ]
09 [ ] pylk’ pylyk pr’myt ’’n[]l[ ]
10 [ ] pw ’’t ’yc[ ]t’ ’’lty twyrlwk
11 [ ]ty twyrlwk ywrwk l’r tys’r
12 [ ]wn ’’ltwn q’ ywl’swrwr
13 [ ]w ’wm’z yn pyltwrtk’ly ’wyrt
14 [ ]/ k’ntwnwnk twyz yn [ ]/[ ]

15 [ ]ycwn pylk' pyl[] /[ ]
16 [ ]m[]s cyn zw twyz pwrq'n 'wl typ [ ]
17 [ ] 'ync' 'wyz k'ntwnwnk [ ]
18 [ ] nwml's'r q'vysw kyryp pyr [ ]
19 [ ]t' typ tytyr : ''ltync [ ]

Mainz 731 III (TII y 14, T II Y 18) verso

01 [ ]/ pyltwrk'ly 'w[ ]
02 [ ]/ q' ywl'swrm'ky ''//[ ]
03 [ ]/ 'wyz ' 'wynky 'wynky ''tlq 'ydys [ ]
04 [ ]l'r ''ty p'rc' 'wynky 'wynky ''t'nwr []
05 [ ]wčwn twyz y pyr 'rwr . ''ncwl'yw [ ]
06 [ ]yn 'wqmys krk'k : ''lty [ ]
07 [ ] 'wynky 'wynky twyrlwk kwyrk [ ]
08 [ ]m[]k 'wl cyn zw twyz t'ksylm[ ]
09 [ ]yr t' qwqs'tm'qw [ ]
10 [ ] q'tyq yty tv'r 'wl 'ync' q'lty t'myr
11 [ ] pyrl' q'typ 'wwt d' syz qwrwp pyswrs'r
12 [ ]/n pwlwr ''ny 'wyz ' 'wynky 'wynky
13 [ ]/'r y'n' ym' k'ntwn pwlmys p'rm'nw
14 [ ]/ vz yr pwls'r 'wl'r nynk yty q'tyqy
15 [ ]/q l'ryq tydyqsyz pyc'r
16 [ ]// l'r nynk 'rdwkt'k cynz w twyz yn
17 [ ]/ 'wwt kwywrw 'wm'z swvq'
18 [ ]ty 'wlwq 'wwt l'r 'wl[]q swv
19 [ ] 'wycwnvz yr *q*' 'wqs'ty
20 [ ]' pylyk t[]k pylk' pylyk
21 [ ]ynk ''ty ''[ ]*c*' pwrq'n
22 [ ]lyklyk kwyz 'w[ ]' nyz w'ny[ ]

Text E: A miracle tale about *the Vajracchedikā Sūtra*

U 3107 (T II Y 22), a fairly well preserved fragment from the Berlin Turfan Collection, presents a miracle story that illustrates the merit of copying of the *Vajracchedikā Sūtra*, an important point which is illustrated in several chapters of the sūtra itself, as seen in chapters 11, 12, and 14. The protagonist in the tale is Mr. Xun (Xun shi 荀氏) of Xinfan County (Xinfan xian 新繁縣) within the territory of Yizhou 益州 (present day Chengdu 成都 in southwest China), whose name is known from a Chinese Buddhist miracle story preserved in many different versions. The earliest one is the *Jishenzhou sanbao gantong lu* 集神州三寶感通录 'Catalogue of interesting stories dealing with the Three Jewels all over China', a three-fascicle work compiled by the famous vinaya master Daoxuan 道宣 (596-667). It mainly records the temples, *stūpa*s, images, and miraculous experiences of monks and nuns from the Later Han (Hou Han 後漢) to the beginning of the Tang 唐.[628] The same story was also included in the *Datang neidian lu* 大唐內典錄 'Catalogue of Buddhist works in the Great Tang' (Taishō, vol. 55, Nr. 2149, chapter 10) also completed by Daoxuan in AD 664. In the same period, or later, the story was incorporated at least in the following works:

i. *Fayuan zhulin* 法苑珠林 'Forest of gems in the garden of the Dharma' (Taishō, vol. 53, Nr. 2122) compiled by Daoshi 道世 in AD 668;

ii. *Jingang bore boluomi jing ganying zhuan* 金剛般若波羅蜜經感應傳 'Interesting biographies related to the *Vajrachchedikā Sūtra*' (Xuzangjing 續藏經, vol, 87, Nr. 1632) compiled by Meng Xianzhong 孟獻忠 (680～760) in the eighth century;

iii. *Taiping guangji* 太平廣記 'Extensive records of the Era Taiping' compiled by Li Fang 李昉 (925-996) and others in the tenth century;

iv. *Jushi zhuan* 居士傳 'Biography of lay followers' (Xuzangjing, vol. 88, Nr. 1646), which is simply a copy of iii;

vi. *Jingangjing shouchi ganying lu* 金剛經受持感應錄 'Catalogue of interesting stories dealing with having the *Vajracchedikā Sūtra* with oneself' (Xuzangjing, vol. 87, Nr. 1631) and

vii. *Jingangjing chiyan ji* 金剛經持驗記 'Records on having the *Vajracchedikā Sūtra* with oneself (Xuzangjing, vol. 87, Nr. 1635) compiled by Zhou Kefu 周克復 of the Qing dynasty around the mid-seventeenth century.

The Old Uyghur text, however, is not identical with any of the known Chinese versions of the story, although it shows similarities with the earliest version compiled by Daoxuan. As parallels below we provide only two passages from the earliest version, one of them is included in the *Jishenzhou sanbao gantong lu* (A) and another version in the *Jingangjing shouchi ganying lu* (B).

[628] For detailed information see Ono 1999, vol. 5, 221c; JEBD, 337b. This work is often mentioned under different names, e.g. *Ji shenzhou tasi sanbao gantong lu* 集神州塔寺三寶感通錄, *Dongxia sanbao gantong lu* 東夏三寶感通錄 and *Dongxia sanbao gantong ji* 東夏三寶感通記, and is also known by the short name *Sanbao gantong lu* 三寶感通錄 or simply *Gantong lu* 感通錄.

The Old Uyghur fragment was first published by P. Zieme (see Zieme 1999). Yang Fuxue's paper dealing with the text is based largely on Zieme's edition, though he does discuss some other related problems of Old Uyghur Buddhism.[629]

[629] See Yang 2004. It should be noted that his translation of the Old Uyghur text is not always convincing.

U 3107 (T II Y 22)

E01 atl(ı)g balıknıng [ke]*d*in yıngak*da*[630] litsun[631] [at]l(ı)g orunta ornag tu*tu*[p]
E02 tıtsılar turgurup bošgut bošgurur[632] ärdi : antag äd*g*ülüg[633] išlärtä
E03 *k*[atı]glan*u*[r][634] ○ ärkän yana küntämäk už*ik* bit[i]gü bier[635] alıp
E04 [üstü]nki ○ kam[a]*g* t(ä)ngrilär üčün kim*k*[o]*ke* nomug *b*[i]tiyürm(ä)n
E05 tep kök ○ kalıg kovukınta kimkoketakı užiklarıg käzigčä
E06 t[ükä]*l* bitiyür ärdi : muntag kılu üküš kün *a*y üd kolul[a]r [ärtdi :]
E07 i[nči]*p* ol antag išin küdügin *b*(ä)*l*gürtd[äč]i tan[g]ırkadačı 'wyn/[ ][636]

pagination : to[ku]z :
E08 *o*[l bah]šı ätöz kodtı : *ötrü anta ken* b[i]*r* u[gur]*d*a t(ä)ngridin y[ ]
E09 y[eti] kün tetrüm kad bol*tı* : ol antag kad boltukta [ka]yu *ol* [šün(?)]
E10 a[t]l(ı)g bilgä ○ är ü[s]*t*ünki t(ä)ngrilär üčün kimkoke n[o]m[ug] biti*yür*m(ä)n
E11 [te]*p* kök [kalıg] kovukınta užik bi[tim]iš o[r]un *ärdi* [ä]*r*sär : o[l]
E12 [oru]*n ü*[z] ○ [ä]sintä tägirmäläyü onar čıg[637] ye[r]dä arıtı yagm[ur]
E13 tägmädin [ö]*l* [ötü]*š* ymä bolmadın kup kurug turdı [a]*n*ı körüp tägräki
E14 yılkı[č]ı oglan *k*[ı]zlar[638] tangırkanıp mungadıp ašunmaklašu ol orunka

A. 益州西南新繁縣西四十里許。有王李村。隋時有書生姓荀氏。在此教學。大工書而不顯跡。人欲其書。終不肯出。人乃毆之亦不出。遂以筆於前村東空中四面書般若經。數日便了。云此經擬諸天讀之。人初不覺其神也。後忽雷雨大注牧牛小兒於書經處住而不澆濕。其地乾燥。可有丈許自外流潦。及晴村人怪之。爾後每雨。小兒等常集其中。衣服不濕。武德年有非常僧。語村人曰。此地空中有般若經。村人莫污諸天。於上設蓋覆之。不可輕踐。因此四周施欄楯不許人畜往踐。于今雨時仍乾。齋日村人就供。(Taishō, vol. 52, Nr. 2106, 429c22-430a4.)

B. 隋時益州新繁縣西王李村。居士荀氏。晦跡不顯。人莫知之。嘗於村東空地上。遙望虛空。手寫金剛般若經。遂感諸天龍神覆護。凡遇雨。此地不濕。約有丈許。如屋覆然。每雨。則牧童小兒。皆避於此。至唐武德年間。有僧語村人曰。此地向來有人書經於此。致有諸天設寶蓋於上覆護。切不可令人作踐。(Xuzangjing, vol. 87, Nr. 1632, 485a23-485b4)

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[630] Zieme 1999: *yıngaqd[ı]n*.
[631] *Litsun [at]lg orun* 'a place called Licun', *litsun* originates from Chin. 李村 *Licun* 'the village Li', MChin. *liᶎi* (Takata 1988, 0368) *tsʷən* (Takata 1988, 0777). In the Chinese text, the name of the village was given as 王李村 *Wang Licun* 'the village of Wang and Li (clans)'. However, 王 *wang* does not occur as part of the village name in the Old Uyghur fragment, perhaps, as P. Zieme assumed, due to the fact that the translator did not consider it part of the place name; see Zieme 1999: 283. If not, the Old Uyghur translation was based upon a text in which only 李村 *Licun* 'the village Li' was used instead of 王李村 Wang Licun 'the village of Wang and Li (clans)'. Moreover, the Old Uyghur text renders 村 *cun* 'village' with a more general noun *orun* 'place'.
[632] *bošgut bošgur-* translates Chin. 教學 *jiaoxue* 'to teach, act as tutor'.
[633] Zieme 1999: *äd[g]ülüg*.
[634] Zieme 1999: *q[atı]ylan[ur]*.
[635] *bier* or *pier* goes back to Chin. 筆 *bi* 'pen, writing brush', MChin. *piět*.
[636] Zieme 1999: *[ ]nč[ ]*.
[637] *čıg* originates from Chin. 尺 *chi* 'a measure of one Chinese foot, approximately one-third of a meter', MChin. *tɕʰiajk* (Pulleyblank 1991: 56). Another Old Uyghur word referring to the same measure is *karı*. It is worth noting that the parallel Chinese texts have 丈 *zhang* 'a measure of ten Chinese feet' instead of 尺 *chi*.
[638] In correspondence to *yılkı[č]ı oglan k[ı]zlar* some Chinese texts display different words or phrases, e.g. 牧牛小兒 *muniu xiaoer* 'shepherd boy' (Taishō, vol. 52, Nr. 2106, 429c28), 牧童小兒 *mutong xiaoer* 'young shepherd boy' (Xuzangjing, vol. 87, Nr. 1632, 485b2) and some other texts simply 小兒 *xiaer* 'young boy' (Xizangjing, vol. 87, Nr. 1631, 472c4).

He used to live in the west of a city called [Xinfan],[639] in a place called Licun, having pupils there and giving (them) instructions. While he was striving toward such good deeds, everyday he took a writing brush and was writing the characters of the doctrine *Jingangjing* into the blankness of the visible sky in due order completely, saying, "In favour of all the gods above, I am writing the doctrine Jingangjing."[640] Doing it in this way, many days, months and many period of times passed. Then, that mas[ter] who brought (others) forth and made them surprised with his deeds and efforts[641] [...] passed away. Then later at a time for seven days[642] an extremely heavy rain[643] came down from heaven [...]. When such a heavy rain came, the place where the wise man[644] called [Xun(?)] had written characters (of the doctrine *Jingangjing*) into the blankness of the visible sky, saying, "In favour of the gods above, I am writing the [doc]trine *Jingangjing*", on the ground, in a zone of ten each *chi* in a circle, remained quite dry, neither did any rain reach there nor did it become wet and [soak]ed.[645] Seeing this, the shepherds and shepherdesses around there were astonished and surprised, and they [ran] to that place in competition [...]

[639] P. Zieme (1999: 281) fills the gaps with Penzhou in the translation.

[640] As an equivalent of this sentence there is 云此經擬諸天讀之 *yun cijing ni zhutian du zhi* 'He said, "May the gods read this doctrine"' in the Chinese parallel passage A, while another parallel passage (B) has 好令諸天讀之 *hao ling zhutian du zhi* 'I wish the gods will read it'.

[641] P. Zieme seems to consider *išin küdügin* as an accusative and renders the whole clause as 'the master who let such things appear'; see Zieme 1999: 282.

[642] The Chinese parallel texts display 數日 *shu ri* 'some days, several days'.

[643] The Old Uyghur text has *tetrüm kad* referring to 'extreme snow-storm', 'extreme blizzard'. We intend to translate the phrase as 'extremely heavy rain' mainly due to the fact that the Chinese parallel texts have 雷雨 *leiyu* 'thunderstorm' (A) and 大雷雨 *da leiyu* 'heavy thunderstorm' (Xuzangjing, vol. 88, Nr. 1646, 190b20), though some texts have simply 雨 *yu* 'rain' (B, Xuzangjing, vol. 87, Nr. 1632, 485b1) etc.

[644] The text has *bilgä är*, which renders Chin. 居士 *jushi* 'a retired scholar', or 'a Buddhist layman'. 居士 *jushi* occurs as the title of Mr. Xun in some parallel texts. However, the parallel text B mentions Mr Xun as 書生 *shusheng* 'a student'.

[645] P. Zieme offers a rather different translation of this sentence: 'As there was such a rain, (one thought:) If there is the place, where the wise man called [ ] had been writing the characters into the emptiness of the sky saying "In favour of the gods above I am writing the Jin'gangjing [sūtra]", there is at the place around in the region of ten chi without that any rain reaches, without being wet (all) remained quite dry.' (Zieme 1999: 282.)

Transliteration

U 3107 (T II Y 22)

01 ’’tlq p’lyq̈ nynk [ ]*d*yn yynk’q̈ *d’* lytswn [ ]lq ’wrwn t’ ’wrn’q tw*t*w[ ]
02 tytsy l’r twrqwrwp pwsqwt pwsqwrwr ’rdy : ’’nt’q *’dkw* lwk ’ys l’rt’
03 *k*[ ]ql’n*w*[] ’rk’n y’n’ kwynt’m’k už *yk* byt[]kw pyy*r* ’’lyp
04 [ ]nky q̈’m[]*q* tnkry l’r ’wycwn kym*q̈*[ ]*k*y nwmwq *p*[]tyyw*r* mn
05 typ kwyk q̈’lyq *q̈*wvwqynt’ kymq̈wky t’qy ’wž ykl’ryq k’z ykc’
06 t[ ]*l* pytyywr ’rdy : mwnt’q q̈ylw ’wykws kün []’y ’wyd q̈wlw l[]r[ ]
07 ’y[ ]*p* ’wl ’’nt’q ’ysyn kwydwkyn *pl*kwrtd[ ]y t’n[]yrq̈’d’cy ’wyn/[ ]

verso pagination : tw[ ]z :
01 *’w*[ ]sy ’t’wyz q̈wtdy : *[]wtw ’’nt’ kyn* p[]*r* ’w[ ]*d*’ tnkry + dyn y[ ]
02 y[ ] kwyn tytrwm q̈’d pwlty : ’wl ’’nt’q q̈’d pwltwq̈t’ [ ]yw *’wl*[ ]
03 ’’[]lq pylk’ ’r ’wy[]*t*wnky tnkry l’r ’wycwn kymq̈wky n[ ]m[ ] pyty*ywr* mn
04 [ ]*p* kwyk [ ] q̈wvwqynt’ ’wž yk py[ ]ys ’w[]wn *’rdy* []*r*s’r : /[ ]
05 [ ]*n* / [] *’w*[ ] synt’ t’kyrm’l’yw ’wn’r cyq yy[] d’ ’’ry*t*y y’qm[ ]
06 t’km’dyn [ ]*l* [ ]*s* ym’ pwlm’dyn q̈wp q̈wrwq twrdy []*n*y kwyrwp t’kr’ky
07 yylq̈y[]y ’wql’n *q̈*[]*z* l’r t’nkyrq̈’nyp mwnk’dyp ’’swnm’ql’sw ’wl ’wrwn q̈’

Text F: The *Prajñāpāramitā-hṛdaya Sūtra*

The *Prajñāpāramitā-hṛdaya-sūtra*, the *Essence of the Perfect Wisdom Sūtra*, is one of the most important and most popular works of *prajñāpāramitā* literature of Mahāyāna Buddhism. The text belongs to a small class of Buddhist texts not attributed to the Buddha. Rather, it was, very possibly created a separate scripture in China, i.e. it seems to be based on an extract from Kumārajīva's *Mohe bore boluomi jing* 摩訶般若波羅蜜經 (Taishō, Nr. 223), which was actually a translation of the Sanskrit *Pañcaviṃśati-prajñāpāramitā-sūtra*. Later this text was translated back into Sanskrit sometime in the 7th century.[646] Nevertheless, beside the Chinese and Sanskrit versions, the text also exists in translations in several ancient Central Asian languages, e.g. Khotanese, Mongolian, Sogdian and Tibetan.[647] The *Prajñāpāramitā-hṛdaya-sūtra* is best known by its popular short title *Hṛdaya-sūtra*, or the translation of this short title, the *Heart Sūtra*.

The *Heart Sūtra* exists in a longer recension, and a shorter one. The longer recension in Sanskrit comprises about 25 stanzas, while the shorter form consists of only 14 stanzas. The Chinese text attributed to the famous Chinese monk Xuanzang 玄奘 (Taishō, Nr. 251) comprises 260 Chinese characters. The Old Uyghur version of the *Heart Sūtra* edited here is a translation of the short recension.

The Old Uyghur translation of the *Heart Sūtra* comes to us in three different recensions, one of which is U 5336 (T III 289) from the Berlin Turfan Collection, a small booklet comprising 20 pages, we call it Recension A. It presents a complete translation of the short version of the *Heart Sūtra*. The title sheet of the booklet is missing, the script on the first page is partly faded; the upper part of the next three pages displays heavy damage: some words from the beginning of the line are completely missing, and some words are not clearly visible. The main text of the *Heart Sūtra* is written on the first eight pages of the booklet, while pages 9-18 and 20 are not labelled. The 19th page of the booklet contains the following short colophon written by a different hand from that of the main text:

1. m(ä)n šikša rakšit šila-
2. *vanti*ning ol yamu[648] tep
3. [sadu] *bol*[z]un bo čagšı

Translation:

It is definitely mine, Śikṣā-rakṣita Śīlavant. May it be [sādhu]. This booklet ...

The colophon clearly tells that the person with the Sanskrit name Šikṣa-rakšit Šilavanti (= Skt. Śikṣā-rakṣita Śīlavant) is the owner of the booklet, however, it does not provide any information about the relation between the main text and the owner of the booklet.

The other recension is U 5559 (T II D 85), also from the Berlin Turfan Collection (= Recension B). It originates from a rather long scroll, which is written double-sided in Old Uyghur script. Its

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[646] Nattier 1992: 1999.

[647] For the Mongolian version see Heissig 1954, Nr. 174f , Nr. 179 and Cerensodnom et al. 1993, Nr. 26, for the Khotanese version see Skjærvø 1988, for the Sogdian text see Benveniste 1940, and for a critical Tibetan edition see Silk 1994.

[648] The meaning of the particle *yamu* (< *yah* + *mu*) is known from the explanation in Kāshgharī's dictionary; see Dankoff 1982-1985, 455; EDPT 934ab. In all probability the modern Uyghur particle *ǰumu* as seen in the sentences *burun keling ǰumu* 'In any case please come earlier' and *u bu išni bilip qalidu ǰumu* 'He will certainly get to know this matter' originates from this *yamu*.

verso and ll. 1-4 of recto do not match any part of the *Heart Sūtra*, only ll. 5-20 of the recto contain the initial part of the *Heart Sūtra*, and correspond to ll. 6-30 of Recension A. However, there are obvious discrepancies in the wording between Recension A and Recension B, of which Recension B prefers *avalok(i)d(e)šv(a)r* (l. 5) instead of *konši im* of Chinese origin, it renders five skandhas by means of *beš yapıg ätöz* (l. 7) and form (= Skt. *rūpa*) with *öng mängiz* (l. 14). Note that these terms are translated by means of *beš yügmäk* and *öng* in Recension A, respectively.

Three other fragments, Ch/U 6028 (T II 1149, T III M 110), Ch/U 6305 (T II 1733) and Ch/U 6948 (T III M 110) originating from one manuscript represent the third recension, namely Recension C. All three fragments are written on the verso of the Chinese Buddhist text *Xianyang shengjiao lun* 顯揚聖教論 'Acclamation of Holy Teaching' (Taishō, Nr. 1602).[649] In general, Recension C closely matches Recension A, but it also displays some differences, e.g. it uses *bürtüg nom* (lit. touching doctrine, cf. Ch/U 6948, l. 2) to render touch (= Skt. *sparśa*) instead of the common term *bürtmäk* used in Recension A.

The title of the sūtra is known from Recension A, where it occurs twice in the main text: first in ll. 2-4 in the full form *t(ä)ngri [t(ä)ngrisi burhan y(a)rlıkamıš bi[lgä bilig p(a)rami]tnıŋ özä[n har]tayi nom bitig*, and a second time in ll. 71-73 as *bilgä bilig p(a)ramitnıŋ özän hartayi nom bitig*. The first one might be rendered as 'Essence of the Perfect Wisdom Sūtra preached by [the Buddha], the God [of gods]', while the latter is the exact translation of the Skt. *Prajñāpāramitā-hṛdaya-sūtra* or Chin. *Bore boluomiduo xinjing* 般若波羅蜜多心經 usually rendered as 'Essence of the Perfect Wisdom Sūtra'. It is worth noting that in the afore-mentioned two titles the word for *hṛdaya* 'heart, essence' first occurs in the Old Uyghur translation and then in the global copy of the Sanskrit word *hṛdaya*. This is different from the case of some comparable titles, in which only the Old Uyghur word *özän* for *hṛdaya* occurs alone.[650]

Two recensions of the Old Uyghur *Heart Sūtra*, Recension A and Recension C, show clear divergences from the Khotanese, Sanskrit and Tibetan versions as well as the so-called Chinese translation attributed to Kumārajīva, but closely match the *Bore boluomiduo xinjing* 般若波羅蜜多心經 (Taishō, vol. 8, Nr. 251) produced by Xuanzang in 649CE. In all probability, both of these Old Uyghur recensions of the *Heart Sūtra* were translated from Xuanzang's text representing the short form. It is not certain, but Recension B seems to goes back to the longer version of the *Heart Sūtra*. One of the pieces of evidence to support this argument is the Buddhist term *beš yapıg ätöz* used in Recension B, it can only be traced back to Chin. 五蘊體 *wuyunti* lit. 'the five aggregates body' known from a Chinese Dunhuang text edited in Taishō as Nr. 255 that represents a long version of the *Heart Sūtra*. However, the short passage survived from Recension B does not provide further information to support this claim.

The concluding mantra in the Old Uyghur text slightly differs from that in Xuanzang's Chinese text, but it is basically identical with that in the Sanskrit and Tibetan versions. However, four further mantras attached to the Old Uyghur translation of the *Heat Sūtra* exist neither in the known Chinese or Sanskrit versions of the text, nor in the translations into Khotanese and Tibetan.

The existence of the Old Uyghur version of the *Heart Sūtra* in the Berlin Turfan Collection was first mentioned by T. Moriyasu in his paper on an Uyghur Buddhist's letter of the Yuan dynasty.[651] According to the letter published in the afore-mentioned paper by T. Moriyasu, the famous Uyghur poet and translator Anzang 安藏 must have translated the *Mahārajñāpāramitā-hṛdaya-sūtra* (Uygh. *taypašake hardayı*, lit. the heart of the *Da borejing* = *Mahārajñāpāramitā-hṛdaya-sūtra*) into Old Uyghur. However, it is difficult to be certain whether the text edited here originates from the afore-mentioned Old Uyghur translation of the *Mahārajñāpāramitā-hṛdaya-sūtra* by Anzang. Judging from an Old Uyghur colophon to a sūtra collection first edited by P. Zieme and later included in Kasai 2008,

[649] The recto of Ch/U 6028 = Taishō, vol. 31, Nr. 1602, 492c6-11, the recto of Ch/U 6305 = Taishō, vol. 31, Nr. 1602, 492c10-17, and the recto of Ch/U 6946 = Taishō, vol. 31, Nr. 1602, 492c12-17.
[650] See Zieme 1991: 255.
[651] His information actually comes from the late Japanese professor Kōgi Kudara; see Moriyasu 1982: 6 (note 19). For similar information see also BT XIII, p. 148, fn. 35.8, and Elverskog 1997: 58.

the Old Uyghur translation of the *Heart Sūtra* must also have existed in a printed version,[652] unfortunately, up to the present the printed version of the *Heart Sūtra* mentioned in the colophon has not been discovered or identified.

[652] Cf. BT XIII, Nr. 46; Kasai 2008: 240-242.

U 5336 (T III 289)

F01 namo bu[d : namo da]rm [:] namo sang
F02 t(ä)ngri [t(ä)ngrisi burhan] y(a)rlıkamıš
F03 bil[gä bilig p(a)rami]tnıng
F04 özä[n har]tayı nom bitig
F05 bi[r tägzinč]
F06 [ol üdün[653] ko]*n*ši{m} im[654]
F07 [bodis(a)t(a)]v tütrüm täring
F08 [b]ilgä pa[r]amitta
F09 [yorıyur ärk]än ol
F10 [üdtä bo beš] yükm[ä]klärig[655]
F11 [alku k]urug [ä]rür tep
F12 [y(a)ru]tu körmiškä alku[656]
F13 [äm]gäklärtin oza y(a)rlıkamıš[657]
F14 [är]ti : šariputre arhantıg
F15 *okıp* inčä tep y(a)rlıkadı
F16 [šari]putre ya öng[658] kurug-
F17 [ta ö]ngi ärmäz . kurug öngtä
F18 öngi ärmäz . öng[659] ol ok
F19 kurug ärür . kurug ol ok
F20 öng ärür[660] . täginmäk sakınč
F21 kılınč bilig ymä ök yana ančula*yu*
F22 ok ärür .[661] šariputre ya bo
F23 alku nomlarnıng kurug
F24 tözi tugmaksız öčmäksiz
F25 kirikmäksiz[662] arımaksız esilmäksiz
F26 koramaksız[663] ärür .
F27 [a]nı üčün yok[664] kurugta öng
F28 ok täginmäk sakınč kılınč
F29 [bilig] ymä ök yok . köz[665]
F30 [kulkak] burun til ätöz köngül
F31 [yok ol] öng ün yıd tatıg
F32 [bürtmäk][666] ymä yok . köz uguši[667] ulatı

觀自在菩薩行深般若波羅蜜多時，照見五蘊皆空，度一切苦厄。 「舍利子！色不異空，空不異色；色即是空，空即是色。受、想、行、識，亦復如是。 「舍利子！是諸法空相，不生不滅，不垢不淨，不增不減。是故，空中無色，無受、想、行、識；無眼、耳、鼻、舌、身、意；無色、聲、香、味、觸、法；無眼界， (Taishō, vol. 8, Nr. 251, 848c7-12)

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[653] U 5559 preserves *üdün*.
[654] U 5559: *aryavlokdšv(a)r* < Skt. *Ārya Avalokiteśvara*.
[655] U 5559: *bo beš yapıg ätözüg*.
[656] U 5559: *alku kop türlüg*.
[657] U 5559: *oztı kutrultı*.
[658] On U 5559 the interjection *ya* is missing, and there is *bo* before the *öng*.
[659] U 5559: *öng mängizlär*.
[660] U 5559: *öng mängiz ol*; Ch/U 6028: *kurug kayu ärsär kurug ymä ol ok ärür*.
[661] U 5559: *[anı] täg kurug ol*.
[662] U 5559: *kirlig ym[ä ärmäz]*.
[663] U 5559: *näng koramaz*.
[664] U 5559: *yok ärsär muntada*.
[665] U 5559: *köz bar ap*.
[666] Ch/U 6948: *bürtüg nom*.
[667] Ch/U 6948: *köz uguš*, without the possessive suffix.

(01-05) Namo buddhāya! Namo dharmāya! Namo saṃghāya!
The essence of the *Prajñāpāramitā-hṛdaya-sūtra* preached by [the Buddha], the god [of gods], one fascicle.

(06-14) [At that time] when [Avalokite]śvara Bodhisattva was practicing the deep and profound *Pāramitā* of Wisdom (*prajñāpāramitā*) he clearly observed that[668] the five aggregates (*pañca skandhāḥ*) are all empty, and he deigned to escape from all suffering.

(14-22) He summoned the arhat[669] Śāriputra and deigned to say thus: "O Śāriputra! Form (*rūpa*) is not distinct from emptiness (*śūnyatā*), and emptiness (*śūnyatā*) is not distinct from form (*rūpa*). Form (*rūpa*) itself is nothing else than emptiness (*śūnyatā*), and emptiness (*śūnyatā*) itself is nothing else than form (*rūpa*). Perception (*vedanā*), conception (*saṃjñā*), volition (*saṃskāra*) and consciousness (*vijñāna*) are so, too. (22-26) O Śāriputra! The empty nature (*śūnyatālakṣaṇa*) of all dharmas is that they are not subject to birth, not subject to extinct, not subject to being soiled, not subject to being defiled, and they neither increase nor diminish. (27-33) Therefore, in emptiness (*śūnyatā*) there is no form (*rūpa*), there is also no perception (*vedanā*), conception (*saṃjñā*), volition (*saṃskāra*) and consciousness (*vijñāna*); there is no eye, [ear], nose, tongue, body (and) mind; there is also no form (*rūpa*), sound (*śabda*), smell (*gandha*), taste (*rasa*) and touch (*sparśa*); there is no eye-realm (*cakṣur dhātu*) and so up

[668] The text has *[y(a)ru]tu kör-*, lit. 'illuminating see'.
[669] The Chinese text does not contain the word for arhat, but the Khotanese version has 'the good *ācārya*' before the word for Śāriputra; see Skjærvø 1988: 160, while the Tibetan texts have the word for elder.

F33 yok . köngül bilig uguši yok .
F34 [bilig]siz yok . biligsizning
F35 [u]l(a)tı alkınmakı yok .
F36 karımak ölmäk ymä ök yok . karımak
F37 ölmäk[ni]ng ymä alkınmak[670] yok .
F38 [ämgäk] terkin öčmäk yol yok .
F39 [bil]gä bilig ymä ök yok .
F40 [bulm]a][gul]ukı bulguluksuz bolmiš
F41 [üč]ün bodis(a)t(a)vlar bilgä bilig
F42 *p*(a)ramitka tayanmiš üčün .
F43 tıdıgsız tutugsuz
F44 köngüllüg bolurlar . köngül-
F45 läri tıdıgsız tutugsuz
F46 bolmiš üčün . korkınčsız
F47 äymänčsiz tätrülmäksiz bolurlar . [ko]rkınč-
F48 sız äymänčsiz bolmiš üčün
F49 tül täg yangluk sakınčlar-
F50 tın birtämläti ırak öngi üdrülüp
F51 [nir]van bulu y(a)rlıkayurlar .
F52 [üč] üdki alku kamag burhan-
F53 lar bilgä bilig p(a)ramit-
F54 ka tayanıp tüzgärinčsiz yeg
F55 üstünki burhan kutın bulu
F56 y(a)rlıkayurlar : anın bilmiš
F57 kärgäk. bilgä bilig p(a)ramit
F58 ulug ıdok darni ärür
F59 ulug y(a)ruk darni ärür .
F60 üzäliksiz darni ärür .
F61 tüzgärinčsiztä tüzgärinčsiz
F62 darni ärür . tarkardačı ärür
F63 alku ämgäklärig čın
F64 kertü äzügsüz igidsiz
F65 ärür tep bilgä bilig p(a)ramit-
F66 nıng darnisın nomlayu
F67 y(a)rlıkadı . tatyada oom
F68 gate gate paragate para-
F69 sangate bodi svaha ::
F70 bilgä bilig p(a)ramitnıng
F71 özän hartayı sudur nom
F72 bitig okıyu sözläyü
F73 tükädi ::
F74 namo bud : namo darm : namo sang

乃至無意識界；無無明亦無無明盡，乃至無老死亦無老死盡；無苦、集、滅、道；無智，亦無得。「以無所得故，菩提薩埵依般若波羅蜜多故，心無罣礙；無罣礙故，無有恐怖，遠離顛倒夢想，究竟涅槃。三世諸佛依般若波羅蜜多故，得阿耨多羅三藐三菩提。「故知般若波羅蜜多，是大神咒，是大明咒，是無上咒，是無等等咒，能除一切苦真實不虛，故說般若波羅蜜多咒。」即說咒曰：「揭帝　揭帝　般羅揭帝　般羅僧揭帝菩提　僧莎訶」般若波羅蜜多心經 (Taishō, vol. 8, Nr. 251, 848c13-24)

[670] It is not clear whether the third person possessive suffix is missing; however, it is worth noting that the absence of possessive markers in possessive constructions was also common in Late Old Uyghur texts; see Zieme/Kara 1978: 14-17.

to no realm of mind-consciousness (*mano-vijñāna dhātu*); (34-37) there is no ignorance (*avidyā*) and there is also no destruction of ignorance; there is no ageing and death, and there is also no destruction of ageing and death. (38-39) There is no suffering (*duḥkha*), no accumulation (*samudaya*), no extinction (*nirodha*) and no path (*mārga*);[671] there is also no wisdom (*jñāna*).[672] (40-51) Because nothing is attained (*aprāptitva*),[673] because the bodhisattvas have relied on the wisdom *pāramitā*, they will become unhindered and unrestrained minded (*acitta-āvaraṇa*). [674] Because their mind is unhindered and unsupported, they will become fearless, daring and beyond error.[675] Because they are fearless and daring, they will ultimately avoid false thinking like a dream (*viparyāsa*), and attain *[nir]vāṇa*.[676]

(52-56) All the Buddhas of the three periods of time through reliance on the wisdom *pāramitā* deign to attain unsurpassable, highest Buddhahood (*anuttara-samyaksambodhi*). (56-64) Therefore, one should know that the wisdom *pāramitā* is a great holy *dhāraṇī*, is a great bright *dhāraṇī*, is a supreme *dhāraṇī*, is an unequalled and unparalleled *dhāraṇī*, it removes all suffering; it is true and truthful and not false and not lying." (65-69) Saying this, [the Buddha] deigned to preach the dhāraṇī of wisdom *pāramitā*. (It goes as follows:)

tadyathā oṃ gate gate pāragate pārasaṃgate bodhi svāhā ::

(70-74) Preaching and speaking the Essence of the *Prajñāpāramitā-hṛdaya-sūtra* is concluded.

Namo buddhāya! Namo dharmāya! Namo saṃghāya!

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[671] Suffering (Uygh. *ämgäk*), accumulation (Uygh. *tergin*), extinction (Uygh. *öčmäk*) and path (Uygh. *yol*) are the four noble truths (*catvāry āryasatyāni*), a basic concept of Buddhism which explains the cause of suffering and the way of deliverance therefrom; see Nakamura 267a; JEBD 322a.

[672] The whole sentence renders Skt. *na jñānaṃ na prapti*, Chin. 無智亦無得 *wuzhi yi wude* 'no wisdom, (there is) also nothing to obtain'. According to Conze, something is missing here. The meaning of the Old Uyghur sentence is obscure; for Conze's analysis of the Sanskrit sentence see Conze 1968: 155-156.

[673] The text has *[bulm]a][gul]ukı bulguluksuz bolmıš* lit. 'it became that one should not be attained and should not attain', actually it refers to the idea that all phenomena are empty (*śūnya*), with nothing being fixed or permanent. For details see Nakamura 1329d-1330a; JEBD 228b.

[674] Original: *tıdıgsız tutuksuz köngüllüg*, translates Skt. *acitta-āvaraṇa*, Chin. 心無罣礙 *xin wu gua yi* 'obstruction of mind, without thought-coverings, there is no impediment'; for a detailed analysis see Conze 1968: 156-157, Nakamura 769c-d.

[675] The Chinese text simply has 無恐怖 *wu kongbu* 'no fear, not to fear'. Clearly, here *äymänčsiz* is used in the same or similar meaning as the preceding word *korkınčsız* 'fearless', signifying 'intrepid, unafraid, daring'; see also Shōgaito 2003, AN 47, 176, 334, and Shōgaito 2008: 626a. For *tätrülmäksiz* (< verbal noun form of *tätrül-* 'to be perverted' + *-sIz*) there is no specific counterpart either in the Sanskrit or in the Chinese parallel text, nor does it occur in the similar phrase in the next clause.

[676] Here one actually expects 'ultimate *[nir]vāṇa*' (= Skt. *niṣṭhā-[nir]vāṇa* or *niṣṭhā-[nir]vāṇe*, Chin. 究竟涅槃 *jiujing niepan*). However, in the Old Uyghur text there is only space for one word, which might be reconstructed as *[nir]van*, that is, the word for 'ultimate' (= Skt. *niṣṭhā*, Chin. 究竟 *jiujing*) is missing. However, *nirvan bul-* 'to obtain *[nir]vāṇa*' also occurs in some Old Uyghur texts, e.g. BT XIII, 43,18 *bulturayın nirvanıg* 'let me ... have attain *[nir]vāṇa*'.

F75 oom namo sama samanta pirap pirasava
F76 tatagataya arhante samyak sanbudaya
F77 namo mančuširiya kumara butaya
F78 tatyada oom,
F79 [ ]m'py[677] nirabasi nirabasi
F80 [ ]' pirapi saya
F81 [ ]' saya labdi megi megi
F82 m(a)ha megi takši takši namo
F83 parišutdiyi svaha :: .
F84 oom sutdi sitdi bululu
F85 garba garba sidli ululu
F86 svaha :
F87 oom kiri kiri tatagata up
F88 parišanti ud mata hung
F89 pat svaha :

[677] Perhaps this might also be reconstructed as *[ning]mapi*.

(75-77) Oṃ namo sama-samanta-prabha-prasava-tathāgatāya arhante samyak-saṃbuddhāya. namo mañjuśrīya kumāra-bhūtāya:

(78-83) tadyathā oṃ. [ ]m'py nirābhāsa nirābhāsa [ ]' saya labdha megha megha māhamegha takṣa takṣa namo pariśuddhe svāhā.

(84-86) Oṃ śuddhe siddhi pululu garbha garbha sidli ululu svāhā.

(87-89) Oṃ hri hri tathāgata upa pariṣaṇḍa ud mata hūṃ phaṭ svāhā.

Transliteration

U 5336 (T III 289)

n’mw pw[ ]rm [ ] n’mw s’nk
tnkry [ ] yrlyq’mys
pyl[ ]tnynk
’wyz ’[ ]t’yy nwm pytyk
py[ ]
[ ]nsym ’yym[678]
[ ]v twytrwm t’rynk
[]ylk’ p’[]’myt t’
[ ]’n ’wl
[ ] ywkm[]kl’ryk
[ ]*w*rwq []rwr typ
[ ]tw kwyrmys k’ ’’lqw
[ ]k’k l’r tyn ’wz ’ yrlyq’mys
[ ]ty: s’rypwdry ’’rq’nt yq
[]*wqyp* ’ync’ typ yrlyq’dy
[ ]pw*d*ry y’ ’wynk qwrwq
[ ]nky ’rm’z . qwrwq ’wynk t’
’wynky ’rm’z . ’wynk ’wl ’wq
qwrwq ’rwr . qwrwq ’wl ’wq
’wynk ’rwr . t’kynm’k s’qync
qylync pylyk ym’ ’wk y’n’ ’’ncwl’y*w*
’wq ’rwr . s’rypwdry y’ pw
’’lqw nwm l’r nynk qwrwq
twyz y twqm’q syz ’wycm’k syz
kyrykm’k syz ’’rym’qsyz ’ysylm’ksyz
qwr’m’q syz ’rwr .
[ ]ny ’wycwn ywq qwrwq t’ ’wynk
’wq t’kynm’k s’qync qylync
[ ] ym’ ’wk ywq. kwyz
[ ] pwrwn tyl ’t’wyz kwnkwl
[ ] ’wynk ’wyn yyt t’tyq
[ ] ym’ ywq . kwyz ’wqws y ’wl’ty
ywq. kwnkwl pylyk ’wqws y ywq .
[ ]syz yok . pylyksyz nynk
[]/lty ’’lqyṅm’q y ywq.
q’rym’q ’wylm’k ym’ ’wyk ywq. q’rym’q
’wylm’k [ ]nk ym’ ’’lqynm’q ywq .
[ ] tyrkyn ’wcm’k ywl ywq .
[ ]k’ pylyk ym’ ’wk ywq .
[ ]’[ ]wq̈y pwlq̈wlq̈swz pwlmys
[ ]wn . pwdystv l’r pylk’ pylyk
*p*r’myt q’ t’y’nmys ’wycwn .
tydyq syz twtwq swz {k[ ]l}
kwnkwl lwk pwlwr l’r . kwnkwl {l’ry}
l’ry tydyq syz twdwq swz
pwlmys ’wycwn . qwrqync syz

[678] The spelling of this word is unusual. Perhaps the additional *m* after *sy* is due to the influence of *m* in *’yym*.

47 ”ym’ncsyz t’trwlm’k syz pwlwr l’r . [ ]rqync
48 syz ”ym’ncsyz pwlmys ’wycwn[679]
49 twyl t’k y’nklwq s’qync l’r
50 tyn pyrd’ml’ty ’yr’q ’wynky ’wydrwlwp
51 [ ]v’n pwlw yrlyq’ywr l’r .
52 [ ] ’wydky ”lqw q’m’q pwrq’n
53 l’r pylk’ pylyk pr’myt
54 q’ t’y’nyp twyz k’ryncsz yyk
55 ’wysdwnky pwrq’n qwtyn pwlw {pwlw}
56 yrlyq’ywr l’r : ”nyn pylmys
57 k’rk’k . pylk’ pylyk pr’myt
58 ’wlwq ’ydwq d’rny ’rwr
59 ’wlwq yrwq d’rny ’rwr .
60 ’wys’lyksyz d’rny ’rwr .
61 twysk’ryncsy t’ twysk’ryncsyz
62 d’rny ’rwr . t’rq’rd’cy ’rwr .
63 ”lqw ’mk’k l’r yk cyn
64 kyrtw ’swk swz ’ykyd syz
65 ’rwr typ pylk’ pylyk pr’myt
66 nynk d’rny syn nwml’yw
67 yrlyq’dy . t’ty’d’ ’wwm
68 k’ty k’ty p’r’k’ty p’r’
69 s’nk’ty pwdy sv’q’ ::
70 pylk’ pylyk pr’myt nynk
71 ’wys’n q’rd’yy swdwr nwm
72 pytyk ’wqyyw swyz l’yw
73 twyk’dy ::
74 n’mw pwd : n’mw d’rm : n’mw s’nk
75 ’wwm n’mw s’m ’ s’m’nt’ pyr’p pyr’s’y ’
76 t’t’k’d’y ’ ”rq’ndy s’my’k s’npwd’ y ’
77 n’mw m’ncwsyry y ’ kwm’r ’ pwd’y ’
78 t’ty’d’ ’wwm
79 [ ]m’py nyr’p’sy : nyr ’ p’sy[680]
80 [ ]’ pyr ’ py s’y ’
81 [ ]’ s’y’ l’pdy myky myky
82 mq’ myky t’ksy t’ksy ṅ’mw
83 p’ryswtdyyy sv’q’ :: .
84 ’wwm swtdy sytdy pwlwlw
85 k’rp’ k’rp’ sydly ’wlwlw
86 sv’q’ :
87 ’wwm kyry kyry t’t’k’d’ ’wp
88 p’ryš’nty ’wd m’t’ qwnk
89 p’t sv’q’ :

U 5559 recto (T II D 85)

01 [ ]l’r . s[ ]
02 [ ]/ rl’r /[]
03 ’wyky t’k kwyz wnkwt’ky [ ]
04 qwtrwlm’q ywlq’ t’k[ ]
05 ’wdwn ”ry’vlwkdsvr pw[ ]

[679] This line is circled with points.
[680] The last three words are circled with points.

06 ’’lqw ġwp twrlwk . . /[ ]
07 tyn ’wz ty qwtrwlty .. ’wl [ ]
08 s’rypwtry ’’rq’nt [ ]
09 s’rypwtry pw ’wynk [ ]
10 ’rm’z . qwrwq qw///[ ]
11 ’rm’z . ’wynk m’nkyz l[ ]
12 ’wynk m’nkyz ’wl. mw[ ]
13 qylync pylyk .. /[ ]
14 t’k qwrwq ’wl. qwp [ ]
15 qwrwq ’rwr . nwm k/[ ]
16 n’nk qwr’m’z kyrlyk ym[ ]
17 ’rm’z . ’’ny ’wycwn [ ]
18 ywq ’rs’r mwnt’d’ [ ]
19 qylync pylyk ym’ [ ]
20 kwyz p’r . ’’p ġ[ ]

Ch/U 6028 (T III M 110)

01 t’ ’wnky ’rm’z . ’wynk
02 qwrwq q’yw ’rs’r ’wynk ym’ ’wl qwrwq ’rwr . t’kynm’k s[ ]
03 *q*ylync pylyk . ym’ ’wk y’n’ ’ncwl’yw ’wq ’rwr . s’rypwtry [ ]
04 [ ] pw ’’*lqw* []*wm l’r* nynk twysy . twqm’qsyz /[ ]/[ ]

Ch/U 6305 (T II 1733, M 123)

01 [ ]m’qsy[ ]
02 kyrykm’k syz ’’ry[ ]
03 ’wycwn qwrwq t’ . ’[ ]
04 pylyk . ywq kwyz q[ ]
05 ’wyn yyd t’tyq /[ ]
06 kwnkwl pylyk ’w*q* [ ]
07 nynk ’’lqyn*m*[ ]

Ch/U 6948 (T III M 110)

01 [ ]wl[ ]n tyl [ ]w[ ] kwnkwl . ywq ’wnk
02 [ ] pwrtwk nwm . ywq kwyz ’wqwš ’wl’dy ywq
03 [ ]ws ywq py*l*yk syz ym’ ’*l*ty(?) ywq pyly<k>syz[681]

[681] Only one letter <k> is added.

Text G: Teaching about the contemplation of the body and mind

Five woodblock printed fragments U 4756, U 4793, U 4627 and U 4758 from the Berlin Turfan Collection present parts of two different Buddhist texts bearing the Old Uyghur titles *ätözüg köngülüg körmäk atl(ı)g nom bitig* 'Teaching about the contemplation of the body and mind' and *üč tägzinč darma čakir nomlug tilgän ävirmäk sudur* 'The sūtra of three chapters (called) Dharmacakra, (that is,) turning the Wheel of Dharma'.[682] According to the colophon that directly follows the text, both of these two texts must be parts of a collection of different Mahāyāna texts, which were carved and printed by the order of Bodiduvača Šila (Bodhidhvaja Śīla(vant)), which also included the *Vajracchedikā Sūtra* and the *Prajñapāramitāhṛdaya Sūtra* etc.[683]

The text with the Old Uyghur title *ätözüg köngülüg körmäk atl(ı)g nom bitig*[684] shows clear connection to the *Guanxinlun* 觀心論 'Treatise on the contemplation of the mind' (Taishō, vol. 85, Nr. 2833, pages 1270-1273), one of the representative texts of the Northern School of Chan Buddhism, although it includes a foundation of East Mountain Teaching ideas.[685] Some scholars attribute it to the Indian monk Bodhidharma 菩提達磨 (d. 528) who brought Chan to China, whereas some others think it is the work of Shenxiu 神秀 (605-706), the foremost disciple of the Fifth Chan Patriarch Hong Ren 弘忍 (602-675).[686] The Old Uyghur text also closely matches the *Damo dashi poxianglun* 達磨大師破相論 'Treatise on the reputation of characteristics' (Xuzangjing, vol. 63, Nr. 1220), another version of the *Guanxinlun*.[687]

Judging from the Chinese version of the *Guanxinlun*, approximately one fourth of the first part of the text *ätözüg köngülüg körmäk atl(ı)g nom bitig* is missing,[688] and the remaining text roughly corresponds to the second-fourth of the *Guanxinlun*. It is not clear, however, whether the Old Uyghur text is based upon a short version consisting approximately of one third of the *Guanxinlun* or whether the Old Uyghur text only rendered the initial part of the text. Nevertheless, the main content of the Old Uyghur text is basically identical with that propagated in the beginning of the *Guanxinlun*, in some instances the Old Uyghur text matches the Chinese text almost word-for-word, as we see below (ll. G085-098, the Chinese passage is from Taishō, vol. 85, Nr. 2833, 1271b 10-14):

birök öz köngülüg arıtsar : ötrü alku	若自心清淨。則一切
tınl(ı)glar ymä arıyur : anın	佛土皆悉清淨

[682] Mainz 491 also belongs to the same printed text. However, it is difficult to see its relation to the other fragments. Moreover, it contains no clear evidence for its connection to the *Prajñapāramitā* literature, as the five other fragments do. Therefore, we will leave it for a separate edition.
[683] See BT, XIII, pp. 163-170; Kasai 2008: 239-242.
[684] According to BT XIII (p. 165) and Zieme 1999a (p. 470), the late professor K. Kudara saw this point earlier. In the colophon, the title of the text occurs in a slightly different form *ätöznüng köngülnüng tözin körmäk nom bitig*; see BT, XIII, p. 165, Kasai 2008: 240.
[685] See McRae 1986: 148-149.
[686] See McRae 1986: 325 (note 159).
[687] See also BT XIII, p. 166, Zieme 1999a: 470-471.
[688] In the Taishō version of the Chinese text (Taishō, Nr. 2833) the first two dialogues on the method of seeking the Path of Enlightenment are missing; please compare with *Damo dashi poxianglun* (Xuzangjing, Nr. 1220) and the version included in the English translation in Cleary 1986.

t(ä)ngri t(ä)ngrisi burhan	故經云。
köngül kirlig ärsär : tınl(ı)glar	心垢則眾生垢。
kirlig tetir : köngül kirsiz ärsär	心淨則眾生淨
tınl(ı)glar ymä kirsiz tetir tep	
y(a)rlıkadı : yana ymä sudurta inčä	
tep y(a)rlıkadı : burhanlar ulušın	欲得佛土。
küsäsär : öz köngülüg arıtmıš k(ä)rgäk :	當淨其心。
ötrü burhanlar ulušı ymä arıyur	隨其心淨。則佛土淨也。
tep munčulayu y(a)rlıkadı : anın munta	
kutrulmak küsüšlüg tözünlär : üč	
agu köngülüg bokurgalı tıdgalı arıtgalı	
katıglanınglar : üč terkin arıg č(a)hšap(a)t	三聚淨戒
özin käntü učuz bütgäy	自然成就。

However, as is clear from the above, one sentence *anın munta kutrulmak küsüšlüg tözünlär üč agu köngülüg bokurgalı tıdgalı arıtgalı katıglanınglar* 'Therefore, nobles who wish to escape from this, exert yourself to reduce, give up and purify the mind of the three poisons (*tri-viṣa)*' has no parallel in the Chinese text. Such additions are not rare in this text. For instance, the entire passage on the eightfold noble path does not exist in the Chinese versions; the sentence *köngülüg bilsär nomug bilir, köngülüg körsär burhanıg körür* 'If (the bodhisattva) knows the mind he will know the dharma. If (the bodhisattva) sees the mind, he will see the Buddha' are also insertions specific to the Old Uyghur text.

More importantly, the Chinese text is actually a dialogue between Bodhidharma (according to some scholars not Bodhidharma but Shenxiu) and his disciple Huike 慧可, but the Old Uyghur text is clearly not structured in this style. It omits Huike's questions and only selectively translates the answers given by Bodhidharma (or Shenxiu). Furthermore, the arrangement of specific concepts also differs in both texts. To take just one example, the Taishō version of the Chinese text starts with a dialogue on the root of all the forms of evil of the mind of ignorance, telling us that all evil deeds originate from the six sense-organs (*ṣaḍ-indriyāṇi*, Old Uyghur *altı kačıglar*), in the Old Uyghur text, however, the lines expressing the same idea are found after the explanation of the eightfold noble path. Clearly, the Chinese version of the *Guanxinlun*, including the *Damo dashi poxianglun*, is not the text which served as the direct basis of the Old Uyghur translation. Perhaps the Old Uyghur text was rendered from an unknown short Chinese version of the *Guanxinlun* or rewritten by Uyghurs on the basis of some Chan texts of similar content, including the *Guanxinlun* and the *Damo dashi poxianglun*.[689]

The second text with the title *üč tägzinč darma čakir nomlug tilgän ävirmäk sudur* is a very short one. It mainly explains that without listening one can not differentiate between good dharma and bad dharma, and in order to leave bad dharma and enter the *nirvāṇa* city called Abhayapura one has to hear much. Unfortunately, thus far we are not able to identify this part of the Old Uyghur text with any specific Buddhist text in other languages.

Part of the text was cited in von Gabain 1967. The complete Old Uyghur text, including the colophon was edited by G. Hazai in 1975. P. Zieme published the colophon again with further fragments discovered by him in a later period; see BT XIII, Text 46. Now the same colophon is included in Kasai 2008. A detailed description of all printed fragments of this text, including the colophon, is available in Yakup 2008.[690]

[689] P. Zieme expresses a similar idea, considering the whole Uyghur text to be an adaptation of the Chinese version; see Zieme 1999a: 470.

[690] The description of the text under the title *Prajñāpāramitā-ḥrdaya* in the catalogue of Old Uyghur blockprinted texts is inadequate; see Yakup 2008: 152-156. This should be corrected.

U 4756 (T M 11)

G001 -ädmäk[691] : särinmä[k] *k*[a]tıglanmak dyan olurmak
G002 bilgä biligig bošgunmak ärür : anta yana
G003 bušı bermäk üzä bay bolur : beš č(a)hšap(a)t
G004 üzä yalnguk arasınta tugup ärklig
G005 türklüg el han bolur : on č(a)hšap(a)t küz-
G006 ädmäk üzä t(ä)ngri yerintä tugar[692]
G007 särinmäk üzä arıg körklüg bolur :

pagination: chin. 勝光法師 *Shengguang fa shi*, under it 十九 *shi jiu*
G008 bo üč paramitlarıg bıšrunmak ögrätinmäk
G009 üzä üč yavlak yoltakı ačıg ämgäk-
G010 lärtin öngi üdrülüp kišili t(ä)ngrili
G011 ažunınta kälir barır : katıglanmak
G012 p(a)ramit dyan p(a)ramit bilgä bilig p(a)ramit
G013 bo üč p(a)ramitlarıg bıšrunmak ögrätinmäk
G014 üzä tugmak ölmäk ämgäktin öngi

G015 üdrülüp keningä burhan kutın bulur : anı
G016 üčün bolar altı p(a)ramit tep tetir : :
G017 p(a)ramit tesär ıntın kıdıgka tägmäk
G018 tep tetir : inčip tugmak ölmäk sansar
G019 muntın kıdıg tetir : burhan kutı nirvan
G020 ıntın kıdıg tetir nizvanılar kuvragı
G021 otra[693] akdačı akın tetir : k(a)ltı bo altı

G022 p(a)ramitlar küčintä tugmak ölmäk kıdıg-
G023 tın täpräp otra akdačı nizvanılıg
G024 ögüz suvın togurup : burhan kutılıg
G025 nirvanlıg ıntın kıdıgka täggäli
G026 yarayur[694] : anın p(a)ramita temäk savta
G027 ıntın kıdıgka tägmäk tep yörüg ünär :
G028 säkiz tözün köni yolka agtınmak ärsär :

G029 k(a)ltı köni körüm : köni sakınč : köni sav söz
G030 köni iš küdüg köni öz eltinmäk köni
G031 katıglanmak : köni ög : köni dyan bo säkiz
G032 türlüg nomlarıg : könisinčä uz bıšrunmak
G033 ögrätinmäk ärür : kim bo säkiz türlüg nomlar
G034 küčintä nirvanlıg balıknıng yolı orukı
G035 ačılur anın bolar säkiz tözün köni yol

聚會者。以能制三毒即有三量善普會於心故名三聚戒也。波羅蜜者。即是梵言。漢言達彼岸。以六根清淨不染世塵。即出煩惱可至菩提岸也。故名六波羅蜜。(Taishō, vol. 85, Nr. 2833, 1271a25-28)[695]

[691] This is clearly the last part of the *[on č(a)hšap(a)t küz]ädmäk* 'keeping ten precepts' (Skt. *śīla*).
[692] As a reference to the sentence *beš č(a)hšap(a)t üzä yalnguk arasınta tugup ärklig türklüg el han bolur : on č(a)hšap(a)t küzädmäk üzä t(ä)ngri yerintä tugar* we find 所謂迷脩十善。妄求快樂。未免貪界。生於天趣。迷持五戒。妄起愛憎。未免瞋界。生於人趣 in the *Damo dashi poxianglun* (Xuzangjing, Nr. 1220, 9b2-4).
[693] Hazai 1975: *utra(?)*; for the interpretation of this passage see UWb 78a-b; Erdal 1991: 723.
[694] *täggäli yarayur* 'helps to arrive'. Such an auxiliary use of *yara-* is not common in Old Uyghur texts.
[695] The Chinese passage corresponds approximately to ll. 8-28 of the Old Uyghur text; for a translation of the Chinese passage see Cleary 1986: 87.

(G001-007) [...] is [...] keeping [ten precepts] (*śīla*), patience (*kṣānti*), exertion (*vīrya*), meditation (*dhyāna*)[696] and obtaining of wisdom (*prajñā*). Out of them, by means of almsgiving (*dānā*) one becomes rich. By means of the five *śikṣāpadas*[697] (*pañca-śikṣā* or *pañca-śīla*) one will be born among the human beings and become a mighty and powerful ruler. Through keeping the ten *śikṣāpadas* (*daśa-kuśala-karma-patha*)[698] one will be born in the heavenly realm. Through patience one becomes pristine and beautiful.

(G008-015) Through getting well versed in and practicing these three *pāramitās* one will escape from the sufferings on the three evil paths (*try-apāya*) and come and go between the forms of god and human being. Through getting well versed in and practicing exertion-*pāramitā* (*vīrya-pāramitā*), meditation-*pāramitā* (*dhyāna-pāramitā*) and wisdom-*pāramitā* (*prajñā-pāramitā*), these three *pāramitās*, one will escape from the suffering of death and later attain Buddhahood.

(G016-021) Therefore, they are called the six *pāramitās* (*ṣaṭ-pāramitāḥ*). *Pāramitā* means reaching the other shore. In this way, birth and death are called *saṃsāra* (or) this shore, while Buddhahood is called *nirvāṇa* (which is) the other shore. The collection of illusions (*kleśa*) is a stream flowing inbetween.[699] (G021-027) That is, with the power of these six *pāramitās* one moves from the shore of birth and death, crosses over the waters of the *kleśa*-river flowing inbetween, which helps one to arrive at the other shore, (which is) Buddhahood and *nirvāṇa*. Therefore, the word *pāramitā* is explained as arriving at the other shore.

(G028-036) As for the eightfold noble path (*āryâṣṭâṅga-mārga*), (they are) to get well versed in and practice the correct view (*samyag-dṛṣṭi*), correct thought (*samyak-saṁkalpa*), correct speech and (correct) talk (*samyag-vāc*), correct deed and action (*samyak-karmānta*), correct livelihood (*samyag-ājīva*), correct effort (*samyag-vyāyāma*), correct mindfulness (*samyak-smṛti*) and correct meditation (*samyak-samādhi*) these eight types of dharmas, as they are. With the power of these eight types of dharmas the road and path to the city of *nirvāṇa* will be opened. Therefore, they are called the eightfold noble path (*āryāṣṭāṅgika-mārgo*). (G036-47) The origin and root of the eightfold noble path (*āryāṣṭāṅgiko-mārgo*) are of three kinds.

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[696] The text has *dyan olurmak* lit. 'to sit *dhyāna*'.

[697] This refers to the five precepts (*pañca-śīla*, Chin. 五戒 *wujie*), namely (1) not to take life (不殺生 *bu shasheng*), (2) not to take what is not given to one (不偸盗 *bu toudao*), (3) not to commit adultery (不邪婬 *bu xieyin*), (4) not to tell lies (不妄語 *bu wangyu*) and (5) not to drink intoxicants (不飲酒 *bu yinjiu*). They are considered the most fundamental of the Buddhist precepts. See Nakamura 356b; JEBD 91b.

[698] This refers to the ten good precepts, Skr. *daśa kuśalāni*, Chin. 十善 *shi shan* or 十善戒 *shi shanjie*. Besides the five precepts they include not decorating the body or putting on ornaments (*mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūṣanaṭṭhānā*, Chin. 不塗飾香鬘 *bu tu shi xiang man*), not listening to songs or looking at dances (*nacca-gīta-vādita-visūkadassanāver*, Chin. 不歌舞觀聽 *bu gewu guanting*), not sleeping in a wide bed (*uccāsayanā-mahāsayanā*, Chin. 不坐高廣大床 *bu zuo gao guang dachuang*) not eating at the wrong time (*vikāla-bhojanāver*, Chin. 不非時食 *bufei shishi*), and not keeping money and jewels (*jātarūpa-rajata-paṭīggahaṇāver*, Chin. 不蓄金銀寶 *bu xu jin yin bao*).

[699] More specifically, the collection of illusions (*kleśa*) is a stream flowing between (the *saṃsāra* and *nirvāṇa*); for explanations see Nakamura 1274a, JEBD 171b.

U 4793 (T M 39)

G036 tep tetirlär : säkiz tözün köni yolnung
G037 tözi tüpi yana üč türlüg tetir :
G038 kayular ol üč tep tesär : inčä k(a)ltı
G039 ängilki č(a)hšap(a)t : ikinti dyan . üčünč bilgä
G040 bilig bo ärür üč : munta yana köni sav :
G041 köni iš : köni öz eltinmäk bo üčägününg
G042 tözi č(a)hšap(a)t tetir : vinay agılık ičintä

pagination: chin. 勝光法師 *Shengguang fashi*, under it 二一 *er yi*

G043 tutulur : köni ög köni dyan bo ikägü-
G044 nüng tözi dyan tetir : sudur agılık
G045 ičintä tutulur : kö[n]i körüm : köni sakınč
G046 köni katıglanmak bo üčägününg tözi bilgä
G047 bilig tetir : abidarim agılık ičintä tutulur :
G048 inčip yana yalnguk ätözintä nä türlüg
G049 mün kadaglar bar ärsär : altı kačıglar

G050 ugurınta törüyür nä türlüg tsuy erinčü
G051 bolsar : üč türlüg kılınčlartın bolur :
G052 anın altı kačıglarıg altı biligig
G053 yıgsar bäkläsär č(a)hšap(a)t bütär : ätözüg
G054 yavaltursar turuldursar bilgä bilig bütär
G055 köngülüg amırtgursar täprätmäsär dyan :
G056 bütär : yana ymä üč terkin arıg č(a)hšap(a)t

G057 ärsär : üč agu nizvanılarıg tıdmak ärür :
G058 č(a)hšap(a)t[700] küčintä az ṅizvanıg tıdgalı
G059 uyur : dyan küčintä övkä nizvanıg
G060 tıdgalı uyur bilgä bilig küčintä : bilig-
G061 siz nizvanıg tıdgalı uyur : bo üč agu
G062 nizvanıg tıdguča ärsär ülgüsüz sansız
G063 ädgü kılınčlar özin bütär : anın burhan

G064 kutın küsädäči bodis(a)t(a)vlar üč asanke-
G065 lıg uzun yolta az nizvanılıg aguka
G066 yöründäk : üčün alku ayıgıg tarkargu-
G067 ka agtınıp ürüg uzatı arıg č(a)hšap(a)t
G068 küzädürlär : övkä nizvanılıg aguka
G069 yöründäk üčün : alku ädgülärig bıšrungu-
G070 ka agtınıp : ürüg uzatı köni dyanıg

佛所說經是真實語。應無謬也。菩薩於過去因中修苦行時。對於三毒誓斷一切惡常修戒。對於瞋毒誓修一切善故常修定。對於癡戒誓度一切眾生故常修惠。由持如是戒定惠等三種淨法故。能超彼三毒惡業即成佛也。以制三毒則諸惡消滅。故名之為斷。(Taishō, vol. 85, Nr. 2833, 1271b3-8)

[700] This word is written as *cqs'pwn* (= *č(a)hšapun*); cf. transliteration. As a reference for the entire sentence we find 三聚淨戒者, 即制三毒心也 'The three combinations of pure discipline control the mind of the three poisons' in the *Damo dashi poxianglun* (Xuzangjing, vol. 63, Nr. 1220, 9b23; the translation is teken from Cleary 1986: 87).

If one asks, "Which three are they?" That is, the first (kind) is *śikṣāpada* (*śīla*), the second (kind) is *dhyāna* (*samādhi*) and the third (kind) is wisdom (*prajñā*). Of them, again the origin of correct speech and (correct) talk (*samyag-vāc*), correct deed and action (*samyak-karmānta*) and correct livelihood (*samyag-ājīva*), these three, is *śikṣāpada* (*śīla*), and they are kept in the Vinaya Treasury (*Vinayapiṭaka*). The origin of correct mindfulness (*samyak-smṛti*) and correct meditation (*samyak-samādhi*), these two, is dhyāna, and they are kept in the Sūtra Treasury (*Sūtrapiṭaka*). The origin of correct view (*samyag-dṛṣṭi*), correct thought (*samyak-saṁkalpa*) and correct deed and action (*samyak-karmānta*) is wisdom (*prajñā*), and they are kept in the Abhidharma Treasury (*Abhidharmapiṭaka*). [701] (G048-056) In this way, if any kinds of errors (*aparādha*) exist in the human being's body, they occur because of the six sense-organs (*ṣaḍ-indriyāṇi*). All kinds of sin exist there because of the three kinds of deeds (*trīṇi karmāṇi*).[702] Hence, if one restrains and fastens the six sense-organs (*ṣaḍ-indriyāṇi*) and the six consciousnesses (*ṣaḍvijñānāni*)[703] the *śikṣāpada* (*śīla*) will be complete. If one controls and calms down the body, wisdom (*prajñā*) will be complete. If one pacifies the mind and does not let it move, the *dhyāna* will be complete.

(G056-063) Again, as for the three cumulative pure *śikṣāpadas*,[704] they are for renouncy the three poisonous illusions (*tri-viṣa*).[705] With the power of *śikṣāpada* one can renounce desire (*rāga*); with the power of dhyāna one can renounce anger (*dveṣa*); with the power of wisdom one can renounce ignorance (*moha*). If one has renounced these three poisonous illusions, immeasurable, countless good deeds will be accomplished by themselves. (G063-074) Therefore, the bodhisattvas who wish for Buddhahood as a remedy for the poison of desire (*rāga*) accomplish the removal of all evils and always keep pure *śikṣāpada* on the long path of the three *asaṃkhyeya*. As a remedy for the poison of anger (*dveṣa*), they accomplish the practice all good (deeds) and always practice correct *dhyāna*. As a remedy for ignorance (*moha*), they accomplish the rescue of living beings and always practice wisdom (*prajñā*).

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[701] The classification of the eightfold noble path, or eight path factors, differ somewhat from the well-known divisions. Namely, there are two basic divisions: In the first one the eight path factors are divided into three groups: (i) the moral discipline group *(śīlakkhandha),* made up of right speech, right action, and right livelihood; (ii) the concentration group *(samādhikkhandha),* made up of right effort, right mindfulness, and right concentration; and (iii) the wisdom group *(prajñakkhandha),* made up of right view and right intention. Another division is: (i) wisdom (*prajñā*), which comprises correct view and correct thought; (ii) ethical conduct (*śīla*), which includes correct speech, correct action and correct livelihood; and (iii) meditation (*samādhi*), which includes correct effort, correct mindfulness and correct meditation. For the details see Nakamura 1109bc; JEBD 112ab; Bodhi 1984, chapter two and Thera 1971.

[702] As a reference to this and the preceding sentence we find 一切眾生由此三毒六賊。惑亂身心。沈沒生死 'All sentient beings are plunged into ignorance and confusion by these three poisons and six thieves. Body and mind sink down into birth and death...' (Translation after Cleary 1986: 84)

[703] The six consciousnesses (*ṣaḍvijñānāni* or *ṣaḍ-vijñāna*, Chin. 六識 *liushi*) refer to the first six of the eight consciousnesses, each of which is a different function of the mind, especially the function of the six organs of eye, ear, nose, tongue, skin, and reasoning in their apprehension of the six objects of form, sound, smell, taste, touch and symbols, attained in the acts of seeing, hearing, smelling, tasting, touching and knowing; see Nakamura 1452b; JEBD 266.

[704] The three cumulative pure *śikṣāpadas* refers to the three ideals of a bodhisattva, Chin. 三聚淨戒 *sanju jingjie* They are: (1) keeping all precepts, (2) practicing all virtuous dees and (3) granting mercy to all sentient beings; see Nakamura 471ab, JEBD 282a.

[705] As a reference to this statement we find 三聚淨戒者。誓斷一切惡 'the three cumulative pure *śikṣāpadas* cut all kinds of evils' in the *Guanxinlun* (Taishō, vol. 85, Nr. 2833, 1271a29).

U 4627 (TID 195)

G071 bıšrunurlar : biligsiz nizvanılıg aguka
G072 yöründ[ä]k üčün tınl(ı)glarıg kutgarguka
G073 agtınıp ürüg uzatı bilgä bilig
G074 ičintä ögrätinürlär : kačan birök bo
G075 üč türlüg nomlarıg arıtsarlar bütür-
G076 särlär : temin ök ančata üzälik-
G077 siz üstünki yeg köni tüz tuymak

pagination: chin. 勝光法師 *Shengguang fashi*, under it 卄一 *ru yi*

G078 atl(ı)g burhan kutın bulurlar : özkä
G079 adınaguka asıg tusu kılguluk ulug ädgü-
G080 lärning töpüsintä tururlar : anı
G081 üčün inčä bilmiš k(ä)rgäk : kop ädgü-
G082 lärning bütmäki äng inčip köngültä
G083 öngi ärmäz tep : köngülüg bilsär nomug
G084 bilir : köngülüg körsär burhanıg körür

G085 birök öz köngülüg arıtsar : ötrü alku
G086 tınl(ı)glar ymä arıyur : anın t(ä)ngri t(ä)ngrisi
G087 burhan köngül kirlig ärsär : tınl(ı)glar
G088 kirlig tetir : köngül kirsiz ärsär
G089 tınl(ı)glar ymä kirsiz tetir tep
G090 y(a)rlıkadı : yana ymä sudurta inčä
G091 tep y(a)rlıkadı : burhanlar ulušın

G092 küsäsär : öz köngülüg arıtmıš k(ä)rgäk :
G093 ötrü burhanlar uluši ymä arıyur
G094 tep munčulayu y(a)rlıkadı : anın munta
G095 kutrulmak küsüšlüg tözünlär : üč
G096 agu köngülüg bokurgalı tıdgalı arıtgalı
G097 katıglanınglar : üč terkin arıg č(a)hšap(a)t
G098 özin käntü učuz bütgäy : tükädi ::

G099 ätözüg köngülüg körmäk atl(ı)g nom
G100 bitig bir tägzinč : ::
G101 namo budaya : namo darmaya : nama sanggaya

以能持三戒則諸善具足。名之為佛。以修能斷則萬行成就。自他利己普濟群生。故名為度。既知所修戒行不離於心。若自清淨故一切功德悉皆清淨又云。欲得淨佛云當淨其心。隨其心淨則佛土淨。若能制得三種毒心。三聚淨戒自然成就。 (Taishō, vol. 85, 1271b9-14)[706]

[706] J. C. Cleary translates this passage as “Being able to uphold the three combinations of pure discipline means that all forms of good are fully present, hence it is called cultivating [good]. Being able to cut off evil and cultivate good means that the myriad practices are perfected, benefiting both self and others, and saving all sentient beings, hence it is called delivering [beings]. Thus we know that the discipline that is cultivated is not apart from mind. If inherent mind is pure, all sentient beings are pure. Thus the sūtra says: “when mind is defiled, sentient beings are defiled. When mind is pure, sentient beings are pure” It is also said: “To purify the buddha-land, first purify your mind. As one’s mind is purified, so the Buddha-land is purified.” If you are able to control the three kinds of poisonous mentality, the three combinations of pure discipline are spontaneously perfected.” (1986: 88)

(G074-080) Whenever they clean and complete these three dharmas they will immediately attain the Buddhahood called the highest, unsurpassable perfect awareness (*samyaksaṃbodhi*) and stand on top of all the good deeds that bring profit and advantage to the self and others.[707] (G081-086) Therefore, one must know thus: the completion of all good things is first of all nothing other than the mind. If (the bodhisattva) knows the mind he will know the dharma. If (the bodhisattva) sees the mind, he will see the Buddha.[708] If (the bodhisattva) purifies his own mind, then the living beings will be clean.

(G086-095) Hence the Buddha, the god of gods, has preached, saying, "If the mind is defiled, the living beings will be defiled. If the mind is spotless, the living beings will be spotless."[709] Again it is taught in the sūtra thus, saying, "If (the bodhisattva) wishes to acquire the Buddha land, he must purify his mind. Then the Buddha land will be pure."[710] It is preached in this way. (G095-101) Therefore, nobles, who wish to escape from this, exert yourself to reduce, give up and purify the mind of the three poisons (*tri-viṣa)*, (then) the three cumulative pure *śikṣāpadas* will be easily accomplished by themselves.

The Teaching about the Contemplation of the body and the mind, in one fascicle is completed.[711]

(G102-101) Namo buddhāya! Namo dharmāya! Namo saṃghāya!

[707] As a reference to this statement we find 自他利己普濟群生 'To bring profit to one's self and others will aid all living beings' in the *Guanxinlun* (Taishō, vol. 85, Nr. 2833, page 1271b10).

[708] As a reference to this statement we find 觀心即觀佛也 *guanxin ji guanfo ye* 'If one sees the mind, he will see the Buddha' in the *Lushan Lianzong baojian* 廬山蓮宗寶鑑 (Taishō, vol. 47, Nr. 1973).

[709] Perhaps this statement originates from the *Vimalakīrtnirdeśa Sūtra*. In Kumarajīva's translation of the *Vimalakīrtnirdeśa Sūtra* we read 如佛所說，心垢故眾生垢，心淨故眾生淨 (Taishō, vol. 14, Nr. 475, 541b19-20), which Watson (1997: 47) translates as "As the Buddha has taught us, when the mind is defiled, the living will be defiled. When the mind is pure, the living being will be pure." It is worth noting that the citation in the *Damo poxianglun* differs from this, thus perhaps it does not originate from Kumarajīva's Chinese translation.

[710] This sentence originates from the *Vimalakīrti Sūtra*. The corresponding Chinese passage is: 若菩薩欲得淨土，當淨其心；隨其心淨，則佛土淨 (Taishō, vol. 14, Nr. 475, 538c5) 'If the bodhisattva wishes to acquire a pure land, he must purify his mind. When the mind is pure, the Budhha land will be pure.' (Translation after Watson 1997: 29).

[711] Lit. 'the teaching/doctrine which is called to see the body and mind'.

G102 šengko šäli tutung tavgač tilintin
G103 türk tilinčä ävirü tägintim : kayu
G104 tözünlär tutsar : buyanta ärzünlär
G105 okıdačı ıdoklar üč ugušlug bokagu-

U 4758 (TM 13)
G106 lugtın korkınčıg sansartın t(ä)rk ozz-
G107 unlar : sadu sadu ::
G108 inčä k(a)ltı karanggu tünärig äv ičintä
G109 näčä bar ärsär ymä adruk adruk ärdini
G110 äd tavarlar : yula yokınt[ı]n karanggu
G111 üzä kizlädilip : köz bar ärsär ymä
G112 körgäli umamıš täg : ančulayu ok näčä

pagination: chin. 勝光法師 *Shengguang fashi*, under it 卄二 *ru er*
G113 bar ärsär ymä bilgä bilig : adınlar-
G114 ka yakın yaguk barıp nom äšidmäsär bo
G115 kišilär arıtı umazlar : bölgäli adırt-
G116 lagalı ädgüli ayıglı nomlarnıng yörügin
G117 inčä k(a)ltı közlüglär yula barıntın
G118 öng körk körgäli umıšı täg : ančulayu
G119 ymä bilgä biliglig äränlär üküš

G120 äšidmäkkä tayaklıgın : uyurlar bölgäli
G121 adırtlagalı ädgüli ayıglı nomlarnıng
G122 yörügin : üküš äšidmišlär uyurlar
G123 bilgäli alku nomlarıg üküš äšidmišlär
G124 öngi üdrülürlär ayıg nomlartın
G125 üküš äšidmišlär kodurlar kämišürlär
G126 asıgsız savlarıg : üküš äšidmišlär

G127 abayapur[712] atl(ı)g nirvanlıg känt uluška
G128 kirürlär tep bilmiš k(ä)rgäk : ::
G129 **üč tägzinč darma čakir**[713] : sadu sadu : ::
G130 **nomlug tilgän ävirmäk sudur**
G131 ye darma ketu prabawa : ketun tešan
G132 tatagado hy : avadat tešan ča yoniroda
G133 evanyadi m(a)ha širamana : ::

e
G134 oom suvasdi sitdam at manggal bolzun ::

[712] *abayapur* originates from Skt. *abhayapura*; see BT XIII, p. 181, fn. 52.7.
[713] The part given in bold was placed in a cartouche in the original text.

(G102-105) I Šengko Šäli Tutong was able to translate (this) from the Chinese into the Turkish (Türk) language. May the nobles who read it obtain merit (*puṇya*)! May the saints who read it immediately escape from the jail of the three worlds (*trayo dhātavaḥ*) and the frightful *saṃsara*! Sādhu! Sādhu!

(G109-117) Just as no matter how many different kinds of jewels, properties and livestock there are in a dark house, one cannot see them due to the lack of a lamp even if one has eyes, regardless of how much wisdom they have, if they do not go close to others and listen to the dharmas, these people will never able to distinguish and differentiate the explanation of good and bad doctrines.

(G118-129) Once more, just like those who have eyes can see physical form (*rūpa*), wise people will be able to distinguish and differentiate the explanation of good and bad doctrines based upon hearing much. Those who hear much will be able to know all the doctrines; those who hear much will avoid bad doctrines; those who hear much will give useless words up; those who hear much will enter the *nirvāṇa* city called Abhayapura. One must know this (lit. in this way).

(G130-134) The sūtra of three chapters (called) Dharmacakra, (that is,) turning the Wheel of Dharma. Sādhu! Sādhu!

(Oṃ) ye dharma hetu prabhava hetun teṣān tathāgatohyavadat teṣāñcayonirodha evaṃgādi mahāśramaṇa(ye svāhā) oṃ svasti siddham. May it bring pleasure and happiness!

Transliteration

U 4756 (T M 11)

a

01 ’dm’k : s’rynm’[] *q*[]tyql’nm’q dy’n ’wlwrm’q
02 pylk’ pylykyk pwsqwnm’q ’rwr : ’’nt’ y’n’
03 pwsy pyrm’k ’wyz ’ p’y pwlwr : pys cqs’pt
04 ’wyz ’ y’lnkwq ’’r’synt’ twqwp ’rklyk
05 twyrklwk ’yl q’n pwlwr : ’wn cqs’pt kwyz
06 ’dm’k ’wyz ’ tnkry yyr ynt’ twq’r
07 s’rynm’k ’wyz ’ ’’ryq kwyrklwk pwlwr :

b

pagination: Chin. 勝光法師 *Shengguang fashi*, under it 十九 *shijiu*
01 pw ’wyc p’r’myt l’ryq pysrwnm’q ’wykr’tynm’k
02 ’wyz ’ ’wyc y’vl’q ywl t’qy ’’cyq ’mk’k
03 l’r tyn ’wynky ’wytrwlwp kysy ly tnkry ly
04 ’’z wn ynt’ k’lyr p’ryr : q’tyql’nm’q
05 pr’myt dy’n pr’myt pylk’ pylyk pr’myt
06 pw ’wyc pr’myt l’ryq pysrwnm’q ’wykr’tynm’k
07 ’wyz ’ twqm’q ’wylm’k ’mk’k tyn ’wynky

c

01 ’wytrwlwp kynynk’ pwrq’n qwtyn pwlwr : ’’ny
02 ’wycwn pwl’r ’’lty pr’myt typ tytyr : :
03 pr’myt tys’r ’yntyn qytyq q’ t’km’k
04 typ tytyr : ’yncyp twqm’q ’wylm’k s’ns’r
05 mwṅtyn qytyq tytyr : pwrq’n qwty nyrv’n
06 ’yṅtyn qytyq tytyr nyz v’ny l’r qwvr’q y
07 ’wtr’ ’’q̈d’cy ’’q̈yn tytyr : qlty pw ’’lty

d

01 pr’myt l’r kwycynt’ twqm’q ’wylm’k kytyq
02 tyn t’pr’p ’wdr’ ’’qd’cy nyz v’ny lyq
03 ’wykwz swv yn twqwrwp : pwrq’n qwty lyq
04 ṅyrv’n lyq ’yṅtyn qytyq q’ t’kk’ly y
05 y’r’ywr : ’’nyn pr’myt’ tym’k s’v t’
06 ’yṅtyṅ qytyq q’ t’km’k typ ywrwk ’wyṅ’r :
07 s’kyz twyz wn kwyny ywl q’ ’’q̈tynm’q̈ ’rs’r :

e

01 qlty kwyny kwyrwm : kwyny s’qync : kwyny s’v swyz
02 kwyny ’ys kwytwk . kwyny ’wyz ’yltynm’k kwyny
03 q’tyql’nm’q : kwyny ’wyk : kwyny dy’n pw s’kyz
04 twyrlwk nwm l’ryq : kwyṅysync’ ’wz pysrwnm’q
05 ’wykr’tynm’k ’rwr : kym pw s’kyz twyrlwk nwm l’r
06 kwycynt’ ṅyrv’n lyq p’lyq nynk ywl y ’wrwq y
07 ’’cylwr ’’nyn pwl’r s’kyz twyz wn kwyny ywl

U 4793 (T M 39)

a

typ tytyr l'r : s'kyz twyz wn kwyny ywl nwnk
twyz y twypy y'n' 'wyc twyrlwk tytyr :
q'yw l'r 'wl 'wyc typ tys'r : 'ync' qlty
''nkylky cqs'pt : 'ykynty dy'n . 'wycwnc pylk'
pylyk pw 'rwr 'wyc : mwnt' y'n' kwyny s'v :
kwyny 'ys : kwyny 'wyz 'yltynm'k pw 'wyc'kw nwnk
twyz y cqs'pt tytyr : vyn'y ''qylyq 'ycynt'

b

pagination: Chin. 勝光法師 *Shengguang fashi*, under it 二一 *er yi*
twtwlwr : kwyny 'wyk kwyny dy'n pw 'yk'kw
nwnk twyz y dy'n tytyr : swdwr ''qylyq
'ycynt' twtwlwr : kw[]y kwyrwm : kwyny s'qync
kwyny q'tyql'nm'q pw 'wyc'kw nwnk twyz y pylk'
pylyk tytyr : ''pyd'rym ''qylyq 'ycynt' twtwlwr :
'yncyp y'n' y'lnkwq 't'wyz ynt' n' twyrlwk
mwyn q't'q l'r p'r 'rs'r : ''lty q'cyq l'r

c

'wqwr ynt' twyrwywr ṅ' twyrlwk tswy 'yryṅcw
pwls'r : 'wyc twyrlwk qylync l'r tyn pwlwr :
''nyn ''lty q'cyql'ryq ''lty pylyk yk
yyqs'r p'kl's'r cqs'pt pwyt'r : 't'wyz wk
y'v'ltwrs'r twrwldwrs'r pylk' pylyk pwyt'r
kwynkwl wk 'myrtqwrs'r t'pr'tm's'r dy'n :
pwyt'r : y'n' ym' 'wyc tyrkyn ''ryq cqs'pt

d

'rs'r : 'wyc ''qw nyz v'ny l'ryq tytm'q 'rwr :
cqs'pt kwycynt' ''z ṅyz v'ṅyq tytq'ly
'wywr : dy'n kwycynt' 'wyvk' nyz v'ṅyq
tytq'ly 'wywr pylk' pylyk kwycynt' : pylyk
syz nyz v'nyq tytq'ly 'wywr : pw 'wyc ''qw
nyz v'nyq tytqw c' 'rs'r 'wylkwswz s'nsyz
'dkw qylync l'r 'wyz yn pwyt'r : ''nyn pwrq'n

e

qwtyn kwys'd'cy pwdystv l'r 'wyc ''s'nky
lyq 'wswn ywl t' ''z nyz v'ny lyq ''qw q'
ywrwnd'k : 'wcwn ''lqw ''yyq yq t'rq'rqw
q' ''qtyṅyp 'wyrwk 'ws'dy ''ryq cqs'pt
kwys'dwr l'r : 'wyvk' nyz v'ny lyq ''qw q'
ywrwnd'k 'wycwn : ''lqw 'dkw l'ryk pysrwnqw
q' ''qtynyp : 'wyrwk 'ws'dy kwyny dy'n yq

U 4627 (TID 195)

a

pysrwnwr l'r : pylyk syz nyz v'ny lyq ''qw q'
ywrwnd[]k 'wycwn tynlq l'ryq qwtq'rqw q'
''qdynyp 'wyrwk 'ws'dy pylk' pylyk

04 ’ycynt’ ’wykr’tynwr l’r : q’c’n pyrwk pw
05 ’wyc twyrlwk nwm l’ryq ’’ryts’r l’r pwytwr
06 s’r l’r : tymyn ’wk ’’nc’ t’ ’wyz ’lyk
07 syz ’wystwnky yyk kwyny twyz twym’q

b

pagination: Chin. 勝光法師 *Shengguang fashi*, under it 卄一 *ru yi*
01 ’’tlq pwrq’n qwtyn pwlwr l’r : ’wyz k’
02 ’’dyṅ’qw q’ ’’syq twsw qylqwlwq ’wlwq ’dkw
03 l’r nynk twypw synt’ twrwr l’r : ’’ny
04 ’wycwn ’ync’ pylmys krk’k : qwp ’dkw
05 l’r nynk pwytm’ky ’’nk ’yncyp kwngwl t’
06 ’wynky ’rm’z typ : kwnkwlwk pyls’r nwmwq
07 pylyr : kwnkwl wk kwyrs’r pwrq’n yq kwyrwr

c
01 pyrwk ’wyz kwnkwl wk ’’ryts’r : ’wytrw ’’lqw
02 tynlq l’r ym’ ’’ryywr : ’’nyn tnkry tnkrysy
03 pwrq’n kwnkwl kkyr lyk ’rs’r : tynlq l’r
04 kkyr lyk tytyr : kwnkwl kkyr syz ’rs’r
05 tynlq l’r ym’ kkyr syz tytyr typ
06 yrlyq’dy : y’n’ ym’ swdwrta ’ync’
07 typ yrlyq’dy : pwrq’n l’r ’wlws yn

d
01 kwys’s’r : ’wyz kwnkwl wk ’’rytmys krk’k :
02 ’wytrw pwrq’n l’r ’wlws y ym’ ’’ryywr
03 typ mwncwl’yw yrlyq’dy : ’’nyn mwnt’
04 qwtrwlm’q kwysws lwk twyz wn l’r : ’wyc
05 ’’qw kwnkwl wk pwqwrq’ly tytq’ly ’’rytq̈’ly
06 q’tyq̈l’ṅyṅkl’r : ’wyc tyrkyn ’’ryq cqs’pt
07 ’wyz yn k’ntw ’wcwz pwytk’y : twyk’dy ::

e
01 ’t’wyz wk kwnkwl wk kwyrm’k ’’tlq nwm
02 pytyk pyr t’kz ync : ::
03 n’mw pwd’y ’ : n’mw d’rm’y ’ : n’m’ s’nkk’y ’
04 šynkq̈w š’ly twtwnk t’vq’c tyl yntyn
05 twyrk tylync’ ’vyrw t’kyntym : q’yw
06 twyz wn l’r twts’r : pwy’n t’ ’rz wn l’r
07 ’wq̈yd’cy ’ydwq l’r ’wyc ’wqws lwq pwq̈’q̈w

U 4758 (TM 13)

a
01 lwq tyn qwrqyncyq s’ns’r tyn trk ’wsz
02 wn l’r : s’dw s’dw ::
03 ’ync’ qlty q’r’n̤kqq twyn̤’ryk ’v ’ycynt’
04 n’c’ p’r ’rs’r ym’ ’’drwq ’’*d*rwq ’rdyny
05 ’d t’v’r l’r : ywl’ ywq ynt[]n q’r’nkqw
06 ’wyz ’ kysl’dylyp : kwyz p’r ’rs’r ym’
07 kwyrk’ly ’wm’mys t’k : ’’ncwl’yw ’wq n’c’

b

pagination: Chin. 勝光法師 *Shengguang fashi*, 廿二 *ru er*

p’r ’rs’r ym’ pylk’ pylyk : ’’dynl’r
q’ y’qyn y’qwq p’ryp nwm ’sydm’s’r pw
kysy l’r ’’rydy ’wm’z l’r : pwylk’ly ’’dyrt
l’q̈’ly ’dkw ly ’’yyq ly nwml’r nynk ywrwkyn
’ync’ qlty kwyz lwk l’r ywl’ p’r yntny
’wynk kwyrk kwyrk’li ’wmys y t’k : ’’ncwl’yw
ym’ pylk’ pylyklyk ’r’n l’r ’wykws

c

’sydm’k k’ t’y’q lyqyn : ’wywr l’r pwylk’ly
’’dyrtl’q’ly ’dkw ly ’’yyq ly nwm l’r nynk
ywrwkyn : ’wykws ’sydmys l’r ’wywr l’r
pylk’ly ’’lqw nwm l’ryq ’wykws ’sydmys l’r
’wynky ’wydrwlwr l’r ’’yyq nwm l’r tyn
’wykws ’sydmys l’r qwtwr l’r k’myšwr l’r
’’syq syz s’v l’ryq : ’wykws ’sydmys l’r

d

’’p’y’pwr ’’tlq nyrv’n lyq k’nt ’wlws q’
kyrwr l’r typ pylmys krk’k : ::
’wc t’ksync d’rm’ c’kyr[714] : s’dw s’dw : ::
nwmlwq tylk’n ’vyrm’k swdwr
yy d’rm’ kytwpr’p’w’ : kytw’ tyš’n
s’t’k’dw qy : ’’v’d’t tyš’n c’ ywnyrwd’
’yv’ṇy’dy mq’ šyr’m’ny : ::

e

’wwm swv’sdy sytd’m ’’t m’nkk’l pwlz wn ::

[714] The part given in bold was placed in a cartouche in the original text.

3. Glossary

The alphabetic order used in this glossary is: *a, ä, b, č, d, e, f, g, h, ı, i, k, l, m, n, (ng), o, ö, p, s, š, t, u, ü, v, w, y*. In the main entries the words are only given in the fully written forms, but in the subintries the damaged or reconstructed forms are also listed as they occur in the transcribed text. The fully written forms of words or phrases are listed first and then the damaged or reconstructed forms, e.g. *alku barča*, *alku [bar]ča*, *[alku barča]*. The Chinese equivalents are given only after the subintries. The intermediate forms of words of foreign origin are given in most instances but not always.

abayapur < Skt. abhayapura
a. atl(ı)g nirvanlıg känt uluš G127
abıg covered, occlusion
altı kačıglıg ogrılarnıng a.-ın tıdıgın ketärip C052-53
abidarim < Toch. A abhidharm / Toch. B abhidārm* < Skt. abhidharma
a. agılık ičintä G047
ač hunger, hungry
lačın a.-ı üzä bälingläp C302 恐鷹飢
a. bars üčün busanıp C300-301 憂虎餓
ač- to open
[a.-galı] ukıtgalı ugrayu B048
ačari master < Skt. ācārya
čikong šenši a. B032, B042, B044 誌公
[č]ikong šenši a. C499
ačıg bitter
a. ämgäk*l*ärtin C598, G009
ačıl- to be opened
a.-ur G035
ačın- to open one's clothes
birtin a.-ıp B171
ada danger
alp a.-ka tušdukda C088 逢難
[a.-larıg ketärdäči(?)] B132 除災
adak foot
a.-ın [yuma]*k* üzä C035
a.-ın yup B158 洗足
a.-ların ärklämätin B068 不動足
a.-ların [yup] A003 兩足洗
adalıg danger
a.-ı kävräki D043 危脆
[a.-ı kävräki] B499 危脆
adın other
a.-ıg C313 餘
a.-ka tayaklıg tözli C397-398 依他
a.-ka tayaklıg tözüg C336 依他性
a.-ka [tayaklıg tözüg] B401 依他性
[a.-ka tayanu] turmıš C168-169 依他
a.-lardın B409 被人
a.-larıg tu*t*[galı] C252 人持
a.-larka A052 為他等, G113
a.-lar tayakınga turmıš tözüg B413, C108, C352-353 依他起
a.-lartın C350 被人
a.-nıng tayakınga turmıš tözü*g* B198 依他起
a.-nıng t*a*[yaklıgı] C561 依他
a.-n[ıng tayaklıgı] B510 依他
a. öngi C110 別
a. *ö*[ngi] B199 別
a. tınl(ı)glarıg D186-187
yana bir a. atı bagı b(ä)lgüsüz bilgä B075 更有一智者, 不顯姓名, B099
adınagu others, other people
a.-ka B394, D139, D141 為人, C343 他, G079
a.-tın A066 為人
adınsıgsız changeless
C316 無變異
adır- to separate
a.-a bilmiš k(ä)rgäk C270-271 應當了
a.-a bil[ü] C168 分別
adırt distinction
a.-ları B257 差別
a. tutmak C448 分別遣
a[. tutmak] B468 分別遣
adırtla- to distinguish
a.-galı G115-116, G121
a.-sar C106 分別
[a.-sar] B196 分別
a.-sar uks*ar* B260 了即
a.-sar uksa[r] C184 了即
adırtlıg detailed
a. uksar C451 了
a. [uksar] B470 了
a. ukup B487, C540
adkak perception
adkanguluk a.-ı C273 所緣
a.-ıg C533
[adka]k tözi C215 緣
adkan- to perceive
a.-ıp C442
a.-mamak D142, D143
alkuka a. C247 遍計
alkunı a.-tačı köngülüg B415, C 354 遍計情
a.-tačı ol kurugug C390 緣空
adkangu perceiving
C254 境
a.-g C255, C563 境
a.-lar C085 境, C256 境心
a.-larıg B191, C096 境
a.-larka C074 境
a.-suzın C253
adkanguluk perceiving
a. adkakı C273 所緣

[alkuka a. töz] C167 遍計
alkuka a. töznüng C106 遍計
alkuka a. [t]öznüng B196 遍計
altı türlüg a. kirlärtin C462 六塵

adkanmak attachment
D090
a. bol[ur] D078
a. köngül C098 執情
a.-lar C206 執
a. nom D090
a. sakınč D070, D188
a. sakınčıg C450 執情
a. [sakınčıg] B469 執情
a.-ı yapšınmakı D079
mänig a. C319 執我

adkanmaksız no attachment
a. bolmak B253, C180 無執

adrıl- to leave
öngi a.-ıp C401 亂
öngi a.-madın D105

adruk divided, different
a. a. G109

agı property
a.-sın barımın A028

agılık treasury
abidarim a. G047
sudur a. G044
vinay a. G042

agır heavy
a. ayamakın B132, B133, B134, B135, B136, B137, B139, B141, B143 奉
a. tsuyı ötägi B411, C351 重

agırla- to honour
a.-guluk [tapınguluk] B396-397 供養
a.-yu B172 敬, B343 奉

agız mouth
a.-ta tutup sözl[äsär] B115

agrı- to suffer
[a.] D200

agruklan- to tire
a.-madı C305 疲

agtın- to rise
a.-galı uyur B069 登
a.-ıp G067, G 070, G073
a.-mak G028

agu poison
a.-ka G065, G068, G071
a.-larıg B133
a.-*l*[arıg ıdtači(?)] 辟毒

agulug poisonous
a. yılan C079 參辰
üč a. köngülüg G096-97 三種毒心
üč a. nizvanıg G061
üč a. nizvanılarıg G057

ak- to flow
[a.-ar tägzinür] C171 流轉
a.-dači G021, G023

akıglıg defiled
a. avantlar C455 有漏因
[a. ava]ntlarnıng C239 有漏因
a. biligin C549 漏識
a. bil[igin] B496 漏識 , D041
a. kılınčlar C195 有漏業
[a. kılınčlar] B267 有漏業
[a.] töz uru[gı(?)] C164 漏種

akın stream
G021
a.-ka C124 流

al- to take
a.-ıp E03
a.-gu C031

alkıg wide
keng a. B073 廣博

alkın- to exhaust
a.-mak F37 盡
a.-makı F35 盡

alkınču end
a.-katägi B268, C196 終

alkıš praise
vyakrit a. C379 受記

alku all
B060, B127, B147, B174 諸, B181 諸, B183, B224, B256, B371 一切, B461, B489 一切, C085, C159 盡, C267 諸, C433, C542 一切, C586, D073 一切, D088, D170, F11 皆, F12 一切, F23 諸, F63 一切, G066, G069, G085 皆, G123
a. barča A056 一切, D014
a. [bar]ča D253
[a. barča] A033, B395
a.-da yegädmiš C589
a.-ka C299
a.-ka adkan[] C247 遍計
a.-ka ad[kang]uluk [t]öznüng B196, C106, C167 遍計
a.-ka adkantači köngülüg B415 遍計情
a. kamag B436 一切, F52 諸
a.-nı adkantači köngülüg C354 遍計情
a.-nı bilir B388 皆得

a.-nı tuyup C307 皆得
a.-ta B120
a.-ta yegädmiš B150

alkugun all together
a. barč*a* C598

alp difficult
a. tänglägülük B059, C131 難量, C439
a. adaka tušdukta C088 逢難
a. tetir C150 難
a. tüpkärgülük C426

alpırka- to feel difficulty
sıgurgalı a.-gaylar C154 難任

altı six
D238
a. ärklig C501
a. biligig G052
a. kačıglar G049
a. kačıglarıg G052
a. kačıglıg ogrılarnıng C052
a. p(a)ramit G016
a. paramitlar B329 六度, C122, G021-22
a. paramitlarıg C066 六度
a. türlüg adkanguluk kirlärtin C462 六塵
[a. türlüg adkanguluk kirlärtin] C182 六塵
a. türlüg kkir[lär] B255 六塵
a. türlüg yörüglär D224
a. türlüg [yörüglär] D223
a. y(e)girminč A064 十六

altınč sixth
D232
a. *b*[ölük] B234 分第六

altmıš sixty
D090
tört a. bölük B077, B092

altun gold
a.-ka D225

altunlug golden
a. v(a)žır D215

amırtgur- to extinguish
a.-sar G055
a.-up B070 滅

amrak benign; love
v(a)žır a. B141-142 金剛愛

amran- to love
A047
a.-mak A046, B293, C079
a.-makdın B307, B310

amrıl- to quiet down
a.-makka C211, D063
a.-mıš D178
a.-sar B192, B195, C102, C105
a.-ur A071, C099

amtı now
B011, B031, B123, B148, B158, B182, B238, B247, B258, B295, B325, B341, B349, B379, B405, B449, C051, C246, C252, C287, C296, C587, D038, D047, D162, D189
a.-ka tägi B055 至今

anagam Non-returning < Skt. anāgāmin
A037, A037, A038, B288, B289, B291, B294 阿那含

Anant name of a well-known disciple of the Buddha < Toch. A Ānant < Skt. Ānanda
C019 阿難

anča as much as that
a.-da temin C441, C499, C516
a.-ta G076

ančakya a very little
C349 暫

ančulayu thus
D149, D237
a. kälmiš A020, A054, A055, A056, A074, A075, A077 如來, A084 佛, A086, A088, A089, A092 如來, B080, B159 如來, B181, B475, C017 如來
a. ok A007, C025, D222, F21 如是, G112
a. savıg B166 如是
a. ymä D087, D185, G118-119

anı acc. of *ol*
A038, A073, A077, A083, A090, A091, B034, B091, B249, B267, B376, B403, C193, C194, C259, C283, C284, C289, C346, C383, C409, C455, D022, D072, D077, D165, D244, E13, F27, G015, G080

anılayu in this way
a. ok C410

anın therefore
A017, A019, B067, B072, B168, B229, B286, B294, B367, B371, C026, C135, C142, C266, C289, C296, D081, D114, D123, D130, D151, D161, D168, D210, F56, G026, G035, G052, G063, G086, G094

anıng gen. of *ol*
B269, C198, C279, C396, C408, C501
a. [ky]*a*(?) B408

anta loc. of *ol*
B081, B088, B162, C009, C013, C057, C098, C279, C428, C575, E08, G002

antag like that
A094, A098, A098, C030, C167, C262, C264, C391, C396, D071, E02, E07, E09
antak(ı)ya suddenly
a. ok B509, C560 翛然
apamu everlastingness
a.-katägi C585
apamuluk everlasting
a. uzun üd B168 萬代, C026
ara among
amranmak biligin ketär[miš]lär a. A046 離欲阿羅漢
arhantlar a. A045 人中
koš sög[ü]t ikin a.-sınta B161, C019 雙樹間
ol kuvrag a.-sı[nt]*a* B170 在大眾中
[üz]ünčsüz kuzun[čsuz(?) samadi bulmıšlar a.] A051 得無諍三昧
tägirtsiz dyan biltäčilär a. B306 得無諍三昧
yalnguk a.-sınta G004
arhant the ideal personage in Hīnayāna Buddhism < Skt. arhant
A039, A041, A042, A043, A046, A048, A049, A096, 阿羅漢, B296, B297, B300, B302, B302, B308, B311 阿羅漢, D067, D068 阿羅漢
a.-ıg F14
a.-lar ara A045 人中, B262, C186
arhante a dhāraṇī word < Skt. arhante
F76
arı- to become clean
a.-yur G086, G093
a.-yur yeniyür B412, C009 還輕
arıg$_1$ pure
A101
a. č(a)hšap(u)t G056, G067, G097
a. dendar A048 阿羅漢
a.-ın kälmišlär B060
a. körklüg G007
a. orunka C082 離垢地
a. süzük B462
a. yeri B081, C008 淨土
arıg$_2$ forest
a. sämäk C338 林
arımaksız not subject to defile
F25 不淨
arın- to purify oneself
a.-ur süzülür C076 得清淨
arıt- to purify
a.-galı G096
a.-mak A064
a.-mıš G092
a.-sar B312, C224, G085
a.-sarlar G075
arıtı totally
B064 , C305, C338, E12, G115
arka back
C074 背
arkuru length
a. turkaru C401 縱橫
Arslan Kaya personal name
B149
artuk additional, much
B086, B204, C115
a. bolur yegädür D141 勝
artukrak more
B028, B390, C016, C505
a. alp C149-150 難
aruk tiredness
a.-ın C034
arži an immortal < Skt. ṛṣi
a. dentar C292 仙人, C295 仙
as- to increase
[a.-galı ü]stägäli B047
asanke innumerable < Toch. A asaṃkhe < Skt. asaṃkhyeya
B482, C121, C304, D134 G064
asıg benefit
a. [a]lgu üčün C031
a. tusu B071
a. tusu kılguluk G079
asıg kıl- to benefit
adınaguka a.-makıg C344 利他
öz ätözkä a.-makıg C344 自利
asıgsız useless
a. savlarıg G126
asıl- to be increased
a.-tı B052
a.-ur C443
asra below
C597
asure demon < Toch. B asūre* < Skt. asura
[a.-lar] B334 阿修羅
aš food 食
a. išin ärtürü B157 飯食訖
a.-ta basa A002 後食
a. üdintä B154 食時
ašа- to eat
a.-makı C028
a.-yur C502

ašnuča first
B104, B315 先且, C056 先, C135 初, C228 先且
ašnukı previous
B076
a. yertinčüdä D140
ašunmaklaš- to compete
a.-u E14
at name; meaning
B229, B230, B350, B351, B458, B504, C142, C144, C329, C366, C556, D125, G134
a.-ı A073, A075, A076, A083, A085, A087, A091, A093, A094, B075, B099, B153, B173, B179, B187, B253, B278, B300, B304, B313, B424, B475, C180, C213, C214, C225, C280, C478, C481, C575, D052, D096, D163, D180, D190, D236, D253
a.-ıg C562
a.-ın B197, B278, C107, D051
a.-ları C310 名
a.-larta C486
a.-lı nomlı D167
a. [yörügin] D216
ata- to give a name
a.-dılar C290
a.-mıš C142
a.-yur D164
atal- to be called
a.-mıš B197, C107
atan- to be named
a.-maz D075
a.-ur B324, C457, D165, D191, D236
atlıg named
B486
atl(ı)g v. atlıg
A064, B011, B012, B016, B017, B027, B032, B033, B034, B050, B053, B056, B091, B095, B097, B125, B132, B133, B134, B135, B136, B138, B140, B142, B144, B155, B161, B169, B421, B448, B470, B472, B481, C018, C127, C415, C451, D011, D093, D128, D129, D130, D131, D133, D172, D218, D219, D235, E01, E01, E10, G078, G099, G127
av hunting
a.-ka ünmišingä C291 遊獵
avant reason < Sogd. ’nβ’nt
C177 因
akıglıg a.-lar C455
akıglıg a.-larnıng C239 有漏因
a.-lar tıltaglar C077 因
a.-larıg tüšlärig B496-497, C549 因果, D041
a. tıltagıg B453-454, C362 因
parmanu a.-ı B357 塵因
yertinčü a.-ı B359, C241 果因
ay month
ikinti [a.] B003
kün *a*y E06 數日
tör[tünč a.] B005
ay- to speak
a.-u B015
a.-ur C037, D116, D143, D169
aya the palm of the hand
a. ıgačın B039
a.-sın kavšurup B172 合掌
bir a. *ya*pgu ıgač B038 一具拍板
aya- to honour
agır a.-makın B132, B133, B134, B135, B136, B137, B139, B141, B143 奉
a.-yu B172, B343
[tapıng]uluk a.-guluk B335 應供養
ayag compassion
a.-ka tägimlig B096
a.-ka tägimliglärkä B121, B150-151, C590
ayıg bad, evil
a.-ıg G066
a.-ka C090 下
a. kılınčı A067 業
a. kılınčıg A064 業
a. kılınčları A070 業
a.-lı G116, G121
a. nomlartın G124
ayıgla- to dishonour
a.-mak C427
ayıt- to ask
a.-dı B031 問, B037, B164, C023 請問
a.-mıš A023, B336
a.-u ötünti C047
a.-u y(a)rlı[kadı] B244, D065
ötünti a.-dı B450, C054, C358 請問
ayt- v. ayıt-
a.-dı B043 曰
az greed
a. amranmak köngül C079 貪愛
a.-ıg övkäg C459 貪瞋
a.-lı saranlı nizvanıg C411
a. nizvanıg G058
a. nizvanılıg G065

[a. öv]kä nizvanıg C229 貪瞋
[a. övkä nizvanıg] B315 貪瞋
azu or
A049 , A097, C438, D006, D139
azu- to become less
yıvıyur a.-yur C205 輕微
ažun form of existence < Sogd. ’’ž’wn, ’’žwn
a.-ınta G011
a.-lar C293 代
a.-lardakı B147, C586
beš a. tınl(ı)glarnıng umugı B045-046
bo a.-ta A068, B407 今世, C160 此日, C348 今日
öngrä a.-dakı A070, B406 先身
öngrä a.-takı C347, A067, A069 先身
üč a.-ta C501
ažunlug in the form of existence
beš a. C588

äd property
ä. tavarlar G110
ädgü good, well
A029, B028, B034, B461, C032, C051, C051, C131, C337, C410, C513, C595, D095, G063, G079, G081
ä.-kä C090, D106
ä.-l(ä)r B231, C145, C415
ä.-läri C484
ä.-lärig G069
ä.-li ayıglı G116, G121
ädgülüg goodness
C600, E02
adgün well
ä. barmıš C055 善逝
ägsü- to become lacking
ä.-sär B088
ägzig melody
ün ä. C475 音聲
yır ä.-intä B040
älig fifty
tokuz ä. B041, B055, B065, B074, B076, B098 四十九, D219
ämgäk suffering
F38, G009
ä.-ingä B163, C021
ä.-lärig F63
ä.-lärtin C598, F13
ä.-tin G014
ämit- to incline
ä.-mägülük ol C089
äng first of all
ä. baštınkı C482
ä. inčip G082
ängbašlayu in the very beginning
C023, C054
ängilki foremost
G039
ä. [ar]hat B308 最為第一
ä. yegädmiš A045 最為第一, A051
ängmıntın even
B370, C207, D137 乃至
är man, person
bilgä ä. B027, E10
[bilgä ä.] B017
bilgä ä.-ig okıtdurup B034
är- to be
ä.-di A051, D127, D128, E02, E06, E11
ä.-düktäg C532, D248
ä.-düktägin D143
ä.-düktägtä B465, C445
ä.-ip C160
ä.-kän A066, E03
ä.-mädi B065
ä.-mädin D015
ä.-mäsär C320, C320
ä.-mäz A080, A086, A089, B199, B223, B232, B254, B357, B358, B445, B477, B481, C110, C181, C311, C385, C387, C495, C525, C525, C532, C540, D015, D015, D111, D118, D122, D130, D133, D182, D197, D199, D209, F17, F18, G083
ä.-mäzi D080, D083
ä.-mäzin B237, B254, C536, D061, D114, D122
ä.-m(ä)zin C209
ä.-mäzkä C089
ä.-mäzlär B061, C491, D109, D110, D111
ä.-sär A049, A050, A061, A061, A061, A062, A062, A069, A088, B045, B057, B065, B187, B188, B224, B230, B278, B316, B321, B324, B332, B339, B342, B345, B352, B395, B424, B432, B453, C048, C078, C093, C094, C147, C212, C230, C361, C378, C490, C500, C512, C542, C595, C597, D045, D051, D076, D079, D082, D084, D085, D087, D091, D100, D118, D128, D167, D168, D171, D181, D183, D191, D196, D198, D205, E11, G028, G049, G057, G062, G087, G088, G109, G111, G113
ä.-särlär B489

ä.-ti B030, B044, B067, B170, C213, C248, C249, C250, C300, C378, C380, D008, D205, D207, F14
ä.-tükdä C372
ä.-ür A021, A029, A030, A041, A045, A051, A085, A090, A093, B028, B031, B032, B046, B056, B059, B060, B075, B086, B170, B186, B187, B197, B200, B201, B229, B252, B257, B278, B309, B321, B338, B404, B447, B492, B498, C016, C030, C067, C078, C093, C107, C140, C142, C157, C179, C226, C280, C316, C318, C372, C382, C424, C426, C472, C499, C500, C545, C551, C553, C568, C575, D010, D010, D042, D012, D031, D052, D073, D083, D091, D102, D125, D169, D170, D172, D178, D190, D206, D237, F11, F19, F20, F22, F26, F58, F59, F60, F62, F62, F65, G002, G033, G040, G057
ä.-ürkä C089
ä.-ürlär A023, A053, A055, A056, C524
ä.-ürmü D096
ä.-zünlär G104

ärän people
bilgä biliglig ä.- lär G119

ärdini jewel < Skt. ratna
B056, B061, B072, B092, B339, B370, B395, C407, D020, D095, D140, G109
ä.-g A065, B111, B333, B386, B393, B408, C263, C349, C594, D137
ä.-lär B483, D135
ä.-lärig C191, C454, C502
ä.-n A028
ä.-ning B512

ärdinilig jewelled
ä. v(a)žırlıg tagka B068-069 金剛寶山
[yeti] ä. taglar B328 七寶

ärkäčlän- to wave
ö.-mäki B192, C102

ärkän when, as
[yorıyur] ä. F09 行[深般若波羅蜜多]時

ärki perhaps
B018, C437, C438, D142

ärklig mighty
altı ä. C504
ä. türklüg G004
sumer taglar ä.-i B474 須彌山王

ärksin- to have power
ä.-däči C478, C481
ä.-ür B360, C242

ärmäz negated aorist form of *är-*
A008, A014, A019, A019, A023, A032, A059, A060, B254, B324, B440, C146, C181, C240, C241, D161
ä.-i A009

ärt- to pass
ä.-di E06
ä.-gäli B071
ä.-ginčä C162, C293
ä.-miš C402, D150
ä.-mišig C564
ä.-tükdä B501

ärtingü extremely, very
B028, B030, B050, B059, B173, B322, C131, C258, C288, C294, C426, C439, D097

ärtür- to carry out
aš išin ä.-ü y(a)rlıkap B157 飯事訖

ärü in turn
ä. ä. B411, C125, C205

ärüš extremely
ä. üküš D097 甚多
ä. ük[ü]š D096 多

äski old
ä.-si yangısı C286 得失

äšid- to hear
ä.-gäli A060
ä.-ip B033, B050, C261
ä.-mäkkä G120
ä.-mäsär G114
ä.-mišlär G122, G123, G125, G126
ä.-särlär C154, C600
ä.-ü B393

äšit- v. äšid-
ä.-ip D108

ät flesh
ä. köz C387 肉眼
öz ä.-in bıčturdı C302 割肉

ätöz body
A068, A079, A080, A081, A082, B223, B223, B232, B233, B233, B323, B324, B366, C146, C147, C147, C208, C216, D145, D181, D182, D183, D184, E08, F30
ä.-dä D144
ä.-i B046, B232, B321, C146, C292, D179
ä.-in A004, B251, B369, C083, C178, C301
ä.-ingä B327
ä.-intä G048
ä.-intäki C139
ä.-kä C344
ä.-li C029, C029-030

ä.-nüng A083, B365, C027
ä.-üg C332, G053, G099
ä.-üm B148, C359, C586

ätözlüg of body
bälgürtmä ä. B012, B095 化身

äv house
C555, G108
ä.-im D085
ä.-ingä C268

ävdimä collection
kimkoke sudurnung ä.-sin B102, B125

ävir- to turn; translate
nomlug tilgän ä.-mäk G130
ä.-ü tägintim G103

ävril- to turn, revolve
ä.-ip B156
ä.-mäkimin C600
ä.-mäz A009 轉不
ä.-sär A012, A014 轉
ä.-ür A007, A008 轉, B206, C063, C117

äymänčsiz fearless
ä. tätrülmäksiz bolurlar F47 無罣礙
[ko]rkınčsız ä. bolmıš üčün F48 無有恐怖

äzüg false
B252, C179, C314, C319, C374, D160
ä.-i B202, C112
ä.-in B196, C106, C168, C399, C457
ä.-in igidin C399
igidin ä.-in C457

äzügsüz not false
ä. igidsiz F64 不虛

badır bowl < Sogd. p'ttr
b.-ın B154, B157, C034 鉢

bagdašın- to cross legs
b.-u A005, C039 跏趺結

bag clan
atı b.-ı B075, B099 姓名

bahšı master
E08, C266
ančulayu kälmiš b.-mız B159, C017 如來
b.-m(ı)z B166, C025 佛
burhan b.-nıng D208 佛
yalnguklarnıng b.-sı C308 天師

baka frog, tortoise
b. tüsi C330 龜毛
b. tüüsi C085 龜毛

bal- to be tightened
b.-ıp A005

balık$_1$ fish
b. satguluk guuho B032 魚行
b. tut*gučı*(?) C468
b.-ıg bultukda C469

balık$_2$ city, town
b.-nıng [ke]*d*in yıngak*da* E01 縣西
b.-nıng yolı orukı G034
b.-ta A001 城
kičiu atl(ı)g b.-takı B053 荊州

bar existent
A069, B006, B056, B232, B257, B338, B339, B340, B395, C146, C177, C320, C321, C424, C427, C490, D059, D079, D098, D127, D167, D191, D205, G049, G109, G111, G113
b.-ıntın G117
b.-lı köngülli C179
b.-lı [köngül]li B252
b.-lı yoklı B085, C576
b.-lı yoklıg C014-15

bar- to go
ädgün b.-mıš C055 善逝, D194
b.-dı B042 去, B157
b[.-ıp kälir] B286 往來, G114
b.-ır C211, D062, G011
b.-mıš täg D199
b.-mıšın C211 歸, D063
öčmäkkä b.-guluk köngülüg C339 趣寂意
učmaklı b.-maklı C521
umadı yakın b.-ıp täggäli B163, C021-22 不能前

barča all
A033, A057, B061, B183, B395, B495, C065, C300, C313, C381, C427, C536, C548, C558, C598, D014, D040, D236, D253

barım property
a[g]ısın b.-ın A028

bark movable property
ävim b.-ım D085

bars tiger
B006
ač b. üčün C300 虎餓
b. yıl B005

basa also, then
anta b. C057 次
a[nt]*a* b. C013
ašta b. A002 食後
ken b. B074

basık- to be crushed
b.-mıš D148
baš head, beginning
b.-ı C064
sudur nomnung b.-ınta B165 經首
sudur nomnung b.-[ınta] C023 經首
bašlag beginning, introduction
b.-ı üzüki C316 始終
b.-ı üzlünčü[si] C432
b.-ın B014 序
baštınkı first
B086, C015,
äng b. C479
bat- to sink
b.-ar C170 沉
b.-galı C152
b.-ıp B162, C020 沒
bay rich
G003
bädük big
D179, D181, D184
bäg official
C290
b. ä B043
b.-ning C290
b(ä)kiz clearly
b. b(ä)lgülüg kılsarlar A053 廣說
bäklä- to fasten
yıgsar b.-sär G053
b(ä)kü- to become firm
b.-yür C088 監牢
b(ä)lgü sign
B224, C257, C284, C490, C490, C517, C539, D128, D130, D131, D132
b.-din D082
b.-g B224, C562, D129
b.-kä D142, D143
b.-lär B230, B361, B362, B364, B365, B366, B367, B506, C143, C371, C417, C490, C557
b.-lärkä C491
b.-lärtin B372, C267, C423 相
b.-si B223, B223, C272, C317, C536
b.-sin C139 相, C515
b.-tä C063
b(ä)lgülüg manifest
b(ä)kiz b. kılsarlar A053 廣說
etiglig b. C497, D182
igid b. D121
b(ä)lgür- to appear
b.-är C486
b.-mäsärlär B062
b.-sär B080, C008
b(ä)lgürmä appearance
C575
b(ä)lgürt- to make manifest
b.-d[äč]i tan[g]ırkadačı E07
b.-täči B511
b(ä)lgürtmä incarnation
B481, D133 應化
b. ätöz D144
b. ätözli C029-030
b. ätözlüg B012, B095 分身
bälgüsüz signless
b. ätöz C147 無相
b. bušıg C130 無相施
b(ä)lgüsüz v. bälgüsüz
B075 不顯, B099
b. ätöz B233 無相
b. ülüši A033 無相分
etigsiz b. D183
ünsüz b. C483
bälinglä- to surprise
[ürkdi b.]-di B051 驚訝
b.-p C302 恐
bärü since
ilki[din] b. C516-517
södä b. B249 從來
tözintä b. C371 本來
tužit t(ä)ngri yerintin b. B049
ber- to give; auxiliary verb
ayu b.-älim B015
arka b.-ip C074 背
b.-mäk titmäktä C500
bušı b.-mägülük B378 不應[住色]布施
bušı b.-mäk G003
bušı b.-miš D140
bušı b.-sär B369, D 135 布施, C409, C454
[bušı] b.-sär A029 用布施
[bušı b.-sär] B483 用布施
isig özüg b.-mäk C333 捨身, G003
keginč b.-ti C056 答
nomlayu b.-äyin B183
[nomlayu b.-gäli umagaylar] B394 不能讀誦
ot b.-miš C323 施藥
beš five
B045, B076, C293, C588, F10, G003
bešinč fifth
B219

bıč- to cut
b.-ar D247
bıčıl- to be cut
b.-tı C292
bıčtur- to have something cut
b.-dı C303 割
bıš- to ripen
b.-tukda C464
bıšrun- to do practice
b.-gu C563
b.-guka agtınıp G069
b.-mak C512, G008, G013, G032
b.-sar B067, C087
b.-urlar C463, G071
bıšur- to cook
b.-sar D243
bier writing brush < Chin. 筆 bi
E03
bil- to know
C174
b.-äyin C283
b.-gäli B063, C136, C172, C211, C276, C504, D063, G123
b.-güčä C197
b.-gülük B263, C187, C499, C541, C595, D212
b.-ip B413, C352, C497
b.-ir B388, C209, D061, G084
b.-irlär C159
b.-mädim B044
b.-mäk d172
b.-mäz d194
b.-miš B333, B337, B399, B453, C138, C248, C271, C361, C546, D174, F56, G081, G128
b.-sär B359, C311, C457, C461, D077, G083
b.-täči C259
b.-täčilär A22, B306
b.-tingiz B043
b.-ü C123, C168, C169, C260, D151
bilgä wise
A054, A078, B017, B027, B034, B057, B075, B078, B079, B099, B153, B188, B201, B207, B214, B272, B314, B344, B346, B352, B364, B365, B416, B455, B472, C006, C059, C092, C111, C118, C202, C227, C235, C251, C298, C334, C342, C343, C355, C364, C389, C431, C433, C545, C567, C587, D106, D124, D215, D222, D228, D252, E10, F03, F08, F39, F41, F53, F57, F65, F70, G002, G012, G039, G046, G054, G060, G073, G113, G119
bilig wisdom
B078, B191, B203, B314, B364, B365, B416, C059, C097, C114, C227, C281, C332, C343, C355, C433, C480, C483, C545, C567, C587, D106, D215, D222, D228, D252, D254, F03, F21, F29, F33, F39, F41, F53, F57, F65, F70, G012, G040, G047, G054, G060, G073, G113
bilgä b. küčintä G060
b.-din A048
b.-i A054, C431
b.-ig B189, B456, C095, C342, C364, G002, G052
b.-in A046, B496, C334, C549, D041
b.-kä C251
b.-lärdä D087
b.-ning B352, C272
täring bilgä b.-i üzä C298 懷深智
biliglig possessing knowledge
A078, B079, B188, B201, B207, B272, B346, C006, C092, C094, C111, C118, C202, C266, C389, D254, G119
b.-lär C235
biligsiz ignorant, ignorance
F34 無明
b. bilig B191, C097 無明, G071
b. nizvanıg G060
b.-ning F34 無明
b. yalnguklarıg C265
bilil- to be known
b.-miš ärürlär A053 知彼
b.-ür B204, C115, C430
biltür- to make a thing known
b.-gäli D233
b.-ür C035
biltürt- to have somebody known something
b.-gäli 226
bir one
B038, B075, B099, B100, B107, B204, B209, B286, B332, B370, B464, B465, C115, C119, C158, C305, C306, C313, C369, C394, C398, C421, C431, C444, C445, C486, C494, C522, C524, C527, C583, C601, D026, D071, D097, D137, D200, D218, D231, D237, E08, F05, G100
b. ačınıp B171
b.-är b.-är užik B512
b.-dä D089
b.-tä öngi C419, C520
b. täg C601

birgärü together
C525, C537
birik- to join, be united
b.-mäk atl(ı)g bälgü D128, D129, D131 一合相
b.-[mä]k yertinčüg D124
birikdür- to unite
b.-gäli uyur C406
biriktürmäklig combining
C524 通
birkit- to go through
b.-sär C066 通

birlä together, with
B077, B085, B149, B153, B252, B270, B314, B357, B358, B359, C014, C015, C179, C227, C275, C377, C399, C420, C494, C540, C588, D088, D168, D217, D223, D243
birök if
A042, A048, A065, B065, B067, B087, B197, B224, B254, B301, B311, B320, B368, B395, B413, B473, B507, C061, C091, C108, C130, C156, C181, C263, C269, C352, C408, C470, C474, C498, C508, C536, C558, C599, D077, D078, D126, D185, D191, G074, G085
birökči if
A010, A014
birtämläti ultimately, after all
b. m[(ä)n yok] B420 究竟
b. ırak öngi üdrülüp F50 究竟
biti- to write
b.-gü E03
b.-miš B088, E11
b.-sär B488
b.-yür E06
b.-yürm(ä)n E04, E10
bitig book, doctrine
D218, F04, F72, G100
b.-dä D172, D176
b.-däki D021
b.-tä B090
bitit- to have written
b.-di B073
b.-ip B055
biz we
B123 我
bo this
A006, A011, A019, A030, A049, A060, A062, A065, A067, A068, A069, A075, A085, A087, A093, A097, B032, B043, B045, B047, B050, B051, B052, B054, B056, B061, B065, B066, B071, B072, B086, B090, B101, B103, B109, B124, B168, B185, B200, B213, B221, B269, B280, B321, B332, B338, B341, B365, B370, B393, B395, B407, B407, B437, B470, B509, C016, C026, C048, C084, C087, C154, C156, C160, C197, C202, C249, C261, C263, C306, C335, C348, C349, C400, C404, C446, C451, C476, C561, C572, C593, C600, D10, D019, D021, D026, D028, D030, D084, D084, D085, D089, D090, D091, D091, D108, D137, D169, D170, D181, D197, D204, D206, D219, D223, F22, G008, G013, G021, G031, G033, G040, G041, G043, G046, G061, G074, G114
bodi enlightenment < Skt. bodhi
B248, B484, C272, C272, C422, C537, C601, F69
bodis(a)t(a)v < Skt. bodhisattva
A018, A059, B445, C298, D070, D072, D075, D079, D136, D188, D189, D197, F07
b.-ıg B138, B140, B142, B144
b.-lar C185, D074, D076-77, D185, F41, G064
b.-[la]r B442
b.-larıg B107, B146, B174, B181
b.-larnıng A006, A011
b.-nıng B013, B096
bodis(a)v(a)t < Skt. bodhisattva
B371
b.-lar B261
b.-nıng B046
bodsuz formless, tangible
b.-ı C331 無形
bodul- to be
b.-maz B318
bognı low, down
ediz b. C280 高卑
bokagulug jail
üč ugušlug b.-tın G105
bokur- to reduce
b.-galı tıdgalı arıtgalı katıglanınglar G096-097 制得
bol this
B272
bol- to become
D091
b.-ayın C596
b.-g(a)y A013, A015, C321, D092

A014, A016, B030, C321, C380, D128, D167
b.-gu C132
b.-guča D166, D168
b.-madın E13
b.-magay(?) C509
b.-maguluk D014, D015
b.-magulukka C211, D063
b.-mak B253, B317, C180, C231, C491
b.-makı B357, B358, C280
b.-makın D092
b.-maz A094, B065, B222, B363, B366, B368, B459, C314, C315, C383, D022, D192
b.-mıš D076, D245, F40, F46, F48
b.-[mıš ärür] A030 出
b.-mıška B462
b.-sar B063, B116, B444, D246, G051
b.-tačı C321, C322
b.-tı B077, C262, C307, E09
b.-tukta E09
b.-up B293, C295, C430, D193
b.-ur A092, B112, B251, B304, B313, B362, B458, B505, C178, C199, C225, C264, C352, C366, C383, C399, C400, C432, C432, C476, C557, D078, D088, D090, D091, D141, D194, D244, G003, G005, G007, G051
b.-urlar B113, F44, F47
b.-urmu B221, D107
b.-zun C437, G134

bolar these
B495, C427, C548, D040, G016, G035
b.-nı üzä B077

boltuk- auxilary verb
bilgäli b.-gay C501
k[örgäli b.-maz] C485
sözlägäli b.-maz C425
ukgulukı b.-maz C429

bošgun- to learn
b.-galı A062
b.-mak G002
b.-maktın B063
b.-sar B408, C349
b.-sarlar A052
b.-ur A066

bošgur-to teach
b.-galı A062
b.-sarlar A052
b.-ur E02

bošgut instruction, teaching
b. bošgurur ärdi E02 教學

böl- to divide
b.-gäli adırtlagalı G115-116, G120-121

bölük part, chapter
A064, B074, B077, B092, B169, B219, B234, B243, B273, B421, B472, B481, B486, D093, D133 分

bölün- to be divided
b.-üp C400, C416

bud < Toch. A (namo) buddha < Skt. (namo) buddhāya
B131, B516, F01, F74

budaya < Skt. (namo) buddhāya
B010, B094, G101

buddanam a dhāraṇī word
B118

Buitso Šilavanti personal name <* Chin. 菩夷藏 puyicang + Skt. śīlavant
B587, B592

bul- to find, attain
b.-galı C080, C464
b.-guluk B364
b.-gulukı C436
b.-guluksuz B243, F40
b.-ı y(a)rlıkadı A097
b.-magulukı F40
b.-mayukmu C438
b.-mıš C219
b.-mışın C033
b.-mıšlar A045, A051
b.-tı B039, C296
b.-tukmaz C447
b.-tum A040, A042, A049
b.-u F51, F55
b.-ur A072, B266, C190, G015
b.-urlar C410, G078
b.-yukmaz D071
b.-yukm(ä)n B276, B284, B289, B297, B302, D048, D068
b.-yuk[mıš] D005
b.-yukmu B246, C437

bulgusuz unattainable
yetinčsiz b. D001

bulıt cloud
B500, D044 雲

bultuk- to be found
b.-ar D007
b.-da C469
b.-maz A063, B299, B350, B446, C028-29, C253, C254, C272, C273, C286, C368, C539, D103
b.-m(a)z B351, B467

b.-ur A075, A077
b.-urmu A074
bululu a dhāraṇī word < Skt. ?
F84
burhan Buddha
A050, A072, A095, A097, A098, B022, B023, B153, B179, B184, B215, B225, B232, B235, B244, B270, B372, B377, B426, B430, B434, B448, B452, B476, C146, C198, C266, C334, C360, C414, C434, C436, C437, D002, D023, D065, D109, D125, D173, D174, D175, D205, D207, D215, D229, F02, F55, G015, G019, G024, G063, G078, G087
b.-ıg G084
b.-ka A096, B173, B423, D107 佛
b.-lar A031, A031, A032, A097, B060, B152, B313, B344, C159, C225, C259, C433 佛, C591, D074, D075, D080, D253, F52, G091, G093
b.-larka B122
b.-larnıng A054, A055, B346, D144
b.-nıng B057
b.-[n]ıng B339
b.-ta C220
burhanlıg of Buddha
b. köz C391 佛眼
burun nose
F30 鼻
busan- to be sorrowful
b.-ıp C301 憂
busuš sorrow, worry
B417, C356 慮
b. köngül tarıkıp C128 忘憂
busušlug suffering
b. taluy ögüz ičintä B162, C020 憂海
bušı alms < Chin. 布施 bushi
B28, C067, C068, C068, C069, C409, C454, C500, D095, D135, D140, G003
b. berm[ägülük ol(?)] B378 不應[住色]布施
b. bersär B369 布施, B483 用布施
b.-g C130
b.-nıng C136
nom b. C069
pinvat [b.] A002
pinvat b. kolgalı B155
pinv*at* [b. kolu tükätip] A001
butaya a dhāraṇī word < Skt. bhūtāya
F77
buyan merit < Skt. puṇya
A057, B008, B389, B472, C032, C131, C337, C410, D021, D095
b.-ı D140
b.-ıg B314, C227
b.-ın C136
b.-ıntın D140
b.-larnıng D024
b.-ta G104
Buyan Kulı Tutung personal name
B008-009
buyanlıg of merit
b. ta[rıglag] C193 福田
buzul- to be destroyed
b.-sar B087
b.-ur B084, C013
bügü wise
b. biliglig burhan bahšı C266 大聖
bügün today
C578
büritmäk v. bürtmäk
b.-kä B374
bürtmäk touch
B279, B280, D053, D055
F32 觸
büt- to become complete
b.-är B267, C194, C237, C337, C455, G053, G054, G056, G063
b.-gäy G098
b.-gürü C414
b.-güsingä B419, C357
b.-mäki A083, A090, G082
b.-mäkin D116
b.-miš B418, C110, C170, C248, C287, C356, C416, C553, C568, C573, D120
bütür- to complete
arıtsarlar b.-särlär G075
b.-ü C346

č(a)hšap(a)t precept < Sogd. cxš'pδ(δ) < Skt. śikṣāpada
G039, G042, G053
arıg č. G067
beš č. üzä G003
č. p(a)ramit C076 尸羅
č. küčintä G058
on č. küzädmäk üzä G005
üč terkin arıg č. G056, G097 三聚淨戒
čakir wheel < Sogd. ckkr < Skt. cakra
üč tägzinič darma č. G129
čayti object of veneration < Skt. caitya
[č. orun täg] B335

čıg a measure of one Chinese foot
< Chin. 尺 chi
onar č. E12 丈許
čıgay poor
č.- larka C132 貧乏
čın true
B199, B233, B245, B253, B292, B299, B358, B455, B481, C147, C180, C240, C241, C257, C267, C276, C296, C314, C317, C318, C363, C377, C423, C457, C485, C489, C570, D004, D006, D010, D012, D071, D114, D122, D127, D133, D205, F63
čınsız not true
č.- ı täg C330 不實
čınuyu in detail
č. sözläsär C334 祥論
čınžu reality < Chin. 真如 zhenru
č. töz D229, D240
č. tözin D248
Čikong personal name < Chin. 誌公 Zhigong
B025
č. šenši ačari B032, B042, B044 誌公, C499
činke name of a sūtra < Chin. 真經 zhenjing
č. atl(ı)g nom bitigdä D172
čog glowing heat
lakšanlıg č. yalın A084, A086, A088, A089, A090 相具足
čökit- to kneeling
ong tizin č.-[ip] B171-172 右膝著地
čöp latter
č. nomnung kalınčusınta C151 末法

darm dharma < Sogd. drm(h) /Toch. A dharm < Skt. dharma
namo d. F74
[namo da]rm F01
[namo d.] B001
d(a)rm v. darm
[namo d.] B131, B516
darma dharma < Skt. dharma
G131
d. čakir G129
darmaya < Skt. dharmāya
[na]m[o] d. B010, G101
d(a)rmaya v. darmaya
namo d. B094
darni magic formula < Skt. dhāraṇī
F62
bilgä bilig p(a)ramitnıng d.-sın F66 般若波羅蜜多咒
tüzgärinčsiztä tüzgärinčsiz d. F61-62 無等等咒
ulug ıdok d. F58 大神咒
ulug y(a)ruk d. F59 大明咒
üzäliksiz d. F60 無上咒
vuu d. bitisär B488
dendar monk < Sogd. δynδ''r
arıg arhant d. A048 阿羅漢
dentar v. dendar
arži d. ätözi C292 仙人
arži d. bolup C295 承仙
duru a dhāraṇī word < Skt. dhuru
[d. d.] B118
dyan < Sogd. dy(')n / Toch. A/B dhyāṃ < Skt. dhyāna
B082, B200, B306, C010, C102, C126, G001, G012, G031, G039, G043, G044, G055, G059
köni d.-ıg G070
d.-ka kirmäkig C039
dyanlıg of dhyāna
d. ö[güz]nüng ärkäčlänmäki B192 禪河隨浪

ediz high
B036, B038, C280
e.-in B326
el country
e. han bolur G005
elig$_1$ king
ulug e. bäg B043
ul[u]g e. B049
[sumer taglar e.-i] B320 須彌山王
elig$_2$ hand
köngülüg e.-tä B082, C011 手
elit- to carry, hold
e.-ip B269, C197 持
eltin- to carry with one
e.-gäli ärsär A061 若讀
e.-mäk G030, G041
e.-särlär A052 讀當
en- to descend
D052
e.-mäz B280, D054
e.-miš C262
e.-miškä B279, D052
e.-ti B049
erinčü error
tsuy e. G050

erklä- to move
adakların e.-mätin B068 不動足
esilmäksiz not increasing
e. koramaksız F25 不增不減
et- to do
e.-däči B316, C230
[e.-ärm(ä)n yaraturm(ä)n] D078 我當莊嚴
e.-äyin [y(a)r]atayın D074 莊嚴
e.-mäk B313, B316, C225, C230,
e.-mäk yaratmak D080, D081, D082, D083
etig anything made skillfully
e.-im yaratıgım D084
užik e. B062 文
etiglig created, conditioned
alku e. nomlar B489, C539 有為法
e. ürlügsüz nomlarnıng B495, C545, D040 無常
e. b(ä)lgülüg C497
e. b(ä)lgülüg ätöz D182
etigsiz uncreated, unconditioned
C530
e. b(ä)lgüsüz D183
e. nom üzä B257 以無為法
e. tözlüg C207 無為
[iki e. nomlarıg] B260 二無為
etil- to be created
e.-däčidin B316
e.-däčitin C230
etin- to prepare oneself
tuyunmıš e.-miš C157
e.-ür B194, C104 生
e.-sär C431
etinčsiz uncreated
e. nomlug tal[uy] ögüzkä B271, C200 無為海
eyin in accordance with
e. tilädäči(?) B134 隨求
köngüli e. C140 情
säkiz on e. ädgülär B231 八十
eyinki according with
säkiz on türlüg e. ädgülär C145 八十
tınl(ı)glar e. körk mängizlär C417 應物萬般形

Fuu family name of the Chan master Fu Xi
< Chin. 傅 Fu
f. tayši B037, B039 傅大士
f. tayši atl(ı)g B012, B095 傅大士
[f. tayši atl(ı)g] D219
f. tayš[i atl(ı)g bilgä är] B017 傅大士
f. tayši atl(ı)g bilgä ärig okıtdurup B033 請傅大士

gagana a dhāraṇī word < Skt. gagana
B119
gang name of a river in India, Ganges
< Skt. Gaṅgā
g. ögüz kumı B342 恒沙
g. ögüzdäki kum sanınča B369 恒沙
garba a dhāraṇī word < Skt. garbha
g. g. F85
gate a dhāraṇī word < Skt. gate
g. g. F68
guuho fishery < Chin. 魚行 yuhang
g. atl(ı)g kayda B032 在魚行

han emperor, king
el h. bolur G005
lovudi atl(ı)g t(a)vgač h. B033, B050 武帝
[lovudi atl(ı)g t(a)vgač h.] B016 梁武帝
lovudi atl(ı)g t(a)vgač h.-ka B011, B097
lovudi h. B031, B040 武帝
nom h.-ınıng ätözin B251, C083, C178 法王身
nom h.-ınıng ätözingä B327 法王身
nom h.-ınıng ävingä C268 法王家
nom h.-ınıng ugušınga C510
tavgač h. B044, B052 武帝
tavgač h.-ka B042
hartay essence < Skt. hṛdaya
bil[gä bilig p(a)rami]tnıng
özän h.-ı nom bitig F03-04, F71 般若波羅蜜多心經
Hualimsi name of a temple
< Chin. 華林寺 Hualinsi
h. sängrämdäki D220
hung a dhāraṇī word < Skt. hūṃ
F88
hyavadat a dhāraṇī word < Skt. hyavadat
G132

ıd- to send
agul[arıg ı.-tačı(?)] B133 除災
ıdok holy
ı. bodi tözüg tanuklamaknıng C422 證菩提
ı.-lar G105

ı. nom y(a)rlıgınıng B058
ı. töz[ü]*g* C172
ulug ı. darni F58 大神咒

ıgač tree, wood
aya ı.-ın B039 拍板
bir aya yapgu ı. B038 一具拍板

ınan- to trust
[ı.-urbız] B121

ınaru ketär- to remove
ı.-gü ol C559 遣
köngültin ı.-sär C095 心中遣
[köngültin ı.-sär] B190 心中遣

ırak far
ı.- dın C461 遙
ı.- tan C182 遙
ı.-tın B255, B360, C242 遙

ič inside, relative
äv i.-i C552 室
i. taš B467, C447 親疏
i.-in C395 內
i.-intä B054, B155, B162, B264, B350, B351, C020, C126, C170, C188, C194, C262, C264, C283, C408, C431, D017, D223, G042, G045, G047, G074, G108
i.-intäki B092, B370

ičik- to submit, enter
i.-ip B203, C114 來

idi at all
C271
i. k(ä)rgäksiz B038 不用

idiš cup, vessel
D235
kamıš i.- ig C470

ig sickness
i.-kä yaraşı yörüntäg C323 對病

igid false
B195, B205, B252, B355, C078, C105, C116, C179, C215, C315, C319, C331, C373, D115, D121, D212
äzügin i.-in C399 妄
i.-i äzügi C112
i.[-i äzügi] B202
i.-in äzügin C457 妄

igidsiz not lying
äzügsüz i. F64 不虛
i. bolgay ärti C379 非虛

igit v. igid
C282, C333, C441, C571
i.-li kertülig C405

igsiz one who has no sick
i.-kä C324 無病

ikägü two together, a pair
i.-nüng tözi G043

iki two
B189, B230, B250, B260, B345, B361, B362, B364, B367, B481, C048, C095, C125, C143, C326, C371, C400, C416, D091, D091, D091, D133
i.-din C270
i.-tin tüplärtä C071 二邊

ikigü two together, a pair
B252, B259, B318, C179, C183, C275, C369, C377, C398, D168
i.-kä C046
i.-ni B085, C420, C518, C525

ikiläyü second time
B090, B156, B206, B422, B450, C117, C358

ikin both
i. arasınta B161, C019 雙樹

ikinti second
B003, B169, B370, B483, D135, G039
bir i.-kä süyäšürlär C369 兩俱實

ilin- to be caught
i.-mägü tutunmagu D077
i.-mäk adk*a*[n]mak D078
i.-mämiš k(ä)rgäk C070 勿相干

ilinčsiz beyond being caught
i. tutunčsuz D076

ilinčülä- to amuse
i.-yür C126 遨遊

iliš the bound
n[iz]vanılıg i.-tin C036

ilk first
i.-isintä C434, C472

ilkidäbärü from the beginning on
B197 由來

ilkitäbärü v. ilkidäbärü
C107, C027

ilkidinbärü v. ilkidäbärü
C516

inčä so, thus
A035, A039, A044, A047, A096, A098, B045, B049, B060, B115, B117, B173, B180, B216, B244, B274, B283, B288, B296, B309, B423, B431, B435, B494, D003, D008, D010, D067, D072, D079, D107, D109, D116, D155, D159, D168, D170, D173, D174, D176, D178, D180, D185, D197, D230, F15, G038, G081, G090, G108, G117

i. kaltı D242
inčgä subtle
i. [tözin(?)] B029
täringi i.-si B058
inčip like this
A017, A047, A063, A063, A066, A085, A092, A093, B037, B062, B064, B183, B223, B292, B301, B345, B350, B351, B364, B366, B376, C028, C335, C477, C479, C482, C524, D083, D112, D129, D209, E07, G018, G048, G082
irü sign
i. b(ä)lgülär C417 相
isig life
i. özin B369, C243 [施]命
i. özüg bermäk C333 施命
iš work, a deed
B455, C364, G030, G041
i.-in C122 行
i.-in ärtürü B157
i.-in küdügin E07
i.-lärtä E02
išlä- to work
i.-yür C122 修
išlät- to use
i.-mäk B456, C364
i.-sär C342

kač how many
k. k(a)lp üdün C510
kačan when
B020, B039, B084, B087, C013, C123, C602
k. birök C508, G074-076
kačıg sense organs
altı k.-lar G049
altı k.-larıg G052
kačıglıg of sense organs
altı k. ogrılarnıng abıgın C052
kad heavy rain
tetrüm k. bol*tı* E09 雷雨大注
kadag error
mün k.- lar G049
kadaš relatives
beš ažunlug k.-larım birlä C588
kadgu suffering
[k.] tarıkıp B212 忘憂
kadır brutal
k. katkı y(a)vlak C288 暴虐
kalangur- to rise in the air
k.-makta C580
kalıg pavillion; sky
B087 閣
k. ičintä B054 閣
kök k.-ka C409
kök k.-ta B080, C285 空中, D202
[k]ök k.-ta C007 空
kök k. täg C137 如空遍, D076
kök k. kovukınta E05, E11 空中四面
kalınču a rest
k.-sınta C151
kalısız without exception
k. nirvan mängisigä B471, C452-453 無餘, C101 無為
k. nirvanka C327 無餘
Kali a king of Kaliṅga < Skt. Kali
k. bäg C289 歌利王
k(a)lp < Toch. A kalp < Skt. kalpa
C121, C513
k.-larta C304
k.-lartınbärüki C077
k. üdün C443
kaltı like, just like
B079, B500, C068, C156, C171, D043, D179
inčä k. D242
k(a)ltı v. kaltı
B180, B320, B473, B489, B494, C006, C262, C264, C306, C330, C391, C454, C543, C547, D086, D142, G021, G029, G038, G108, G117
kamag all
A097, B074, B436, D089, D091, D161, D161, D165, D166, D169, D171, D175, D177, E04, F52
k.-ta yeg B306 人中最為第一
k.-ta yeg [tü]zgärinčsiz tüzü köni tuymak burhan kutın A071 阿耨多羅三藐三菩提
kamaglıg shared
k. kılınč C553 共業
kamagu all together
B077, D026
kamagun all together
B061, B256, B334, C601
k. yomgı B471, C452 咸共
kamgak salt-wort
C262 蓬
[y]el tokımıš k. täg C171 若飄蓬
kamıš reed
k. idišig C470

kanta where
k. ärür B031 在何處
karanggu dark
k. tünärig äv ičintä G108
k. üzä kizlädilip G110
k(a)ranggu v. karanggu
B203, C114
karı old
ulug k. subuti B170 長老須菩提
karı- to become old
k.-mak ölmäk F36 老死
k.-mak ölmäk[ni]ng F36 老死
karın stomache
karnın ögirtdürüp B035
kat stage
törtünč k. sengdakı B054 四層閣上, B087 層閣
kat- to mix
k.-ıp D243
kata time
beš yüz k. tugum ažunlar C293 五百代
otuz tümän k. B111-112
katıg hard
D242
k.-ı D246
k. özänig C233 波羅岸
katıglan- to exert oneself
k.-dı C296 忍辱力, C303 精勤
k.-ınglar G097
k.-mak B186, C093 進修, G001, G011, G031, G046
k.-mak sakınčıg C505-506
k.-mıš k(ä)rgäk C527
k.-ur ärkän E03
katkı hard
kadır k. y(a)vlak C288 暴虐 C288
kavır- to bring together
k.-a yörmäk B513
kavırasınča precisely
C135
kavıš- to come together
k.-ıp D026
k.-mıš D113
k.-u D231
kavšur- to bring together
ayasın k.-up B172 合掌
kavšuru together
k. yörmäk D217
kay street < Chin. 街 jie
guhoo atl(ı)g k.-da B032 魚行
kayt- to return
yeti k.-mışta D061
[yeti k.-mışta] C210 七返
kayu which
A026, A087, B115, B165, B320, B331, B368, B394, B424, B431, B442, B473, B482, B483, C024, C408, D083, D094, D117, D134, D136, D183, E09, G103
k.-da B331
k.-dın C512
k.-lar G038
k.-ta A063, B338
käč- to cross over
k.-gäli usarlar C466
k.-miš ärür C472
[tal]uy ögüz k.-tükdä B239 渡河
käčür- help someone cross over
k.-ür C471
käd- to put on
tonın k.-ip B154 著衣
käl- to come
ančulayu k.-miš A020, A054, A055, A056, A084-85, A086, A088, A089, B159, B181, C017 如來
ančulayu k.-mišning A074, A075-76, A078, A092, B081, B475 如來
arıgın k.-mišlär B060
ärtmišig k.-[täčig üzlünčüg(?)] C561 去來終
ken k.-igmä üdl[ärtä] C161 未來時, D108 於未來世
k.-ip B075
k.-ir B286 來
k.-ir barır G011
k.-mäki C509
k.-mäk üdtä C403
k.-mäki yok A038 , B291 無來
k.-mäz B294 不來
k.[-mäz] D195
kertüdin k.-miš A080, B245, B347, B383, D004, D012-013, D118, D129 如來
kertüdin k.-mišig B361, B363, B367 如來, C471, C477
kertüdin k.-mišlärning C508
kertüdin k.-mišning C008, C139, D006, D014 如來
kälgüsüz not subjet to come
D166
kälür- to bring
[yula] k.-sär C552 燈來

kämiš- to throw away
k.-gü C421, C507, C564
k.-ip C533
k.-ti C301
k.-ürlär G125
känt town < Sogd. knδ
B155, B155, G127
k(ä)ntir hemp
k. ičintä C262 在麻
käntü self
G098
k.-n D245
k.-nüng D230
k.-nüng tözin D227
k(ä)ntü v. käntü
A041, B026, C119, C255, C301, D198
k.-n C465
kärgäk must
bilmiš k. F56-57
k(ä)rg(ä)k v. kärgäk
A023, B037, B039, B117, B239, B250, B272, B315, B333, B336, B337, B373, B399, B441, B453, b493, C045, C070, C071, C075, C092, C133, C138, C173, C176, C201, C229, C271, C277, C324, C325, C325, C361, C530, C546, D077, D142, D159, D174, G081, G092, G128
k(ä)rgäklä- to necessitate
k.-p C413, C467
k(ä)rgäksiz needless
B038 不用
Käsär personal name
B149
käsil- to be cut
k.-ti C292
kävräk danger
k.-i B499, D043 危
k(ä)zig round, order
k.-čä B074, B156, B329 次, E05
k. tizig C281 次第
nomlug k.-ig A022, A060 法本
sav k.-intä B035
kedin west
k. yıngak*da* E01 西
keginč answer
k. berti C056 答
kemi boat
A021, B239, B240, C465, C473
k.-g B272, C202
ken later, after
C210, D062
anta k. E08 後
k. basa B074 更
k.-i C523 後
k.-ingä A071, G015
k. üdtäki B089, C151 當來
k. käligmä üdlärtä C161 未來時, D108 未來世
sözlämištä k. B036
keng broad
k. alkıg B073 廣博
k.-in täringin B064 浩汗
k. körüp C405
k. ulugınga C050
k. yörüg B062
kengür- to broaden
B387
k.-ü yadılmıš ärti C300
kenki last
öngräki k. C294 前後
kertgün- to trust
k.-gäli C156
k.-särlär B069, C263
kertgünč trust, believe
B047, B051, D108
k.-nüng(?) C158 信
kertü true
A079, A080, B199, B233, B245, B347, B253, B287, B292, B299, B357, B361, B363, B367, B383, B418, B438, B446, B456, B458, B464, B467, B481, B507, C008, C110, C139, C147, C180, C234, C248, C257, C267, C276, C286, C287, C297, C315, C317, C318, C357, C365, C367, C372, C412, C418, C423, C440, C444, C447, C457, C471, C477, C485, C489, C511, C516, C532, C559, D004, D006, D010, D011, D012, D014, D071, D100, D101, D102, D114, D118, D122, D127, D129, D133, D195, D205, F64
k.-din A079
k.-g C570
k.-lig C405 真
ket- to leave
k.-är A071, C206
k.-ip C506
k.-miš A048
k.-mišin C037
ketär- to remove
k.-däči(?) B132
k.-gäli C514
k.-gü C420, C522, C562

k.-ip C053
k.-miš C173, C325
k.-mišingä C470
k.-mišlär A046
k.-sär B086, B190, B468, C015, C095, C255, C449
k.-ürlär C526
ketu a dhāraṇī word < Skt. hetu G131
ketun a dhāraṇī word < Skt. hetun G131
kıčmık particle
k.-lar D116
k.-lar terkinin D112 微塵眾
kog k.-lar kuvragı D204, D208, D209, D210, D211 微塵眾
k[o]g k.-lar [kuvragı] D206 微塵眾
kog k.-lı C520
kıdıg shore G019, G020
ıntın k.-ka B071 彼岸, B240 岸, B354 岸, C278 彼岸, G017, G025, G027
ıntın k.-ta C535
tugmak ölmäk k.-tın G022-023
kıdıgsız boundless
učsuz k. B389 無有邊
kıl- to do
k.-dačı B072
k.-galı C404
k.-guluk C338, C339, C362, G079
k.-mak C336
k.-makıg C344
k.-mamakıg B451
k.-mıš C140, C549
k.-sarlar A053
k.-tı B018, C359
k.-u B402, B402, E06
k.-u k.-u bütär C337 修成
kılıč sword
bilgä biliglig y(i)ti k.-ıg C092 智慧刀
dyan sakınčlıg y(i)ti k. B082, C010 禪刀
kılık behaviour
k.-ı C333
kılın- to be done
k.-mıš B496, D041
kılınč deed A029, B406, C348, C556, D087, F21, F28
k.-ı A067, D096
k.-ıg A064, C410
k.-ın C131
k.-lar B267, B504, C195, G063
k.-ları A070
k.-lartın G051
kılınčlıg of ... deed
ädgü k. C337 功德
kırk fourty
iki k. B230, B361, B362, B364, B367, C143
kırkınč fourtieth
iki k. B481, D133
kız daughter
k.-ı A065, B184, B369, B432, D136
k.-lar E14
kızıl red
k. [önglüg ün atl(ı)g v(a)žırıg] B136 赤聲金剛
kičig small
k. kutka tägmišlär C260, C345 小聖
k. ming yertinčü D030
Kičiu Jingzhou, name of a place in China < Chin. 荊州 Jingzhou
k. atlg balıktakı B053
kigür- to bring in
orduka k.-di B034 入內
kim who; which B044, B060, B320, B331, B368, B392, B431, B437, B442, B473, B482, B483, B497, C321, C321, C383, C396, C526, C526, C550, D042, D071, D094, D108, D134, D136, G033
k.-lär B067, C263, C599
Kimkoke Vajracchedikā Sūtra < Chin. 金剛經 Jingangjing B014, B029, B040, B047, B051, B055, B056, B066, B091, B098, B101, B111, B115, B124, B512, C593, D220, E04, E10
k.-takı E05
kintar < Sogd. kynntr ~ kyntr < Skt. kiṃnara
k.[-lar] B114
kir dirt
altı türlüg k.-lär C182 六塵
altı türlüg adkanguluk k.-lärtin C462 六塵
kir- to enter
k.-gäli b271
k.-ip C234, D231
k.-mäkig C039, C200
k.-sär B083, C011
k.-ti B154
k.-ür B471, C018, C268, C327, C452
k.-ürlär G128
k.-ürtä B160

kiri a dhāraṇī word < Skt. hri
k. k. F87
kirikmäksiz not subject to get soiled
k. arımaksız F25 不垢不淨
kirlig dirty
G087, G088
kirsiz spotless
G088, G089
kiši human being, person
A026, A043, A067, B012, B031, B095, B303, B320, B392, B443, B459, B473, B476, B477, B478, B482, C123, C157, C231, C408 人, D094, D134, D179, D201
[kim kayu k. B331]
k.-g B043, C467
k.-lär G115
k.-li m(ä)nli adkanmaklar C206 人我執
k.-li nomlı B084, B259 人法, C183 人法, C014,
[k.-li t(ä)ngrili] B268, C210, C238 人天
k.-li t(ä)ngrili ažunınta G010
k.-li t(ä)ngrilidä B360 人天, D062
k.-li t(ä)ngril[i]tä C196-197 人天
k.-ning C469
m(ä)nli k.-li körümkä B206, C117 我人形
m(ä)nli k.-li körümüg C511-512
m(ä)nli k.-li [sakınčıg] C495
kišisiz without human being
m(ä)nsiz k. D073 無我無人
kizlädil- to be hidden
karanggu üzä k.-ip G111
kkir v. kir
k.-lär B255
kkirsiz v. kirsiz
C082
kod- to put down
ätöz k.-tı E08
ätöz k.-up A068
k.-urlar kämišürlär G125
kog dust
k. kıčmık C520
k. kıčmıklar kuvragı D204, D208, D209, D210, D211 微塵眾
k. kıčmıklar [kuvragı] D206 微塵眾
kogšat- to soften
k.-magu D241
kol- to ask for
bušı pinvat k.-galı B155
pinvat kolu tükädip B156
pinv*at* [bušı k.-u tükätip] A001
kola upam like a raft < Skt. kola upama
k. tegmä tar kemi A021 筏喻
kolu a period of time
[säkiz tümän üdlär k.-lar] B501 八萬劫
[üč] üd k.-lar C162 三代
üd k.-l[a]r E06 數日
[ül]güsüz sansız asanke k.-sının B482, D134 無量阿僧祇
kolula- to observe
körsär k.-sar B417, C355-356 觀
[usar ürü]*g* uzatı k.-g[al]*ı* B265 常能作此觀
uzatı usar k.-[galı] C189 常能作此觀
kolunmaklıg asking for
ulug kut [k.] küsüšüg B123-124 弘願
konši im Avalokiteshvara
< Chin. 觀世音 Guan Shiyin
k. [bodis(a)t(a)]v F06 觀自在菩薩
kop all
k. ädgülärning bütmäki G081-82 所修
k. süzük köngülüm B148, C586
koramaksız sufferloss
esilmäksiz k. F26 不增不減
kork- to afraid of
k.-tı C153
korkınčıg frightful
k. sansartın G106
korkınčsız fearless
C068
k. äymänčsiz F46-47, 47-48 無有恐怖
koš double
k. sögüt B161, C018 雙樹
kovuk blankness
kök kalıg k.-ınta E05, E11 空中
kögüz chest, breast
bodis(a)t(a)v k.-intäki C298 菩薩懷
kök blue, gray, sky; cataract
B494, C547
k. kalıgta B080, C007 空, C285 空中, D202
k. kalıgka ohšatı C409
k. kalıg k.-ınta E05, E11 空中
k. kalıg täg C137, D076
k. [önglüg] B132 青
közdäki k. täg D157
köl lake
köngüllüg k. ičintä C170 識海
köl- to take (a boat)
k.-miš B272, C201 乘

köligä shadow
B490, B500, C544, D044, D154
k.-si C554
kölüklüg of vehicle
ulug k. C003
kölüngü vehicle
[ulug k.]-kä B383
üč k. nomlarta C049
kömän illusion
yelvi k. B494, C084, C544 幻
yelvi k.-kä ohšayur C312 似幻
yelvi k. täg B490, C382, C540 如...幻
yelvi k. tägin B359 幻
köngül mind
B194, B195, B203, B205, B227, B242, B373, B374, B384, B385, B427, B434, B452, B484, C059, C068, C074, C079, C084, C098, C104, C105, C114, C116, C128, C128, C153, C253, C255, C256, C269, C282, C299, C333 心, C342, C360, C400, C400, C441, C468, C480, C483, C601, D086, D091, D108, D160, F30, F33, G087, G088
bar[lı k.-li] B252, C179 有心
bir kšan üdün turmıš k.-li C398 一念起
k.-dä B451, B454, D094
k.-din B355
k.-i B052, C134, C140, D059
k.-in B035, B100, C032, C132, D137
k.-lärig D196
k.-lärin B070
k.-lärintä C235
k.-tä B375, C175, C341, C363, G082
k.-tin B189, C095
k.-üg B415, B429, B435, B441, B448, B468, C044, C100, C311, C339, C354, C359, C428, C449, C563, C581, G055, G083, G084, G085, G092, G096, G099
k.-üm B148, C587
k.-ün D187
k.-üngdä B220, B245, B275, B282, D003, D066
k.-üngtä B460
k.-üngüzni B047
ö[n]gli k.-lig C421 色心
köngüllüg of mind
B082, B312, C157, C170, C224, F44
k. elig C010 手
tıdıgsız tutugsuz k. bolurlar F43-44 心無罣礙
köngülsüz without mind
k.-in C254
köni upright
B234
kamagta yeg [tü]zgärinčsiz tüzü k. tuymak burhan kutın A072 阿耨多羅三藐三菩提
k. ätözin A004
k. bagdašınu olurup C039
k. dyan G031, G043
k. dyanıg G070
k. iš G041
k. iš küdüg G030
k. katıglanmak G030-31, G046
k. körüm G029, G045
k. ög G031, G043
k. öz eltinmäk G030, G041
k. sakınč G029, G045
k. sav G040
k. sav söz G029
k.-sinčä G032
k. tüz tuymak atl(ı)g burhan kutın G077-78
k. yörüg B078
säkiz tözün k. yol G035
säkiz tözün k. yolka agtınmak G028
säkiz tözün k. yolnung G036
tetrü k. ukup B069
tüzgärinčsiz yeg t[üz]ü k. tuymak burhan kutınga B184, B426, B433, B447 阿耨多羅三藐三菩提
tüzgärinčsiz yeg t[üz]ü k. tuymakıg B246 阿耨多羅三藐三菩提, D005 無上正遍知證覺
tüz k. yörüg[üg] C261
tüz k. tözüg C528
[tüzgär]inčsiz yeg tüzü k. tuymak D011
köpik bubble
k.-li salkımlı B499, D043 泡露
k. täg B490 泡
köpük v. köpik
D154
kör- to see
k.-äyin C474, C488
k.-gäli B220, B222, B362, B363, B366, B367, C477, C488, G112, G118
k.-güčä D196
k.-gülük A80, A085, A086
k.-mägü C565
k.-mäk G099
k.-mäkkä C456
k.-miš B493, C325, C487
k.-mišči C517

k.-miškä F12
k.-sär B417, C100, C355, D200, G084
k.-särlär C599
k.-täči C388
k.-üp B034, B090, C405, E13
k.-ür C313, D056, G084

körk shape, form
B508, D239
[ät]öz k.-in A080 具足色身
k. b(ä)lgülär B506, C554 像
k.-i C489
k.-in C396 容
k. mängizlär C418 像
öng k. C474, C556 色, G118

körkdäš incarnated
k. ätözi B046 分身

körkit- to show
k.-ür C040, C572, D114

körklä beautiful
sukančıg k. C042

körklüg in the appearance
arıg k. bolur G007
kiši k. B012, B095

körtlä beautiful
k. [ätöz] A079, A081, A082 具足色身

körül- to be seen
k.-miš ärürlär A055 見彼

körüm a view
b(ä)lgüdin öngi [ü]d[rülm]iš k. D082
ik[i k.] D091
köni k. G029, G045
k.-kä B206, B393, C117
k.-lärning C532
k.-üg B476, B477 見, C512, D089
m(ä)n k.-i A012, A015 我見
[m(ä)n k. kiši k. tınl(ı)g k.] yašaglı k.-[kä] B392-393 我見人見眾生見壽者見
[m(ä)n k. kiši k.] tınl(ı)g k. yašaglı k. B477 我見人見眾生見壽者見
[m(ä)n k. kiši k. tınl(ı)]g k. yašaglı k. B478 我見人見眾生見壽者見
putgali k.-i A014, A016 人見
tınl(ı)g k.-i A013, A015 眾生見
tınl(ı)g tep yat sakınčlıg k. turgursar C062 起眾生見
törtär öngi k. D088
üzülmäk k. B228, C141, C265 斷見
yašaglı k.-i A013, A016 壽者見
[y(e)girmi k.] D088

körümlüg of a view
ätöz k. C208 身見
pudgali k.-lär A058 人見者
yašaglı k.-lär A058 壽見者
k.-miš A091

kötrül- to be raised, exalted
atı k.-miš A075, A076, A083, A085, A087, A094, B153, B424, D096, D180 如來
atı k.-[miš] B300 如來
atı [k.-miš] B174, B304-305 如來
[atı k.-]m[i]š B179 如來
[atı k.-miš] A073, B475 如來
atı [k.-mišning] A094 如來

köt(r)ül- v. kötrül-
atı k.-miš A091 如來

köyür- to burn
k.-ü umaz

köz eye
F29, F32, G111
ät k. C387 肉眼
bilgä biliglig k. C390 慧眼, D254
bilgä biliglig k.-i A078 慧眼
burhanlıg k. C391 佛眼
burhanlarnıng k.-i A055 佛眼
k.-däki kök [täg] D157
[k.-i] D200
k.-lüglär G117
nomlug k. C388 法眼
t(ä)ngridäm k. C385 天眼
t(ä)ngridäm k.-i A074, A076 天眼

közün- to appear
k.-di B079
k.-mägäy B066
k.-mäz D148-149
k.-ür B081, B210, C009, C120

közüntür- to show
k.-mäsär C397 不含

kšan a moment < Toch. A/B kṣaṃ/ Sodg. kšn < Skt. kṣaṇa
bir k.-ta B204, C115 無暇, C158 一念, C580
bir k. üdtä C305 一念
bir k. üdün C398 一念
bir k. üd ičintä C431

kšanti the being ready in advance to accept knowledge < Toch. A/B kṣānti < Skt. kṣānti
[k. p(a)ramit]nıng B185 毘離耶波羅蜜(精進)

kudı low
k. enti B049 下來
k. užik yörügintä D169-170
örü k. B469, C450 高下
örüli k.-lı C098 高下
kulkak ear
[k.] F30 耳
kum sand
B369, C243, C443, C454 沙
gang ögüz k.-ı B342 恒沙
kumara a dhāraṇī word < Skt. kumāra
F77
kup v. kurug
k. kurug E13 乾燥
kurša- to surround
tägi[rmäläyü k.-yu] B328 圍遶
kurug empty
C373, C375 空, C491, C516, C583, D198, F11 空, F19 空,
iki k. tözin C326 二空理
iki k. tözün C125 二空
kertü k. D195
k. bolguča ärsär D168
k. ün B231 空聲, C145
kup k. E13 乾燥
k.-ka D194, D199
k.-nung [tözingä] B250 二空理
k. öngtä F17 空[不異]色
k.-ta F27 空
k.-[ta] F16 空
k. tözi F23-24 空相
k.-ug C390 空
ölli k.-lı C444 水陸
ötüšli k.-lı. B464 水陸
üč k. nom C430
üč k.-nung yör[ügin] C038
üč k. üzä adkangularıg C096 三空境
[ü]č k. üzä [adkangularıg] B190 三空境
yok k. C086, D171
yok k. ičintä B264 空中, C188
yok k. tözi C119 空
[yok k. tözi] B209 空
yok k. tözlüg B079-080, C007
yok. k.-ug C414
yokug k.-ug C318 空
kut good fortune
anagam k.-ın B289 阿那含果
[arhant] k.-ın A040, B297, B302, D068 阿羅漢道
[arhant] k.-ın yolın A042, , A049 阿羅漢道
burhan k.-ı B270, C198 聖, G019
burhan k.-ılıg G024
burhan k.-ın A097 阿耨多羅三藐三菩提, C414, C437, G015, G064
kamagta yeg [tü]zgärinčsiz tüzü köni tuymak burhan k.-ın A071-72 阿耨多羅三藐三菩提
k.-ınga B152, B184, B373, B427, B434, B448, B452, C360, C591
k.-ınıng C436
k.-ka C260, C345
k.-ug B266, C190
k. w(a)hšik t(ä)ngrilär B113
s(a)krtagam k.-ın B284 斯陀含果
[srotapan] k.-ın B276 須陀洹果
ulug k. [kolunmaklı]*g* küsüšüg B123-124 弘願
üstünki burhan k.-ın F55 阿耨多羅三藐三菩提
üzäliksiz üstünki yeg köni tüz tuymak atl(ı)g burhan k.-ın G076-078
kutgar- to rescue
k.-ayın B436 滅度
k.-mıš B437 滅度
kutgargu rescuing
k.-da B457 滅度
k.-ka C365 度, G072
k. sakınčıg C340 濟[群]心
kutgur- v. kutgar
k.-ayın D186
kutlug blessed
k. tavišgan [yıl] B007, B008
ulug k. širavast atl(ı)g känt B154 舍衛國祇
kutrul- to be rescued
k.-mak G095
k.-makka C005
k.-mıš B440 滅度
k.-up C327 穎脫
k.-zunlar C599
kuvrag assembly
k. arası[nt]a B170 在大眾中
k.-ı D115
kog kıčmıklar k.-ı D205, D206, D208, D209, D210, D211 微塵眾
k.-ka C032
nizvanılar k.-ı G020

kuzunčsuz(?) that cannot be dried(?)
üzünčsüz k. A044, A051 無諍三昧
kü- to protect
[k.-yü] küzädür B182 護
küč power
k.-intä G022, G034, G058, G059, G060
küčät- to grip
k.-ip B205, C116
küdüg affairs
išin k.-in E07
köni iš k. G030
kün sun, day
D033
k. ay E06 數日
k. ay t(ä)ngri D018
k.-tä C018
k. t(ä)ngri B079, B201, C006, C111, C392,
k. t(ä)n[gri] C550, D146, E06
y[eti] k. E09
küntämäk every day
E03
küntüzki of the daylight
D152
k. yul[tuz(?)] D148
küsä- to wish
bilgäli k.-sär C276 欲達
k.-däči G064
k.-mägü k(ä)rgäk C133 不須望
k.-miš täg ol C284 尋求
k.-sär G092
k.-sär bilgäli C136 欲知, C172 欲識
k.-sär ki[r]gäli B271, C200 欲入
k.-sär ötgäli C526
k.-sär tanuklagalı C458 欲證
k.-sär tiläsär C073 欲覓
küsüš a wish
k.-in B023
k.-lär bulgalı umasar C080 無欲
k.-läri B116
k.-tä turup C080 在欲
k.-üg B124 願, C593
tiliki k.-i C535
küsüšlüg of wish
C503
kutrulmak k. tözünlär G095
küün chapter, fascicle < Chin. 卷 juan
bir k. B108
y(e)girminč k.-dä D173
küzäd- to protect
B174
[küyü] k.-ür B182 護
k.-ürlär G068
on č(a)hšap(a)t k.-mäk üzä G006
lačın falcon
l. ačı C302 鷹飢
lakšan sign < Toch. A lakṣaṃ / Toch. B lakṣāṃ < Skt. lakṣaṇa
iki kırk l. b(ä)lgülär C143 三十二
l. b(ä)lgü D132
otuz iki l. tegmä irü b(ä)lgülär C416 三十二
l(a)kšan v. lakšan
iki kırk l. b(ä)lgülär B367 三十二相
ik[i] kırk l. b(ä)lgülär B362 三十二相
[iki] kırk l. [b(ä)lg]ülär B361 三十二相
iki kırk [l. b(ä)lgü]lär B364 三十二相
[l.] b(ä)lgülär B365 相
[l. b(ä)lgülärtin] B371 相
lakšanlıg of lakṣaṇa
l. čog yalın A084, A086, A087, A088, A090 相具足

m(a)haširamana a dhāraṇi word < Skt. mahāśramaṇa G133
manggal pleasure < Toch. A mańkal/ Toch. B mankāl < Skt. mańgala
at m. bolzun G134
maytre Maitreya (Buddha) < Sogd. m'ytry < Skt. Maitreya
[m. bo]dis(a)t(a)v D219
m. bodis(a)t(a)vnıng B013, B046 彌勒菩薩, B096
mänggüli everlasting
üzülm[äkli] m. B318 斷常
mängi happiness
[kalısız nirvan m.- singä] B471, C453 無餘, C101 無為
mängiz the complexion
körk m.-lär C418 形
mängü eternal
m. ol C485
mängülüg eternal
B498, D042
m. tüšüg C297 常
mäning mine
m. ädgülüg ävrilmä[kimin] C600
m. ävim barkım D085
m. etigim yaratıgım D084
m. tay[andač]ılarım D084
m. ukmışım D009

[m.] y(a)rlıkamıš y(a)rlıgımnıng tözin D098

mäninglig mine
C274 乘者

mäningsiz without self
m(ä)nsiz m. B287, B292-293

mänsiz without self
m. no[m] B278
[m. nomta] B278

m(ä)nsiz v. mänsiz
B420
m. mäningsiz B287, B292

ming thousand
D029
kičig m. D030
m.-är ursar D016
m. kün C391 千日
[ort]un m. D031
üč m. ulug m. A026-27, C191-192, C406, D017, D019-020, D023, D025-026, D094, D117, D119 三千大千

mini acc. of *m(ä)n*
A044, A050, A094, B305, C474, C475 我
m. üzä A092 我

mitik layperson < Sogd. myδ'k
m. yalanguklar C134 凡夫

mu interrogative particle
A035, A077, A092, A097, B288, B362, D006, D058, D067

munča like this
m.-ta temin D060
[m.-ta temi]n C209

munčulayu in this way
A010, A016, B145, B440, B493 如是, C057, C329, C538, C543 如是, D029, D085, D187, G094

munga dir. of *bo*
m. yiväti B076

mungad- to surprise
tangırkanıp m.-ıp E14

mungadınčıg surprising
tanglančıg m. B173

munı acc. of *bo*
B049, C306, D019, D196

munta here, loc. of *bo*
B011, D081, D101, D119, D143, D211, G040, G094
m.[-da öngi] D099
m.-kı yörügčä B067

muntag like this
A075, A078, A092, B071, B109, B366, C087, C261, C404, C567, D102, E06

muntın abl. of *bo*
m. G019

munung gen. of *bo*
B159, B238, B247, B258, B295, B325, B349, B379, B405, B449, D038, D095, D139, D162, D189

mü v. mu
A029, A084, B043, B321

mün sin
m. kadaglar G049

müyüz horn
tavišgan m.-i C331 兔角

nama homage < Skt. namaḥ
n. sanggaya B010, B094, G101

namo homage < Toch. A namo < Skt. namaḥ
B118, F75, F77, F82,
n. bud B001, B131, B516, F01, F74
n. budaya B094, G101
n. darm B001, F01, F74
[n.] d(a)r[m] B131
[n. d(a)rm] B516
n. darmaya B010, B094, G101
n. sang F74
[n. sang] B001, B131, B516, F01
n. sanggaya G101

nayrag minor or secondary characteristic < Mong. nayiraɣ
säkiz on türlüg n. atl(ı)g eyinki ädgül(ä)r C415 八十隨形好

nä what
A010, A016, A023, A026, A031, A034, A036, A041, A080, A087, B041, B222, B256, B277, B285, B290, B298, B322, B336, B363, B417, B442, B475, C356, C421, D013, D049, D058, D070, D075, D094, D111, D126, D147, D207, G048, G050

näčä how many
B037, B474, G109, G112

näčädä birök if ... as much as
n. tuyunsarlar C533
n. yokadtursar C495

näčük how
[köngülüngdä] n. ol B347 於意云何
[köngülüngdä n. ol] B282 於意云何
n. *ol* B361 於意云何
n. ol köngülüngdä B220, D066 於意云何
n.-in C101 何

nägü what, why
C508, C520, C521

n. bolzun C436
n. umu[nurs(ä)n] A073, A077, A083, A091 彼何意念

nägülük what
artukrak takı n. ol B086, C016 何以加焉
n. ol C466

nämän what, how
n. kim ärti B044

näng what
A018, A019, A046, A047, A058, A058, A059, A062, A085, A093, B064, C028, C253, C260, C335, C345, C456, C477

nät(ä)g like what, how 云何
köngülüngdä n. ol D003 於意云何
[köngülüngdä n.] ol B245 於意云何
k[öngü]lüngdä [n. ol] B275, B460 於意云何
n. ärsär D086-087
n.-in B178, B428, C044, C056 云何, D025, D167
n. ol B321 於意云何

nirvan < Toch. A/B nervāṃ / Sogd. nyrβ'n < Skt. nirvāṇa
B471, C042, C101, C453, C484, C574, F51, G019
kalısız n.-ka C327 無餘
n.-ka B159, C017 涅盤
n.-nıng C271

nirvanlıg of nirvāṇa
n. balıknıng yolı orukı G034
n. ıntın kıdıgka B070, G025
n. känt uluška G127

nizvanı anger, illusion < Sogd. nyzβ'ny(y)
D190, D254
n.-g B315, C229, C411, G058, G059, G061, G062
n.-ta 塵 C081
n.-ka C081 塵
n.-lar C205 煩惱
n.-larıg D192, G057
n.-lar kuvragı G020
[n.-lı] B263, C187 煩惱

nizvanılıg of anger
biligsiz n. aguka G071
n. aguka G065
n. ilištin C036
n. ögüz suvın G023-024
n. tı[dıg(?)] B319 囂塵
övkä n. aguka G068

nom doctrine, dharma, book
A007, A008, A011, A014, A019, A023, A065, A093, A095, B028, B035, B036, B038, B056, B058, B061, B072, B091, B251, B257, B278, B300, B327, B333, B338, B370, B385, B393, B395, B407, B447, B461, B466, B512, C030, C068, C069, C083, C149, C152, C178, C263, C268, C349, C373, C375, C395, C425, C430, C435, C440, C446, C458, C460, C492, C492, C493, C510, C519, C520, C539, C569, C576, C579, C594, D010, D012, D015, D015, D021, D045, D051, D071, d090, D093, D098, D100, D101, D101, D103, D127, D137, D145, D161, D162, D165, D169, D170, D172, D173, D174, D176, D183, D218, F04, F71, G099, G114
n.-da D197
n.-ı A031, A032, A032, B348, B349, C424 法, D007, D014, D098
n.-ın A024, B023, C001
n.-ınga C043
n.-ka B051, B374
n.-lar A022, B489, C048, C542, D073, D166, D175, D177, G033
n.-larıg B260, D146, G032, G075, G123
n.-larnıng B495, C545, D040, F23, G116, G121
n.-larta C050
n.-lartın C493, G124
n.-lı B084, B259, B263, C014, C183, C187, C275, C369, C377, D167
n.-lıg C419
n.-nung B014, B029, B047, B066, B089, B165, C023, C151, C574, D216
n.-ta B278, B279, D052, D054
n.-tın A030
n.-ug A018, B040, B055, B103, B107, B115, B254, B269, C156, C181, C197, C335, D108, D171, D220, E04, E10, G083

nomla- to preach
n.-galı ugramıš üčün C037-038
n.-gu ediz orun B036, B038 高座
n.-gulukı C426
n.-guluk nom C425, D100, D103 所說法
n.-guluk nomı C424, D014, D098 所說法
[n.-guluk otgura]k nomı D007 法
n.-guluk savag B036
n.-guluk savıg B035
n.-guluk sözlägülük D013 說

n.-guluksuz B243
n.-mak D101, D141
n.-maklar D145
n.-makta B028 解講
n.-mıš A095, D219
n.-p C266
n.-sar C130, D139, D231
n.-sarlar B333
n.-yu B014, B097, B183, B394, F66 說

nomlatıl- to be preached
n.-mıš A093

nomlug of doctrine, of dharma
A022, A060, B019, B365, B366, C003, C027, C200, C388, C465, D144, G130
n.-lar D193

oglan young boy
yılkı[č]ı o. *k*[ı]zlar E14 牧牛小兒

ogrı thief
o.-larnıng abıgın tıdıgın C052

og(u)l son
tözünlär o.-ı A065 善男子, B110, B183 善男子, B368, B425 善男子, B432 善男子, B483 善男子, D136 善男子

ohša- to resemble
o.-yur C050, C079 若
yelvi kömänkä o.-yur C312 似幻

ohšaš like, same, similar
[o. ol] B499, D043 似

ohšat- to compare
o.-dı B327 喻
o.-gu ol C468

ohšatı like
kök kalıgka o. C410
v(a)žırka o. D251

ohšatıg comparison
o.-ı B495 喻, C239, C546 喻, D040

ok emphatic particle
A007, A012, A014, A022, B255, B360, B509, C025, C242, C259, C400, C411, C461, C560, D024, D089, D174, F18, F19, F22, F28, G112

okı- to read
o.-dačı G105
o.-galı B103
o.-mıš B112, D022
o.-p F15
o.-sar D138
o.-sarlar B108
o.-yu F72
o.-yur A066

okıtdur- to sommone
o.-up B034 請

ol that; copula
A012, A014, A031, A043, A069, A070, A075, A087, A088, B021, B028, B031, B033, B042, B050, B052, B072, B073, B074, B086, B116, B153, B154, B169, B170, B173, B214, B220, B230, B231, B245, B253, B275, B282, B301, B308, B321, B324, B334, B335, B339, B347, B352, B361, B375, B378, B392, B399, B417, B422, B427, B428, B429, B435, B445, B455, B456, B460, B478, B481, B496, B499, B510, C017, C072, C084, C086, C089, C090, C131, C137, C144, C145, C147, C157, C180, C281, C282, C284, C285, C290, C292, C310, C330, C331, C332, C333, C338, C340, C356, C364, C365, C373, C374, C375, C376, C385, C387, C389, C390, C391, C393, C395, C420, C421, C428, C446, C459, C467, C468, C478, C480, C481, C482, C483, C484, C492, C494, C496, C504, C515, C516, C517, C519, C523, C532, C538, C546, C558, C559, C560, C561, C562, C570, D003, D006, D015, D021, D024, D040, D043, D066, D070, D075, D076, D080, D083, D084, D085, D085, D094, D102, D106, D110, D117, D133, D156, D158, D171, D174, D174, D184, D188, D195, D198, D229, D240, D242, E07, E08, E09, E11, E14, F06, F09, F18, F19, F31, G038

olar they
A053, A055, A056, A057
o.-nı B497, C547-548, D042
o.-nıng A008, A009, A012, A015, B411, D246

olur- to sit down
o.-mak G001
o.-sar C127
o.-u A005, B158
o.-up C039

om a dhāraṇī word < Skt. oṃ
B117, B118, B119

on ten
B231, C145, C279, C415, G005
o.-ar čıg ye[r]dä E12 丈許
o.-tun sıngarkı B122 十方, B151, C137 十方, C590

ong right
B171
o. tizin B171 右膝
ongar- to fathom
birök o.-sar C181 若悟
o.-gu ol C494
uksar o.-arsar C109 若了
u*k*[sar o.-sar] B198 若了
oom v. om
F67, F75, F78, F84, F87, G134
oot fire
D249
o.-da D243
o. ičintä C264 同火
o.-lar D250
ordu palace
o.-ka B034
ornag dwelling place
o. tut*u*[p] E01
ornan- to stay, settle
o.-maguluk ol C072 不須安
o.-sar B211 居
ornat- to settle something
o.-ıp B147, C585
o.-zunlar B091
ortun middle
o. yolta C072 中道, C428
o. ming D031
oruk path
yolı o.-ı G034
orun place
C396 處
litsun [at]l(ı)g o.-ta E01 王李村
nom nomlaguluk ediz o. B037, B038 高座
ol [o.] *ü*[zä]sintä E12
[ol yer o.-ug] B335
o.-ınga B156
o.-[ıntın] B170
o.-ka C082 地, E14
o.-[ta] A062
o.-ug B312, B335, C073, C224
ögrünčü atl(ı)g o.-ta C127 歡喜地
töltäglig o.-ta B158
töltäglig ök o.-ta A005
užik bi[tim]iš o. E11
yer o. D001
[y]erd[ä o.-[t]a B338 處
osuglug like
muntag o. B109
ot remedy, medicine
C323 藥
o.-ug C324 藥
otgurak certainly; definite
C157, C268 定, C467, C549 必
o. seziksizin B266, C190 定無疑
o. nom D010, D012 定法
o. nomı D007
otra middle
o. akdačı G021, G023
otuz thirty
o. tümän kata B111
o. iki lakšan tegmä irü b(ä)lgülär C416 三十二
otuzunč thirtieth
tört [o.] B472 二十四
oz- to escape
o.-a y(a)rlıkamıš [är]ti F13 度
o.-zunlar G106
o.-zunlar kut[rul]zunlar C598

ö- to think
ö.-p sakınıp B105
öč- to be extinguished
ö.-[är] C255 滅
ö.-är amrılur A071 消滅
ö.-är öčmäksizin C402 滅無滅
ö.-mäk F38 滅
ö.-mäkkä barguluk köngülüg C338 趣寂意
ö.-mäksiz F24 不滅
ö.-mämäkning C493
ö.-miš amrılmıš ärür D178
ö.-sär C256 滅
öčmäk extinguishing
üzülmäkli ö.-lining C492
öčmäksiz without extinction
C212
ö.-in C402 無滅
öčül- to be extinguished
ö.-ür B195, C097, C105 滅
öčür- to extinguish
ö.-gäli bolmaz D192
ö.-gäli umasar B205, C116 未滅
ö.-üp D193, D199
ög mindfulness
köni ö. G031, G043
ö.-in yakın turgurup A004
ög- to praise
ö.-üp ukıtdı C135 稱揚

ögirtdür- to give joy
ö.-üp B035
ögli thinking
ädgü ö. köngülin C032
ögrätig instruction
ö.-imin C601
ögrätin- to educate oneself
ö.-güsin C057
ö.-mäk G008, G013, G033
ö.-ürlär G074
ögrünč happiness; joyful
ö. köngül C128 樂
ögrünčü joy
ö. [köngül] B212 樂
ö. atl(ı)g orunta B211, C127 歡喜地
ögüz river
B162, B239, B342, G024
ö.-däki B369
ö.-kä B271, C201
ö.-nüng B192, C102
ök emphatic particle v. ok
A005, A070, B041, B209, B251, C083, C119, C125, C132, C178, C194, C295, C326, C330, C434, C435, C465, C466, C472, C520, D011, D026, F21, F29, F36, F39, G076
öl wet
ö.-li kuruglı C444 水陸
ö. [ötü]š E13 澆濕
öl- to die
ö.-mäk B083, C012, F36, G014, G018, G022
ö.-mäkning F37 死
öng$_1$ colour, form
B279, B280 色, B508, D053, D054, D084, D085, D086, D198, F16 色, F18 色, F20 色, F27 色, F31 色,
ö.-kä B378, C070
ö. körk C474 色, C556 色, G118
ö.-li köngüllig C420 色心
ö.-tä F17 色
ö.-üg D193, D194, D199
öng$_2$ front
ö.-tün [yıngak] B016
öngi different, other than
B199, B248, B307, B310, B348, B349, B372, B439, C037, C110, C267, C295, C295, C310, C311, C393, C393, C401, C419, C423, C495, C523, D007, D012, D082, D086, D088, D098, D099, D100, D101, D103, D105, D187, D192, F17, F18, F50, G010, G014, G083, G124
ö. ö. D244
ö. ö. atanur D236
ö. ö. atl(ı)g idiš D235
önglüg of ... colour
kız[ıl ö.] B136 赤
kök [ö.] B132 青
sarıg [ö.] B134 黃
yürüng [ö.] B135 白
öngrä previous
C221, C250 宿乘
ö. ažuntakı A067, A070 先世, B406 先身, C347 先身
ö.-si C523
öngräkän before
C266 預
öngräki previous, before
ö. kenki C294 前後
öngsüz formless
ö. ol C482
örit- to rise
ö.-äyin C269
ö.-güčä B452, C361
ö.-ip B123, B484, C428, C592, D137
ö.-mägülük B375
ö.-mäk B448
ö.-miš B373
ö.-mišlärkä B384, B385
ö.-särlär B427, B434
ö.-ür C265, D088
ö.-zünlär C602
örlät- to annoy
ö.-ür(?) D037
ö.-ü umaz C256
ört fire
D226
örtän- to be burned
buzulsar ö.-sär B088 焚燒
örü high
ö. kudı B469, C450 高下
ö.-li kudılı C098 高下
öt- to pass through
küsäsär ö.-gäli C526
ö.-sär C182 逍
ötä- to perform ones duty
ö.-sär C431
ötäg compensation
ö.-i bar ärsär A069
tsuyı ö.-i B412, C351

ötgür- to get through
ö.-mäyirlär C153 未達
ö.-ürlär C513
ö.-ü topulu umazlar C412

ötrü after that, then
B021, B031, B033, B037, B039, B042, B045, B050, B084, B116, B169, B170, B272, B303, B319, B360, B430, C099, C124, C128, C201, C205, C242, C277, C405, C461, D002, D070, D077, D079, D128, D163, D188, D206, E08, G085, G093

ötüg request
ö.-ümüzni B090

ötün- to request
B423
ö.-di A075, A078, A085, A093
ö.-mäk B169 請
ö.-ti A036, A040, A044, A079, A096, B164, B173, B221, B276, B285, B290, B298, B322, B348, B362, B450, C022, C047, C054, C358, D008, D048, D069, D096, D107, D180
ö.-üp B145
ö.-ürbiz B089 聊請
ö.-ürm(ä)n B132, B133, B134, B135, B136, B137, B139, B141, B143 奉請

ötüš soaked
öl ö. E13 澆濕
ö.-li [kuruglı] B464 水陸

ötvilig translucent
C385, C387 通

övkä anger
azıg ö.-g C460 貪瞋
[az ö. niz]vanıg B315, C229 貪瞋
ö. nizvanıg G059
ö. nizvanılıg aguka G068

övkälig of anger
ö. yagıg C091 貪瞋賊

öz$_1$ self
C433
köni ö. eltinmäk G030, G041
ö. ätin bıčturdı C302-303 割肉
ö. ätözkä asıg kılmakıg C344-345 自利
ö. ätözüm C359 自
ö.-i D198
ö.-in B210, B353, C119, C466, G063
ö.-in k(ä)ntü C255 自, G098
ö.-kä adınaguka G078
ö. käntününg D230
ö. köngüllärint[ä] C235 自覺
ö. köngülüg arıtsar G085 若自清淨
ö. köngülüg arıtmıš k(ä)rgäk G092 當淨其心
ö. orunınga B156
ö. yat C448
ö. [yat] B468 自他

öz$_2$ life
isig ö.-in B369 命
[i]s[i]*g* ö.-in C243
isig ö.-üg bermäk C333 捨身

özän essence
ö. hartayı F71 心
ö. [har]tayı F04
ö.-in C233

özlük self
ö. savıg B451 自

padak sentence, verse < Toch. B patāk* < Skt. pādaka
[tört p.-in] B269, C198 四句

p(a)dak v. padak
tört p. B370 四句偈, D138
tört [p.-in] D022

padaklıg of sentence
tö[r]t p. šlokug C413

paragate a dhāraṇī word < Skt. pāragate
F68

paramit perfection < Toch. A/B pāramit < Skt. pāramitā
[altı p.] C163 六度
altı p.-lar B329 六度
bilgä [p.] B344 般若波羅蜜
[b]ilgä p.-ta F08 般若波羅蜜多
[kšanti] p.-nıng B185 毘離耶波羅蜜(精進)
üč p.-larıg G008

p(a)ramit v. paramit
altı p. G016
altı p.-lar C122, G022
altı p.-larıg C066 六行
bilgä bilig p. D215-216, D222, F57 般若波羅蜜多, G012
bilgä bilig p.-ka F42, F53 般若波羅蜜多
bilgä bilig p.-nıng F70 般若波羅蜜多
bil[gä bilig p(a)rami]tnıng F03
bilgä bilig p.-nıng darnisın F65-66 般若波羅蜜多咒
[bilgä p.-nıng] B214
č(a)hšap(a)t p. C076 尸羅得
dyan p. G012

dyan p.-nıng B200
katıglanmak p. G011-012
p. tesär C278 波羅, G017
üč p.-larıg G013

p(a)ramita < Skt. pāramitā
p. temäk savta G026

paramitlıg of pāramitā
[p.] ıntın kıdıgka B354 波羅岸

parasangate a dhāraṇī word
< Skt. pārasaṃgate
F68

parišanti a dhāraṇī word < Skt. pariṣaṇḍa
F88

parišutdiyi a dhāraṇī word < Skt. pariśuddhe
F83

parmanu < Skt. paramāṇu
p. avantı B357 塵因
p.-[lar] D245
[p.-lar] t]irilmäki üzä C237 積塵
p.-lar yıgını D120

p(a)rmanu v. parmanu
p.-lar terkinintin B506, C555 積微

p(a)rtagčan ordinary person < Skt. pṛthagjana
p. tözin titip C203 捨凡

pat a dhāraṇī word < Skt. phaṭ
F89

pinvat alms < Toch. A pinwāt < Skt. piṇḍapāta
p. bušı B155 己食
p. [bušı] A001, A002 己食
p. kolu B156 己食

pirap a dhāraṇī word < Skt. prabha
F75

pirasava a dhāraṇī word < Skt. prasava
F75

prabawa a dhāraṇī word < Skt. prabhava
G131

pudgali human being < Skt. pudgala
A013, A058

putgali v. pudgali
p. körümi A016 人取

sačıl- to be scattered
s.-ur C402 亂

sadu good < Skt. sādhu
B180, B180, B517, B517, G107, G107, G129, G129

sakın- to think
s.-ıp B105, D086
s.-maz A047
s.-mazm(ä)n B309
s.-mıšın C035
s.-sar A042, B303, C085
s.-tı C152
s.-tım A049, A050
s.-u uyurmu A039, B275, B283, B288, B296
s.-ur D058, D067

sakınč thought
A009, A035, A039, A047, A049, B195, C078, C105, C126, D070, D087, D188, D190, F20, F28, G029, G045
s.-ı A007, A008, A009, A012, A014, A092, A094, D192
s.-ıg B469, C049, C087, C313, C340, C404, C450, C498, C509
s.-ka B374
s.-ları B116, B116
s.-tın C234
yangluk s.-lartın F49-50 顛倒[夢]想

sakınčlıg thought of
dyan s. y(i)ti kılıč B082, C010 禪刀
yat s. körüm C061-062 見

sakınčl(ı)g v. sakınčlıg
kiši s. B443 人相
m(ä)n s. B443 我相
[tın]l(ı)g s. B444 眾生相
yašaglı s. B444 壽者相

sakınčsız without thought
m(ä)n s. [t]ınl(ı)g s. bolmak B317, C231 無我亦無人

sakrtagam returning only once again
< Skt. sakṛdāgāmin
B286 斯陀含

s(a)krtagam v. sakrtagam
B283, B284 斯陀含

salkım a dew
köpikli s.-lı B499 泡露
[köpikli s.-lı] D043 泡露
s. täg B491 , C541 如露, D154 如露

sama a dhāraṇī word < Skt. sama
F75

samadi < Skt. samādhi
üzünčsüz kuzunč[suz(?) s.] A044, A051 無諍三昧

samadilıg of samādhi
s. suvnung C103 定水
s. su[vnu]ng B193 定水

samanta a dhāraṇī word < Skt. samanta
B118, F75

sambava a dhāraṇī word < Skt. sambhava
B119

samyak a dhāraṇī word < Skt. samyak
F76
san number
s.-ınča B369, C243, C443, C454
san- to be counted
s.-ur A043
sanaguluksuz countless
ülgüläńčsiz s. A057 無量
sanbudaya a dhāraṇī word
< Skt. saṃbuddhaya
F76
sang assembly < Skt. saṃghā
namo s. B001, B131, B516, F01, F74
[namo s.] B001, B131, B516, F01
sanga to you
B183 為汝
sanggaya to the assembly < Skt. saṃghāya
namo s. B010, B094, G101
sansar transmigration < Sogd. sns''r / Toch. A/B saṃsār < Skt. saṃsāra
bir tözlüg s.-ka D097
korkınčıg s.-tın G106
tugmak ölmäk s. G018
sansarlıg of saṃsāra
tugmak ölmäk s. šmnu süüsi B083, C012 生死之魔軍
sansız numerous
ülgüsüz s. B122, B152, B482 無量, C591, D134 無量, D186, G062
sapıl- to be joined
[ula]lu s.-u B020 傳
saranlı miser
azlı s. nizvanıg C411
sarıg yellow
s. [önglüg] B134 黃
sat- to sell
balık s.-guluk kayda B032 魚行
sav word, matter
B168, C026, C282
köni s. G029, G040
ol bo temäk s. C446 彼此
[ol bo temäk s.] 彼此 B466
özlük s.-ıg B451 自
s. käzigintä B035
s. sözläsär C429
s. sözlätilmiš ärür A020 說
s.-ag B033, B036, B050
s.-dın B248 言
s.-ı C258 語
s.-ıg A020, B036, B165 言, B167, C024 言, C025, C314 言
s.-larıg G126
s.-lar üzä B034
s.-nıng B341
s.-ta G026
važır s. atl(ı)g bodis(a)t(a)vıg B144 金剛語菩薩
yertinčülüg s.-da C527 事中
savla- to speak
s.-sar C314 言
savrılmak the spluttering
s.-ı süzülür B193, C103 波清
saya a dhāraṇī word < Skt. saya
F80, F81
säkiz eight
s. on eyin ädgülär B231 八十
s. on türlüg eyinki ädgülär C145 八十
s. on türlüg nayrag atl(ı)g eyinki ädgül(ä)r C415 八十隨形好
s. tözün köni yolka G028
s. tözün köni yol G035
s. tözün köni yolka agtınmak G028
s. tözün köni yolnung G036
[s. tümän üdlär kolular] B501 八萬劫
s. türlüg atlarta ärksindäči C480-481
s. türlüg nomlar G033
s. türlüg nomlarıg G031
s. ulug vaačirapanlarıg B105 八金剛
s. ulug v(a)črapanlarıg B145 八金剛
säkizinč eighth
A025 第八
sämäk forest
arıg s. C338 林
s(ä)n you
A084, A091, B181, B182, C051
sängräm temple < Toch. A/B sankrām < Skt. saṃghārāma
s.-däki D220
säning your
s. *k*[öngü]*l*üngdä [nätäg ol] B275, B460 於意云何, D003 於意云何
säril- to be
s.-mäzi bililür B204, C115 暫時停
särinmäk patience
G001, G007
sävinč joy
utlı s. C596
seng stairs < Chin. 層 ceng
törtünč kat s.-dakı B054, B087 四層
sezik doubt
s. ayıtu ötünti C046

seziksiz without doubt
s.-in B266, C190 無疑
sıg low
s. tömkä C134 劣
sıgur- to admit
s.-galı alpırkagaylar C154-155 難任
s.-up B090
sıngarkı of ... direction
ontun s. B122, B151, C137 十方, C590
taštın s. C381, D216
sızgur- to melt
s.-up D243
sipir- to sweep
s.-sär arıtsar B312, C224 掃除
sitdam a dhāraṇī word < Skt. siddham
G134
sitdi a dhāraṇī word < Skt. siddhi
F84
siz you
B305, B323, B323, D180
sizing your
B046, D009
sortapan < Skt. srotāpanna
A034
södäbärü for a long time past
B249 從來
södinbärü v. södäbärü
C317 本來
sögüt tree
koš s.-ning C019 雙樹
šala atl(ı)g koš s. B161 娑羅雙樹
šala s. D034
söz word
ič taš temäk s. C448 親疏
kertü s. C365 言真
kertü s.-üg C315 真言
köni sav s. G029
sözlä- to speak
D138
s.-di B036, B041, B076
s.-g(ä)y B497, D042
s.-gäli B103, C383, C425, C550, D015
s.-gülük D013
s.-mäkig C565
s.-miš B099, B117, B181, D022, D156
s.-mištä B036
s.-sär B115, C130, C315, C334, C429, C471
s.-särlär B108
s.-yü B041, B394, F72
s.-yür A066, B159, B238, B247, B258, B295, B325, B341, B349, B379, B405, B449, D039, D170, D177, D198
sözlägülüksüz cannot be discussed
C165
B314, C226 無論
u[kıtgu]luksuz s. B404 不可思議
sözläl- to be mentioned
s.-ür A090
sözlät- to make someone speak
s.-sär B030
sözlätil- to be spoken
s.-miš A020, A089
s.-ti A088
sözsirä- to shut up
s.-sär C430
srotapan v. sortapan
B275, B277, B278, B282, D050, D052
Subuti < Skt. Subhūti
A006, A008, A010, A017, A026, A030, A034, A036, A039, A040, A044, A045, A046, A053, A057, A063, A065, A073, A074, A077, A078, A084, A085, A091, A093, A096, A098, 須菩提, B169 善現, B170, B180, B216, B220, B221, B244, B274, B276, B282, B284, B288, B289, B296, B298, B320, B331, B337, B347, B348, B361, B362, B368, B371, B392, B422, B445, B450, B460, B473, B482, C051, C054, C153, C261, C358, D003, D008, D048, D057, D066, D069, D071, D074, D094, D096, D097, D106, D111, D134, D178, D180, D184
s.-ka B215, B244, B274, D002
sudur sūtra, doctrine < Sogd. swt(t)r < Skt. sūtra
nomlug tilgän ävirmäk s. G130
s. agılık ičintä G044
s. ärd[in]ig B111
s. nomnung bašınta B165, C023-024 經首
s. [no]m ärdinig B332 經
s. nom bitig F71 經
s.-nung B098, B102, B125
s.-n[u]ng C593
s.-ta C257, G090
sukančıg marvellous
B207 妙, C118
s. körklä yörüglüg C042
s. nom C490
s. tözlüg C439

sumati good mind benevolence < Skt. sumati
C213 善慧
sumer < Toch. A/B sumer < Skt. Sumeru
s. tag D028
s. taglar ärkligi B474
[s. taglar eligi] B320 須彌山王
[s. tagn]ıng edizin B326 須彌高
sutdi a dhāraṇī word < Skt. siddhi
F84
suv water
ögüz s.-ın togurup G024
samadilıg s.-nung C103 定水
s[a]madilıg s[.-nu]ng B193 定水
s.-ka D249
s. küsämiš täg C283 尋求水
s.-[lar] D250-251
[süzük s. atl(ı)g v(a)žırıg] B135 白淨水金剛
yertinčü yer s. D117, D120, D121, D123, D127 世界
yertinčü yer s.-da C407
yertinčü yer s.-ug A027 世界
suvamin husband, lord < Skt. svāmiṇ
s.-lar B104
suvasdi a dhāraṇī word < Skt. svasti
G134
süü troops
šmnu s.-si B083-084, C012 魔軍
süyäš- to support
s.-ürlär C370 相待
süzük pure
arıg s. bolmıška B462
kertgünč s. köngüli B052 情
s. kertgünč B047
s. köngülin B100 心
s. köngülüm üzä B148, C586
[s. suv atl(ı)g v(a)žırıg] B135 白淨水金剛
süzül- to be purified
arınur s.-ür C076
s.-ür B193, C103 清
svaha a dhāraṇī word < Skt. svāhā
B118 莎婆訶, B119, F69, F83, F86, F89

šakimuni name of a former Buddha
< Skt. Śākyamuni
C214 能人
šala < Skt. śāla
š. atl(ı)g koš sögüt B161 娑羅雙樹
š. atl(ı)g koš [sögütn]ing C018 娑羅雙樹
š. sögüt D034
Šariputre name of an arhant < Toch. A/B
Śāriputre < Skt. Śāriputra
š. arhantıg F14
š. ya F16, F22 舍利子
šazin discipline < Toch. A/B śāsaṃ
< Skt. śāsana
n[o]mlug š.-i B019
šäšil- to be unfastened
š.-ip C442
Šengko Šäli Tutung name of a Uyghur translator
G102
šenši Chan master < Chin. 禪士 chanshi
š. ačari B032, B042, B044, C499
Širavast name of a city in India < Skt. Śrāvastī
š. atl(ı)g känt uluška B154 舍衛國
šlok verse, gāthā < Toch. A/B ślok
/ Sogd. šl'wk < Skt. śloka
B041, B065, B076, B077, B185, B200, B213, B332 偈, B510, C558, C569
[š.-da] D155
š.-i B186, B214
š.-in B016, B159, B238, B247, B258, B295, B325, B341, B349, B379, B405, B449, D038
š.-lar B073, B088
š.-larıg B072
š.-larnıng B092-093
š.-ug C413
š. yörügi B098
šloklug of verse
B055, D220
šmnu demon < Sogd. šmnw
š. süüsi B083-084, C012 魔軍
šuu commentary < Chin. 疏 shu
š. yörügi B093
šük silent
š. bolup sözsiräsär C430
švuli a dhāraṇī word < Skt. śuri
B117, B118 修利

švušvuli a dhāraṇī word < Skt. śuśuri
B118 修修利

tag mountain
sumer t. D028
t.-ka B069

t.-lar B320, B328, B474
t.-nıng B326

takı still; more
A023, A038, A064, B029, B056, B086, B331, B335, B418, C016, C180, C256, C342, C343, C411, D159, D167

takıl- to be perished
t.-ıp(?) C041

takši a dhāraṇī word < Skt. takṣa
F82

takšur- to compile in verse
t.-mıš B013
t.-up B040, B097

takšutlug of verse
t. šloklarnıng B092

taluy sea, river
t. ičintä C020 海
t. ögüz ičintä B162 海
t. ögüzkä C200 海
[t. ögüzkä] B271 海
t. ögüz käčtükdä B239 渡河

tangırka- to astonish
b(ä)*l*gürtd[äč]i t.-dačı E07

tangırkan- to be astonished
t.-ıp mungadıp E14

tanglančıg surprising
[t. mun]gadınčıg B173 希有

tankarıglıg with a vow
t.-lar A059

tanukla- to prove
küsäsär t.-galı C458
t.-galı [bol]ur B251, C178 當證
t.-galı uyur C083 當證
t.-mak C318
[t.-]mak C160
t.-maknıng C422
t.-makta D004, D010
t.-p C414, C570
uyur [t.-galı] C185
[uyur t.-galı] B261

tap satisfaction, wish
t.-ınča ilinčläyür C126 任遨遊

tapa towards
köngül t. yölänmiš k(ä)rgäk C074 向心觀

tapın- to worship
[agır]laguluk [t.-guluk] B397 供養
[t.-g]uluk aya[guluk] B335 供養
[udun]sar t.-sar D139

taplag forberance; thesis
t.-ın C412, C464, C494, C517
tugmaksız nom t.-ın C458 無生忍

tar a raft
t. kemi A021 筏, B239 筏, B240 船, C472-473

tarı- to cultivate
t.-sar C193 作

tarıglag field
buyanlıg t. C032-033
buyanlıg t. ičintä, C193-194 福田

tarıgl(ı)g seeded
t. yer orun D001

tarık- to disappear
t.-[ar] C557 去
[t.-ar] B509
t.-ar ketär A071 消滅, C206 斷除
t.-ıp B212, C128 忘
t.-m[az] B268, C196 不離
t.-sar C114 謝
t.-[sar] B203 謝

tarka isolated
t. ye[rdä(?)] A050

tarkar- to eliminate
t.-dačı F62 能除
t.-galı B414, C353 除
t.-galı ketärgäli usarlar C511
t.-gu ol C559 寂
t.-guka agtınıp G066
t.-guluk ärürlär A023 捨應
t.-guluk ol C459 離
t.-mıš B315 離, C044, C228 離
t.-sar B085, B191
[t.-sar] 祛, B469 除, C014, C096 祛, C450 除

tart- to tow
t.-dačı kišig C467

taš outside
ič t. temäk B467 親疏
[ič t. temäk] C447 親疏
t.-tın C175 外
t.-t[ın] C236 外
t.-tın b(ä)lgürtmä D144
t.-tın sıngarkı C381, D216

tatagado a dhāraṇī word < Skt. tathāgato
G132

tatagata a dhāraṇī word < Skt. tathāgata
F87

tatagataya a dhāraṇī word < Skt. tathāgataya
F76

tatıg taste
B279 [t.], B280 [t.], D053, D055, F31 味

tatıglıg wonderful
savı t. C258 語妙
t. ünüš nom C573
tatyada a dhāraṇī word < Skt. tadyathā
F67, F78
tavar livestock, wealth
t.-lar G110
t(a)var v. tavar
D242
t. bušı C068
tavgač Chinese
t. han B043-044 帝, B052
t. hanka B042 帝, B097
t. tilintin G102
t(a)vgač v. tavgač
t. han B033, B050, B052 武帝
[t. han] B016 武帝
t. [hanka] B011 武帝
tavišgan rabbit
t. müyüzi C331 兔角
t. [yıl] B007, B008
tavran- to strive
t.-dı katıglandı C303 精勤
t(a)vranmak striving
t. B187 良, C094 良
tavratı immediately
tärkin t. B033
tayak support
adınnıng t.-ınga turmıš tözüg B198, B413, C108, C353 依他起
tayaklıg dependent, supported
adınka t. tözli C397 依他
adınka t. tözüg C336 依他性
adın[nıng t.-ı] B510, C558 依他
t.-ın G120
tayan- to rely on, depend on
[adınka t.-u] turmıš tözüg C168 依他
t.-dačılarım D085
t.-guluk B264, C188
t.-ıp C459, D164, F54 依
t.-mak C092 行
t.-mak(?) A025 依
t.-mıš ärti C250 乘
t.-mıš k(ä)rgäk B250 須依
[t.-mıš sakınčka] B374
t.-mıš üčün F42 依
t.-sar C082 離
tayanguluksuz unreliable
t. nom C492
tayši master < Chin. 大士 dashi
fuu t. B037, B039 傅大士
fuu t. atl(ı)g B012, B095 傅大士
fuu t. [atl(ı)g bilgä är] B017 傅大士
fuu t. atl(ı)g bilgä ärig okıtdurup B033 請傅大士
täg like
A046, B181, B201, B249, B320, B335, B403, B489, B490, B490, B491, B491, B491, C078, C084, C086, C111, C137, C167, C171, C262, C264, C284, C285, C295, C306, C330, C331, C382, C392, C421, C486, C522, C524, C527, C543, C543, C543, C544, C544, C545, D019, D076, D154, D154, D154, D154, D155, D157, D157, D193, D194, D196, D201, F49, G112, G118
bir t. C601
yelvi kömän t.-in B359 幻
täg- to reach
t.-dükdä B240, C440
t.-düktä B459, C367, C525
t.-gäli B163, C022, C510, G025
t.-ir C532
t.-irlär D106
t.-mädin E13
t.-mägäy C101
t.-mäk C278, C350, G017, G027
t.-mäki A069
t.-mišlär C260, C345
t.-sär A067, C203-204 至
t.-särlär B410
t.-zünlär B128
tägi until
amtıka t. B055-056 至今
tägimlig worthy
B094, C506
t.-lärkä B121, B151, C590
tägin- to attain
t.-mäk D087, F20, F28
t.-mäz B276, B285, B290, B298, D049, D069 不也
t.-tim G103
t.-ü A036, A040
t.-ür D096
t.-ürm(ä)n B101
tägirmälä- to round
t.-yü E12
t.[-yü kuršayu] B328 圍遶
tägirmi round
t. y(a)rukın B207, C118 圓光
tolu t. B199 圓

tägrä around
t.-mtä turgurup C585
tägräki around
E13
tägšil- to alter, change
t.-ip C351 轉
t.-mäki B504, C316, C553 變
t.-m[äz(?)] D240
tägür- to bring
t.-miš bolay[ın] C596
tägzin- to turn
t.-ü(?) b(ä)küyür C088 轉堅牢
t.-ür C171 流轉
tägzinč fascicle
bir t. G100
bir tägz[inč] D218-219
bi*[r t.]* F05
üč t. darma čakir G129
t(ä)k only
t. bir aya yapgu ıgač B038 只須一具拍板
tämir iron
D242
täng equal
bir šlok t.-inčä B332 乃至四句偈
[t]ört p(a)dak t.-inčä D138
tänglä- to compare
alp t.-gülük ärür B059
alp t.-gülük nom C439
alp t.-gülük ol C131
tänglägülüksüz uncomparable
[t. atl(ı)g bölük] B472 無比分
ülgülägülüksüz t. ol C487 豈能量
tänglig equal to
näčä t. B037
tängrä v. tägrä
t.-mdä B146
t(ä)ngri heaven, god
atı kötrülmiš t.-m B424, B475 世尊, D097 世尊, D180 世尊
kut w(a)hšik t.-lär B114
kün a[y] t. D018
kün t. B079 , C006 日, B201, C111, C392 日, C550 日
kün t. čogı D146
t. burhan A050, A098 佛
t. bur[ha]*n*ka A096 佛
t.-din E08
t.-kä yalan[gukka] B396 天人
t.-lär üčün E04 天, E10
t.-lärning yalnguklarnıng bahšısı C307-308 天師
[t.-lär] yalanguklar B334
t.-li B268, C031, C238, G010
t.-lidä B360, C210, D062
t.-l[i]tä C196-197 天
t.-m A036 世尊, A040 世尊, A042 世尊, A044 世尊, B175 世尊, B276 世尊, B285 世尊, B290 世尊, B298 世尊, B301, B305 世尊, B322 世尊, B323 佛, D009 世尊, D049 世尊, D069 世尊, D107 世尊
t. t.-si burhan B022, B153 世尊, B179 佛, B215, B225 如來, B235 佛, B243-244, B430 佛, B476 世尊, D002, D023, D064-065, D109 佛, D124-125, F02, G086
t. t.-si [burhan]ka B172 佛, B422 佛, D106-107 佛
t. t.-si burhannıng B057, B339-340 佛
tužit t. yerintin B048
t. yerintä G006
t(ä)ngridäm divine
t. köz C385 天眼
t. közi A074, A076 天眼
täprä- to move
t.-mägü ol C090
t.[-mäzin] D143
t.-p G023
täprät- to move something
t.-mäsär G055
täring deep, deepness
ärtingü t. C258 能深
t. bilgä biligi üzä C298-299 深智
t.-dä t. yörügin B059 深奧
t.-i B058
t.-in B064
t.-ingä tüšlär ymä täring tetir C148 奧
t. [sudurnung] B125
t. yörügin B029, B048
t. yörüglüg B058
t. yörüglügüg B073
tütrüm t. C494, F07 深
t(ä)rk fast
t. ozzunlar G106
tärkin immediately
t. tavratı B033
tärs wrong
t. nomluglar täg bolup D193
t. yolta C476 邪道

tätrü mistakenly
t. tutguluk ärmäz A018 非法取應
tätrülmäksiz without error
äymänčsiz t. F47
te- to say
t.-däči D110
t.-di B030, B032, B039, B044, B045, B050, B461, D038, D102
t.-gli C574
t.-gülük C438, C522
t.-mäk B466, B467, C177, C427, C446, C447, C478, C481, D082, D083, D102, D104, D113, D115, D120, D122, D123, D132, D144, D171, D211, G026
t.-mäkin D103
t.-r A037, A038
t.-sär A010, A017, A031, A036, A041, A080, A087, B222, B256, B277, B277, B286, B291, B291, B299, B323, B363, B442, B475, C091, C234, C270, C278, C283, C285, C474, C475, C488, D013, D027, D050, D071, D075, D078, D098, D111, D126, D142, D147, D186, D190, D207, D224, G017, G038
t.-yür B368, D110, D173
t.-yür s(ä)n D110
tegirtsiz indisputable
t. dyan B305 無諍三昧
tegmä called
A041, B300, B458, C537, C416, C582, D035
kola upam t. tar kemi yöläštürüglüg A021 筏喻
temin immediately; then
B078, B081, B084, B233, B324, C009, C209 乃, C249, C441, C457 乃, C486, C496, C516, D060, D184
t. ök B251 , C083, C125 乃, C147 乃, C178, C326, G076
tep saying
A010, A017, A031, A032, A036, A037, A038, A039, A040, A042, B043, A044, A046, A047, A048, A049, A051, A059, A079, A081, A083, A087, A089, A090, A093, A096, A098, B018, B030, B031, B032, B037, B039, B044, B045, B049, B117, B166, B167, B173, B180, B216, B222, B244, B254, B256, B274, B276, B277, B284, B285, B286, B288, B289, B290, B291, B296, B297, B298, B299, B303, B308, B311, B322, B324, B363, B365, B368, B423, B431, B435, B440, B442, B459, B468, B469, B475, B478, B492, B498, C024, C026, C045, C061, C137, C141, C155, C181, C265, C279, C288, C290, C328, C328, C384, C359, C366, C367, C424, C438, C448, C450, C457, C471, C487, C489, C491, C496, C531, C542, C548, D003, D008, D013, D027, D042, D048, D049, D058, D067, D068, D070, D072, D073, D075, D078, D081, D082, D083, D085, D090, D092, D097, D098, D102, D103, D107, D109, D110, D111, D113, D115, D116, D118, D119, D123, D125, D126, D130, D131, D132, D142, D143, D147, D165, D169, D171, D171, D174, D176, D177, D178, D184, D185, D187, D189, D195, D198, D207, D207, D210, D211, D229, D232, E05, E11, F11, F15, F65, G016, G018, G027, G036, G038, G083, G089, G091, G094, G128
teril- to be gathered
kavišmiš t.-miš D113
terkin accumulation
F38 集
t.-in D112, D212-213 眾
t.-intin B506, C555
üč t. arıg č(a)hšap(a)t G056, G097 三聚淨戒
tertür- to have gathered
t.-di C060
tešan a dhāraṇī word < Skt. teṣān
G131, G132
tet- to be called
nomlap t.-ip y(a)rlıkadı C266 開遮
t.-däči C487, C489
t.-däčig C536
t.-däčining C257
t.-gülük D072 名為
t.-gülüki B459, C288, C368
t.-mädim(i)z D092
t.-ir A031, B224, B233, B253, B277, B287, B292, B294, B300, B322, B340, C094, C147, C148, C150, C161, C214, C258, C279, C317, C319, C427, C435, C440, C488, C516, D015, D051, D057, D081, D097, D115, D119, D123, D131, D132, D162, D184, D210, D232, G016, G018, G019, G020, G021, G037, G042, G044, G047, G088, G089
t.-irlär B365 即是, G036
t.-irmü D179

t.-mäki A037 名為, C282
t.-mäz D070 不名, D079, D189
te(t)- v. tet-
t.-däči C491
tetmä called
D127
tetrü false; truly
t. bilsär uksar C461
t. köni B069
t. körmiš k(ä)rgäk C325
t. tınglagıl B182 諦聽, C051
tetrüm deep
t. kad bol*tı* E09 雷雨大注
t. täring B057-058
tıd- to obstruct
t.-galı uyur G058, G060, G061
t.-galı arıtgalı katıglanınglar G096-097
t.-guča ärsär G062
t.-mak G057
tıdıg obstacle
abıgın t.-ın ketärip C053
nizvanılıg t.(?) B319 囂塵
tıdıglıg obstructed
C386, C387 礙
tıdıgsız unimpeded
C169 礙不, C250, D247
t. tutugsuz F43, F45 無罣礙
tıltag reason
C522
avant t.-ıg B454 因, C362 因
avantlar t.-lar C077 因
t.-ı B093, C199, C281 緣, C332 由, C423 由
t.-ın A010 所因, A017 所因, A087 故, B052 因
t.-ınta A068, C436, C463
t.-ta C510
tugum t.-ı C160 生因
tüšinli t.-ınlı C521 報應
tıngla- to listen
t.-gıl B182, C051 聽
tınl(ı)g living being
A013, A015, A043, B303, B317, B370, B392, B444, B476, B477, B478, C061, C328, C367, C373, C375, C460, C534, D036, D109, D110, D190
t.-ıg D200
t.-lar A057, A060 B127, B427-428, B439, C002, C140, C236, C417, C463, C473, C476, C597, D108, D110, G086, G087, G089
t.-larıg B436, B437, B457, C058, C340, C365, D187, G072
t.-larnıng B045
t.-lı nomlı C275 人法, C369 人與法, C377 人法
t.-lı nomlıg C419 人法
t.-lı yapıglı C309 眾生與蘊界
tıntur- to let somebody or something rest
t.-galı [s]akınmıšın C035
tıtsı pupil < Chin. 弟子 dizi
t.-lar turgurup E02
t.-sı B340
til tounge; language
F30 舌
tavgač t.-intin G102
türk t.-inčä G103
tilä- to wish
t.-däči(?) B134 求
t.-mägü ol C515
t.-miš täg C285 覓
t.-sär C073 覓
t.-yin tesär C475 求
tilgän wheel
nomlug t. ävirmäk sudur G130
tilik wish
t.-i C538
t.-tä C063
tirän- to brace oneself
t.-ür C124 依
tiril- to be gathered
t.-mäki C237 積
tit- to give up
bermäk t.-mäktä yorısar C500
t.-ip C203 捨
t.-mäk C332 捨
tiz knee
t.-in B171 膝
tizig turn
käzig t. C281 次第
togur- to cross over
t.-up G024
tokı- to hit
t.-mıš C171
tokuz nine
t. älig B041, B054-055, B065, B074, B076, B098 四十九, D219
t. y(e)girminč D093
t. yüz C401 九百

tokuzunč ninth
A033 第九
t. [bölük] B273 分第九
tol- to be filled
t.-u B199, B482, C394, C484, D095, D135, D140
t.-ur C465
tolgur- to fill
t.-u C408
tolp all, whole
B226
t. ätözintäki b(ä)lgüsin C139 舉身相
tolun full
t. bütmiš B418 圓成, C110 圓成, C170 圓成, C248 圓成, C287, C356 圓成, C564-565 圓成, C570
ton clothing
t.–ın badırın A003 衣缽, B157 衣缽, C033
t.–ın kädip B154 著衣
tonguz pig
t. yıl B002
topul- to get through
t.-u umazlar C412
tošgur- to fill
t.-up A028, C191, D020 滿
töltäglig mat
t. ök orunta A005 敷座
t. orunta B158 敷座
tömkä foolish
sıg t. üčün C134 劣
t. tınl(ı)glar 愚者, C236
töpü top
t.-sintä G080
tört four
t. altmıš bölük B077, B092
t.-är öngi körüm D088
t. o[tuzunč] B472 二十四
t. öngi köng[ül] D086
t. padak B370 四句, D138 四句
[t. padakin(?)] B269, C198 四句, D021
t. padaklıg šlokug C413
t. tugumın tugmıš tınl(ı)glarıg C058 胎生卵濕化
t. türlüg ädgüläri C478
t. türlüg utlı C595
t. ulug bodis(a)t(a)vlarıg B106 四菩薩, B146
törtünč fourth
t. [ay] B005
t. kat sengdakı B054 四層, B087 四層
törü rule
A041 法, D071 法
nom [t.(?)] D072
t.-lär C381
törü- to come into existence
t.-mäsär B062
t.-miš B093
t.-yür B507 生, C490, C555 生, G050
törüsüz unlawful
B380, C289
töz origin, principle
[akıgl]ıg t. uru[gı(?)] C164 漏種
čın kertü t. B199
činžu t. D229, D240
kertü t. üzä tutsar B438 , B446
kertü t. B456 言真, C110, , C287, C357, C394, C531
[kertü t.-]dä B467, B507-508 真 D012, D100, D102
t.-i B194, B209, B248, B365, B465, C066, C104, C119, C215, C216, C317, C434, C445, C569, D114, D237, F24, G037, G042, G044, G046
t.-in B030, B366, C153, C203, C326, D099, D122, D227, D248
t.-inčä C055
t.-indinbärü D177
t.-ingä B250, C532
t.-intä B466, C371, C446
t.-intinbärü D166, D175
t.-kä B458, C204, C234, C367, C440, C525
t.-läri C310, C494
t.-lärig C393
t.-li C397
t.-nüng B196, C106, C168, C286, C412, C513, C529
t.-tä B464, C418, C444, C447, C559, D006, D101
[t.-]üg B198, B414, B470, B511, C108, C169, C172 忍, C248-249, C276, C336, C353, C422, C452, C486, C528, D004, D010
t.-ün C125
tözlüg of ... nature, of ... origin
etigsiz t. C207 無為
sukančıg t. C439
t.-lügi C485
t. sakınčıg C048-049
yintäm t.-i C479, D097, D183
yok kurug t. B080, C007

tözün noble
B425
alku t.-lär B256 一切賢聖
säkiz t. köni yolka agtınmak G028
t. k[utug] C190 賢
[t. kutug] B266 賢
t.-in B090
t. köni G035, G036
t.-lär G095, G104
[t.-lär birlä(?)] B270 與聖
t.-lär oglı B483
t.-lär oglı t.-lär kızı A065, B110, B183-184, B368, B425, B432, D136 善男子善女人
t. maytre bodis(a)t(a)vnıng B096 彌勒菩薩
t. tözkä C204 聖
t. y(a)rlıkančučı köngül C059 咸令
t. yollug akınka C124 聖道流

tsuy sin < Chin. 罪 zui
t. ayıg kılınčları A070 罪業
t. erinčü G050
t.-ı ötägi B412, C351

tug- to be born
tört tugumın t.-mıš tınl(ı)glarıg C058 胎生卵濕化
t.-ar C403 生, G006
t.-guluk ötägi A068
t.-makı C432
t.-mak ölmäk B083, C011, G014, G018, G022
t.-masar D175
t.-maz D176

t.-mıšlarta C574
t.-sar B080, C007, C158 生, D163
t.-up G004

tuggusuz not subjet to birth
D166

tugmaksız non-birth
t. ıdok töz[üg] C172 無生忍
t.-maksızın C403
t.-maksız nom tapla[gın] C458
t.-maksız orunug C073 無生處
t.-maksız öčmäksiz F24 不生不滅
t.-maksız yolka C526-527 無生路

tugum birth
t. ažunlar C293 代
t. [tılta]gı C159 生因
tört t.-ın tugmıš tınl(ı)glarıg C058 胎生卵濕化

tur- to stand, stand up
t.-dı E13
t.-guluk ol B428 應住
t.-makın C056 住
t.-maklı C046
t.-mamıš k(ä)rgäk C071 立
t.-mazun C141
t.-mıš köngülli C398 起
t.-mıš tözüg B198 起, B414 起, C108 起, C169 起, C353 起
t.-sarlar C581
t.-up B040, B164, B169 起, B171 起, C022, C080, C081 居
t.-urlar G080

turgur- to raise
t.-guluk ol B435 當生, C428
t.-sar C062 起, D070, D188
t.-u uyur mu A035 能作
t.-up A004, B146, C585, E02
t.-ur D086
t.-zunlar C602

turkaru width
arkuru t. C401 縱橫

turul- to be raised
[kertgünč köngül] t.-dačı D108
t.-sar B194, C104 生

turuldur- to have something calm down
t.-sar G054

tusu benefit
asıg t. kıldačı B071-072
asıg t. kılguluk G079

tuš- to encounter
t.-dukda C088 逢
t.-up C290 逢

tut low, the bustard
t.-ka učuzka tägmäki üzä A069, C350 輕賤
t.-[ka u]čuzka tägsärlär A067, B409 輕賤

tut- to hold
adırt t.-mak C448 分別
a[dırt t.-mak] B468 分別
balık t.-gučı(?) kišining C468
ornag t.-u[p] E01
t.-ar A066 持, B182 付囑
[t.-arbız] B124
t.-arm(ä)n C593
t.-ayın tesär C284

t.-[galı] C252 持
t.-galı ärsär A061 若持, D014
t.-guluk ärmäz A019 不[非法]取應
t.-sar B408 持, B438, B446, C349 持, D071, D089, G104
t.-sarlar B070
t.-u B393 受
t.-up B115, B154 持, B269 持, C193 持, C409, D137 持
[t.-up] C197

tutugsuz unsupported
tıdıgsız t. köngüllüg bolurlar F43, F45 心無罣礙

tutul- to be hold
t.-sar B083, C011
t.-ur G043, G045, G047

tutun- to be caught
[i]ilinmägü t.-magu D077
t.[-ur] B182

tutunčsuz beyond being hold
ilinčs[i]z t. D076

tutung < Chin. 都通 Dutong
[Buyan] Kulı t. B009
Šengko Šäli t. G102

tuy- to perceive, notice
t.-arlar C434
t.-guluk ol C532
t.-mak A072, B184, B426, B433, D011, G077 (v. [tü]zgärinčsiz)
t.-makıg B246 (v. [tü]zgärinčsiz), C433, D005 (v. [tü]zgärinčsiz)
t.-mak tözi B194, C104 覺性
t.-sar B507, C559 若悟
t.-up C307 得, C493
[t.-up] D005, D011, D195

tuyul- to be enlightened
t.-mıš ärürlär A056 見彼

tuyun- to achieve enlightenment
t.-galı umasar C442
t.-maklıg küsüšüg C592
[t.-mak yo[l] C579
t.-mak yolug C534
t.-mıš *etinmiš* C157 覺
t.-sar C486 悟
t.-sarlar C533

tužit the Tuṣita heaven < Toch. B tuṣit < Skt. tuṣita
t. t(ä)ngri yerintin B048-049

tü hair
baka t.-si C330 龜毛

tükä- to come to an end
t.-di B004, B091, B514, F73, G098
tolur t.-yür C465

tükäl complete, completely
tolu t. yaltrıtdačı C394
t. bilgä B057, B153 世尊, D124
t. bititdi B072 書
t. bitiyür ärdi E06 書
t. türlüg A079, A081, A082 具足

tükällig complete
t. bolmak C488

tükät- to complete; auxiliary verb
bilü t.-sär C123 悟
kolu t.-ip A001, B156 乞已
sözläyü t.-ip B041 終

tükäti completely
tüzü t. C122 具齊

tül dream
t. täg C084
[tül] täg 幻 C540 幻, F49

tümän ten thousand
[säkiz t. üdlär kolular] ärttükdä B501 經八萬劫
t. kata B112
t. [türlüg] B505 萬
t. türlüg [körk b(ä)lgülär] C554 萬像
t. türlüg körk mängizlär C417 萬般形

tünärig night
karanggu t. G108

tüp root, bottom; word-building element
ikidin t.-lärig C270 二邊
ikitin t.-lärtä C071 二邊
t. tüz tüzülmäk atl(ı)g tözüg C451 平等性
[t. tüz tüzülmäk atl(ı)g tözüg] B470 平等性
t.-i B464, C444 際, G037

tüpgär- to get its roots
t.-gäli arıtı ymä bolmaz B064-065 究
t.-gülük ärür C426

tüpsirät- to rob something of its base
t.-ü C563

tüpsüz groundless, deep
t. täring B029, B048, B073
uulsuz t. C435

türk Turkish, Turkic
t. tilinčä ävirü tägintim G103

türklüg powerful
ärklig t. G005

türlüg kind of, various
A079, A081, A082, B255, B345, B505, C048, C145, C182, C280, C415, C418, C462, C484, C486, C557, C595, D223, D223, D224, D239, G032, G033, G037, G048, G050, G051, G075

tüš fruit
t. ätözli C029
t.-i B358
[t.-i] C240 果, B406, C348 報障, C464
t.-in utlısın C133 果報
[t.-in tanuklamak(?)] C160 證果
t.-inli tıltagınlı C521 報應
t.-lär C148 果
t.-lärig B497, C547, D041 果
[t. tegülük] C522 果
t.-üg C297 常, C463

tüš- to fall down
t.-sär B089 隋

tütrüm profound
t. täring C494, F07 深

tüü v. tü
baka t.-si C085 龜毛

tüz level, even
köni tüz tuymak G077
t. köni C261 妙
tüp tüz C451
[tüp t.] B470 平等

tüzg(ä)rinčsiz unsurpassable
C568
t.-tä t. F61 無等等
t. tüzü köni tuymak burhan kutın A072 阿耨多羅三藐三菩提
t. yeg tüzü köni tuymak D011
t. yeg t[üz]ü köni tuymak burhan kutınga B184, B425-426, B372, B433, B447 阿耨多羅三藐三菩提
t. yeg t[üz]ü köni tuymakıg B246 阿耨多羅三藐三菩提, D005 無上正遍知證覺
t. yeg üstünki burhan kutın F54-55 阿耨多羅三藐三菩提

tüzü all, complete
A072, B184, C122, D005, D011 (v. tüzgärinčsiz)
t. köni B133, B426, B433, B447

tüzül- to be put in order
[t.-mäk] B470, C451
t.-mäz C456 不如

u- to be capable; auxiliary verb expressing potentiality
agtıngalı u.-yur B069 登
ärtgäli u.-yur B071 超
bilü u.-madın C169 不通
bilü u.-m[az] C260 堪任
bilü u.-mazlar D151
birikdürgäli u.-yur C406
bütürü u.-mazlar C346 能任
käčgäli u.-sarlar C466
kertgüngäli u.-sarlar C156 如能信
körgäli u.-mamıš G112
körgäli u.-maz C477 不能見
körgäli u.-mıšı täg G118
küsüšläri bulgalı u.-masar C080 無欲
[nomlayu bergäli u.-magaylar] B394 不能[聽受讀誦為人]解說
öčürgäli u.-masar B205, C116 未滅
örlätü u.-maz C256 無
ötgürü topulu u.-mazlar C412
sakınč sakınu u.-yurmu A039 能作是念
s[a]kınč turguru u.-yur mu A035 能作[是]念
sakınu [u.-yur mu] B288 能作是念
[sakınu u.-yurmu] B275, B283, B296 能作是念
sözlägäli u.-gay C383, C547 言
tanuklagalı u.-yur C083 當證
tarkargalı ketärgäli u.-sarlar C511
täginü u.-maz A036, A040
tıdgalı u.-yur G059, G060, G061
tuyungalı u.-masar C442
u.-madı yakın barıp täggäli B163, C021 不能前
u.-maz A096, D249
u-mazın D226
u.-mazlar B262, C186
u.-mazlar bölgäli adırtlagalı G115-116
u.-sar kılgalı C404 能作
u.-sar ... ko*lu*[la]g[al]*ı* B265, C189 能作［此］觀
u.-sar öngi üdrülgäli C267 能離
u.-sar tarkargalı B414, C353-354 能除
u.-yurlar bilgäli G122-123
u.-yurlar bölgäli adırtlagalı G120-12
u.-yur [tanuklagalı] C185 能［齊］證
[u.-yur tanuklagalı] B261 能［齊］

učlug pointed
u. süzük köngülin B100 至心
učmak flying
u.-lı barmaklı C517
u.-lı yorımaklı C445 飛行
u.-lı [yorımaklı] B465
učsuz having no point
u. kıd[ı]ǥsız B389 無有邊
učuz easy, easily; not worthy of respect
tutka u.-ka tägmäki üzä A069, C350 輕賤
tut[ka] u.-ka tägsärlär A067, B409 輕賤
u. bütgäy G098
udı- to sleep
u.-maz B117
udun- to obey
u.-sar D139
ugra- to intend to do something; to emphasize; auxiliary verb
nomlagalı u.-mıš üčün C038
sözlägäli u.-mıš B104
u.-p A020 彼故
ukıtgalı u.-yu B048
ugragu intention
u.-sın C152
ugrayu especially
C390 直, C423 寔
ugur$_1$ time
u.-da B021, E08
ugrınta B017
ugur$_2$ reason
[at u.]-ınta B504, C553 名因
igit köngül u.-ı C282 迷情
u.-ınta B061, G050
u.-lar C148 因
uguš sphere; elementary substance
köngül bilig u.-ı F33 意識界
köz u.-ı F32 眼界
nom u.-da D098
nom u.-ın D093 法界
nom u.-nung ičin C395 法界內
tınl(ı)glı yapıglı u.-lı üčägü C309 眾生與蘊界
u.-ınga B382, C507
u.-larnıng B202, C112 界
üč u. yertinčüdä B149-150, C589
ugušlug of world
üč u. bokagulugtın G105-106
uk- to know
B376
u.-ar C125 證
u.-arlar C159 能知
u.-arsız A026, A034 於意云何
u.-galı artukrak alp C149-150 難尋
u.-galı bolsar B063
u.-gulukı boltukmaz C429
u.-madın D099 不能解
u.-makka C335 受持
u.-mazlar B475 不解
u.[-mıš ärti] C249 證
u.-mıš k(ä)rgäk D238
u.-mıš k(ä)rg[äk] D159
u.-mıšım D009
u.-sar B254 若悟, B260 了, B470 了, C184 了, C451 了, C461 知, D077
u.-sar ongarsar C109 若了
u.[-sar ongarsar] B198 若了
u.-up B069, B487, C537
u.-zun B049
ukıt- to explain
ögüp u.-dı C135 稱揚
u.-galı ugrayu B048
u.-u täginürmän B101
u.-ur C033, D103, D112, D121, D123, D126, D132, D147
ukıtguluksuz unexplainable
u. sözägülüksüz B403 不可思議
ukul- to be known
u.-dı B078
u.-magay közünmägäy ärti B066-067
u.-ur C113
[u.-ur] B202
ulal- to be transferred
u.-tı B168, C026 傳
u.-u sapılu B020
ulatı and, as well as
C328 及, C531, F32 乃至
ul(a)tı v. ulatı
F35 亦
ulug big, great
B126, B321, B322
säkiz u. vaačirapanlarıg B105 八金剛
säkiz u. v(a)črapanlarıg B145
tört u. bodis(a)t(a)vlarıg B106, B146 四菩薩
u. ädgülärning G079-080
[u. ätöz] B324 大身
u. bädük D179, D181, D184 長大
u. elig B049
u. elig bäg ä B042

u. ıdok darni F58 大神咒
u.-ınga C050
u. karı B170 長老
u. kölüklüg C003
[u. kölüngükä] B383 大乘
u. kut [kolunmaklı]g B123 願
u. kutlug B154
u. [kutru]lmakka C005
u. ootlar D250
u. suv[lar] D250-251
u. vrharnıng B053-054
u. y(a)ruk darni F59 大明咒
[üč] m[in]g u. (ming) yertinčü D016-017 三千大千世界
üč ming u. ming yertinčüdä D094
üč ming u. ming yertinčüg C191-192 三千界
üč ming [u. ming yertinčüg] D019-020 三千大千世界, D023, D025
üč ming u. ming yertinčü yer suv A027 三千大千世界, C406, D117, D119-120
üč u. asanke k(a)lplarta C303-304 三大劫
üč u. asanke kalp üdlärtä C121 三大僧祇劫

ululu a dhāraṇī word < Skt. ?
F85

uluš country
B024
burhanlar u.-ı D075-076, G093
burhanlar u.-ın B313, C225 淨土, D074 佛土, D080, G091
känt u. ičintä B155 於其城中
känt u.-ka B155 大城, G127

umug hope
u. bolgu C132 濟
u.-ı B046

umun- to think
nägü u.-urs(ä)n A073, A077, A084, A091 於意云何

up a dhāraṇī word < Skt. upa
F87

Upali name of one of Buddha's leading disciples < Skt. Upāli
B164, C022 優婆

ur- to strike; put
at u.[-mıš ärür] B229 立[虛]名
at u.-urlar C329 [假虛]名
u.-alım B165, C024 立
u.-dı B055
u.-sar D016
u.-unglar B167, C025
u.-up B483, C407, D095, D135, D140

urug seed
[akıgl]ıg töz u.-[ı(?)] C164 漏種

uruk rope
v(a)žır u. B139 金剛索

ut- to win
u.-ayın tesär C091 欲滅
u.-sarlar C411

utlı reward
tört türlüg u. C595
tüšin u.-sın C133 果報
u. sävinč C596
u.-sı A029 福德

utru against, facing
u. turup B040
yüüz u. A004

uulsuz groundless
u. tüpsüz nom C435

uz skilled, good, well
B030, B174, B181 善, B182 善

uzatı always
C087 常, C124 長, C189 常, C355 常, C404 常
u. üzüksüz C100 如不間
ürüg u. B416 常, C030, G067, G070, G073
[ürü]*g* u. B265 常

uzun long
apamuluk u. üd B168, C027 萬代古今
u. ırak üdlärtä C294 極時長
u. yolta G065

užik letter < Sogd. 'wj'k
B512
kudı u. D169,
u. bit[i]gü bier E03 筆
u. bi[tim]iš o[r]un E11 此地
u. etig B062 文
u.-larıg E05
u.-lar šloklar B088
u. yörügin D221

üč three
C066, G038, G040,
ü. agu köngülüg G095-096
ü. agu nizvanıg G061-062
ü. agu nizvanılarıg G057
ü. asankelıg uzun yolta G064-065
ü. ažunta C498
ü. kölüngü nomlarta C049

ü. kurug nom C430
ü. kurugnung yör[ügin] C038
ü. kurug üzä B190, C096 三空
[ü.] m[in]g ulug (ming) yertinčü D017 三千大千世界
ü. ming ulug ming yertinčüdä D094
ü. ming ulug ming yertinčüg C191-192 三千界
ü. ming [ulug ming yertinčüg] D019 三千大千世界, D023, D025
ü. ming ulug ming yertinčü yer suv A026-27 三千大千世界, C406, D117, D119
ü. paramitlarıg G008, G013,
ü. tägzinč darma čakir G129
ü. terkin arıg č(a)hšap(a)t G056, G097
ü. türlüg G037
ü. türlüg kılınčlartın G051
ü. türlüg nomlarıg G075
ü. ugušlug bokagulugtın G105
ü. uguš yertinčüdä B149, C589
ü. ulug asanke k(a)lplarta C303 三大劫
ü. ulug asanke kalp üdlärtä C121 三大僧祇劫
[ü.] üdki F52 三世
[ü.] üd kolular C162 三代
ü. üdl[är]dä D089
ü. y(a)vlak yolta A068 惡道
ü. y(a)vlak yoltakı C597, G009
ü. y(e)girminč küündä D172-173

üčägü three together
C309
ü.-nüng G041, G046

üčün for
A037, B072, [ü.] B257, D076, D113, D228, D237, D251
ač bars ü. C30-301 虎餓
anı ü. A038 是故, D022, D072 是故, D165, F27 是故, G016, G080-081
asıg [al]gu ü. C031
ärmäz ü. D209
biltäčilär ü. A022
bolmıš ü. F41, F46, F48 故
nä ü. tep tesär A031, A036, B222, B256, B277, B285, B290-291, B299, B322, B363, B442, B475 何以故, D013 彼何所因, D049 何以故, D070 何以故, D075, D111, D126, D147, D207 所以者何,
nä ü. tesär A041, A080 何以故
nomlagalı ugramıš ü. C038
sıg tömkä ü. C134 劣
tayanmıš ü. F42 依[般若波羅蜜多]故
t(ä)ngrilär ü. E04, E10 天
tınl(ı)glar ü. C002
y(a)rlı*k*[amıš] ü. A081
y(a)rlıkayur ü. D119
yok ärür ü. A041
yöründäk ü. G066, G069, G072

üčünč third
D203, G039

üd periods of time
apamuluk uzun ü. B168, C027 萬代古今
ken ü.-täki C151 當來
ü. ičintä C431
ü.-intä B154 時
ü.-kä D150
ü. kolular C162 代, E06
ü.-lärdä D089
[ü.-lär kolular] B501 劫
ü.-lärtä C121 劫, C161 時, C294 時, D108 世
ü.-tä C305, C402, C403, D036, F10
ü.-täki B089
ü.-üg C485 時

üdki of periods of time
[üč] ü. F52 三世

üdrül- to be set apart
[öngi ü.] B248 離
öngi ü.-gäli C267 離
öngi ü.-mäk C424 離
öngi ü.-miš D082, B310 離
[ö]*n*gi ü.-mišlärdä B307 離
öngi ü.-üp B372 離, F50 離, G010, G014-015
öngi ü.-ürlär G124

üdün time
C398, C443, C510
bo ü. C249 此
ol ü. B153 爾時, B170 時, B422 爾時
[ol ü.] F06
ü. ü. C097, D106 爾時

ügmäk v. yügmäk
ü.-lärning ugušlarnıng B202 蘊界

üküš many
A029 多, D096 多, D097 多
ü. äšidmäkkä G119-120
ü. äšidmišlär G122, G123, G125, G126

ü. kün E06 數日
ü. sav sözläsär C429,
ülgülägülüksüz immeasurable
ü. tänglägülüksüz C484 豈能量
ülgülänčsiz immeasurable
ü. sanaguluksuz A057 無量
ülgüsüz numerous
ü. k(a)lplartınbärüki C077 無量劫來
ü. sansız B122, B152 無量
[ü. sansız] B482 無量, C591, D134 無量, D186, G062
ülüš part, chapter
ü.-i A025, A033 分
ün sound
B279, B280 聲, D053, D055, F31 聲
kurug ü. C145 空聲
[kurug ü.] B231 空聲
[ü. atl(ı)g v(a)žırıg] B136 聲金剛
ü. ägzig üzä C475 以音聲
ü.-kä C070 聲
ü.-nüng B356 聲
ü. tilämiš täg C285 覓響聲
ün- to rise
ü.-är B255 出, B355 出, C462 出, G027
ü.-äy[in] C234 出
ü.-miš A025 出, C264 出
ü.-mišingä C291 出
ü.-sär C182 出
ü.-üp B041
ünsüz voiceless
ü. b(ä)lgüsüz C483
ünüš departure
tatıglıg ü. nom C573
ürk- to surprise
[ü.-di bäling]lädi B051 驚訝
ürlüg eternal
ü. m(ä)*n*ggü C548 永
ürlügsüz impermanent
etig[lig ü.] B495, D040 無常
ü. etiglig C545 無常
ürtül- to be covered
ü.-däči B407
ü.-mišlär C348
ü.-ür C244 掩
ürüg rest
ü. uzatı B265 常, B416 常, C030, G067, G070, G073
üsk in the presence of
ü.-intä B040
ü.-ümdä B147, C585
üstä- to increase
ü.-gäli B047 楊化
üstäl- to be increased
ü.-ti B052 深加
ü.-ür C129, C343 深
üstünki situated above, superior
ü. kam[a]g t(ä)ngrilär E04 諸天
ü. t(ä)ngrilär E10 諸天
ü. yeg G077 (v. tüzgärinčsiz)
yeg ü. B372, B384, F55 (v. tüzgärinčsiz)
ütlä- to give advise
ü.-yür C252 勸
üzä above
ol [oru]*n* ü.-sintä E12 其地
üzä by means of
A018, A018, A020, A054, A054, A055, A056, A056, A058, A059, A059, A060, A070, A079, A084, A086, A088, A089, A090, A092, B035, B063, B078, B148, B190, B249, B257, B267, B361, B362, B364, B366, B367, B407, B416, B438, B446, C034, C036, C060, C082, C096, C194, C237, C283, C284, C289, C291, C299, C302, C306, C310, C336, C348, C350, C355, C366, C394, C434, C455, C456, C466, C473, C474, C475 以, C480, C483, C484, C485, C546, C587, D016, D020, D056, D071, D082, D090, D102, D104, D113, D115, D120, D120, D122, D123, D125, D132, D144, D160, D212, D235, D244, D254, G003, G004, G006, G007, G009, G014, G111
üzäliksiz supreme
ü. darni F60 無上咒
ü. üstünki G076 (v. tüzgärinčsiz)
üzlünčü the end
ü.-g(?) C561 終
ü.-si C432
ü.-tä C413
üzlünčülüg ending
ü. nomınga C042
üzük end
bašlagı ü.-i C316 始終
üzüksüz continuously
C100 不間
üzül- to be broken
ü.-mämäk öčmämäkning C493
üzülmäk discontinuation
ü. körüm C265 斷見
ü. körümi B228 斷見, C141 斷見

ü.-li [mä]*n*ggüli B318 斷常
ü.-li ö[č]m[ä]klining C492

üzünčsüz unbreakable
ü. kuzun[čsuz(?) samadi] A044, A051 無諍三昧

vaačirapan < Skt. vajrapāṇi
v.-larıg B106 金剛

vačra a dhāraṇī word < Skt. vajra B119

v(a)črapan v. vaačirapan
v.-larıg B145 金剛

Vaphuake Lotus Sūtra < Chin. 法華經 Fahuajing
v. nom bitigdä D176

v(a)žır diamond < Toch. B waśīr / Toch. A waśir < Skt. vajra B137, B139, B141, B143, B352, D 215, D246
v.-ıg B132, B133, B134, B135, B136
v.-ka ohšatı D251

v(a)žırlıg diamond
v. tagka B068 金剛山

Vimake name of a sūtra < Chin. 維摩經 Weimojing
v. no[mda] D197

vinay Vinaya < Skt. vinaya
v. agılık ičintä G042

vrhar temple < Sogd. βrx'r < Skt. vihāra
v.-nıng B053 寺

vuu amulet < Chin. 符 fu
v. darni B488

vyakrit prediction of future enlightenment for a bodhisattva < Toch. A/B vyākarit < Skt. vyākṛti
v. alkıš C379 受記

w(a)hšik good spirit < Parth. w'xšyg
kut w. t(ä)ngrilär B113-114

ya particle
subuti y. A009, A010, A017, A053, A057, A063, A077, A084, A091, B216, B320, D003, D097 須菩提 !
šariputre y. F16, F22 舍利子 !

yad- to spread
y.-mak küsüšin B023

yadıl- to be spread
y.-mıš C300
y.-ur C342 廣大

yagı enemy
C078 賊
y.-g C091 賊

yagmur rain
y. tägmädin E12 不澆濕

yaguk close
yakın y. barıp G114

yakın near
y. turgurup A004
y. barıp B163 前, C021-022
y. yaguk barıp G114

yala false accusation
y. üzä C291 橫

yalanguk human being
C064
mitik y.-lar köngüli C134 凡夫情
y.[-ka] B396 人
y.-lar B089
y.-larnıng B228 C141 人生

yalanguz alone
y. bir ök C119 唯

yalın flaming
lakšanlıg čog y. A084, A086, A088, A089, A09 相具足
y. ičintä C283 焰裏

yalınlıg flame
y. [ye]r B187
[y. yer] C093 焰地

yalnguk v. yalanguk
D179, G004, G048
y.-lar B334 人
y.-larıg C265 人生
y.-larnıng bahšısı C308 師
y.-lı t(ä)ngrili C031

yalnguz v. yalanguz
B209, C259, C478, C481

yaltrıt- to illuminate
y.-dačı C395 明

yana again
A017, A063, A066, A071, B075, B099, B113, B117, B274, B293, B366, B370, B450, B483, C061, C063, C279, C351, C358, C394, C396, C401, C425, C432, C464, C479, C482, C493, C507, C526, C575, D065, D074, D077, D116, D136, D245, E03, F21, G002, G037, G040, G048, G056, G090

yanala again
C458, C535

yangı new
äskisi y.-sı C286 得失

yangıl- to make a mistake
y.-maz C441
y.-sar sakınčıg C312-313 迷情
yangılayu newly, again
y. ayıtdı B164 初請問
yangırtı anew
C127 創
y. amtı 初始
y. takšurmıš B013 頌
y. takšurup B097 頌
y. tägsär C203-204 初至 C287
yanglıg of a ... kind
bir y. yorıkı C306 同[此]行
yangluk false
B252 妄, C179 妄
y. bilig C281, C332 妄識
[y.(?)] köngüllärig D195
y. sakınč D190
y. sakınčı D191
y. sakınčlartın F49 顛倒［夢］想
[y. sakınčtın] C234 迷情
yangšak a vain talk
y. [bol]gay D092
yantud answer
y.-ın y(a)rlıkadı C055 詶
yantur- to turn back
C498
y.-u yana C063 還同, C351 復還, C393 還同, C504
y.-u kamıš idišig ketärmišingä C469
y.-u ketärmiš k(ä)rgäk C324 還祛
yapgu clapping
y. ıgač B038 拍板
yapıg aggregate
öng y.-da D086
tınl(ı)glı y.-lı ugušlı C309 眾生與蘊界
y.-larta C329 蘊上
yapıš- to cling
y.-mišınga san[ur] A043 即為著
yapšın- to attach
y.-guluksuz C375 祛, C520
[y.-ıp] B393 著
y.-m[a]dın B378 不應住
y.-makı D079
y.-maz bodulmaz B318 不染
y.-mıš bolur B304 即為著
yara- to be permissible; auxiliary verb
täggäli y.-yur G025-026
y.-gınča B487, C538
y.-guluk A060 能聞受
y.-maz B466 無, C446
yaraši suitable
igkä y. C323 對病
yarat- to create
y.-ayın D074 莊嚴
y.-mak D080, D081, D081, D082, D083 莊嚴
y.-ur B270 作
y.-urm(ä)n D078
yaratıg creation
y.-ım D084
y(a)rlıg order, command
nom y. A095 法
y.-ımnıng tözin D099 我所說
y.-ıngıznıng D009 世尊說
y.-ınıng täringi inčgäsi B058
y(a)rlıka- to deign
y.-dı A073, A076, A083, A091, A097, A098, B158, B166, B180, B216, B244, B274, B431, C024, C055, C057, C266, D003, D065, D109, D117, F02, F15, F67, G090, G091, G094
y.-guluk B348 說
y.-magay D207
y.-maz A051 說
y.-mıš A046 說, A081 說, B014, B097, B323 說, B344 說, B478 說, D009 說, D099 說, D125, D215, F13
y.-p B157
y.-tačı D208 說
y.-yuk ärür B308 說
y.-yuksız D181
y.-yur B377 說, D023, D118 說, D130
y.-yurlar F51, F56
y.-yurm(ä)n D080 說
y.-yur[m(ä)n] D072-073 說
y(a)rlıkančučı compassionate
B364
y. köngül C059 悲,C299 悲,C341
y. köngüldä B454 悲
y. köngülin C132 行悲
y. köngültä C341 悲,C363 悲
yaru- v. y(a)ru-
y.-yur B081 照, C552 明
y(a)ru- to shine
y.-sar C111
yaruk v. y(a)ruk
[yašın] y.-ı D155 電光

y(a)ruk light
B188 光舒, C094 光舒
kün t(ä)ngri y.-ı täg C392 如[千]日
y[(a)ruk] B201, C111
y. bilig B203 明, C114 明
y. darni F59 明咒
y.-ın B208 光, C118 光
yašın y.-ı B491, B500, C541, D044 電光
y(a)rut- to brighten
y.-dačı C392
y.-sar B208, C118 照
y.-u körmiškä F12 照見
yašaglı living, a life
C531, C328 壽者
y.-ka A043 壽者, B304 壽者
y. körüm B477 壽者見, B478
y. körümi A013 壽取, A015-16 壽取
y. kö[r]üm[kä] B393 壽者見
y. körümlüglär A058 壽見
y. [körümüg] B476 壽者見
y. sakınčl(ı)g B444 壽者相
yašaglısız without life
D073 無壽者
yašın lightning
y. yarukı D155 電光
y. y(a)rukı B491, B500, C541, D044
yat strange
öz yat C448
ö[z yat] B468 親疏
y.-ıg özin B353
y. köngülün D187
y. sakınčlıg körüm C061 眾生見
y. tı[nl(ı)glar] B439 眾生
yavaltur- to control
y.-galı C578
y.-guluk B429 降伏
y.-maklı turmaklı C046
y.-mıš B441, C044
y.-sar turuldursar G054
yavlak v. y(a)vlak
üč y. yoltakı G009
y(a)vlak evil
C288 虐
üč y. yolta A068 惡道
üč y. yoltakı C597
y. yagı täg C078 如怨賊
ye- to eat
y.-mäk ašamakı C028
yeg best
A071, B184, B246, B306, B372, B384, B426, B433, D005, D011, F54, G077, G131
yegäd- to be better than
y.-miš A045 最為第一, A051, B150, C589
y.-ür D141 勝彼
y(e)girmi twenty
y. [kö]r[üm] D088
y. körümüg D089
y.-rär tutsar D089
y(e)girminč twentieth
altı y. A064 十六
tokuz y. D093
yeti y. B420 十七
y. küündä D173
yel wind
y. tokımıš C171 飄
yeläyü falsely
B457, C366, D125
y. at B229, C142 虛名, B230, C144, C329 假虛名
y. atın B197, C107 假［立］名
yelvi an illusion
y. kömän B359, B490, B494, C084, C382, C540, C544, D154 幻
y. kömänkä ohšayur C311-312 似幻
yeni- to become light
y.-yür B412 輕
yenik bol- to become light
y.-ur C352 輕
yer place
A063 地分
[yalınlıg y.] B187, C093, 焰地
y.-dä E12 其地
y.[-dä(?)] A050
y.-d[ä orunt]a B338 處
y.-i B081, C009 土
y.-intä G006
y.-intin B049
[y.]-lä[r]dä B394 處處
y. orun D001
y. orunug B312 地
y. [orunug] B334 處, C224 地
[y.-tä] B339 處
yertinčü y. suv D117 世界, D120 世界, D121 世界, D123 世界, D126-127
yertinčü y. suvda C407 世界

yertinčü world
C082, C237 界, C238 界, D030, D031
y. avantı B359 果因 , C241
y.-dä B150, C589, D095 世界, D140 世界
y.-däki B227, C140 世間, D182
y.-g C192 界, D020 世界, D121, D124
y.-lärdä B482
y.-[lär]dä D134
y.-li kog kıč[mıklı] C520 界塵
y. tüši B358 界果 , C240
y. yer suv A027, D117 世界, D120 世界, D121 世界, D123 世界, D126-127
y. yer suvda C407 世界

yertinčülüg wordly, temporary
D104
y.-čä B229 權, B230, C142 權, C143 假
y.-kä C459 假
y. savda C524 事中
y.-üg C389 俗

yet- to reach (something)
y.-mäz C335 不及, C456 不如

yeti seven
y. ärdini C407, D020 七寶, D095 七寶
y. ärdinilär D135 七寶
[y. ärdinilär] B483 七寶
y. [ärd]inilig taglar B328 七寶, C499
y. ä[r]dinin A027-28 七寶
y. kaytmışta D061
[y. kaytmışta] C210 七返
y. kün E09
y. y(e)girminč B420 十七

yetinč seventh
B243 第七

yetinčsiz unreachable
y. bulgusuz D001

yetmiš seventy
iki y. C400, D091 六十二

yeväti in addition to
B076

yıd smell
B279, B280, D053, D055, F31 香

yıg- to gather
y.-ıp A003, B158 收
y.-mak C034
y.-makıg C468, C502
y.-sar G053

yıgın gathering
parmanular y.-ı D120 微塵眾

yıl year
bars y. B005
kutlug tavışgan [y.] B007, B008
luu y. B003
tonguz y. B002

yılan snake
agulug y.-ka C079 參辰

yılkıčı shepherd
y. oglan k[ı]zlar E14 牧牛小兒

yıltız root
y.-ı C158 根

yıngak direction
[ke]*d*in y.-da E01 西
öngtün [y.] B016

yır song
y. ägzigintä B040

yıvı- to decrease
y.-yur az[uyur] C205 輕微

yinčgä fine
y.-singä C149 密奧

yintäm only
C152, C195, C289, C339, C388, C455 唯, C479

y(i)ti sharp
y. katıgı D246
y. kılıč B082, C010 刀
y. kılıčıg C092 刀
y. t(a)var D242

yitlin- to disappear
y.-ür C551 無影

ymä and, again
A008, A019, A026, A038, A052 及, A061, A062, (takı y.) A064 復次, B056, B064, B065, B066, B074, B113, B199, B231 也, B279, B331, B332, B339, B351 復, B403 亦, B439, B492 亦, C015, C030, C069, C072, C090 亦, C110, C145 也, C148 亦, C180, C254, C264, C273, C274, C305, C320 亦, C321 復, C328 及, C334, C345, C373 亦, C375, C379, C422, C475, C483, C493, C516, C521 亦, C522 亦, C523, C542 亦, C559 亦, C560 亦, C580, D007, D011, D015, D025, D054, D075, D087, D111, D133, D139, D141, D174, D176, D185, D191, D245, E13, F21 亦, F29, F32, F36 亦, F37, F39, G056, G086, G089, G090, G093, G109, G111, G113, G119

yok nothing; nothingness; no
A038 無, A041 無, A046, B291 無, B420 無, C274 無, C275 C275, C320 空, C322

無, C396 無, C419 非, C432, D010 無, D012 無, F27 不異, F29, F31 無, F32 無, F33 無, F34 無, F35 無, F36 無, F37 無, F38 無, F39 無
barlı y.-lı B085
barlı y.-lıg C015
barlı y.-lı nom C576
y.-ıntın G110
y. kurug B079 流空, B209 空, B264 空, C006 流空, C086, C119 空, C188 空, C583, D171,
y. kurugug C414
y.-ug kurugug tanuklamak C318 證空

yokad- to lose
y.-u(?) C041
y.-ur B084, C013

yokadtur- to annihilate
y.-sar C498, C505

yokaru above
C594

yok kıl- to destroy
köngülüg yok k.-makıg C359-360 無心

yol path, way
C442, F38 道, G035
ortun y. C048
ortun y.-da C428
ortun y.-ta C072 中道
tärs y.-ta C476
tuyunmak y. C579
tuyunmak y.-ug C534
y.-ı G034
y.-ın A042, A049 道
y.-ka C527 路, G028
y.-nung G036
y.-ta A068 道, G065
y.-takı C597, G009

yollug of ... path
tözün y. C124 聖道

yoniroda a dhāraṇī word < Skt. yonirodha
G132

yorı- to walk
y.-guluk C399 所行
y.-mak B455, C363 行
y.-mıš C065 行, C476
y.-sar C341 行, C500
y.-sarlar B068 行者
y.-yur F09 行

yor(ı)- v. yorı-
y.-yu bardı B041-042 去

yorık behaviour
y.-ı C306 行

yorımak walking
učmaklı y.-lı B465, C445 飛行

yölän- to rely on
y.-miš k(ä)rgäk C075 背

yöläštürüglüg of the parable
A021 喻

yöläšür- to compare
y.-mäki D234
y.-ür D225

yöläšürüg comparison
y.-i B352 喻
y.-lär D158

yör- to explain
D221
y.-är D163, D189
y.-mäk B513, D217

yörüg explanation, commentary
B063, B078, B086 義, B350 義, C016, C258 理, G027
y.-čä B067
y.-i B066, B093, B098, C149 理, D158
y.-in B029, B048, B059 理, C038, D009 義解, D138, D162, D189, D216, D221, G116, G122
y.-intä D170
y.-lär D224
y.-üg B475 義, B480, C154 義, C261 理, D126, D132 (y.-üg(?)), D146-147

yörüglüg of ... explanation; with commentary
B058, C042, C594
y.-üg B073

yörül- to be explained
[y.-]mädük užik yörügin D221

yöründäk a remedy
G066, G069, G072
y. ot C323 藥

yu- to wash
y.-mak C036
y.-p A003, B158 洗

yudruk fist
v(a)žır y. B137 金剛罰

yuklun- to be polluted
y.-masar C081 無

yula lamp
B494 燈
bilgä *bilig*lig y. C111 慧燈
bilgä b[i]l[i]*g*[li]*g* y. B201 慧燈
[y.] B489, C544 燈
y. barıntın G117

[y.] kälürsär C551 燈來
y. yokınt[ı]n G110
yultuz star
B494 星, C544 星, D148
[küntüzki] y. täg D156-D157
yumgı all, assembled in great quantity
kamagun y. B471, C452 共
yumtar- to bring together
y. [-u] C518
yügärü ongoing
y. kılguluk avant tıltagıg C362 現前因
yügärüki ongoing
y. avant tıltagıg B453-454 現前因
yügmäk aggregate
[beš] y.-lärig F10 五蘊
y.-lärning ugušlarnıng C112 蘊界
yükün- to bow
y.-miš B400 作禮
y.-ürm(ä)n B149
y.-ü[r]m(ä)n C588
y.[-ürm(ä)n] C591
yürüng white
y. [önglüg] B135 白
yüüz face
y. utru A004
yüz hundred
D018
beš y. kata C293 五百
tokuz y. C401 九百, D092

4. Abbreviations

Conventional signs

[]	indicates a gap in the ms. and therefore lost letters
()	in the transcription indicates added letters by the editor. In the translation indicates completed words and phrases by the editor
{}	indicates deleted letters in the transcription
/	in the edition marks exact number of letters which are not clearly visible; in the translation marks the end of one sentence of a gāthā
//	in the translation marks the end of a gāthā
Italics	incomplete letters and therefore uncertain readings

General abbreviations

Anm.	Anmerkung (only in quotation from literature in German)
Bd.	Band (German)
cf.	compare
e.g.	for example
et al.	and others
etc.	and so forth
fig.	figures
fn.	footnote
Hend.	Hendiadys, two words combined to give same or similar meaning
ms.	manuscript
i.e.	that is
Kat.-Nr.	Katalognummer (German)
Pl.	plate / plates
v.	see (only in the glossary)

Names of languages and linguistic terms

abl.	ablative
acc.	accusative
Chin.	Chinese
dir.	directive
gen.	genitive
loc.	locative
Mong.	Mongolian
o.F.	ohne Fundsigle (without the siglum indicating the find-site)
Parth.	Parthian
Skt.	Sanskrit
Sogd.	Sogdian
Toch. A	Tocharian A
Toch. A/B	Tocharian A/B
Toch. B	Tocharian B
Uygh.	Old Uyghur

Bibliographical abbreviations

AoF	Altorientalische Forschungen
AOH	Acta Orientalia Academiae Scientiarum Hungaricae
APAW	Abhandlungen der Preußischen Akademie der Wissenschaften
AY	Altun Yaruk, see Kaya 1994
BDK	Bukkyō Dendō Kyōkai
BSOAS	Bulletin of the School of Oriental and African Studies / University of London
BT	Berliner Turfantexte
BT I	Hazai / Zieme 1971
BT XIII	Zieme 1985
BT XVI	Cerensodnom / Taube 1993
BT XX	Zieme 2000
BT XXI	Wilkens 2001
BT XXIII	Zieme 2006
BT XXV	Wilkens 2007
CAJ	Central Asiatic Journal
DBI	Chandra 2004
Edgerton	Edgerton 1953
EDPT	Clauson 1972
Giles	Giles 1892
JEBD	Iwano (ed.) 1999
JEZBD	Yokoi 1991
Nakamura	Nakamura 1975
N.F.	Neue Folge
OTWF	Erdal 1991
RaschmannKat I	Raschmann 2000
SDAW	Sitzungsberichte der Deutschen Akademie der Wissenschaften zu Berlin
SGDB	The Soka Gakkai dictionary of Buddhism
SIAL	Studies on Inner Asian Languages
SPAW	Sitzungsberichte der Preußischen Akademie der Wissenschaften
SWTF	Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, see Waldschmidt et al. 1975ff
TT	Türkische Turfan-Texte
TT III	Bang / Gabain 1930
TT VI	Bang et al. 1934
UAJb	Ural-Altaische Jahrbücher
VOHD	Verzeichnis der Orientalischen Handschriften in Deutschland

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6. Plates

Reproductions are included here only for selected fragments and those that were not included in the existing editions. Full colour high resolution images of these and the other fragments in the Berlin Turfan Collection are now available in the Digitales Turfan-Archiv (DTA) of the Turfanforschung, Berlin Brandenburg Academy of Sciences and Humanities online at:
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	fig. 55	*U 9021 folio 45 verso	a parallel to C431-437
Pl. 16	fig. 56	U 3204 recto	C585-593
	fig. 57	U 3204 verso	C594-602
	fig. 58	Mainz 323 recto	D001-008
	fig. 59	Mainz 323 verso	D009-015
Pl. 17	fig. 60	U 2248 recto	D032-039
	fig. 61	U 2248 verso	D040-047
	fig. 62	*U 9242 recto	D048-058
	fig. 63	*U 9242 verso	D059-069
Pl. 18	fig. 64	U 3068 recto	D070-076
	fig. 65	U 3068 verso	D077-083
	fig. 66	U 2490 recto	a parallel to D070-075
	fig. 67	U 2490 verso	a parallel to D075-080
Pl. 19	fig. 68	U 3126 recto	D084-090
	fig. 69	U 3126 verso	D091-097
	fig. 70	U 3392 recto	D098-104
	fig. 71	U 3392 verso	D105-111
Pl. 20	fig. 72	U 3357 recto	D112-118
	fig. 73	U 3357 verso	D119-125
	fig. 74	U 3106 recto	D116-123
	fig. 75	U 3106 verso	D124-131
Pl. 21	fig. 76	U 3347 recto	D132-138
	fig. 77	U 3347 verso	D139-145
	fig. 78	Mainz 726 verso	D160-203
Pl. 22	fig. 79	U 5336 page 1	F01-11
	fig. 80	U 5336 page 2	F12-23
	fig. 81	U 5336 page 3	F24-34

	fig. 82	U 5336 page 4	F35-45
	fig. 83	U 5336 page 5	F46-57
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Pl. 23	fig. 85	U 5336 page 7	F69-79
	fig. 86	U 5336 page 8	F80-89
	fig. 87	U 5336 page 19	Introductory part of Text F
	fig. 88	U 5336 page 20	



fig. 1: Pelliot Ouïgour grotte 181, fragment 155 (A073-078)

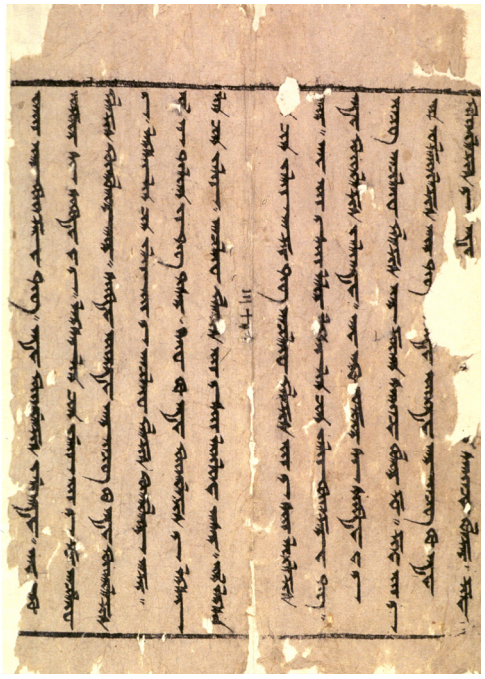


fig. 2: U 4789 (A083-094)



fig. 3: U 3348 recto (B001-009)



fig. 4: U 3348 verso (B011-B018)

Plate 2



fig. 5: Mainz 60 a recto (B047-051)



fig. 6: Mainz 60 a verso (B066-070)

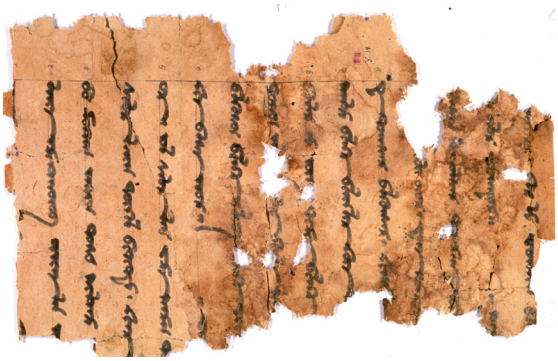


fig.7: Mainz 731 II recto (B069-086)

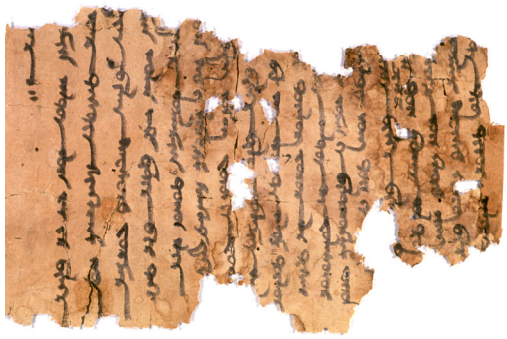


fig. 8: Mainz 731 II verso (D214-232)

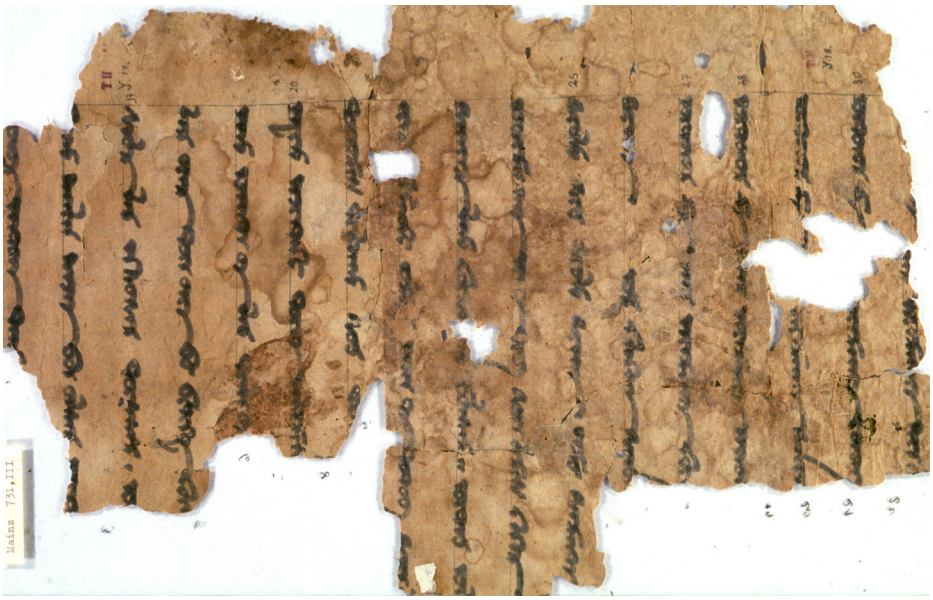


fig. 9: Mainz 731 III recto (B087-136)

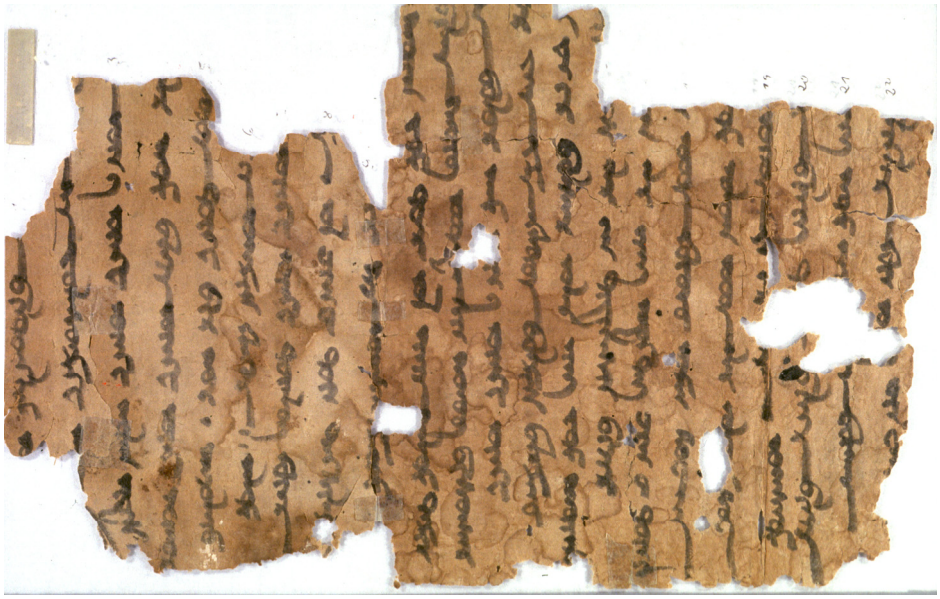


fig. 10: Mainz 731 III verso (D233-254)

Plate 4



fig. 11: U 1750 recto (B120-125)



fig. 12: U 1750 verso (B126-131)



fig. 13: U 2501 recto (a parallel to B061-069)



fig. 14: U 2501 verso (a parallel to B071-079)



fig. 15: U 3345 recto (B137-144)

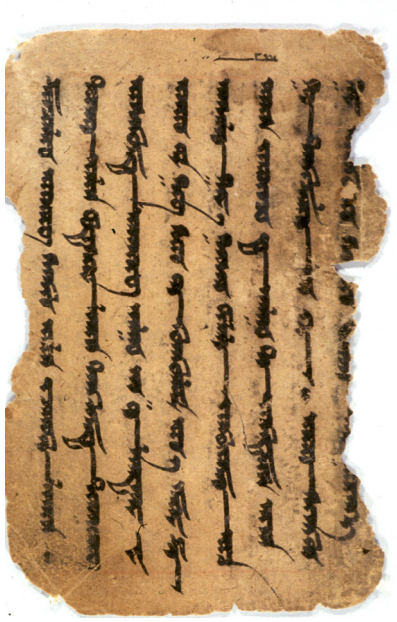


fig. 16: U 3345 verso (B145-152)

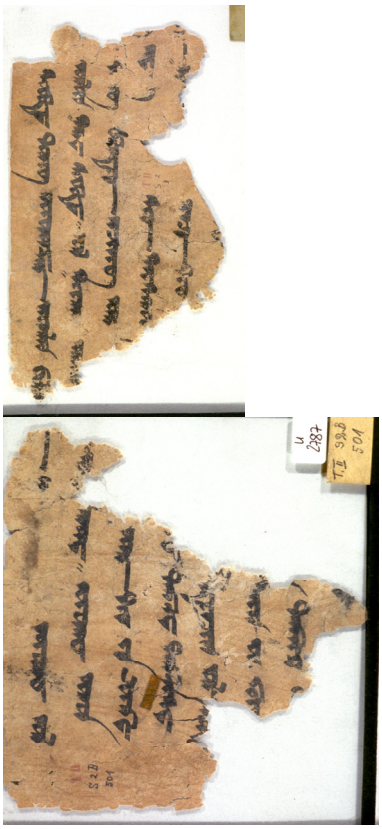


fig. 17: U 2786 + U 2787 recto (B169-176)

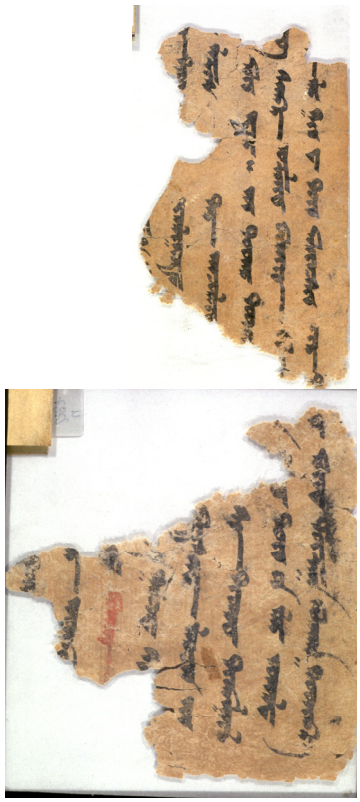


fig. 18: U 2786 + U 2787 verso (B177-184)

Plate 6



fig. 19: Ch/U 6317 verso (B192-216)



fig. 20: Mainz 234 recto (B217-226)



fig. 21: Mainz 234 verso (B227-236)



fig. 22: U 2498 recto (B237-241)



fig. 23: U 2498 verso (B242-246)



fig. 24: U 3029 recto (a parallel to B253-258)



fig. 25: U 3029 verso (B261-266)

Plate 8

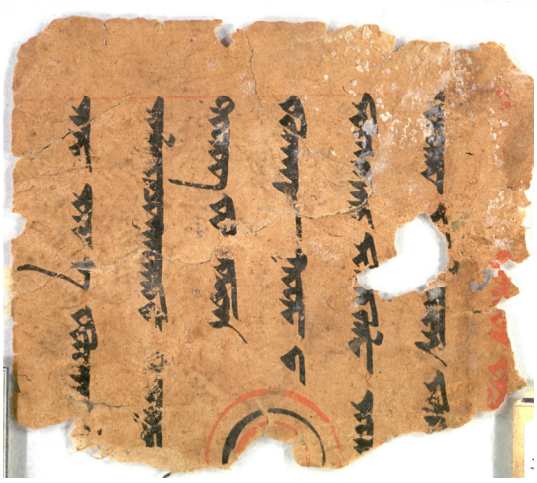


fig. 26: U 3344 recto (B267-273)



fig. 27: U 3344 verso (B274-280)

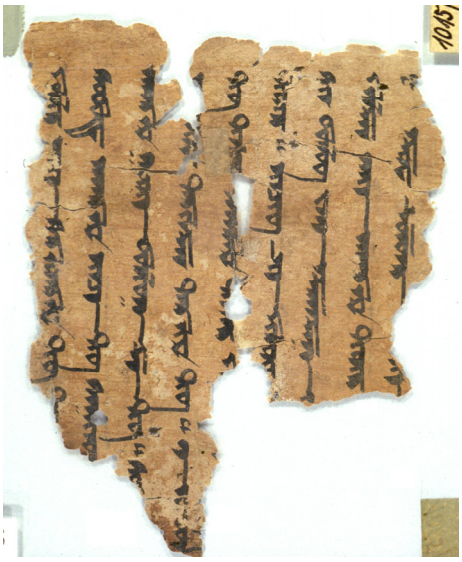


fig. 28: U 736 recto (B286-295)



fig. 29: U 376 verso (B303-311)

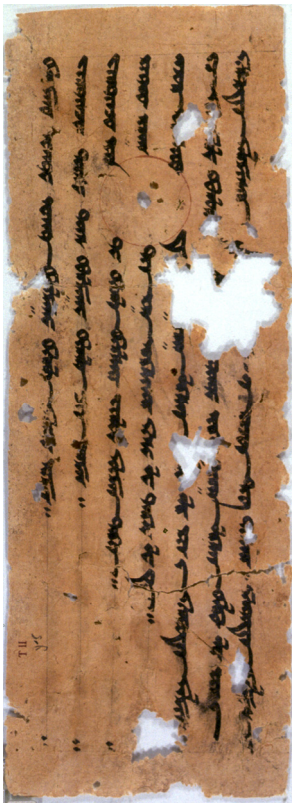


fig. 30: U 3066 recto (B357-363)

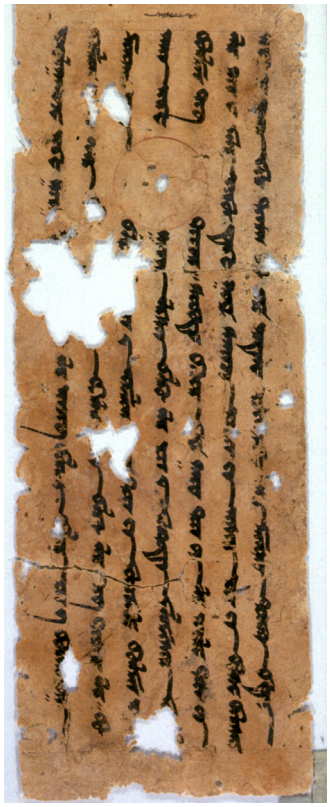


fig. 31: U 3066 verso (B364-370)



fig. 32: U 2201 recto (B383-392)



fig. 33: U 2201 verso (B393-402)

Plate 10



fig. 34: U 759 + U 1711 + U 1779 recto (B403-431)



fig. 35: U 759 + U 1711 + U 1779 verso (B432-460)

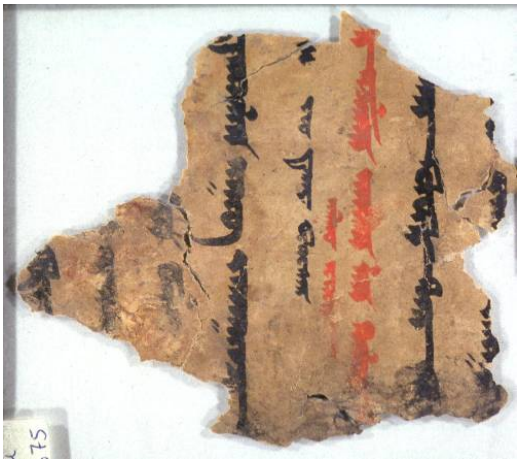


fig. 36: U 2675 recto (B484-488)



fig. 37: U 2675 verso (B499-503)

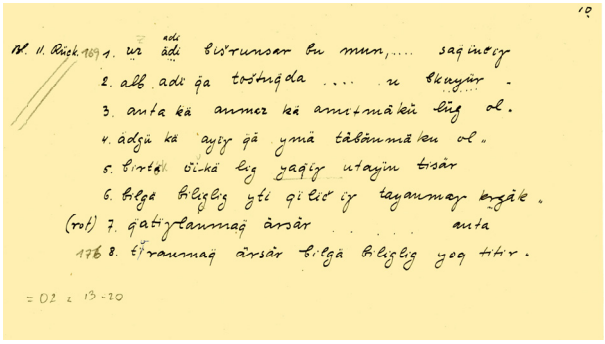


fig. 38: *U 9021 folio 12 verso (C103-110)



fig. 39: U 4386 (a parallel to C107-115)

Plate 12

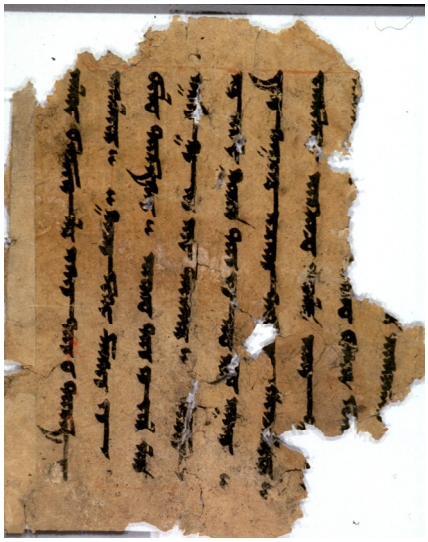


fig. 40: U 3152 recto (C122-129)

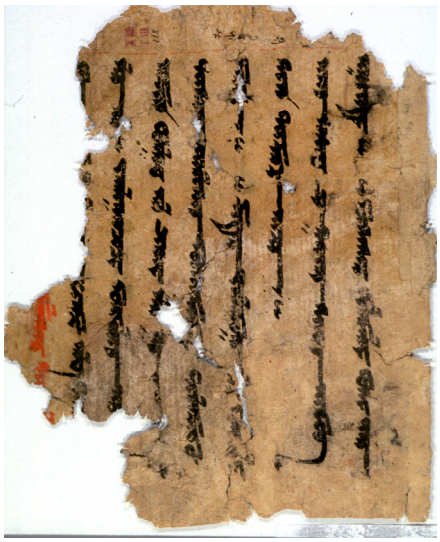


fig. 41: U 3152 verso (C130-136)



fig. 42: Ot. Ry. 2410 recto (C178-184)



fig. 43: Ot. Ry. 2410 verso (C185-190)



fig. 44: U 3248 recto (C191-198)



fig. 45: U 3248 verso (C199-207)



fig. 46: U 3214 recto (C213-222)



fig. 47: U 3214 verso (C223-231)

Plate 14

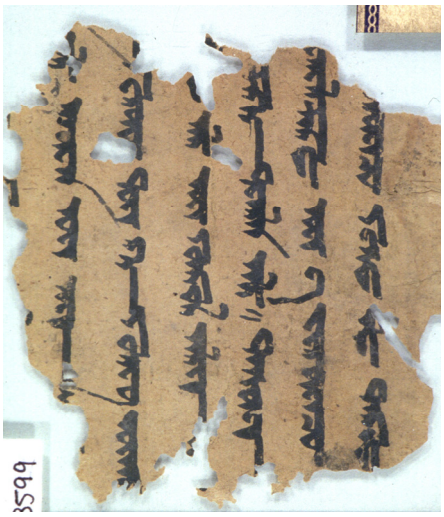


fig. 48: U 3599 recto (C232-238)



fig. 49: U 3599 verso (C239-245)



fig. 50: U 2374 recto (a parallel to C301-308)

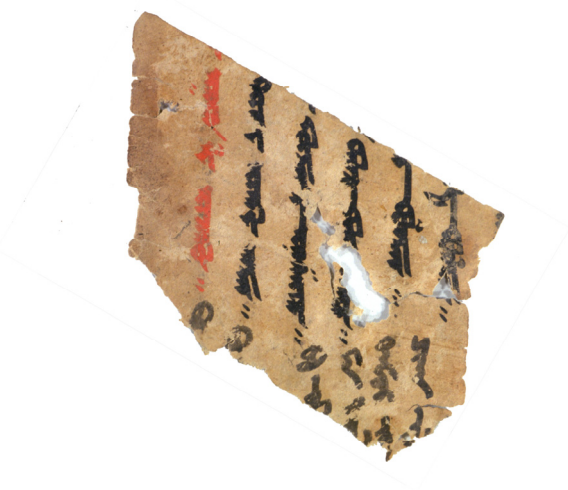


fig. 51: U 2374 verso (a parallel to C309-315)

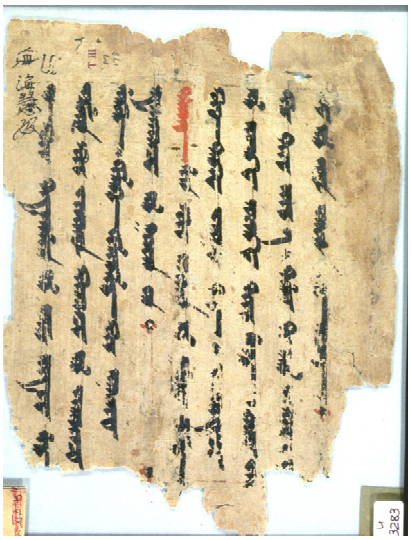


fig. 52: U 3283 recto (C387-395)

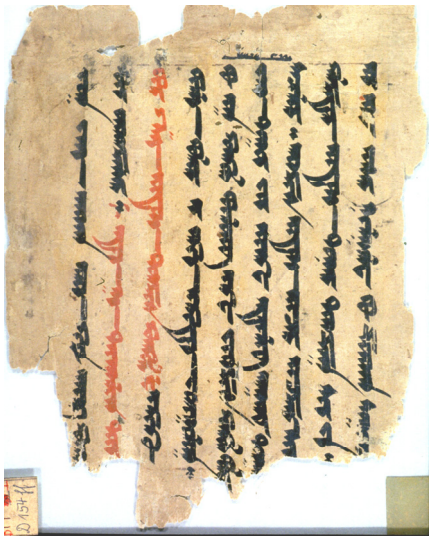


fig. 53: U 3283 verso (C396-404)

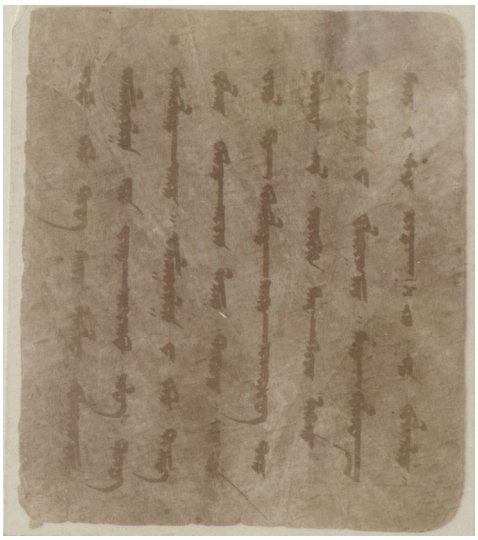


fig. 54: *U 9021 folio 45 recto
(a parallel to C423-430)

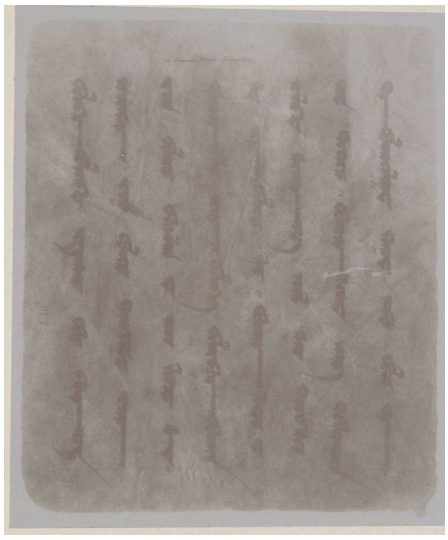


fig. 55: *U 9021 folio 45 verso
(a parallel to C431-437)

Plate 16



fig. 56: U 3204 recto (C585-593)

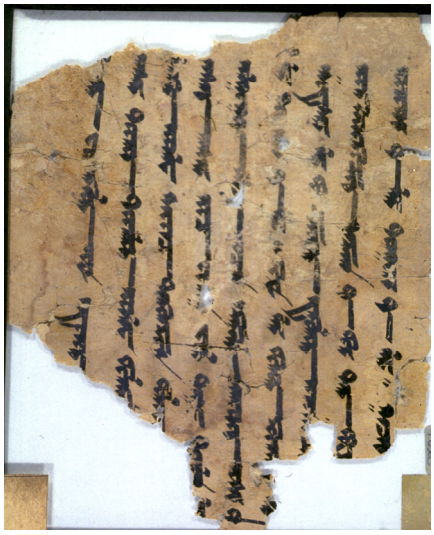


fig. 57: U 3204 verso (C594-602)



fig. 58: Mainz 323 recto (D001-008)



fig. 59: Mainz 323 verso (D009-015)



fig. 60: U 2248 recto (D032-039)



fig. 61: U 2248 verso (D040-047)

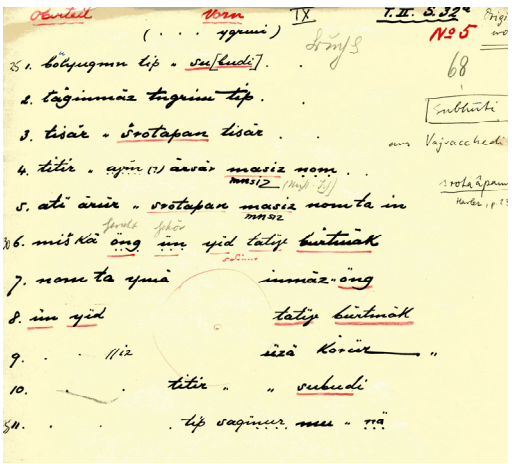


fig. 62: *U 9242 recto (D048-058)

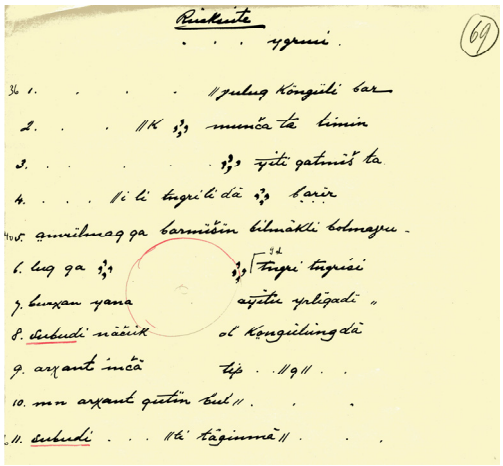


fig. 63: *U 9242 verso (D059-069)

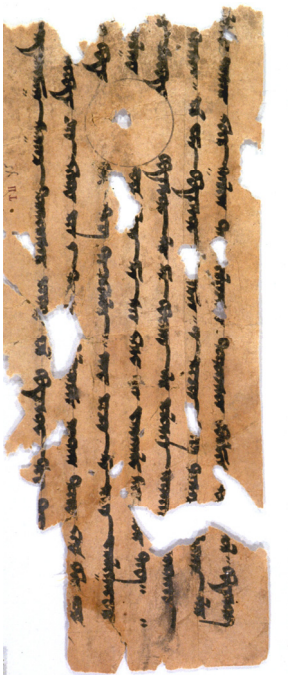


fig. 64: U 3068 recto (D070-076)

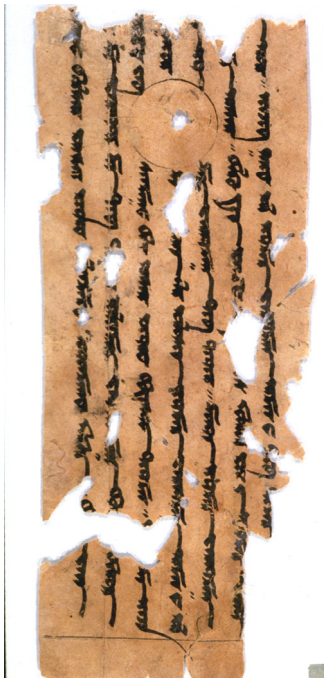


fig. 65: U 3068 verso (D077-083)



fig. 66: U 2490 recto (a parallel to D070-075)



fig. 67: U 2490 verso (a parallel to D075-080)

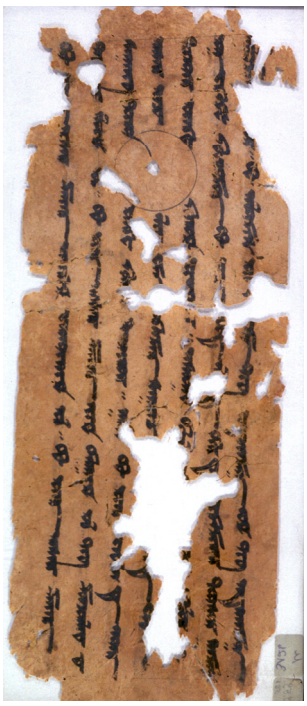


fig. 68: U 3126 recto (D084-090)

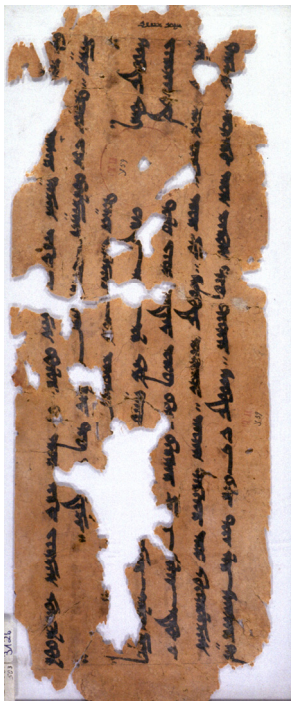


fig. 69: U 3126 verso (D091-097)

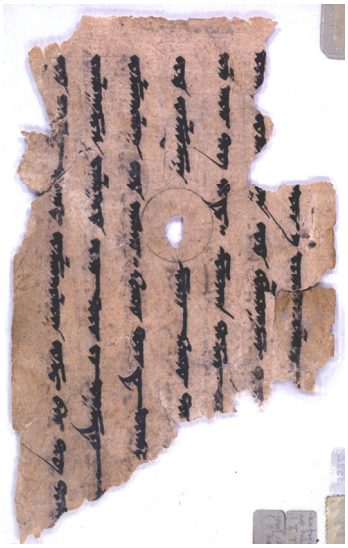


fig. 70: U 3392 recto (D098-104)

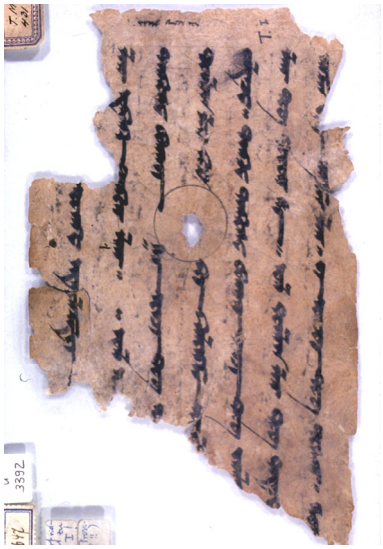


fig. 71: U 3392 verso (D105-111)

Plate 20

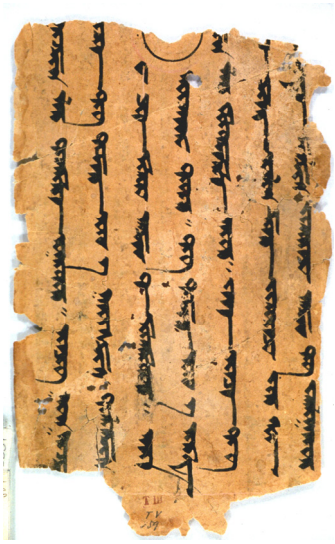


fig. 72: U 3357 recto (D112-118)

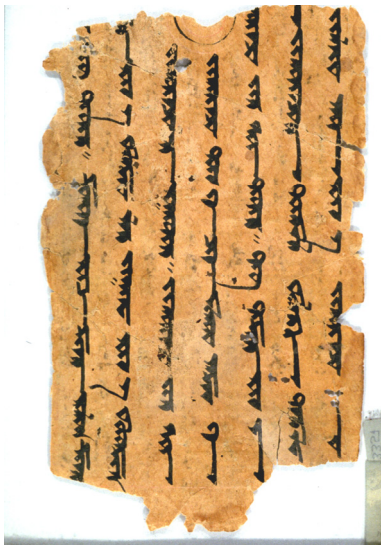


fig. 73: U 3357 verso (D119-125)

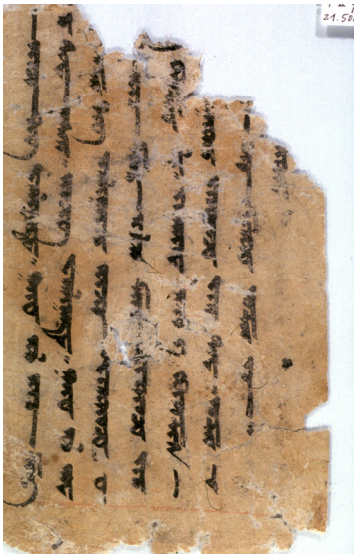


fig. 74: U 3106 recto (D116-123)

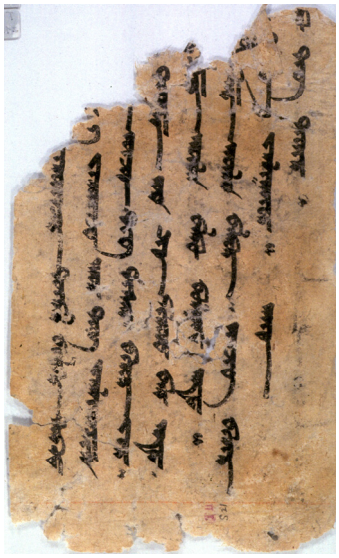


fig. 75: U 3106 verso (D124-131)

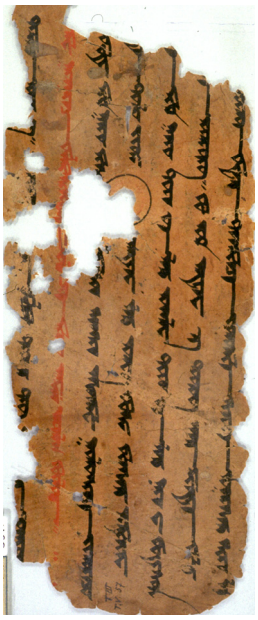


fig. 76: U 3347 recto (D132-138)



fig. 77: U 3347 verso (D139-145)

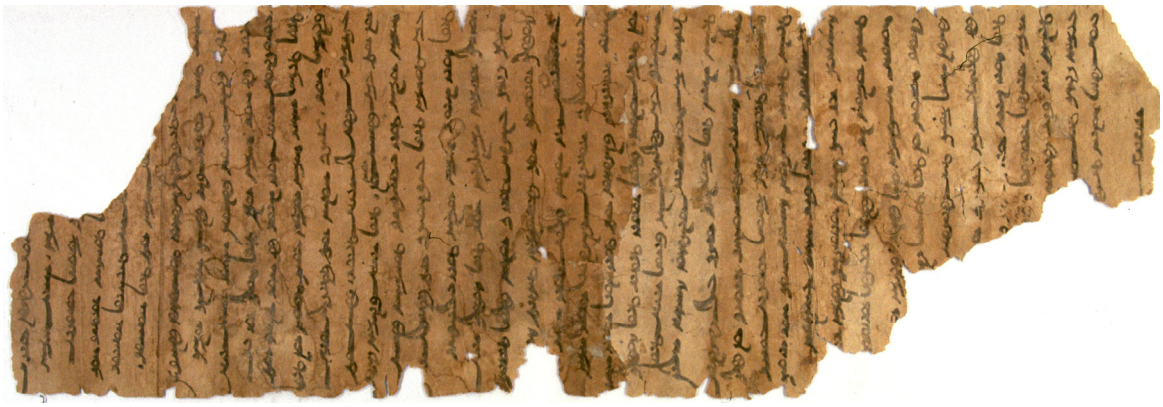


fig. 78: Mainz 726 verso (D160-203)

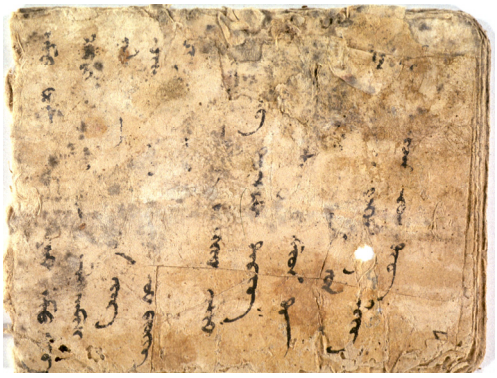


Fig. 79 : U 5336 page 1 (F01-11)



fig. 80: U 5336 page 2 (F12-23)

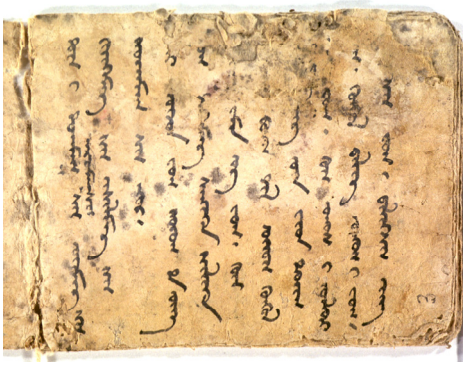


fig. 81: U 5336 page 3 (F24-34)

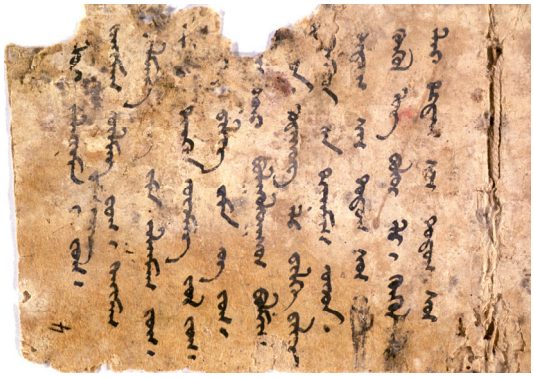


fig. 82: U 5336 page 4 (F35-45

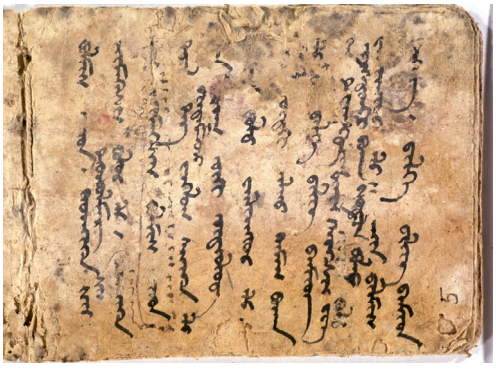


fig. 83: U 5336 page 5 (F46-57)



fig. 84: U 5336 page 6 (F58-68)

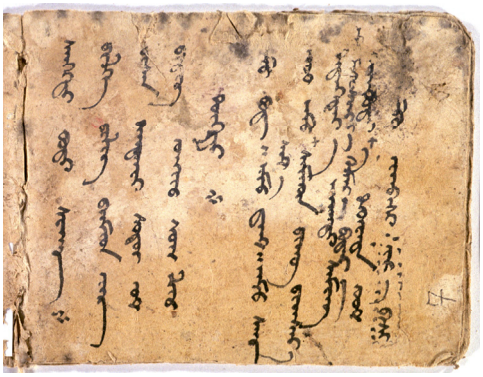


fig. 85: U 5336 page 9 (F69-79)

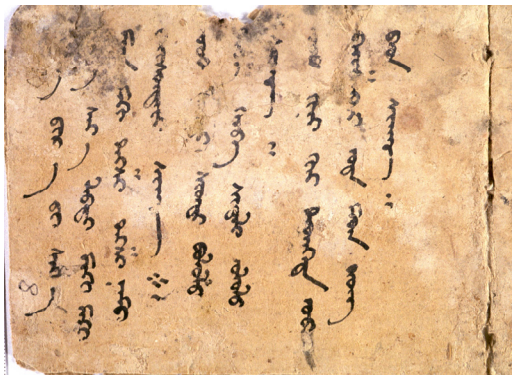


fig. 86: U 5336 page 10 (F80-89)



fig. 87: U 5336 page 19 (F introduction)



fig. 88: U 5336 page 20