On some quotations in the Uighur *Insadi-sūtra*[1]

Peter Zieme

The main topic of the so-called *Insadi-sūtra*, a rather late Uighur manuscript of the Yuan period edited by S. Tezcan,[2] is the *pravāraṇā* ceremony. Although the title of the "sūtra" is still enigmatic, it has been possible to identify some parts of the text in the meantime, but not the work as a whole.

I.

After explaining the reasons for the foundation of the *pravāraṇā* ceremony the manuscript continues with the tale about Sundarī who was murdered by some wicked monks. The Uighur version is a free rendering of the tale that precludes the possibility of comparing it to one specific text.[3] Parts of the story are written in alliteration verses which shows that it is a free retelling of the story. Lines 140-150 contain a saying of the Buddha introduced in the preceding lines (ll. 136-139): *anta ötrü al bilig-kä uzanmaklıg atı kötrülmiš tükäl bilgä biliglig täŋri täŋrisi burhan inčä tep bügünü yarlıkadı* "Then the Devatādeva Buddha who is well-versed in the means, who is exalted, who has the complete knowledge, thus deigned to reveal."

The Uighur text is as follows:

(a) *näŋ alkınmazlar tükänmäzlär kılmiš ayıg kılınčlıglar:*

(b) *äŋmıntın yüz kalp-lar ärtsärlär ymä*

(c) *ugurın yıkın körüp üdin kolu-sın bulup*

(d) *ymä tüš-in berür inčip tınlıglarka*

(explanatory addition):

(a') *ančolayu ok maŋa ugrın yıkın körüp üdin kolu-sın bulup otgorak mün kadag sözlämäklig ymä tüšin berürlär <tınl(ı)gka>*

(b') *inčip kılınčım uu körmätin yügärü bolup turmiš ol:*

(c') *körmäz yänä ol kılınčım-ın kim-ni kayo-nı üzä ärsär ymä tıdgalı särgürgäli udačı bolsar tep:*

The Chinese equivalent are verses that occur frequently in the whole canon, these can be found on CBETA. Here I mention only sūtra 14 of the *Mahāratnakūṭasūtra*[4] and the [*Mūlasarvāstivādin*] *Vinayavibhaṅga*[5] as one of the Vinaya texts. In both texts the verses are identical:

假令經百劫　　所作業不亡

因緣會遇時　　果報還自受

The relationship between the Uighur text and its Chinese equivalent is not so obvious. One observes that the second Chinese *pāda* corresponds to *pāda* (a) of the Uighur text.

(a) *näŋ alkınmazlar tükänmäzlär kılmiš ayıg kılınčlıglar:*

(b) *äŋmıntın yüz kalplar ärtsärlär ymä*

(a) 假令經百劫　　(b) 所作業不亡

(c) *ugurın yıkın körüp üdin kolusın bulup*

(c) 因緣會遇時

(d) *ymä tüš-in berür inčip tınlıglarka*

(d) 果報還自受.

Translation:

(a-b) The (persons) who have done evil deeds will not diminish and disappear, even if hundred kalpas pass.

(c) Seeing the reasons and grounds, finding the periods and moments,

(d) they give the fruits to the sentient beings.

The Uighur text continues:

(a') Thus it is also for me: seeing the reasons and grounds, finding the periods and moments, they give the fruits of sin(ful) speaking.

(b') My deed finds no sleep and is (always) present,

(c') even if unseen and even if someone were there able to prevent and hinder my deed by whomever and whereever.

II.

In another section of the text there is a quotation of less clear origin, because it is related to the world and to the *dharma*, as the text says:

bo ymä yertinčütä darmda takı turmiš törö ärür:
näŋ yavız kiši-lär birlä katılmaktın ädgü kutlug tınl(ı)glar
enč äsän bolmakıg körmäzlär:
yavız kišilär yavız savta ok uzanmaklıg bolurlar:[6]

"There is a rule in the world and in the *dharma*: By joining wicked people good and dignified persons cannot procure sane and well being. Wicked people are versed in wicked deeds."

It is highly probable that this saying is of Indian origin, although it will be difficult to derive it from a specific verse. Here are some possible candidates from the *Pañcatantra* I would like to cite:[7]

"Mit wie Gearteten er zusammenwohnt und wie Gearteten er dient und wie geartet er zu werden wünscht, so geartet wird der Mensch. Erniedrigt, mein Guter, wird der Mensch infolge der Vereinigung mit Niedrigen. Durch Gleiche bleibt er gleich, und durch Vorzügliche wird er vorzüglich."[8]

Or at another place:

"Ein Mensch nimmt die jeweiligen Vorzüge und Fehler an durch die

Berührung mit Guten und Schlechten, wie der Wind, der über verschiedene Gegenden dahinweht, gute und schlechte Gerüche."[9]

Or further:

"Wenn man sich in die Gesellschaft von Minder[wertig]en begibt, so wird der [eigene] Verstand gemindert. Durch Gleiche gelangt man [nur] zur Gleichheit, und [erst] durch Überlegene zur Überlegenheit."[10]

To some degree a verse in T. 211 has a similar content: "A vile person affects others, as if they were near a putrid thing. Gradually being deluded, they practice what is wrong, and, being unaware of it, they accomplish what is bad."[11]

III.

After finishing the *bhaktachinnaka* ceremony, the Buddha explains the necessity for the *pravāraṇā* ceremony (ll. 406-476). The following big passage, i.e. ll. 477 to 620, comprises the *Pravāraṇā-sūtra* based on the Chinese version already treated earlier by me.[12]

IV.

In the exposition on the *pravāraṇā* ceremony[13] there is one passage not attested elsewhere on seven groups of persons whose *pravāraṇā* ceremonies fail:[14]

1. persons who do not behave according to the *śīla* rules,
2. persons who conceal sins,
3. persons who have feelings of hate and revenge,
4. persons who see sins,
5. persons who have many thoughts,
6. persons without faith,
7. persons who nod off during preaching.

In the first three cases the text ends in *ślokas* given in Chinese and Uighur translation. In my book on Old Turkic poetry I considered them to be non-poetical transformations.[15] Sections four, six and seven have no quotations, while in section five a short passage of the *Abhidharmakośabhāṣya* (T. 1558) is cited.

The Uighur text[16] is as follows: *kaltı bo sav tıltagınta sudurta ymä sözlämiš bar 'sakınč ig ärür sakınč kart ärür sakınč ok ärür sakınčsız bolmak kamagta yeg üstünki amrılmak ärür' tep* "Like it is said regarding this in a *sūtra*[17]: 'Thought is illness, thought is a carbuncle, thought is an arrow. To be without thought is the highest restfulness of all.'"

The Chinese parallel is:[18] 諸想如病如箭如癰。若想全無便同癡闇。"La *saṃjñā* est maladie! La *saṃjñā* est ulcère! La *saṃjñā* est flèche! L' absence de *saṃjñā* est hébétement! Cela est tranquille, cela est excellent, le *naivasamjñānasaṃjñāyatana!*[19]"

While the first half of the Uighur rendering is a word for word translation, if one disregards the order of "illness — carbuncle — arrow" (in the original text the "arrow" is in the middle[20]), the latter half is rather freely translated,[21] but fits into the wider context.[22]

K. Röhrborn investigated the before-mentioned *śloka* texts in connection with the pronunciation of Chinese of that period and region.[23] He comes to the conclusion that "die chinesischen Zeichen mit chinesischer Lautung (ondoku) zu lesen waren."[24] But on the other hand, one may argue that the Uighur scribe principally used Chinese characters in these quotations, but transcribed them when he did not remember how the character should be written. But to use transcription to spell them does not mean that the scribe or the reader really used the Chinese spelling, at least this fact does not contradict the theory that the Chinese characters were used only as heterograms.[25]

So far these three stanza groups have remained unidentified, no Chinese parallel was found. Here I would like to discuss a possible identification of the second group with a Chinese verse from one of the *dharmapada* translations.

The Chinese five-syllable verses in BT III are for the greater part written in Chinese characters, but partly in Uighur transcription. The only Chinese version of the *dharmapada* translations which likewise has five syllable verses, is T. 213, the others (T. 210, T. 212) have each four characters per line. To a certain extent by comparing the text of T. 213 to the Uighur passage, one may argue that there exists a relationship between them finding the exact nature of this relationship is one of the ongoing tasks. What is clear at the moment is the fact that there is no perfect congruence. Thus one has to consider that the Uighur composer used sources other than those known to us now or that he quoted the text in a very free manner. It is worth mentioning that he also transcribed some characters, while he wrote most of them in Chinese.

In the following I give the text of BT III, 652-665: *kaltı bo sav tıltagınta šlokta ymä sözlämiš bar:*

1) 小惡其小覆	*azkya ayıgıg az ol tep örtgülük ärmäz:*
2) 弓(=引)苦後世故	*tartar üčün ken ažuntakı ämgäkig:*
3) 水 tik hı 小 {x}[26]	*suv tamızımı näčä azkya ärsär ymä*
4) 漸漸 šo 大器	*ärü ärü tošgurmiš täg ulug bädük idišlärig*
5) 覆惡行誰造	*örtgülük ayıg kılınčlarıg kayu tınl(ı)glar kılgalı küsäsärlär*
6) 人舌脫莫獄	*kiši tilindin ozarlar tamulartın ozmazlar:*

A comparison between this text and the supposed original shows that

only 8 of the 30 Chinese characters are identical or quasi identical, they are marked by bold characters in the following table:

Uighur version	Chinese version (T. 213)
1) 小惡其**小覆**	莫輕**小惡**罪
2) 弓(=引)苦後世故	以為無殃報
3) **水** tik hı 小 {}	**水滴**雖極微
4) **漸**漸šo **大器**	**漸**盈於**大器**
5) **覆惡**行誰造	**惡**業漸漸增
6) 人舌脱莫獄	纖毫成廣大.[27]

But the semantic correspondances are much greater as can be deduced by comparing it to the other known parallels and the general context.

The Sanskrit parallel as established by Bernhard[28] is Udakavarga 5:

nālpaṃ manyeta pāpasya naitaṃ mām āgamiṣyati /
udabindinipātena mahākumbho ūpi pūryate /
pūryanti bālāḥ pāpair hi stokastokaṃ kṛtair api //.

This text corresponds to the Pāli version (*Pāpavagga* 121):

mā 'pamaññetha pāpassa na mantaṃ āgamissati
udabindunipātena udakumbho 'pi pūrati
pūrati bālo pāpassa thokathokampi ācinaṃ.[29]

These texts are well known, many translations of them exist. One may translate the lines in this manner: "Think not lightly of evil, saying, 'It will not come to me.' Drop by drop is the pot of water filled. Likewise, the fool, gathering it little by little, fills himself with evil."[30]

Referring to this verse, the dhammapada commentary retells the following story: "A monk who failed to keep his requisites in order is summoned before the Teacher, and expresses little concern over what he has done, saying that he has committed only a slight fault. The Teacher rebukes him for regarding an evil deed as a small matter."[31]

The verse is often cited. Here I will only mention the quotation in the *Cibei daochang chanfa* as this text was widely used in Uighur Buddhist circles:[32]

經言。
莫輕小善以為無福。
水滴雖微漸盈大器。
小善不積無以成聖。
莫輕小惡以為無罪。
小惡所積足以滅身。
大眾當知。[33]

The *Cibei daochang chanfa* is well-known in Uighur translation where it bears the title *Kšanti kılguluk nom bitig*.[34] The passage cited here is preserved neither among the fragments of the Turfan Collection in Berlin[35] nor among those of the Petersburg Collection.[36]

In the following notes I will give comments on some details.

Verses 1-2

In his study K. Röhrborn wrote: "der atü. Übersetzer hat eine Negation *(ärmäz)* in den Text gebracht, die die chin. Vorlage nicht hat."[37] Now, however, one has to consider the context. Accordingly one observes that the verse begins with 莫 *mo*, a negation, which is indeed missing in the Chinese text of BT III, but which has been tacitly taken over into the Uighur text: "one should not hide". On the other hand, one cannot exclude that we have a coypyist's mistake here: *ärmäz for ärmäk*.[38] The meaning of the sentence does not change in principle. These two verses can be translated as follows: "One should not hide [a sin] saying a little sin is little, because this brings suffering in the later existence."

Verses 3-4

At the end of the third verse one Chinese character is missing. Two characters are transcribed in Uighur script. From 785c11 水滴 "water drop" it is obvious that tik represents Chin. 滴 *di* "drop" = *tamızım, hi* may transcribe Chin. 何 *he* equivalent to näčä.[39] In the next line the third character is given in Uighur transcription. While K. Röhrborn proposed 實 *shi*,[40] I am inclined to see in *šo* the transcription of Chin. 裝 *zhuang* "to fill".[41] In T. 213 it is 盈 *ying* "to fill".[42] For the use of *ärü ärü* one may compare *jian jian* in T. 213 (here: verse 5). In these two verses half of the characters are identical, and so we may translate the Uighur text as: "As little as a drop of water may be, gradually it fills big and large dishes."

Verses 5-6

In the third verse group the expression 惡業 "evil deed" of T. 213 is more or less equal to 惡行 "evil conduct".[43] The pronoun 誰 *shui* is translated broadly by *kayu tınlıglar*. There is no Chinese equivalent for *küsä-* "to wish".

The last verse is very different to T. 213, but there is full correspondance between the Chinese and its Uighur counterpart.

Taken together the verse can be translated as follows: "Whoever of the living beings wishes to do bad deeds that should better be hidden, escapes from the people's tongue but not from the hells."

V.

The last passage of the *Insadi-sūtra*[44] is given only in Chinese, it was taken from the *Dharmagupta[ka]vinaya*.[45]

BT III[46] T. 1428

自恣羯磨：　　白四羯磨

如法成就：：　　如法成就

得好諸所：　　得處所。

和尚阿闍梨：：　　和上如法阿闍梨

如法眾僧：　　如法二部僧 [1050a27眾僧]

具滿具足：：　　如法具足滿。

當善受教法：　　汝當善受教法。

應當作福：：　　應勸化作福治塔

供養眾僧：　　供養眾僧。

和尚阿闍梨：：　　若和上阿闍梨

若一切世教　　一切如法教授

不得律　　不得違逆。

應問諸經　　應學問誦經

The Uighur rendering of the Chinese text gives a clear segmentation which I follow in my translation: "The *pravāraṇākrama* is completed according to the rules. One can praise all. The monks, the *ācāryas* are according to the rules all full, all complete. They should follow well the rules of the religion. They should do *puṇya*, bring offerings to all communities. Monks, *ācāryas*! When this is the religion of the whole world and one does not obtain *vinaya*, one should ask and recite the *sūtras*." Following this section the text concludes with a short colophon: 我正心誦 "I, Zhengxin[47], have recited." The last two characters[48] are mysterious:



Now I think it is possible to read them as 萬卍! *wan wan* expressing a good omen similar to the Sanskrit *sādhu sādhu*. Although the reading of these two characters is not without problems, at least there is a possibility that it confirms Geng Shimin's idea of interpreting the second of these characters as the *svastika*.[49]

References

F. Bernhard, Sanskrittexte aus den Turfanfunden X: Udānavarga. Band I-II, Göttingen 1965, 1968.

J. Brough, The Gāndhārī Dharmapada, London 1962.

W.W. Burlingame, Buddhist Legends Translated from the Original Pali Text of the Dhammapada Commentary, Cambridge 1921 (Harvard Oriental Series 28-30).

Jin-il Chung, Die Pravāraṇā in den kanonischen Vinaya-Texten der Mūlasarvāstivādin und der Sarvāstavādin, Göttingen 1998 (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 7).

J. Elverskog, Uyghur Buddhist Literature, Turnhout 1997 (=Silk Road Studies 1).

Geng Shimin, On the Lanzhou Version of the Uighur *Abhidharmakośa-bhāṣya-ṭīkā Tattvārtha*, in: Splitter aus der Gegend von Turfan. Festschrift für Peter Zieme anläßlich seines 60. Geburtstages, ed. by M. Ölmez, S. Raschmann, Istanbul/Berlin 2002, pp. 75-85.

H. Härtel, Karmavacanā. Formulare für den Gebrauch im buddhistischen Gemeindeleben aus ostturkistanischen Sanskrit-Handschriften, Berlin 1956 (Sanskrittexte aus den Turfanfunden III).

H. Hu-von Hinüber, Das Posadhavastu. Vorschriften für die buddhistische Beichtfeier im Vinaya der Mūlasarvāstivādins, Reinbek 1994 (Studien zur Indologie und Iranistik 13).

O. von Hinüber and K.R. Norman, eds. Dhammapada, Oxford 1995.

L. de La Vallée Poussin, L'Abhidharmakośa de Vasubandhu. Traduction et annotations, tome V, Bruxelles 1980.

E. Lamotte, Le traité de la Grande vertu de sagesse de Nāgārjuna (Mahāprajñāpāramitāśāstra), Vol. I, Louvain/Leuven 1966 (reprint).

K. Röhrborn, Zur Frage des "Transponierenden Lesens" von chinesischen Texten in spätuigurischer Zeit, in: Central Asiatic Journal 29 (1985), pp. 85-97.

塩入良道 Shioiri Ryōdō, 慈悲道場懺法の成立 [Jihi dōjō senbō no seiritsu], in: 吉岡博士還暦記念道教研究論集—道教の思想と文化— [—dōkyō no shisō to bunka—] [Yoshioka hakushi kanreki kinen Dōkyō kenkyū ronshū], Tokyo 1977, pp. 501-521.

庄垣内正広 M. Shōgaito, ロシア所蔵ウイグル語文献の研究—ウイグル文字表記漢文とウイグル語仏典テキスト—Uighur Manuscripts in St. Petersburg. Chinese texts in Uighur script and Buddhist Uighur texts, Kyoto 2003.

M. Shōgaito, How were Chinese Characters read in Uighur?, in: Turfan Revisited—The First Century of Research into the Arts and Cultures of the Silk Road (ed. by D. Durkin-Meisterernst, S.-C. Raschmann, J. Wilkens, M. Yaldiz, P. Zieme), Berlin 2004, 321-324.

S. Tezcan, Das uigurische Insadi-Sūtra, Berliner Turfantexte III, Berlin 1974.

J. Wilkens, Buddhistische Beichttexte (Alttürkische Handschriften Teil 9), Stuttgart 2003 (Verzeichnis der Orientalischen Handschriften in Deutschland XIII, 17).

Ch. Willemen, Dharmapada. A Concordance to Udānavarga, Dhammapada, and the Chinese Dharmapada Literature, Bruxelles 1974.

Ch. Willemen, The Scriptural Text: Verses of the Doctrine, With Parables. Translated from the Chinese of Fa-li and Fa-chü (Taishō Volume 4, Number 211), Berkeley 1999.

P. Zieme, Das *Pravāraṇā-Sūtra* in alttürkischer Überlieferung, in: A Green Leaf. Papers in Honour of Professor Jes P. Asmussen (Hommages et Opera Minora Vol. XII), Leiden 1988, pp. 445-453.

P. Zieme, Die Stabreimtexte der Uiguren von Turfan und Dunhuang. Studien zur alttürkischen Dichtung, Budapest 1991.

(1) Herewith I express my gratitude to Mr. D. Durkin-Meisterernst for brushing up my English.

(2) Tezcan 1974 (BT III).

(3) A list of the relevant texts is given by Lamotte 1966, p. 507, n. 1.

(4) T. 310, 335b14-15.

(5) T. 1442, 657c5-6.

(6) BT III, ll. 291-297.

(7) Herewith I thank Dr. Jens Wilkens for providing me with this information.

(8) Hertel 1970, p. 95.

(9) Hertel 1970, p. 57.

(10) Hertel 1970, p. 127.

(11) Willemen 1999, p. 60.

(12) Zieme 1988.

(13) Zieme 1988.

(14) BT III, ll. 620-721.

(15) Zieme 1991, p. 72.

(16) BT III, 696-700.

(17) In the strict sense of Buddhist terminology this is not a *sūtra*, but a *śāstra*.

(18) T. 1558 (Vol. 29), p. 146b11-12.

(19) La Vallée Poussin V, 144. In his note 2 La Vallée Poussin gives some references to the origin of this saying.

(20) But not in La Vallée Poussin's translation where the sequence is: maladie-ulcère-flèche.

(21) The second half has a variant in T (Vol. 29) 1563, p. 964c29 諸想如病如箭如癰。無想天中如癡如闇.

(22) La Vallée Poussin, p. 144.

(23) Röhrborn 1985.

(24) Röhrborn 1985, p. 97.

(25) Shōgaito 2004.

(26) Omitted character!

(27) T. 213, p. 785c10-12.

(28) Bernhard I, p. 234.

(29) See variants in Bernhard I, p. 234.

(30) Translated from the Pali by Acharya Buddharakkhita.

(31) Burlingame, vol. 1, p. 108.

(32) T. 1909, Vol. 45, p. 933a9-11.

(33) Mentioned by Shioiri 1977, p. 512, but missing in his list on p. 520.

(34) Cf. Elverskog, pp. 87-89.

(35) Cf. Wilkens 2003.

(36) Shōgaito 2003 (the fragments are parallel to p. 928b 24-27, p. 928c 17-22, p. 929a 28-b4, p. 931c 13-18, p. 932a 5-8, p. 932a 12-16, p. 932a16-20, p. 948a 17-23, p. 949c 6-11).

(37) Röhrborn 1985, p. 97.

(38) But this is not clear, these final letters only slightly differ in the manuscript.

(39) Although in other cases this is not so!

(40) Röhrborn 1985, p. 96. This is phonetically impossible, cf. Zieme 1991, p. 70, n. 180.

(41) This verb is not used in T. 213.

(42) Phonetically this word cannot be the origin of the Uighur transcript.

(43) Cf. Zieme 1991, p. 71, n. 182.

(44) I.e. the concluding part, ll. 750-756.

(45) T. 1428, 758c8-12 // 1050a26-b1. Already in 1985 identified by Mr. Uno Motoharu to whom I express here my thanks.

(46) The interpunction marks are very important for a full understanding of the text.

(47) The name appears also in its transcribed form Čisim, cf. BT III, ll. 23-26, l. 758. Cf. Zieme 1991, pp. 294, 315.

(48) Cf. Zieme 1991, p. 316, where the first character was read 學 *xue* "to learn".

(49) Geng 2002, pp. 79-80.