

Further fragments of the Commentary on the *Yuanjue jing* in Old Uigur from Dunhuang

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Received: November 18, 2019 • May 23, 2020

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ABSTRACT

In this paper the authors edit two Old Uigur fragments that recently became accessible from Dunhuang. Both are parts of the unknown commentary on the *Yuanjue jing* of which already some other remnants were edited.

KEYWORDS

Old Uigur, Buddhist literature, *Yuanjue jing*, commentary.

The sūtra *Da fangguang yuanjue xiuduoluo liao yijing* 大方廣圓覺修多羅了義經¹ often quoted with the short title *Yuanjue jing* 圓覺經 / *Sūtra of Complete Enlightenment* (YJJ)² belongs to the famous texts of Chan Buddhism. One or more translations into Old Uigur are known. Of considerable importance is the block-printed edition of the 13th/14th centuries. Recently, A. Yakup reedited the fragment SI 1681 (SI Kr III 13³) housed at the Institute of Oriental Manuscripts in St. Petersburg (IOM).⁴ In an addendum, he gave valuable comments and corrections to the first edition of 2016.⁵ The form of this block-printed edition is very peculiar. A. Yakup mentions⁶ that the earlier entry in the Toyo Bunko Catalogue wrongly regarded the two fragments as one folio (recto and verso),⁷ but this was correct as one can clearly see from the other completely preserved fragment already edited by I. Warnke.⁸ In this block-printed edition, the pages were at first printed on paper and then pasted together, thus one can reconstruct the first leaf as follows: Recto (last line on the right side within the block frame): *tolu tuymak bir* 一上 ‘Complete Enlightenment – one – upper (= recto)’. Verso: first line left in the block frame: *tolu tuymak b[ir 一]* ‘Complete Enlightenment, o[ne]’.

The *buyan ävirmäk* ‘Transfer of merit’ leaf edited by I. Warnke is shaped in a similar way: Recto: the last line on the right side within the block frame [*buyan*] *ävirmäk iki* 二上 ‘Transfer [of merit] – two – upper (recto)’. Verso: the first line left in the block frame: *buyan ävirmäk iki* 二 ‘Transfer of merit – two’.

We can conclude that *shang* 上 does not mean ‘first’ as suggested by A. Yakup,⁹ but rather ‘upper’ (= ‘recto’). Likewise, *xia* 下 ‘lower’ means the verso side. Other leaves of this double-sided block-printed edition are preserved fragmentarily and mostly without the pagination data.¹⁰ However, the leaf 19 (IOM.SI 3162 (SI O 50)), which is not yet edited, contains the fairly well-preserved translation of the sūtra text of T.XVII.842.914c04-09. On the right of the recto side, we read *tokuz y(i)g(i)rmi* 十九上 ‘nineteen, XIX, upper (= recto)’ and on the left of the verso: *tokuz y(i)g(i)rmi [...]* ‘XIX [...]’ (more is not preserved).¹¹ The fragment U 6366 (Berlin collection), which contains a translation of the *Bodhicaryāvatāra*, the commentary has a similar arrangement of title and pagination.¹²

Many Chinese commentaries on the *Yuanjue jing* (*Sūtra of Complete Enlightenment*) are known, but none of them corresponds to the text of the Old Uigur commentary of unknown

¹ T.XVII.842.

² In Old Uigur wynqwqky, cf. ms. B.

³ By mistake, Zieme 2016: 584 gave the shelf number as ‘SI Kr III 11’.

⁴ Yakup 2018.

⁵ Zieme 2016.

⁶ Yakup 2018: 474, fn. 7.

⁷ Umemura et al. 2002: 100.

⁸ Warnke 1981.

⁹ Yakup 2018: 475.

¹⁰ Zieme 2012.

¹¹ IOM.SI 1670 (SI Kr III/4) is a further fragment from the middle of the page (without page number). Yakup (2018: 475) mentions one fragment edited earlier by K. Kudara in his paper (Kudara 1992). Here, we can add that two other small fragments of the Otani Collection are also from the same block-printed edition: Ot.Ry. 5275 and Ot.Ry. 5278. Altogether, so far 15 fragments of the book are preserved in three collections: Berlin (BBAW), Kyoto (Ot.Ry.), and St. Petersburg (IOM).

¹² Raschmann & Zieme 1985: 309: 如菩提行疏第一卷下廿六 [*ruputixingshu diyi juan xia ershiliu*] ‘Commentary of the *Bodhicaryāvatāra*, first scroll, lower [= verso] 26’; p. 310 (reference to Mongolian block prints).



origin that was first introduced by Kudara Kōgi,¹³ when he edited four leaves of a Dunhuang manuscript preserved at the Hedin Collection in Stockholm. In the meantime, several other leaves came to light and were edited by the authors of this paper. Here, we add two new fragments that recently became accessible.

The fragments of these manuscripts are scattered in different collections: Hedin Collection in Stockholm (HCS), Dunhuang Academy (DA), Chinese Academy of Cultural Heritage (CACH), and Musée Guimet (MG). In what follows is an overview of the existing fragments of the two manuscripts A and B.

A

Manuscript A consists of leaves that have the shape of a *pustaka*, but they have no *pustaka* hole, and their binding type is unclear. No title in Old Uigur is preserved, the leaves bear only page numbers on the left margin of the verso side. Each side of a leaf has 18 or 19 lines. In the following they are arranged according to the sequence of the *sūtra* quotations: Leaf 53 (CAHC)¹⁴, leaf 54 (HCS)¹⁵, leaf 61 (HCS)¹⁶, leaf [1]33 (HCS)¹⁷, leaf ? (DA, here: I)¹⁸, leaf 202 (HCS)¹⁹, leaf ? (DA; here II)²⁰. One can safely assume that the new leaves, although damaged at the beginning and the end of the leaf, had 18 or 19 lines on each page as the other ones. The Uigur script is of the classical *sūtra* style, but in a rather late variety which resembles the manuscript ‘Handschrift I’ of the *Kṣanti kīlguluk nom bitig* (complete edition by J. Wilkens in BT XXV), important words are highlighted by red colour²¹.

B

Manuscript B resembles manuscript A, but in addition to the page number, it bears the book title *wynqwqky*. As a matter of fact, it reflects the Middle Chinese pronunciation of the short *sūtra* title *Yuanjue jing*. One side has 21 or 22 lines. Two fragments are known: leaf 20 (MG)²², leaf 89 (CACH)²³.

The new fragments belonging to manuscript A²⁴

¹³ Kudara 1992; German translation by Y. Kasai (KUDARA n.d., Internet version).

¹⁴ Zhang & Zieme 2012.

¹⁵ Kudara 1992.

¹⁶ Kudara 1992.

¹⁷ Kudara 1992.

¹⁸ Here edited for the first time.

¹⁹ Kudara 1992.

²⁰ Here edited for the first time.

²¹ Underlined in the transcription.

²² Zieme 2016.

²³ Zhang & Zieme 2015.

²⁴ According to the stamp on one side, the manuscript belonged to the Collection of Ren Ziyi 任子宜 (1901–1972), a scholar of Dunhuang, Gansu. After 1943 he collected several Chinese manuscripts, but also Tangut and Old Uigur texts, now kept at the Dunhuang Academy and the Dunhuang City Museum.



I. D0198, 21.3 x 14.4 cm (Exhibition Center of Dunhuang Academy). The text of this fragment belongs to the 7th section which is concerned with the Bodhisattva Power and Virtue Unhindered (Weide Zizai Pusa 威德自在菩薩). Two passages are literal translations of the *sūtra*, between which a commentary on the first passage is embedded. This commentary starts with the phrase *šastrta sözläyür* 'It is said in the (or: a) *šastra*'. Unfortunately, we could not identify this quotation.

(recto)

T.XVII.842.917c09-11

01 [] alku]
 02 bodis(a)t(a)v üçün ulatı [kalmödük üd]
 03 -täki tnl(ı)g-lar üçün ayıtgalı [anču]
 04 -layu kälmiş-kä muntag osug-lug al-ıg
 05 altag-ıg .. sızlär amtı titrü tın
 06 -lañlar sızlärkä nomlayın tep .. ol
 07 üdüñ cöglug yalınlıg ädgülüg
 08 ärksinmäklig bodis(a)t(a)v y(a)rlıg-ıg tägin
 09 -ip ögrip²⁵ sävinip ulatı alku
 10 ulug kuvrag birlä šük boltı-lar äšidgü
 11 -kä tep temäk-i ärsär
 12 *šastr-ta sözläyür* ..²⁶ ançulayu kälmiş
 13 yeg cöglug yalın-lıg ädgülüg ärksin
 14 -mäklig bodis(a)t(a)v-ıg ögmäk taplamakı
 15 [] cöglug yalınlıg ädgülüg ärkz
 16 [-inmäklig]²⁷ bodis(a)t(a)v muntag osug-lug
 17 [al altag] üzä .. ančan ančan bışrungu
 18 [-luk nom]-larıg tuta tunkav nom-nun

917c09 汝等乃能
 爲諸菩薩及末世
 衆生問於
 衆如^{917c10}來如是方便
 汝今諦聽
 當爲汝說
 時威德
 自^{917c11}在菩薩奉教
 歡喜及諸
 大衆默然而聽

(verso)

01 []
 02 [] miš ärür .. bo tiltag-ın
 03 [kamağ] kuvrag ögrünçlüg sävinçlig bolup
 04 šük boltı-lar äšidgü-kä tep temiš
 05 ärür .. munı üzä öñdüñki girant
 06 -nıñ yörgün körkitür
 07 *sudur-ta t(ä)ri burhan* y(a)rlıkadı töz
 08 -ün-lär oglı-y-a üzäliksiz sukançıg
 09 tuymak ärsär .. alku ontın sıñarki
 10 yertinçülär-tä tüzü²⁸ boltaçı ärip
 11 ançulayu kälmiş-läriğ üntürdäçi tugur
 12 -taçı ärür .. alku nomlar birlä bir töz

917c11 善男^{917c12}子，無上妙
 覺遍諸十方
 出生
 如來，
 與一切法

²⁵ The first letters are not very clear, possibly because of the damage of the paper. The second letter should not be an ' as it looks like.

²⁶ Probably the red highlighting of the punctuation marks was not intended.

²⁷ In l. 08 spelled with -s-, here with -z-.

²⁸ Spelled *twysw*.



13 -lüg täj tüz boltači ärür .. bişrunmak	917c13同體平等，
14 yorımak-ta alku türlüğ bolsar ymä	於諸修行
15 çin töztä adirt yok ärür []	實無有二
16 udu ²⁹ kıltači al altag-ıg []	方便隨順
17 anıñ sanı ülgülänčisiz bol[ur]	其 ^{917c14} 數無量，
18 nomug tolu tutuldurup ad[]	圓攝所歸 循性差別當有三種

[Sūtra quotation]

(recto 01-05) [‘Excellent, excellent! Oh good sons!] You have questioned the Tathāgata for [all] the bodhisattvas extending to sentient beings [of the coming age] about such expedient methods. Listen well now, I shall explain them to you.’

(05-10) At that time the ‘Bodhisattva Having brightness and splendour, virtue, and power’ accepted this teaching with awe and joy, and those in the great crowd became silent for listening.’

[Commentary]

(10-18) What concerns this quotation, it is said in a *sāstra*: The Tathāgata (called?) the Bodhisattva ‘Having brightness and splendour, virtue, and power’ [for ?] praising and accepting. The Bodhisattva ‘Having brightness and splendour, virtue, and power’ by such [], by such and such meditating [] grasping the [*dharmas*] which are to be cultivated gradually, [the power (?) of] the *tunkav*³⁰ *dharmas* [] (verso 01-02) was preached (?).

(small lacuna)

(verso 02-05) For that reason, the [whole] community became delighted and joyful and remained silent to listen. Thus it is said.

(05-06) By this (the Buddha) shows the explanation of the preceding *grantha*.

[Sūtra quotation]

(07-13) In the *sūtra*: The Divine Buddha deigned to say: ‘Oh son of noble ones! The unsurpassed marvellous is existent everywhere in all worlds of the ten directions. It gives birth to the Tathāgatas. It has the same equal essence with all *dharmas*.

(13-18) Although there are in meditation and practice all kinds, in the true essence there is no difference³¹. [Concerning] the expedient methods, which make one follow [], their number is without measure. Fully holding the *dharma* [there are three general types that all practitioners rely on, according to the differences in their inclination.]

Original Chinese text

The *sūtra* part is based on the following quotation from the YJJ³²:

²⁹ Although the spelling is rather *ywdw* than *’wdw*, one expects the latter one because of Chinese *suishun* 隨順 ‘to follow’.

³⁰ Derived from Chinese *dunjué* 頓覺 ‘Sudden Enlightenment’, cf. 大方廣圓覺修多羅了義經略疏註 (T.XXXIX. 1785).

³¹ Chinese ‘there is no duality’.

³² T.XVII.842.917c08-14.



善男子，汝等乃能為諸菩薩及末世衆生問於如來如是方便。汝今諦聽，當為汝說！時威德自在菩薩奉教歡喜，及諸大衆默然而聽。善男子，無上妙覺遍諸十方出生如來，與一切法同體平等，於諸修行實無有二，方便隨順其數無量，圓攝所歸循性差別當有三種。

‘(Then the World Honored One, addressing the Bodhisattva ‘Power and Virtue Unhindered’, said: “Excellent, excellent!) Good sons! You have questioned well for the Bodhisattvas and sentient beings of the degenerate age about these expedient methods of the Tathāgata. Listen well now, and I shall explain them for you!’ The Bodhisattva ‘Power and Virtue Unhindered’ received this teaching with awe and joy; all those in the great crowd became silent and listened. ‘Good sons! Unsurpassed marvellous enlightenment pervades all the ten directions. It gives birth to all Tathāgatas, who share the same equal essence with all *dharmas*. Thus, as far as the various practices are concerned, there is in reality no duality. Nonetheless, the expedient methods which conform to Perfect Enlightenment are numberless. Among these, there are three general types which all practitioners rely on, according to the difference in their inclination.’³³

Name of the Bodhisattva ‘Power and Virtue Unhindered’ (威德自在菩薩)

The name of the Bodhisattva ‘Power and Virtue Unhindered’ (威德自在菩薩) is not known from other than Chinese sources. The Old Uigur author translated it in his own manner:

威	德	自在	菩薩
čoglug yalınlıg	ädgülig	ärksinmäklig	bodis(a)t(a)v

‘Bodhisattva Having brightness and splendour, virtue, and power.’ Of course, one can also interpret the compound name as ‘Bodhisattva Having the power of brightness and splendour and of virtue.’ The term *zizai* 自在 has a wide range of meanings, of which two are focussed: ‘sovereignty as freedom, omnipotence’ or ‘sovereignty as mastery or independence’ (DDB). The Old Uigur translator followed the second option. In several Buddha names that occur in the *Kšanti kılğuluk nom bitig* Chinese *weide* 威德 corresponds to Skt. *tejas*.³⁴

II. D0202 (44.76), 14 x 15.7 cm (Exhibition Center of Dunhuang Academy). The second fragment equals to a section of the 9th chapter dedicated to the Bodhisattva ‘Purifier of all Karmic Hindrances’ (Jing zhu yezhang pusa 淨諸業障菩薩).

(recto)

01 <u>sudur-ta</u> tözün-lä[r ogli-y-a]	^{919c12} 善男子，
02 kayu ärür yaşaglı b(ä)lgü tep te[sär]	云何壽命相
03 k(a)ltı ol tınl(ı)g-nıñ köñül-i-nıñ	謂諸衆生心
04 yaltırmakı ³⁵ arıg süzük ärip ukdum	照清淨覺
05 temäkin tuydaçı-sı ärür .. alku iş	^{919c13} 所了者，一切業

³³ Mainly adopted from Muller 1999: 170–171.

³⁴ BTT XXV, I: 15.

³⁵ *yaltır-* ‘to shine, gleam’, cf. ED: 923b. G. Clauson accepts only *yaltır-* as the correct form, but apparently both forms of the verb exist, cf. OTWF: 481.



06 -lig bilgä bilig üzä k(ä)ntü öz
 07 -iñä körgülük ärmäz üçün .. inčä
 08 k(a)ltı isig öz ärklik täg temiš
 09 ärür .. tözün-lär oghı-y-a .. birök
 10 köñül-tä alku tuydum tegüci-lär-ig
 11 alku barča kir[lä]r³⁶ d[]

智所不自
 見猶如
 命根。
 善男^{919c14}子，若
 心照見一切覺者，
 皆為塵垢^{919c15}不離塵故。

(verso)

01 [] ³⁷ munta yaşaglı
 02 [b(ä)lgüsi] ärsär .. bo kiši-lär-niñ tuytum
 03 ukdum temäklig köñül-läri arıg süz
 04 -ük bolup .. öñdünki üç b(ä)lgülär
 05 ärsär .. iš-lig küdük-lüg bilgä
 06 bilig üzä bilgülük ärür tep tuy
 07 -mak-lar-ıntın .. alku biltim tuytum
 08 temäklig köñül-lär ärsär alku barča
 09 altı bilig tegli kir-lär ärür ..
 10 tuydaçı tuyguluk ärsär alku barča
 11 [ka]d[gu niz]vani-[lar]³⁸ ärür tep ärüş
 12 [] d[]

[Sūtra quotation]

(recto 01-09) In the *sūtra* (it is said): [Oh son] of noble ones! What is the mark of a Living Being? It is the one who understands a sentient being's saying 'I have the insight that the illuminating of the mind is pure and clean.' Since one cannot have an insight into the self through knowledge in all activities, it is called the life faculty³⁹.

(09-11) Oh son of noble ones! Those who claim to have understood everything in mind [are not released from] all kinds of filth (...)

(lacuna)

[Commentary]

(verso 01-04) The [mark of] Living Being means that the minds of the people saying 'I have insight, I understand' are pure and clean.

(04-06) What concerns the three previous marks, they can be known through the knowledge of the activities.

(06-09) What concerns the minds saying 'I have insight and know everything, I have insight into everything, they all are the (kinds of) filth called the six bits of knowledge.

(10-11) What concerns those who say to have in their minds insight of all, they (...)

³⁶ = *chen'gou* 塵垢 'dirt, pollution'.

³⁷ As above, the punctuation marks are written in red colour. The preceding words in red are not preserved.

³⁸ For the emendation cf. Maue & Röhrborn 1979: 298.

³⁹ *Minggen* 命根 'Life potential; the life-faculty (Skt. *jivitēndriya*; Tib. *sroggidbang po*)' (after DDB).



Original Chinese text

The sūtra part is based on the following quotation from the YJJ⁴⁰:

善男子，云何壽命相？謂諸衆生心照清淨覺所了者，一切業智所不自見猶如命根。善男子，覺所覺者若心照見一切覺者，皆爲塵垢不離塵故。

‘Good sons! What is the mark of life? It refers to that which sentient beings realize through the mind’s illuminating pure awareness. That which is not perceivable by the totality of karmic wisdom is just like the life-faculty. Good sons! When one sees with the mind’s illumination, all these awarenesses are nothing but defilement.’⁴¹

ABBREVIATIONS

BT XXV = WILKENS 2007.

DDB = Digital Dictionary of Buddhism (A. Charles MULLER, available online: <http://www.buddhism-dict.net/ddb/>, last access: 25 March 2020).

ED = Gerard CLAUSON 1972. *An Etymological Dictionary of Pre-Thirteenth-Century Turkish*. Oxford: Oxford University Press.

OTWF = ERDAL, Marcel 1991. *Old Turkic Word Formation*. I-II, Wiesbaden: Harrassowitz.

T. = Taishō Shinshū Daizōkyō 大正新脩大藏經. TAKAKUSU Junjirō 高楠順次郎 and WATANABE Kaigyoku 渡辺海旭 et al. (eds.) 1924–1934. Taishō shinshū daizōkyō 大正新脩大藏經. 100 vols. Tokyo: Taishō Issaikyō Kankōkai.

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⁴⁰ T.XVII.842.919c12–15.

⁴¹ Mainly adopted from Muller 1999: 274–275.



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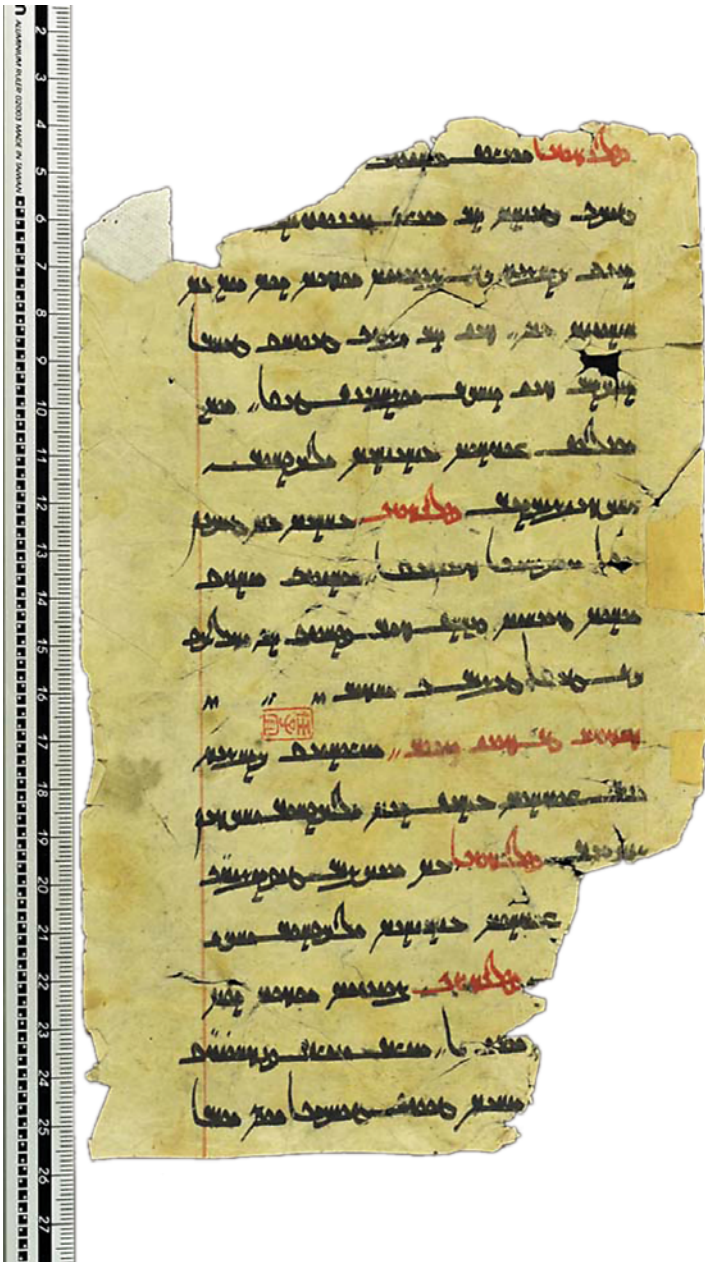


Fig. 1 D0198 recto



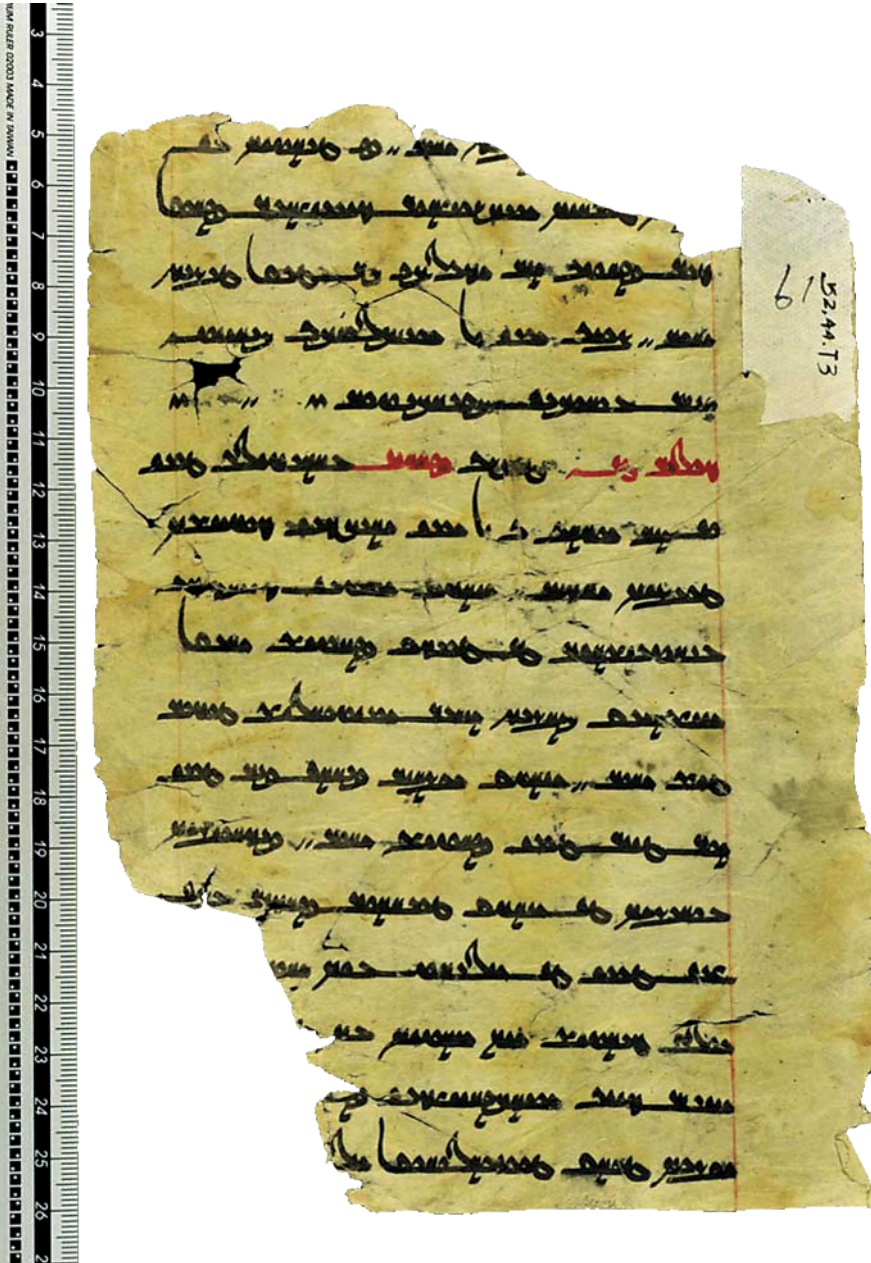


Fig. 2 D0198 verso



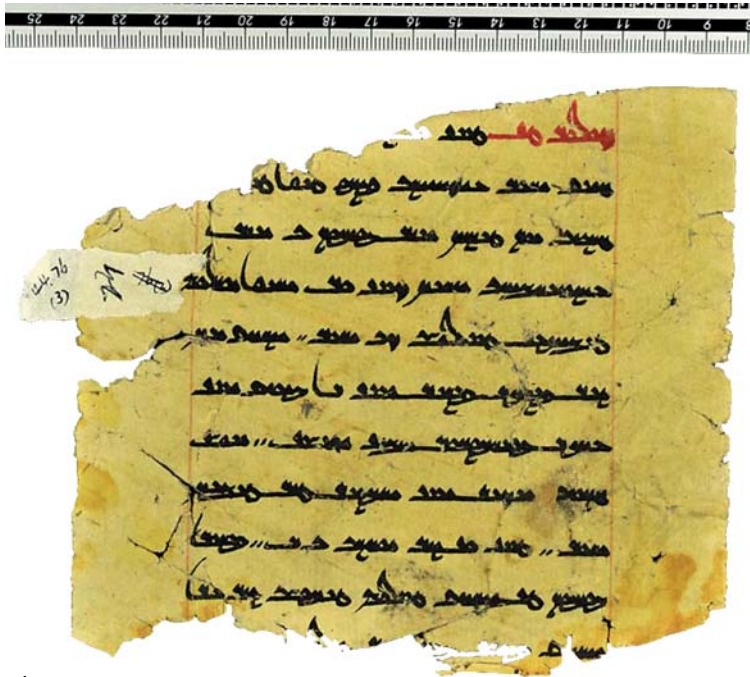


Fig. 3 D0202 recto

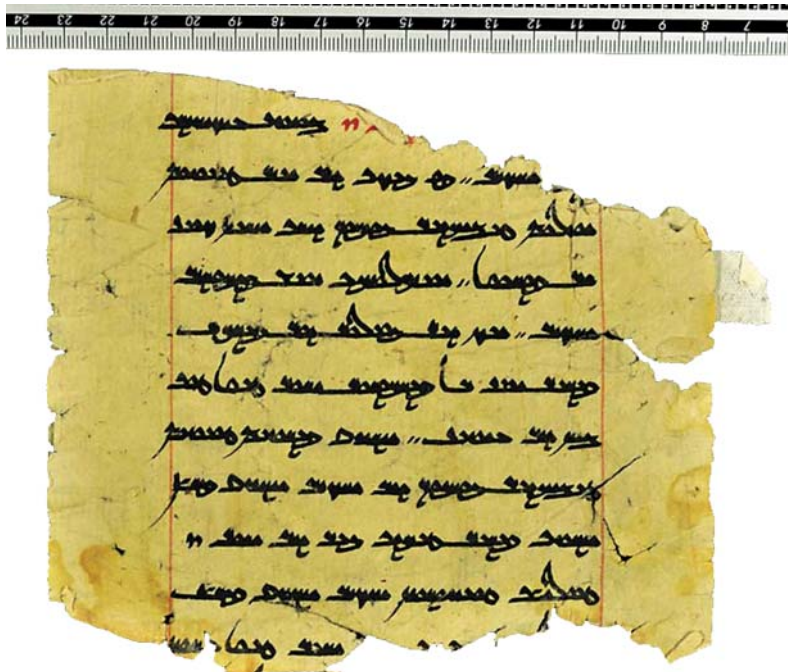


Fig. 4 D0202 verso

