

ISBN 978-4-903875-23-1

Contribution to the Studies of Eurasian Languages (CSEL) Series 20

ユーラシア諸言語の多様性と動態－20号記念号－

ユーラシア言語研究コンソーシアム 2018年3月発行

Diversity and Dynamics of Eurasian Languages: The 20th Commemorative Volume

The Consortium for the Studies of Eurasian Languages

On the St. Petersburg fragment from the Old Uyghur translation  
of the Chinese apocryphal text *Yuanjuejing* 圓覺經  
(古ウイグル語譯『圓覺經』ペテルブルク断片二葉について)

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## On the two St. Petersburg fragments from the Old Uyghur translation of the Chinese apocryphal text *Yuanjuejing* 圓覺經

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Keywords: *Yuanjue jing* 圓覺經, Uighur translation, Petersburg fragments

The *Yuanjue jing* 圓覺經 ‘Sūtra of Complete Enlightenment’ is one of the important doctrines of the Chan 禪 and Huayan 華嚴 schools of Buddhism. The full title of the text is *Da fangguang yuanjue xiuduoluo liao yijing* 大方廣圓覺修多羅了義經 (Taishō, vol. 17, no. 842), which A. Charles Muller translates as ‘Great Corrective Extensive Perfect Enlightenment Sutra of the Complete Doctrine’.<sup>1</sup> In spite of its apocryphal character, some Chinese sources and scholarly works, including the text edited in the *Taishō Shinshū Daizōkyō* 大正新脩大藏經, namely the *Taishō Revised Tripiṭaka*, the critical edition of the Chinese Buddhist canon, claim that the text is translated from Sanskrit into Chinese by Buddhatrāta (Chin. 佛陀多羅 *Fotuo duoluo*, 佛陀多羅覺救 *Fotuo duoluo juejiu*), a *śramaṇa* of Kubhu (Kabul or Kāśmīr, Chin. 罽賓 *Jibin*) in the seventh century A.C. at Baima 白馬 temple in Luoyang 洛陽.<sup>2</sup> Some works mention the *Mahāvaiṣṭya-pūrṇa-buddha-sūtra-prasannārtha Sūtra* as the Sanskrit source text for the *Yuanjue jing* 圓覺經.<sup>3</sup> The text has translations in some Central Asian languages, e.g. Mongolian and Old Uyghur. Besides the handwritten and block-printed fragments of the sūtra text kept in the Berlin Turfan collection and the Ōtani collection in Kyoto, several well preserved folios from the Old Uyghur commentary to the *Yuanjue jing* 圓覺經 also have been discovered in the Berlin Turfan collection, in the Hedin collection at Museum of Ethnography in Stockholm and in the Chinese Academy of Cultural Heritage. There are rather detailed information on the Old Uyghur translations of and commentaries to the *Yuanjue jing* 圓覺經 by the professors Kōgi

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<sup>1</sup> Muller 1999: 41.

<sup>2</sup> Zhisheng 730, vol. 9; Zongmi 823-824; Weeraratne 1977: 464b; Ono 1967-1988, vol. 1: 151, 281; Ono 1967-1988, vol. 7, 461b, c; DDB, item 圓覺經.

<sup>3</sup> Weeraratne 1977: 464b.

Kudara, Johan Elverskog and Peter Zieme.<sup>4</sup> Here I refrain from going into much in detail. In this paper I present an edition of two fragments of the text from the Krotkov collection in St. Petersburg, which once have been considered lost.

*Remarks on the St. Petersburg fragments of the Yuanjue jing* 圓覺經

In his paper “On a lost Mongol book and its Uighur version”, the Hungarian scholar György Kara gives first information on the existence of the Old Uyghur version of the Chinese apocryphal text *Yuanjuejing* 圓覺經 in a block-printed form. He writes: “Some days later, turning over the leaves of different Uighur prints, mostly fragments, I met a fragment of a *pothī* or palm-leaf shaped folio, on which I was fortunate to discover the same title in Uigur: *Uluḡ bulung yingaq sayuqī king alqīy : tolu t[uy]maq atly sudur*. This Uigur title shows a somewhat abridged form corresponding to the similar Chinese one, which sounds 大方廣圓覺經 *Ta-fang-kuang yüan-chüeh ching* or simply 圓覺經 *yüan-chüeh ching*, ‘The (greatly extended) sūtra of the perfect enlightenment.’”<sup>5</sup> Some scholars believed that these fragments are lost or not available.<sup>6</sup> During the process of cataloguing the microfilms of Old Uyghur, Sogdian and Manichean manuscripts belonging to the former St. Petersburg Branch of the Institute of Oriental Studies Russian Academy of Sciences — currently Institute of Oriental Manuscripts of the Russian Academy of Sciences — brought to the Toyo Bunko, my dear *sensei*, the late Japanese linguist and philologist Masahiro Shōgaito, and myself discovered that two fragments of the text still exist among the Old Uyghur texts from the Krotkov collection kept at the St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences. This was clearly mentioned in the afore-mentioned catalogue prepared by a joint group of scholars, which was printed later in 2002 by the Toyo Bunko.<sup>7</sup> *Sensei* encouraged me to publish the text after completion of my dissertation. In October 2000, I prepared a transcription of the text and very soon I was able to identify the corresponding Chinese passage. However, at the end of 2000, I left Japan for Germany soon after I have completed my dissertation and the publication of the text was postponed. During *sensei*’s stay at Freie-Universität as Mercator Full Professor of DFG (Deutsche Forschungsgemeinschaft) in 2007, we had a short talk in Berlin again on the fragments of the *Yuanjuejing* 圓覺經. *Sensei* told me to publish it as soon as

<sup>4</sup> Kudara 1992: 2-3; Elverskog 1977: 90-91; Zieme 1999: 451-455; Zieme 2002: 286-287; Zhang and Zieme 2012.

<sup>5</sup> Kara 1974: 288-289.

<sup>6</sup> Elverskog 1997: 90; Zieme 1999: 454.

<sup>7</sup> Umemura et al. 2002: 100. It should be noted that we considered the two fragments as parts of one folio, recto and verso. This should be corrected.

possible and sent me fairly clear scans of the fragment soon after his return to Kyoto. I never forgot my promise to *sensei* in the last several years. However, I was not able to come back to the text because of different reasons. In the turning of a hand more than 10 years passed since then. Now it is more than three years since our very dear *sensei* left us. Although *sensei* cannot see it any more, I feel it my duty to publish the results of my research on the St. Petersburg fragments of the text as my report to *sensei*.

The St. Petersburg fragments of the text have 19 lines on each leaf, including the pagination, in the beginning of the first folio and at the end of the second folio. From the pagination on the first folio only *tolu tuymaq bi[r]* ‘complete enlightenment, one’ is visible, of them *tolu tuymaq* is the abridged title of the text, which corresponds to Chin. 圓覺 *yuanjue*, whilst *bir* is the folio number. On the second folio the same short title and the same folio number are followed by the Chinese pagination 一上 *yi shang* ‘one, first’, which possibly had also existed on the first folio and was damaged. In the middle of lines 4-6 there is a *pothī* hole. The pagination on the second folio calls to remembrance the pagination on the colophon to the *Yuanjuejing* 圓覺經 kept in the Berlin Turfan collection which shows same type of pagination at the same place: Once in the beginning of the folio and then at the end of the other folio. The colophon was first published by the German scholar Ingrid Warnke and later it was included in Kasai 2008.<sup>8</sup>

The both fragments are from the beginning part of the Old Uyghur translation of the *Yuanjuejing* 圓覺經. It contains the translation of the full title of the text, including the information on the translator. The part of the Old Uyghur text corresponds to Taishō, vol. 17, no. 842, 913a 27-913b2. Lines 10-18 are identical with U 4183 (T II S 26) from the Berlin Turfan collection which was published by Professor Peter Zieme.<sup>9</sup> Clearly, the block-printed fragments of the text kept in the Berlin Turfan collection and in the St. Petersburg collection are from the same block print. Just like the late Japanese scholar Kōgi Kudara pointed out, the block-printed fragment in the Ōtani collection in Kyoto stems also from the same block print.<sup>10</sup>

Judging from formal features of the block-printed version of the sūtra text and the manuscript fragments of the commentary to it, one can assume that the sūtra text also had existed in the same or similar manuscript form as the block-printed version as well as the commentary, and the block-printed version was produced on the basis of the manuscript of the same or similar form.

<sup>8</sup> Warnke 1981, Kasai 2008: 115-117.

<sup>9</sup> Zieme 1999: 456-458, 475 (photo).

<sup>10</sup> Kudara 1992: 2.

The title of the text occurs in ll. 2-6 as *uluy bulung yingaq sayuqi keng alqiy tolu tuymaq atly sudurta uduşulmiş yörügl[ü]g sudur bo ärür* which might be translated literally as ‘This is the sūtra with an explicit meaning in the sūtra which is called Great, Broad Complete Enlightenment in great corner and direction’. This is the literal translation of the *Da fangguang yuanjue xiuduoluo liao yijing* 大方廣圓覺修多羅了義經, the full Chinese title of the text. Here the phrase *uluy bulung yingaq sayuqi keng alqiy* stands for 大方廣 *da fangguang* (= Skt. *mahā-vaipulya*), while *uduşulmiş yörügl[ü]g* translates 了義 *liaoyi* (= Skt. *nītārtha*). The latter has the meanings ‘definite meaning’, ‘an explicit meaning’, ‘clear meaning’, ‘doctrine that needs no further explanation or interpretation’, which is also attested in the *Tattvārthā*.<sup>11</sup>

### *Transcription and translation of the text*

SI 1681 Kr. III/13

01 namo but : namo d(a)rm : namo sang :	
02 uluy bulung yingaq sayuqi	大方
03 keng alqiy : tolu tuymaq	廣圓覺
04 atly sudur- ☉ ta	
05 uduşulmiş ☉ yörügl-	修多羅了義
06 /l[ü]g sudur ☉ bo ärür :	經
07 taytang atly t[av]yač [x]an	大唐
08 ü[dintä ]/[ ]y[ ]q	闍賓
09 toyın budati[rata samčo ača]ri	三藏佛陀多羅
10 änätkäk tilin[tin tav]yač	
11 tilinčä ävirimiş :	譯
12 ančulayu ärür mäning äšidmišim :	[0913a27] 如是我聞:
13 bir üdün atı kötrülmiş:	一時, 婆伽婆
14 ridı bügülänmäklig uluy	入於神通大
15 y(a)ruq yaltrıqlıy ayılıq	光明藏
16 atly dyanqa kirü y(a)rılıqadı	三昧正受
17 ol dyan ärsär alqu ančulay[u]	一切如
18 kälmişlärning bilgä bil[iglig]	來
pagination: tolu tuymaq bir 一上	

<sup>11</sup> See Shōgaito 2008: 339, fn. to l. 2308.

SI 1681 Kr. III/13

Pagination: tolu tuymaq bi[r ]	
19 y(a)ruq yaltrıq üzä etilmiş	[0913a28] 光嚴
20 sārılıp turyuluq orunı ärip :	住持，
21 alqu tınlılarıning arıy	是諸眾生清
22 süzütk ◎ tuymaq	淨覺
23 orunı ◎ ärür:	地；
24 ätözli ◎ köngülli	身心
25 öçmiş [amrıl]miş ärip : täng	寂滅平
26 tüz [töz tüp uçta ul]atı/[ar] : o[nt]ın	等本際，
27 singarq[ı alku yertinçü]lärtä	圓滿十方
28 tolu tükäl [tolmiş] ärip :	
29 ikisiztä(?) eyin udu	不二隨順，
30 boltaçı ärür : ol antay	
31 ikisiz adqanyu uyušta :	於不二境
32 alqu arıy süzütk el uluş-	現諸淨土。
33 larıy b(ä)lgürtü y(a)rılıqap :	
34 [u]/uy [bod]is(a)t(a)vlar m(a)has(a)tvlar	與大菩薩摩訶薩
35 [o]n tümän kişilär birlä	十萬人俱，
36 [ärür ä]rti : olarning	其

### Translation

Namo buddhāya! Namō dharmāya! Namō saṃghāya!

This is the sūtra with an explicit meaning in the sūtra which is called the Complete Enlightenment of Great and Broad in great corner and side.

Apparently, it was translated from the Indian language into the Chinese language by the monk [Tripiṭaka master] Budhat[rāta from ...] in the time of the Chinese emperor called Taiṭang.

What I have heard is like this: One time, the One Whose Name is Exalted (*Bhagavan*) deigned to enter the *dhyāna* called great radiant bright repository of *ṛddhi* supernormal wisdom. As far as for that *dhyāna*, it is the place of all Thus-Come-Ones (*Tathāgata*) which was decorated with light and brightness (*prabhā-vyūha*) and where they should stay and maintain (*tisthati*); it is the place of pure enlightenment of all living beings. (There), body and mind will be erased (and eliminated), the equal, even [original edge

of reality] (*koṭi*) will be completely [full] [all] over the [world]s of ten directions in accordance with non-duality, and in this non-dual perceiving world he deigned to manifest all pure, clean countries and lands. He was together with great bodhisattvas, mahāsattvas and ten thousands of people. Their [... ...]

### Commentary

07-08 *Taiṭang atly t[av]γač [x]an ü[dintä]*: This phrase might be translated as ‘in the time of the Chinese emperor called Taiṭang’, and it corresponds to 大唐 *Datang*, another name of the Tang dynasty, occurring as part of the information on the translator of the Chinese text. Interestingly, the translator of the Old Uyghur text takes it as the name of a Chinese emperor. In the hitherto-known Old Uyghur texts, the Old Uyghur pronunciation of 大唐 *Datang* is *taito*, see Röhrborn 1991, ll. 2, 2179, Röhrborn 1996, l. 2148. It is also known that Uyghur pronunciation of 唐 *tang* is *to*; see also Shōgaito et al. 2015: 188. Presumably, *ṭang* occurring as part of *Taiṭang* in this text goes back to *tʰaŋ*, the pronunciation of 唐 *tang* in the Yuan period, though the similar pronunciation was also relevant for the earlier period of Classical Chinese; cf. Pulleyblank 1991: 301.

08-09 [ ]y[ ]q *toyın budati[rata samčo ača]ri*: As the reconstruction of the first lacuna is difficult, we temporarily leave it [ ]y[ ]q. According to Chinese annals, Budhatrāta, the translator of the Chinese text, is from 罽賓 *Jibin*, which is the name of an ancient country in the Western Region; cf. *Hanshu* 漢書 ‘Book of Han’ vol. 96, *Xiyu zhuan* 西域傳 ‘Traditions of Western Regions’. According to the Japanese historian Shiratori, the Chinese name 罽賓 *Jibin* is the transcription of *Kapun* (*Kophen* in Greece sources). It refers to the downstream of the Kabul river during the Han 漢 and Jin 晉 dynasties, but during the Dong Jin 東晉 (Eastern Jin) and Nanbei chao 南北朝 (Northern and Southern dynasties) period to Kashmir, while in the Sui 隋, Tang 唐 period it refers to Ancient Kapisa (Kāpiśa, Chin. 迦畢試 *Jiabishi*) as well as Ghazni; cf. Shiratori 1917; The Chinese historian Yu Taishan suggests a fairly different opinion. For his explanations see Yu 1992. As the Old Uyghur name of 罽賓 *Jibin* is not yet known, we refrain from a reconstruction of the lacuna, though we assume that *[änätkäkli]g(?)* might be a possible reconstruction, if the Old Uyghurs did not further specify the place. The reconstruction of the second lacuna by means of *budati[rata samčo ača]ri* is mainly based on 三藏佛陀多羅譯 *Sanzang Fotuo duoluo yi* ‘translated by the [Tripiṭaka master] Budhat[rāta from Kophen]’ which occurs in the Taishō edition

of the Chinese text.

13 *atı kötrülmış*: This is the common translation of 世尊 *Shizun* ‘Bhagavan’ or ‘Bhagavat’, here it stands for 婆伽婆 *Bojiabo*, the Chinese transcription of Bhagavan or Bhagavat.

14 *uluy y(a)ruq yaltrıqlıy ayılıq*: Here the phrase translates 大光明藏 *Da guangming zang* ‘great storehouse of light’, synonymous with 光明藏 *Guangming zang*. In the Chan Buddhist tradition the term refers to an individual’s true mind 心地 *xindi* of original enlightenment 覺心 *juexin*. Cf. Nakamura 1981: 916b; DDB item 大光明藏.

18 *bilgä bil[iglig]*: The reconstruction is based on the Berlin fragment of the text in which the phrase is completely preserved. In the Chinese text there is no corresponding phrase to it.

19-20 *y(a)ruq yaltrıq üzä etilmiş särilip turıuluq orunı*: This phrase might be translated as ‘the place which was decorated with light and brightness and where (they) should stay and maintain’, in which *y(a)ruq yaltrıq üzä etilmiş* translates 光嚴 *guangyan* ‘luminous splendor’ and *särilip turıuluq* stands for 住持 *zhuchi* ‘hold firmly’. The latter refers to preservation of the teachings. The head word *orunı* ‘place’ should be an addition with reference to the same word occurring in the next phrase, since in the Chinese text there is no word for ‘place’ after 光嚴住持 *guangyan zhuchi*.

22-23 *tuymaq orunı*: ‘place of Enlightenment’, here it translates 覺地 *juedi* ‘stage of Enlightenment’ or ‘Ground of Enlightenment’.

26 [*töz tüp uç*]: The reconstruction is mainly based on the Chinese term 本際 *benji* ‘original reality’, ‘the original essence of all things (Skt. *koṭi*)’, cf. DDB, item 本際. As far as I know, in Old Uyghur Buddhist texts we still do not know what the exact term for 本際 *benji* is. However, 本 *ben* is usually translated by means of *töz tüp*, while 際 *ji* is rendered with *uç ~ uuç* or *qidıy*; cf. Shōgaito 2008: 692, 697 and Shōgaito 2014: 288, 289.

29 *ikisiztä(?) eyin udu*: This phrase renders here 不二隨順 *buer suishun* ‘in accordance with non-duality’, of which *eyin udu* ‘in accordance’ stands for 隨順 *suishun* ‘to follow’, ‘accord with’; cf. Zieme 2002, l. 15; Shōgaito 2008: 698.



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## 古ウイグル語譯『圓覺經』ペテルブルク斷片二葉について

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本稿は、禪宗並びに華嚴宗の2つの宗派が重視する佛教の教義の一つである圓覺經(*Yuanjue jing*)の古ウイグル語譯斷片二葉を扱うものである。かつてこの文献は散逸してしまったものとみられていたが、ロシア科学アカデミー東洋文献研究所(サンクトペテルブルグ)クロトコフ・コレクションに現在も収蔵されていることがわかった。

これら二葉は、ともに圓覺經の冒頭の部分の古ウイグル語譯である。文面は、翻譯者情報を含め、圓覺經のタイトル全体を古ウイグル語に餘さず譯した部分を備えている。古ウイグル語に翻譯されている箇所は、漢譯の冒頭の數行(大正大藏經 vol. 17, no. 842, 913a27-913b2)に当たる。10-18行目は、ペーター・ツィーメ教授が出版したベルリン・トルファン・コレクションのU4183(T II S26)と同じである。ベルリン・トルファン・コレクションの斷片、サンクトペテルブルクの斷片並びに京都の大谷コレクションの斷片は、明らかに同一の木版に由來する斷片であると言えよう。

## Addendum

Some months later after I have submitted this paper, I was able to see Professor Peter Zieme's paper 'Some notes on the Old Uigur "Sutra of Complete Enlightenment" and its commentary"' which was published in *Actual Problems of Turkic Studies, Dedicated to the 180<sup>th</sup> anniversary of the Department of Turkic Philology at the St. Petersburg State University* edited by Saint Petersburg State University Department of Turkic Philology, St. Petersburg, 2016. The paper includes an edition of the St. Petersburg fragment of the *Yuanjuejing* 圓覺經 that mainly comprises a short discussion of the Old Uyghur titles of the text, transcription of lines r07-r18 and v01-v18 and the English translation of the most part of the transcribed part of the text. The first six lines of recto were not included in the transcription of the text, presumably because the paper mentions the main part of these lines in its discussion of the Old Uyghur titles of the text. Interestingly, in the transcription, the paper takes the first word *toyın* from line r09 and omits the rest of the line, arranging *änätkäk tilin[tin tav]gač* of line 10 directly after it in the same line. The omitted words in line r09 are important, since it contains the name of the translator of the text, namely *budati[rata samčo ača]ri*; see my commentary to lines 08-09. In line v08 (l. 26 in our paper) the phrase *o[nt]in singarq[i]* 'of ten directions' is also missing and the lacuna remains uncompleted which we reconstruct [*alku yertinčü*]lärtä (P. Zieme reads *lärtä* as *lärkä*). Moreover, in line v15 (l. 33 in our paper), P. Zieme reads *b(ä)lgürtü* 'manifesting' as [*kört*]gürdü. As far as I know a verb *\*körtgürd-* is not known in Old Turkic. Furthermore, in line v16 (l. 34 in our paper) [*u*]luγ 'big', 'great' is also missing. In the translation, translation of line v07-v08 is missing, and from the translation one can hardly perceive the wording and syntactic peculiarities of the Old Uyghur text.

At the end, I express my sincere thanks to Professor Hiroshi Umemura, Tokyo, for giving me important information on Professor Peter Zieme's paper. I am also very thankful to Professor Setsu Fujishiro, Kobe, and Anna Turanskaya, St. Petersburg, for making the clean photo of the text available, and through which enabled me to avoid some reading mistakes. I also express my thanks to Dr Noriko Ohsaki, Kyoto, and Professor Mutsumi Sugahara, Tokyo, for their very friendly support in various steps of preparation of the paper.

My very sincere thanks also go the Institute of Oriental Manuscripts of Russian Academy of Sciences for kind permission to publish the two precious fragments of the *Yuanjuejing* 圓覺經 discussed in this paper.

