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Two New Fragments of the *Larger Sukhāvāṭvyūhasūtra* in Uigur*

Kōgi KUDARA & Peter ZIEME

In recent times the number of identified Uigur Buddhist texts has increased.¹ Among the Uigur Buddhist texts of the Turfan Collection at the Berlin-Brandenburgische Akademie der Wissenschaften there is a large number of fragments written in *pustaka* format having six lines on each side of a leaf. They usually belong to sūtras such as the *Saddharmapuṇḍarikasūtra*, the *Suvarṇaprabhāsasūtra* or the Uigur translation of the 慈悲道場懺法 *Cībēi dào-cháng chàn-fǎ* (T. 1909). But there are two leaves that are not belonging to one of the mentioned texts. They have been identified as parts of a translation of the *Larger Sukhāvāṭvyūhasūtra* (T. 360, Vol.12). This sūtra, being one of the three scriptures of Pure Land Buddhism, has become known from other manuscripts as well.² An edition of some fragments in the Berlin Collection belonging to a manuscript that combines the *Larger* and the *Smaller Sukhāvāṭvyūha* as one text was published in 1985.³

Another fragment of a different recension was found at Dunhuang.⁴ K. Kudara came to the conclusion that the latter fragment is a part of an abridged version of the

* We wish to express our sincere thanks to Ronald E. Emmerick for correcting our English.

1 Cf. J. Elverskog, *Uyghur Buddhist Literature*, Turnhout 1997.

2 Recently Y. Yoshida identified a Sogdian fragment of the Turfan Collection at the Berlin-Brandenburgische Akademie der Wissenschaften as a part of the *Sukhāvāṭvyūhasūtra*: So 14680 (= T II S 75) + 20152 = T. 360, Vol. 12, 278b25-c8.

3 P. Zieme, Uigurische *Sukhāvāṭvyūha*-Fragmente, in: *Altorientalische Forschungen* 12 (1985), pp.129-149. After publication six very small fragments of the same manuscript were found which might also belong to the text: U 1245, U 3421, U 3424, U 6498, U 6565, U 6580.

4 J. Hamilton, *Manuscripts ouïgours de IX^e-X^e siècle de Touen-houang*, Paris 1985, text no. 2.

Larger Sukhāvativyūhasūtra.⁵ His view is supported by the title itself, according to which the book consists of *bir tāgzinč* “one scroll”.⁶ The abridged version may have been counted as “one scroll”. It contains a translation of a number of extracts from the *sūtra* that have in some cases been abridged.

I. The first folio T II Y 5 (Mz 509) has the folio number I, 4 (*baštinqi tört*). [Pls. VII, VIII]

Transliteration

(*recto*)

- 1 twm'q̄ 'wy[cwnc] 'wyk q'rynt' nwm nwm'l'm'q̄ twyrtwnc twqwp
 - 2 »dyncyq [kwy]rwm kwyrkytm'k pysync p'lyq̄ t'sq̄'rw 'wynwp nwm
 - 3 -q̄' kym'k ,, © »ltync »lty yyl 'mk'k 'mk'n'm'k ,, ,,
 - 4 yytync pwrq̄'n © qwtyn pwlwp nwm tylk'nyn »βym'k ,, s'kyz
 - 5 -ync nyrfβ'n-q̄' kym'k ,, pw s'kyz twyrlwk p'r plkw [kwy]kytyp
 - 6 tynlq-l'rq̄' »syq twsw q̄ylwr-l'r 'rty ,, pw »lty ykrmy pdwystβ
- (*verso*) p'stynqy twyrt ,,

- 1 -l'r 'dr'myn twyzw twyk'dy nwm'l's'r klp 'wydwn »lq̄ynm'q'y ym'
- 2 q̄'m'q pdwystβ-l'r 'lp pwykwłwk nwmyn 'dr'myn pwr[] ykykw-w
- 3 »lq̄w pylmys © 'rty-l'r »ty kwswy 'wntwn syn[k'rqy pw]rq'n
- 4 -l'r [p'wm]ynt' © twyzw twyk'dy t'kmys 'rwr ,, q'm'q pwrq'n-l'r
- 5 »lqw 'wyk'r »lq'ywr-l'r 'wyw s'q̄ynw twt'r-l'r q̄'m'q pwrq'n-l'r
- 6 -nynk 'wmynt' 'wrnmys 'rwr-l'r ,, q̄'m'q pwrq'n-l'r-nynk ywryqync'

The above transliterated text is an exposition of the stages of the life of the Bodhisattva

5 Cf. 百済康義 Kudara Kōgi: 敦煌第17窟出土ウイグル訳「無量寿経」断片 [An Uigur Fragment of the *Larger Sukhāvativyūha-Sūtra* from the Dunhuang Cave 17]. in: 龍谷紀要 [Ryūkoku kiyō] 17 (1995), pp.1-16.

6 The theory of a possible different reading expressed in Zieme's review of Hamilton's book, is no longer tenable, cf. P. Zieme in *OLZ* 84 (1989), pp.63-64.

which are summarized as the eight manifestations (八相 *bā xiàng*, cf. SH 38b; Nakamura 1109d f.).

On the eight manifestations (八相)

The Buddha's life is normally divided into periods or the eight types of manifestation. This division seems to have its origin in India. Cf. Aśvaghōṣa's **Mahāyāna-śraddhotpādaśāstra* (大乘起信論) T. No.1666 Vol.32 p.581a 6-8; No.1667 Vol.32 p.589b 19-20. The text has been translated into English by Y.S. Hakeda, and into French by J. Cools.⁷ The eight manifestations described in this śāstra are as follows:

- (1) From Tuṣita heaven, he retires.
- (2) He enters into his mother's womb.
- (3) He resides in the womb.
- (4) He goes out of his mother's womb.
- (5) He leaves home as a hermit.
- (6) He attains enlightenment.
- (7) He turns the dharma-wheel.
- (8) He enters into Nirvāṇa.⁸

7 Cf. H. Nakamura, *Indian Buddhism, A Survey with Bibliographical Notes*, Tōkyō 1980, pp. 232-233.

8 Y.S. Hakeda, *The Awakening of Faith*, New York & London 1967, pp.84-85: "When a Bodhisattva develops this aspiration for enlighten(p. 85)ment [through faith], he will be able, to a certain extent, to realize the Dharmakaya. Because of this realization of the Dharmakaya, and because he is led by the force of the vow [that he made to liberate all sentient beings], he is able to present eight types of manifestation of himself for the benefit of all sentient beings. These are: the descent from the Tushita heaven; the entrance into a human womb; the stay in the womb; the birth; the renunciation; the attainment of enlightenment; the turning of the wheel of the Dharma (doctrine); and the entrance into nirvana." In his commentry the translator explains (p. 85): "'The eight types of manifestation' reflect the historio-mythic account of the life of Śākyamuni Buddha. In the usual account, however, a phase called 'the subduing of Māra, the tempter', appears after 'the renunciation', and 'the stay in the womb' is omitted. 'To turn the wheel of the Dharma' means to preach. The first sermon of the Buddha at Benares is known as 'the turning of the wheel of the Dharma'. The form given here is commonly known as the 'eight types of manifestation of Mahayana.'"

Inspired by Aśvaghōṣa's brief formulation, other variations of the eight manifestations were produced within the Chinese tradition. Therefore we cannot conclusively find in Chinese the same eight manifestations as those in the above Uigur formulation; however, the following points should be noted. In the case of the third aspect, "residing in the womb", our text reads "preaching the dharma in mother's womb". This expression seems to refer to some sūtras which are said to have been preached in his mother's womb; e.g. T. 384 菩薩從兜術天降神母胎說廣普經. In the case of the sixth aspect, "suffering", normally "to lead an ascetic life for six years" is explained in addition to "Enlightenment" as the sixth aspect; we do not know of examples in Chinese which are similar to this Uigur expression which lists "to lead an ascetic life for six years" as one independent manifestation. In the case of the seventh manifestation, our Uigur text combines the normal sixth and seventh manifestations into a single unit.

The text I can be read and interpreted in the following way:

A 1-8

1) missing

2) [ikinti ög qarinta aʒun]^{r1} tutmaq = ?

3) üçünč ög qarinta nom nomlamaq "Third: Preaching the dharma in the mother's womb."

= Chin. 265c 25 捨彼天宮。降神母胎 "Having left the heavenly palace, he descends into his mother's womb."

4) törtünč tuɣup^{r2} adinčïɣ [kō]rüm körkitmāk "Fourth: Being born to show wonderful sights."

= Chin. 265c 26 (...) 生現行七步 "(Soon after) he is born (from her right side), he takes seven steps." (...)

5) bišinč baliq taşyaru ünüp nom^{r3}-qa kirmāk "Fifth: Leaving the city to enter (the realm of) teaching."

= Chin. 266a 4 棄國財位。入山學道 "He renounces his kingdom, wealth and

throne, and goes into the mountains to practise the Way.”

6) *altinč altı yıl ämgäk ämgänmäk* “Sixth: six years to suffer the sufferings.”

= Chin. 266a 6 勤苦六年 “and strives at ascetic practices for six years.”

7) *⁴yitinč burxan qutın bulup nom tilgänin ’ävirnök* “Seventh: Having achieved Buddha-hood to turn the wheel of the dharma.”

= Chin. 266a 12 成最正覺 ... 轉法輪 “(Then he attains the supreme Dharma and) realizes the highest, perfect Enlightenment. (As Śakra and Brahmā request him) to turn the Wheel of the Dharma, (the Buddha visits various places and preaches the Dharma in his thunderous voice).”

8) *säkiz ⁱ⁵-inč nirvan-qa kirmäk* “Eighth: to enter into the Nirvāṇa.”

= Chin. 266a 23 示現滅度 “He demonstrates that he passes into Nirvāṇa.”

B

bo säkiz türlüg bar blgü [kör]kitip ⁱ⁶tinly-larqa asiḡ tusu qılur-lar ärti “By showing these eight signs he acted for the welfare of the people.”

= Chin. 266a 23-24 拯濟無極 微妙難量 “(He) endlessly brings sentient beings to emancipation he displays wonderful and inconceivable works.”

Probably the term *bar blgü* is equivalent to Chin. 有相 *yòu xiāng*, cf. SH 214b.

C

bo altı ygrmi bodistv ⁱ¹-lar ädrämin tüzü tükädi nomlasar klp ödün alqınmaḡay ymä ⁱ²qamay bodistv-lar alp bügülüg nomın ädrämin bur[]. ikigü-ü ⁱ³alqu bilmiş ärti-lär atı küüsi ontun sin[garqı bu]rxan ⁱ⁴-lar [orn]inta tüzü tükädi tägmiş ärür qamay burxan-lar ⁱ⁵alqu ögär alqayur-lar öyü saqınu tutar-lar qamay burxan-lar ⁱ⁶-niḡ orninta orn(a)nmış ärür-lär ,, qamay burxan-lar-niḡ yorıyınča (...)

“If one preaches in full the virtue of these sixteen Bodhisattvas, in aeons it would not be finished. They have fully understood both the very wise dharma and the virtue of all Bodhisattvas. Their name and fame is completely spread in the

[plac]es of the Buddhas of the ten directions. All Buddhas praise and venerate them, they think of and remember them. They dwell in all Buddha abodes, [they perform all deeds] according to all Buddha stages.”

= Chin. 266b 1-4 菩薩經典。究暢要妙。名稱普至導御十方。無量諸佛咸共護念。佛所住者皆已得住。大聖所立而皆已立。“He is thoroughly conversant with the essentials of the sūtras for Bodhisattvas and, as his fame spreads everywhere, he guides sentient beings throughout the ten directions. All Buddhas remember him and give him their protection. He has already dwelt in all the Buddha’s abodes and performed all the deeds of the Great Sage.”⁹

The sixteen Bodhisattvas

According to the traditional view there are two groups of Bodhisattvas, one consisting of 16 Bodhisattvas beginning with Bhadrāpāla, the other consisting of further Bodhisattvas given by their respective names. There are supposed to exist 16 lay Bodhisattvas headed by Bhadrāpāla not belonging to this Bhadrakalpa.¹⁰ The view of the Dunhuang fragment as well as that of our text is different, cf. Hamilton’s text verso ll. 24-25. Including Bhadrāpāla they list only fifteen.¹¹

9 After H. Inagaki in collaboration with H. Stewart, *The Three Pure Land Sūtras. A Study and Translation from Chinese*, Kyōto 1994, p.231.

10 Cf. *Jōdosambukyō*, Tōkyō 1990, vol. 1, p. 286. Cf. Mochizuki 2411, cf. also F.J. Meier: *Die Mythologie des chinesischen Buddhismus*, in: *Wörterbuch der Mythologie* I. Abt.: *Die alten Kulturvölker* 23. + 24. Lief., ed. by E. Schmalzriedt, W.H. Haussig, Klett-Cotta s.a., pp.597-598.

11 Cf. K. Kudara, 敦煌第17窟出土ウイグル訳「無量寿経」断片, in: *Ryūkoku kiyō* 17 (1995), pp.1-16.

II. The second folio T II Y 5-505 (Mz 510) has the folio number I,19 (*bašitnqi [to]quz ygrmi*). [Pls. IX, X]

Transliteration:

(*recto*)

- 1 pwrq'n [] yyry swβy m'nynk yyr swβq' [ʻyr]q̄ s'm'zwn
- 2 tkrym ,, mn ʻwyzwm ʻwl yyr swβd' pwrq'n q̄wtyn pwl'yyn
- 3 tkrym ,, q̄wlv-swz ,, ☉ ʻwykws tynlq-l'ryq q̄wtq'r'yyn tkrym ,, ʻwntyn
- 4 synk'r yyr ☉ swβd' k'lmys ʻwyzwt-l'r m'nynk yyr swβ
- 5 -q' k'ls'r-l'r ʻlq̄w ʻryq twrwq kwnkw-lwk pwl'm'q̄y pwlzwn
- 6 y's twrq'rw ʻwykrwnčwn m'nkyn ʻm'k-l'ry pwlzwn tkrym ,, m'nk'
(*verso*) p'stynq̄y [tw]q̄wz ykrmy ,,

- 1 ʻdkw ʻlq̄ys yrlyq̄'zwn tkrym ,, tkry pwrq'n-q' kyrtkwnč kwnkw
- 2 -yn t'pynmysym ʻwdwnmysym cyn kyrtw plkwsy ʻwl pwlzwn tkrym ,,
- 3 pk q̄'tyq ☉ kwnkw-l-yn q̄wt q̄wlmys [ʻwyc]wn ʻqm'z-z
- 4 ʻqym'z-z ☉ q̄'tyql'n'm'q̄ pylyk ʻwycwn ʻwyzyn p's[]
- 5 ʻydy'l'ty pk [q̄]ʻtyq kwnkwlyn ʻnt ʻntyq̄dy ʻync' typ ʻwytwnty ,,
- 6 t'q̄y ym' s'q̄ync s'q̄ynty ʻntyq̄wr-mn ʻdyn[čyq pwrq'n] qwtyn pwl'yyn

This passage, which is part of the verses spoken by Dharmākara in praise of the Tathāgata Lokeśvararāja, can be read and translated as follows:

- 8e ^{r1}burxan [] yiri suvi
- 8f māning yir suvqa [īra]q samazun ^{r2}ngrim ,,
- 8g mn özüm ol yir suvda burxan qutın bulayın ^{r3}ngrim ,,
- 8h qolu-suz üküš tınly-larıy qutyarayın ngrim ,,

- 9a ontin ^{r4}singar yir suvda kälmiš üzüt-lär
- 9b mäning yir suv ^{r5}-qa kälsär-lär
- 9c alqu arıy turuy kəngül-lüg bolmaqı bolzun
- 9d ^{r6}yaš turqaru ögrünčün mängin ärmäk-läri bolzun tngrim ,,
- 9e mangan ^{v1}ädgü alqış yrliqazun tngrim ,,
- 9f tngri burxan-qa kirtgünč kəngül ^{v2}-in tapınmišim uduunmišim čin kirtü
blgüsi ol bolzun tngrim
- 9g ^{v3}bk qatıy kəngül-in qut qolmiš [üč]ün ayımaz-z ^{v4}ayıtmaz-z qatıylanmaq
bilig üçün özin baş[in] ^{v5}idiläti bk [q]atıy kəngülün ant antiqdı inča tip
ötünti ^{v6}taqı ymä saqınč saqintı
- 9h antiqur-mn adin[čiry burxan] qutin bulayın
- 8e The Buddha's land
- 8f may not be reckoned as far from my land, my Heaven!
- 8g I for my part want to obtain Buddhahood on this earth, my Heaven!
- 8h I want to release innumerable, countless living beings, my Heaven!
- 9a If the souls from the worlds in the ten directions
- 9b come to my world,
- 9c all may achieve a pure and clear mind!
- 9d Lifelong may they be in joy and happiness, my Heaven!
- 9e To me may the good prophecy be granted, my Heaven!
- 9f May that be a true sign of my serving the Heavenly Buddha in true be-
lief, my Heaven!
- 9g Because of the vow made with a firm mind, because of striving which
does not change and which does not cause to change, regulating his own
self and head, he swore with a firm mind and spoke thus, again he

thought thus:

9h 'I vow, I want to achieve wonderful Buddhahood.' (...)

These verses correspond to the stanzas 8 and 9, Chin. 267b 12-16:

- | | | |
|----|------|--|
| 8e | 國如泥洹 | "My land, being Nirvana itself |
| 8f | 而無等雙 | Shall be beyond comparison. |
| 8g | 我當愍哀 | I take pity on living beings |
| 8h | 度脫一切 | And resolve to save them all. |
| | | |
| 9a | 十方來生 | Those who come from the ten directions |
| 9b | 心悅清淨 | Shall find joy and serenity of heart; |
| 9c | 已到我國 | When they reach my land, |
| 9d | 快樂安隱 | They shall dwell in peace and happiness. |
| 9e | 幸佛信明 | I beg you, the Buddha, to become my witness |
| 9f | 是我真證 | And to vouch for the truth of my aspiration. |
| 9g | 發願於彼 | Having now made my vows to you, |
| 9h | 力精所欲 | I will strive to fulfil them." ¹² |

Commentary:

- 8f The word *samazun* is to be derived from *sa-*, the usual meaning of which is "to count, to reckon" (cf. ED 781b).
- 9a Why Chin. 生 *shēng* in the sense of "persons" has been rendered by the Uigur translator as *üzütlär* "souls", can only be guessed. But at least one may compare this procedure to a passage in the 十王經, where Chin. 人 *rēn* has been translated in the same manner, cf. P. Zieme, Old Turkish fragments of the Scripture on the Ten

12 The translation is that of Inagaki (fn. 7), pp. 238-239.

Kings, in: *Proceedings of the 38th Permanent International Altaistic Conference (PIAC). Kawasaki, Japan: August 7-12, 1995*, ed. by G. Stary, Wiesbaden 1996, pp.406-407.

9d The expression *yaš turqaru* “life long” is an addition of the translator.

9g In this passage we see the greatest deviations from its Chinese parallel. To regard this long passage as a whole as equivalent to Chin. 十方世尊, where not a single word can be regarded as corresponding to the Uigur phrases. The Uigur phrases *bk qatıy kōngül-in qut qolmıš [üč]ün* and *aymaz-z ayıtmaz-z qatıylanmaq bilig üčün* may be explained as variant translations as can *özin baš[in] idiläti bk [q]atıy kōngülin ant antiqdı* and *inča tip ötünti taqı ymä saqıñç saqıntı*. The verbal form *idiläti* derived from *idi* “master, lord”, may be translated as “regulating”.

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