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A Second Text of the Sogdian *Viṣeṣacinti-brahma-paripṛcchā-sūtra*

Kōgi Kudara & Werner Sundermann

The Sogdian fragments So 10650(16) = T I D and So 10650(17) = [T I D] are of similar shape. (Measurements: So 10650(16): 12 cm × 28,8 cm, So 10650(17): 12,5 cm × 29,3 cm.) The text they bear is similar, too. Both fragments have continuous text in rather large, clear script on one side, and text passages in smaller script, separated from each other by empty spaces, on the other. So 10650(17) has also Brāhmī text on one side beside the Sogdian passages running vertically from top to bottom.

The subject of our following study is the continuous Sogdian text. There can be no doubt that it belonged to one manuscript, possibly even to one work. One of the present authors, K. Kudara was able to identify both fragments as parts of a Sogdian translation of the Chinese version of the *Viṣeṣacinti-brahma-paripṛcchā-sūtra*, of which another Sogdian manuscript is already known.¹ The Chinese text is known in three different versions, published in the Taishō-Tripiṭaka under the current numbers:

No. 585: Vol. 15, pp. 1-33 (parallel passage p. 11c),

No. 586: Vol. 15, pp. 33-62 (parallel passage p. 43b7-24),

No. 587: Vol. 15, pp. 62-96 (parallel passage pp. 74c-75a).

The Chinese text makes it clear that the text of So 10650(17) precedes So 10650(16), which follows the other text almost immediately. The Sogdian version follows most closely the Chinese version No. 586, 思益梵天所問經 (si yi fan tian suo wen jing), which is without doubt its immediate source. No. 586 is Kumārajīva's translation. It is

1 Kogi Kudara, Werner Sundermann, Fragmente einer soghdischen Handschrift des *Viṣeṣacinti-brahma-paripṛcchā-sūtra*, AoF 18, 1991, pp. 246-263.

also the source of the other *Viśeṣacintī*^o manuscript mentioned above.²

The passage to be published here belongs to the fifth chapter 難問 (nan wen) “Difficult questions” according to the Taishō edition which is based on the 高麗 Gaoli edition of A.D. 1151. Some early editions of this Chinese version (Qidan 1055-1064, Song 1132-?, Yuan 1278-1294, Ming 1601-?) and that of Old Song of 1112-? preserved in the library of the Imperial Household in Japan display different chapter divisions. According to these versions what has remained of the Sogdian fragments begins in the chapter 8 幻化 (huan hua) “Illusion” and it is in So 10650(17) line 20 before xyδ zmnwh that chapter 9 菩薩光明 (pu sa guang ming) “The Bodhisattva’s Light” begins.³ If the Sogdian text had also followed these chapter divisions and had their titles, one of them should have turned up in line 20. That is not the case, however, and so the conclusion suggests itself that the Sogdian text goes with the very old *Tempyō* manuscripts preserved in the Japanese Imperial Treasure House *Shōsō-in* (A.D. 729-).

The Sogdian text belongs to a scroll. So 10650(17) consists of two leaves glued together between lines 16 and 17. So 10650(17) also preserves parts of a vertical line marking the end of the line, actually the bottom margin of the text column. But unfortunately not a single line of text is completely preserved. On So 10650(17) the first parts of the lines are missing, on So 10650(16) a short space at the beginning of the lines and a broader one at their ends. Roughly speaking: up to 11 cm of text is preserved in each line, some 5 cm have got lost. The reason for this reduction of text is unknown. It may have been cut short by the person who wrote the different text on the other side of the fragments. He may have removed the space he did not need. But the Sogdian text on the other side, as it is preserved, is also incomplete.

Our Sogdian text comes upon one of many other important themes of this sūtra presented as a propagation of Mahāyāna Buddhism. The topics are all focused on

2 Cf. note 1, p. 247, where more information is given on the attestation of the *Viśeṣacintī*^o in different languages.

3 Cf. T Vol. 15, p. 43, n. 12.

Mahāyāna Buddhist criticism on relativity of traditional Buddhist ideas; and here the topic is developed about “wisdom” under dialogues between Śāriputra (traditional Buddhist side) and the Bodhisattva Net-Light (Mahāyāna Buddhism).

The point of the text is understood as follows: In wisdom of men who have entered in dharma-nature, there is not any difference of degree. When a man enters gradually into the nature of truth, the wisdom looks as if it had several stages / volumes. However so, the stages / volumes of such kind are not those of wisdom itself, but those of the man’s understanding. In dharma there is not any degree like “more” or “less”.

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The Chinese version (T No. 586: Vol. 15, p. 43b4-25)

爾時網明。善薩謂舍利弗。佛說
 仁者於智慧人中為最第一。以何智慧得第
 一耶。舍利弗言。所謂聲聞因聲得解。以是
 智慧。說我於中為第一耳。非謂善薩。網明
 言。智慧是戲論相耶。答言不也。網明言。智
 慧非平等相耶。答言如是。網明言。今仁
 者。得不等智慧。云何。說智慧有量。答言善
 男子。以法性相。故智慧無量。隨入法性多少
 故。智慧有量。網明言。無量法終不作有量。仁
 者何故說智慧有量。即時舍利弗默然不答。
○片爾時上有善。○爾時長老迦葉。承佛聖旨。
 ○羅光明品第九。 白佛言。世尊。是網明菩薩。以何因緣。號網
 明乎。佛告網明。善男子。現汝福報。光明因緣。
 令諸天人一切世間皆得歡喜。其有福德。因
 緣者。當發菩提心。於是網明即受佛教。偏袒
 右肩。從右手赤白莊嚴。四爪指間。放大光明。
 普照十方無量無邊阿僧祇佛國。皆悉通達。
 其中地獄畜生餓鬼。盲聾瘖瘂。手足拘攣。癩
 老病苦痛。貪欲瞋恚。愚癡裸形。醜陋貧窮。飢
 渴困圍。繫閉困厄。垂死慳貪。破戒瞋恚。懈
 怠。妄念無慧。少於聞見。無慚無愧。墮那疑網。
 如是等眾生。遇斯光者。皆得快樂。

[Chapter 8: Illusion]

..... At that time the Bodhisattva Net-Light said to Śāriputra: “The Buddha said that you were, concerning wisdom, the supreme and the first among men. For what kind of wisdom do you hold the first (rank)?” Śāriputra said: “The so-called *śrāvakas* get their understanding from voice. It is only concerning this kind of wisdom that (the Buddha) said that I am among the first of them. (The Buddha) did not speak about the (wisdom of)

the Bodhisattvas.” Net-Light said: “Does wisdom have the aspect of meaningless argument or not?” (Śāriputra) answered: “No.” Net-Light said: “Does wisdom not have the aspect of equal, or not?” (Śāriputra) answered: “So it is.” Net-Light said: “Now you obtain the wisdom of equal. How (can) you say that there is limit in wisdom?” (Śāriputra) answered: “O good man! Because of the aspect of the *dharm*a-nature wisdom is limitless. At entering into the *dharm*a-nature (there is a difference between) more and less. Therefore in wisdom there is limit.” The Net-Light said: “The limitless *dharm*a ultimately does not make limitedness. You, why do you say that in wisdom there is limit?” At that time Śāriputra became silent and did not answer.

[Chapter 9: The Bodhisattva’s Light]

At that time the venerable Mahākāśyapa, having received the Buddha’s teaching, said to the Buddha: “Lord of the world! Here is the Bodhisattva Net-Light. Why is he called Net-Light?” The Buddha said to Net-Light: “O good man! After having manifested your meritorious reward, i.e. the causality of light, you should cause all gods, men and all worldly (beings) to obtain joy and pleasure completely. Then the people, because of meritoriousness, should generate the *bodhi*-mind.” Here Net-Light, having received the Buddha’s command, baring (his robe) on one side and showing his right shoulder, emitted great light from between his right hand’s reddishly and whitishly decorated claws and fingers and he completely illuminated the immeasurable, endless and uncountable Buddha lands of the ten directions. The light reached all (the Buddha lands) completely. In those (lands?) hell(-beings), animals, *pretas*, blind, deaf, deaf-mute (people), those whose hands and legs were bent, (who suffered from) old age and pain of disease, (who developed) desire, anger and ignorance, (who were) of naked body, ugly and poor, hungry and thirsty, (who were in) prison, bound and troubled, (who were) facing death, grudging and greedy (for their lives), (who) destroyed *śīla* and were avaricious, idle and in delusion, (who were, because they) lacked wisdom, listening and perceiving only a

- 18/ [pyδ'r prw ɣr](β)'k⁶ ptšm'r 'sty (p)rβ'y(r)ɸ'(y)⁷
 19/ [rtms wyδ'](γ)ty ZK š'rypwt[r '](pw) p(c)[β'nt]
 20/ [ZY šwk wβ' rt](ms)[⁸ x](y)δ zmnw(h) ZK x(w)[yštr]
 21/ [mz'yx k'š'yp Z](Kn p)[wty](c)xš(yw)n'k prm)ɸ'n]
 22/ [pt'yγwš rty](KZNH)[wytwδ'rt](c)βc'npδy
 [xwyštr

10650 (16)

- 1/ [3-5](.)šyr'krtyh pwtry rwxšny (m)[⁹ 10-12]
 2/ [KZN]H prm'y wyšn βɣ'n (w)yšn (mr)[txm'yt wyny]
 3/ [δ'm](h)[(?) wy](s)pw 'wy m(c)[n](xw)yz'kw (w)[yš't rty]
 4/ [P'z'wnt cn](n) šyr'ktyh 'nβ'nt [pyδ'r ZKw]
 5/ [pwδy] p'[zn] 'wšt wn'nt k'm [10-12]
 6/ [rt]y nwk r (ZK) wyδ'yty wβ'ntk [rwxšny ZKw]
 7/ [pw](t)y prm'n pt'y(γwš) ywn'yδ x[w byk p'y'wnt]
 8/ [ZY cnn] xw'r'nt δs(c' kr)m'y'r 't '(s)[pyt py'stk]
 9/ [n](k)wšty n'(x)'n cntr RBkw rwxšn[y'k pš'tδ'rt rty]
 10/ [pr]m (n'y)tk (X(?))¹⁰ kyr)'n 'pw ptš[m'r 7-9]
 11/ [pw](t'n)'(k) n'β(c)yh¹¹ mɣ'wn wy(t)ɸ'βtδ'rt ZY]

-
- 6 Seemingly]y'k'. This might be restored as *ɣrβ'ky'k' "wisdom", which would be, however, a unique form beside the common ɣrβ'k'. So we think that the first letter is the left part of a β rather than a complete y.
- 7 The sixth letter looks rather like the top of an s as it is written in other manuscripts. In this text, however, the s (as also the š) is written otherwise, and the extant traces do not resemble any letter. So our reading is doubtful.
- 8 Hardly rty ms etc., as the m was connected with the preceding letter.
- 9 At this point a word corresponding to Chin. 因緣 (yin yuan) "causality" is to be expected, preferably 'nβ'nt or nβ'nt, but the first letter is most likely to be an m.
- 10 So according to the Chinese text. If "ten" then a very short δ for the figure X.
- 11 The β is small and looks like an r, the c is almost completely faded.

- 12/ [prʷy](tʷ)[nt(?) rt](m)s ywnʷk myδʷny ʷcw[δtʷyšt]¹²
- 13/ [ʷcw](p)rʷyt ʷcw δywt ʷcw kwr k[rm ʷcw krmkʷt(?)]
- 14/ [zʷ]k ʷcw cwnkδst skʷnt pʷδ r[ʷβnʷy zrwʷ]
- 15/ [rʷ](β)nʷy pryʷy ʷcw ryz ʷβrxsʷ(k)[ʷcw ypʷkβrʷk]
- 16/ [xyrʷk ʷcw stʷγ CWRH βγnʷ(k)[ckštʷk δyštʷn]
- 17/ [ʷcw ʷ]pw xwrt ʷpw čšʷnt ʷcw[10-12]
- 18/ [6-8]h pnt mrc̄h (p)tʷy(w)[nt(?) 7-9]
- 19/ [6-8 ZK]w škšʷpt (ʷ)[n](x)[ws]tk [10-12]
- 20/ [6-8](.) šmʷrʷk ʷp(w) znʷ (.)[10-12]
- 21/ [8-10](.) ʷcw ʷpw šβʷr ʷp[w 10-12]
- 22/ [](.)[](δ)[]

So 10650 (17)

- 1/ [The Buddha]
- 2/ [did not say this] from the side of¹³ the Bodhisattvas.” And
- 3/ [Net-Light¹⁴] said: “*Wisdom¹⁵,

12 δtʷyšt might fill the line if stretched up to the end.

13 Sogd. c̄nn ... kyrʷn is lit. “from the side / the direction of” as e.g. in C2/57 r 26-27 (Sims-Williams 1985, p. 114): cn mʷx xypθʷwnty pʷdty ʷt ptsʷr (q)yrʷn “from the direction of the feet and the head of Our Lord”. The other meaning is “on the side of”: stw[rt cn wny xwʷ]rnt qyrʷn ʷt bzyšt cn wny sʷpt [qyrʷn] “the sheep on his right side and the goats on his left side” (Müller 1912, pp. 22-25, text C5/17, I V 22 - II R 2). It is possible, we think, that both “from” and “on the side of” could develop the meaning “about, on, concerning”. It is not clear whether it corresponds to any word in the Chinese text, unless that is 耳 (er) “ear”, but also “that which is at the side” (Math. no. 1742), separated from the word Bodhisattva by two other characters.

14 wβʷntk rwxšny: the most natural translation is “Light Net” or “Light Loop”. It renders the name of the Bodhisattva (Skr.) *Jālinīprabha(kumāra)* “Net-Light(-Boy)” (SH 202b, attested in *Mahāvīyūtpatī* 705, Tib. *Dra-ba-can-gyi hod, Dra-bahi hod*), but also (Skr.) *Prabhajāla* “Net-Light” (cf. Mochizuki 1933¹, p. 1097a). Both a shining “Net” or “Loop” are parts of this Bodhisattva’s name, and both appear on paintings. He is regarded as one of the 16 great saints of the present *kalpa*. Problematic is how the two components of the name belong together. The ↗

name is also attested in two forms in the Chinese tradition, to which the Sogdian name goes back: 明網 (ming wang) “Light Net” (T 585) and 網明 (wang ming) “Net-Light” (T 586 and T 587). If we translate *rwšny* as an adjective, *wβntk rwšny* would be “Light Net” and so agree with T 585 against T 586. But it is T 586 which is the evident origin of the Sogdian text. So the question is whether we have to translate the Sogdian name in another way, “Net-Light”, “Loop-Light”, which requires the translation of *rwšn-* as a substantive and not as an adjective. This is not impossible although *rwšn-* and *rwšn-* is nearly always an adjective in Sogdian, even in some cases in which it is declared to be a substantive (so in Sundermann 1981, p. 189b). There are a few examples however which attest the meaning “brightness” (just as Av. *raoxšna-* and MP *rōšn* can be an adjective or a substantive): *’PZY ’wyn rwšny pčβnty* “(pour) prolonger la clareté” (P6, 170, Benveniste 1940, p. 91), *ZKw ’tr ’t rxwšnw* “fire and light” (SCE 78, MacKenzie 1970, pp. 6-7).

15 Chin. 智慧 (zhi hui) “Jñāna as 智 knowledge and prañā as 慧 discernment, i.e. knowledge of things and realization of truth; in general, knowledge and wisdom; but sometimes implying mental and moral wisdom” (SH 375a) is mostly translated in this text as *’sprky γrβ’k’* (17, 3. (6). (12-13)), but also as *’sprky ZY γrβ’k’* (17, (10). (14-15)), as *γrβ’k’* (17, (18)) and as *γrβ’k’ zn’* (17, (9)). Of all these words *γrβ’k’* is an unclear derivation of *γrβ’k* “wise” (not in Gharib’s dictionary), *’sprky* and *’sprky* are translated as “clever, outstanding” (Gharib, p. 65a) and *zn’* (not in the dictionary either) is certainly the same as Sogd. *(?)zn’k(h)*, Man. *jn’* “knowledge”. It is a substantive as the Chinese words are, and so *’sprky* and *γrβ’k’* should also be used as substantives and not as adjectives.

γrβ’k’ is known to us only from P2, 831, 842, 856, 860, 869, 1068, where it translates together with *mz’yxxw* “Grande-Sagesse”, the name of the Bodhisattva *Mahāmati* (Benveniste 1940, p. 186), explained by Benveniste as a vocative and derived from *mz’yx γrβ’k*, which should mean “great wise one”. This is grammatically possible in all cases with the exception of l. 1068 where *γrβ’k’ ’sprky* should mean “wisdom” as it does in the present text. (Benveniste translated “compréhensif et brillant.”) In any case, the present text requires *γrβ’k’* “wisdom”, just as *Mahāmati* is “Great Wisdom”. It is tempting but misleading to connect this word with Buddh. *γrβ’* “understanding, knowledge” (Gharib, p. 167b), of which it could in theory be an extension. But a substantive *γrβ’* does not exist. All references quoted in Gharib’s dictionary are ablatives of the infinitive (nom.) *γrβ’(?)y*. So the more likely explanation is that *γrβ’k’* is a spelling variant (cf. Gershevitch 1954, § 976, n. 1) of the adjective *γrβ’k*, used as a substantive in the same way as its twin term *’sprky*.

’sprky (beside *’sprky’*) has been translated as an adjective “intelligent” (Benveniste 1940, p. 246), “clever, outstandig” (Gharib p. 65a), and, for etymological reasons, “brilliant” (e.g. MacKenzie 1970, p. 47, on the etymology of the word cf. Bailey 1979, p. 473 s.v. *hašpalgy-*). Its adjectival character is beyond doubt, and the derived abstract noun “cleverness” is *’sprγr’ny* (Gershevitch 1954, § 1074a). In the phrase *’sprky γrβ’k’* the first word might well be an adjective, too: “clever wisdom”. But in *’sprky ZY γrβ’k’* the first word needs to be a substantive connected by “and” with the second one. The straightforward solution is perhaps that the simple ↗

- 4/ [has it the meaningless argument's¹⁶ aspect] or not?"¹⁷ And to him so
 5/ [he gave answer: "No."] And now Net-Light
 6/ [said: "*Wisdo]m, [has] (it) not the aspect¹⁸ of being equal¹⁹?

↗ adjective is used substantivally like the subsequent 𐰽𐰺𐰫', and just as in l. 6 *mrxy my'wn pryn'*, lit. "the aspect of plain and alike", or in ll. 13 and 14 *kβny* [ZY 'βy'try'k] "less and more" two simple adjectives are used as substantives. Perhaps even the second word of *wβ'ntk rwxšny* might be compared.

The use of Sogdian adjectives as substantives may have been facilitated by the fact that the Chinese original text does not formally distinguish between substantives and adjectives at all. Chin. *zhi* can be "clever" and "cleverness", *hui* "wise" and "wisdom", depending on their position in the sentence.

It would go too far, we think, to try to explain 'spryky precisely by *jñāna* and 𐰽𐰺𐰫' by *prajñā*. Besides, the Sogdian rendering of Chin. *zhi hui* by 'spryky 𐰽𐰺𐰫' etc. is not the only one. Other translations are *zn'kh*, 𐰽𐰺𐰫't'ny and (mistakenly) *xwyck' p'z'nyh* (MacKenzie 1976 II, p. 182 sub no. 72.8).

- 16 At this place the Chinese text has 戲論 (*xi lun*) "Prapañca. Sophistry; meaningless argument; frivolous or unreal discourse" (SH 458b). The Sogdian equivalent of this term, not yet in MacKenzie's list of Buddhist Sogdian terms, is in the other manuscript of the *Viśeṣacintī'* *k'tsx'nty* (Kudara - Sundermann 1991, p. 258, n. 39 where we also mentioned Tib. *spros pa*). Our restoration of the passage is based on this translation, although the Sogdian word is elsewhere rendered as "mockery, ridicule" (Gharib, p. 187a).
- 17 The Sogdian phrase ZK 'spryky 𐰽𐰺𐰫' [k'tsx'nty pryn'] βwt could be translated as "wisdom *is* [the aspect of *prapañca*"]". But the Chinese model requires "*has* [the aspect of *prapañca*]." This would easily be so if the article were ZKn instead of ZK (Nominative). If ZK is indeed the correct spelling the only possible way to translate "has" instead of "is" is, in my view, to understand *k'tsx'nty pryn'* as a *bahuvrīhi* compound "*having* the aspect of *prapañca*". We understand in the same way *mrxy my'wn pryn'* of l. 6: "*having* the aspect of 'equal'".
- 18 Chin. 相 (*xiang*) "Lakṣaṇa ... Also, nimitta. A 'distinctive mark, sign', 'indication, characteristic', 'designation' ..." (SH 309b, quoting Monier-Williams) is rendered by Sogd. *pryn'* "kind, mark, manner" (Gharib, p. 285b). For the translation of *xiang*, *lakṣaṇa* by *pryn'* cf. MacKenzie 1976 II, pp. 189-190. Very often attested in Kudara - Sundermann 1988, pp. 177-181, cf. esp. nn. 30, 34, 37, 39, 40.
- 19 Chin. 平等 (*ping deng*) "Sama; samatā. Level, even, everywhere the same, universal, without partiality ..." (SH 187b). For *mrx-* "straight, flat, plain" cf. Gharib, p. 219a. *mywn* is in this context not "whole, all" (Gharib, p. 211b) but "in the same way, of the same kind", cf. Phl. *hamgōṇag* "likewise, so" (MacKenzie 1971, p. 41), MP.T *h'mgwng* and *hmgwng* "in the same manner/way" (Boyce 1977, pp. 44-45). Cf. also Sogd. *yw mywn* and *I mywn* "likewise, (a)like" (MacKenzie 1994, pp. 188-189 with earlier literature). The distinction, proposed by ↗

- 7/ [Or has it?] And] he gave answer: “So it
 8/ [is.]” And Light-[Net] said so: “Now you²⁰
 9/ have found [equal] wisdom²¹.
 10/ [Why] do you say: ‘[In] *wis-
 11/ [dom there is number”²²] And to him he gave answer:
 12/ “Because of the aspect of the [Dharma]-nature²³ wis-
 13/ [dom (is) without number²⁴.] When it <enters>²⁵ into the Dharma-nature, (then),
 because²⁶ less
 14/ [and more] *wrap up,²⁷ wis-

↗ Gershevitch, between Sogd. *nywn* “similar” and *mywn* “all” (§ 91) does not mean, of course, that *mywn* cannot also cover the meaning of “similar”.

- 20 The Sogdian text lays stress on the addressed person by adding the pronoun *tyw* “you” to the verb *byrt* *δʔʔy*, a 2nd sg. pret. itself. This is evidently meant to render the Chinese respectful way of saying “you”: 仁者 (*ren zhe*) “man of virtue”.
- 21 On “equal wisdom”, lit. “plain and alike wisdom”, restored according to l. 6, cf. already n. 19 and also n. 15. The meaning, we think, must be gathered from the subsequent discussion about limited and unlimited wisdom. As the result of the discussion is that the (Buddha’s) wisdom in unlimited, “equal wisdom” must mean a kind of wisdom encompassing all kinds of knowledgeable things in the same way.
- 22 *pcmʔr* “number, reckoning, counting” restored here and in 13, 15, and 16 according to ll. 16 and 18. *pcmʔr* translates Chin. 量 (*liang*) “Pramāṇa. Measure, capacity, length, ability ...” (SH 392b). In this passage the Chinese text has 有量 (*you liang*) “limited, finite; opposite of 無量 (*wu liang*) measureless, boundless, infinite” (which also appears in our text), cf. SH 215b. So the Sogdian “having number” renders quite properly the idea of being countable and therefore limited.
- 23 法性 (*fa xing*) “Dharmatā. Dharma-nature, the nature underlying all things, the *bhūtatahatā*, a Mahāyāna philosophical concept unknown in Hīnayāna” (SH 269b).
- 24 I.e. unlimited. Chin. 無量 (*wu liang*) “Apramāṇa; Amita; Ananta; immeasurable, unlimited” (SH 382b). Cf. also n. 22.
- 25 The Chinese text has “At entering into the Dharma nature ...”. We assume the Sogdian text has omitted the verb.
- 26 *pcʔrt*, in postponed position, is “because, for” (Gharib, p. 263b). It commonly follows the preposition *cnn* but in this case it appears to be used without the preposition. In any case it must determine the phrase of the four preceding words.
- 27 Cf. Gharib, p. 291b sub *prwʔy-*, and also Sundermann 1981a, pp. 199, 201, text 28r7 ↗

- 15/ [dom (has) number].”²⁸ And the Net-Light so
 16/ [said: “The numberless Dharma] never - according to reason²⁹ - number-
 17/ [having³⁰ ...] they make to be.³¹ And you³², why do you
 18/ explain: [In wis]dom there is number³³?”
 19/ And then] Śāriputra³⁴ without ans[wer]
 20/ [and silent was.]³⁵ And at this time the master
 21/ [Mahā-Kāśyapa³⁶] the B[uddha’s] Imperial command³⁷
 22/ [heard and] so [he spoke:] “O [master] of the world³⁸,

↗ prwty, with *Rebāṣā karyā* under the first y and *Xebāṣā* under the second, i.e. *parwēti* instead of *parwēte* “wrapped up”. A related word is *ptw’y* “to wind, roll” (Gharib, p. 321a). The verb has no equivalent in the Chinese version. So its translation remains quite doubtful and its meaning unclear.

- 28 I.e. “is limited”, cf. n. 22.
 29 Sogd. ’pyšym nβ’nt “according to reason”. To (’)pyšm “according to”, lit. “after this”, used as a preposition, often but not always followed by *nw’rt(y)* (MacKenzie 1976 II, pp. 84-85). *nβ’nt* may be the same as Buddh. ’nβ’nt “cause, because of” (Gharib, p. 36a). Chin. 終 (zhong) “finally” was evidently understood as “consequently”?
 30 I.e. “limited”, cf. n. 22.
 31 Chin. 不作有量 (bu zuo you liang) “not make having limit”. It is impossible to fill in the lacunas of the Sogdian text with equivalents of these four words. If our restoration is otherwise correct ’sty must be the verbal noun “being” and the lit. translation would be: “the number-having they do not make”.
 32 Cf. n. 20.
 33 I.e. it is limited, cf. n. 22.
 34 Chin. 舍利弗 (she li fu), on this disciple of the Buddha cf. SH 279a.
 35 After this word chapter 8 of the Qidan and other editions ends and the 9th begins.
 36 Chin. 大迦葉 (da jia ye) “Mahākāśyapa, a brahman of Magadha, who became one of the principle disciples of Śākyamuni, and after his death became leader of the disciples” (SH 316b), elsewhere in Sogdian *mz’yx k’š’yp* in Vim. 41 (MacKenzie 1976, pp. 22-23), *mx’k’š’yp’* in L 93, l. 19 (Ragoza 1980, p. 65).
 37 Chin. 聖旨 (sheng zhi), Math. 5753 (18) “an Imperial decree”. Here used metaphorically of the Buddha’s authoritative words.
 38 Chin. 世尊 (shi zun) “Lokajyeṣṭha, world’s most venerable, or Lokanātha, lord of worlds, ... also ... Bhagavat” (SH 164b). Cf. also MacKenzie 1976 II, p. 163a. The next fragment begins with words of the Buddha addressed to “Net-Light”.

So 10650 (16)

- 1/ ["After manifesting] the reward of good deed³⁹, (i.e.) light [causality⁴⁰]
- 2/ [s]o deign⁴¹ [to cause] the gods, the m[en (and) the]
- 3/ [wor]ld, all of them to become very [joyful] in (their) mind.
- 4/ [And the living beings, be]cause of good deed,
- 5/ will be able to issue⁴² the [Bodhi-]mind⁴³."
- 6/ [And] now thereupon, [Light]-Net⁴⁴
- 7/ heard the [Buddh]a's command, at once t[he shoulder⁴⁵ he uncovered]
- 8/ [and from] between the right (hand's) red and wh[ite ornamented]
- 9/ finger nails⁴⁶ great li[ght he emitted. And]
- 10/ [in] all ten directions uncount[able, endless]

39 So after Chinese 福報 (fu bao) "a blessed reward, e.g. to be reborn as a man or a deva" (SH 426a). Sogd. pwtry is a mistake for ptwry.

40 Chin. 因緣 (yin yuan) "Hetupratyaya. Cause; causes" (SH 206a).

41 Lit. "command" which also the Chinese text has: 令 (ling), cf. Math. 4043.

42 Sogd. ʾwšt is here hardly "to stand, step, become" (Gharib, p. 79a) and still less the Chr. Sogd. ʾwšt "to assemble". The word translates Chin. 發 (fa) "To issue, to put or to send forth. To rise ..." (Math. 1768). So the Sogd. word might be connected with ʾwz'k, ʾwzy "pond, lake" (Gharib, p. 13a-b), pr'wyz "arrosor, inonder" (Benveniste 1940, p. 264), which Henning derived from *frā* + *vaz-* or *parā* + *vaz-* and to which he added the past. part. pr'wšt (Henning 1946, p. 716). The root is *vaz-* "drive" which in Avestan also means "vorwärts bringen, fördern; vorwärts kommen" (Bartholomae 1904, col. 1387). Avestan *ā-vaz-* is "herzufahren". Its unattested transitive variant, which the Sogdian word presupposes, would be "herzuführen", which comes close in meaning to its Chinese equivalent.

43 Chin. 菩提心 (pu ti xin) "The mind for or of bodhi; the awakened or enlightened mind ..." (SH 388b).

44 So, if ZK is misplaced. Read: rty nwkr wyδ'γty ZK wβ'ntk rwxšny.

45 The Chinese has: 偏袒右肩 "and baring (his robe) on one side (to show) the right shoulder". These characters are translated in P 6, l. 82 as xw'r'nt β'z'kh p'γ'wnt "he uncovered the right arm" (cf. MacKenzie 1976 II, p. 165, no. 9.9). But this would by far exceed the lacuna at the line's end. Besides, P 7, l. 21 offers a totally different translation. The present restoration of the Sogdian text follows the Chinese as closely as space permits.

46 Cf. Gharib, p. 230a s.v. n'γ'n.

- 11/ [Buddh]a-fields⁴⁷, [he] completely illuminat[ed and]
 12/ [they ca]me (?). Also in the middle of this, what were [animals,]
 13/ [what] *pretas*⁴⁸, what demons, what was blind, de[af, what deaf and dumb⁴⁹,]
 14/ what (had) *crippled hands⁵⁰, lame⁵¹ feet, w[as suffering from old age,]
 15/ [suffer]ing pain, what (was) greed(y)⁵², [what was angry]
 16/ [and stupid], what was barren⁵³, of naked body⁵⁴, [ugly (and) poor,]
 17/ [what was] without food (and) without drink, what [was]
 18/ [] near to death⁵⁵, *begg[ing⁵⁶]

47 Chin. 佛國 (fo guo) “Buddha field, *Buddhakṣetra*”. For the Sogd. translation pwt'n'k n'bcyñ cf. MacKenzie 1976 II, p. 164, no. 9.5.

48 Chin. 餓鬼 (e gui) “Pretas, hungry spirits, one of the three lower destinies” (SH 454a, with another character). The same characters in MacKenzie 1976 II, p. 203 no. 184.7.

49 Cf. N. Sims-Williams in BSOAS 44, 1981, p. 238; Ragoza 1980, texts L 60, 3. 4; 69, 12. 17. 21.

50 cwnkōst, unattested so far, corresponds, together with the following sk'nt p'δ, to Chin. 手足拘癱 (shou zu ju pi) “the habit of (having) crippled (or: hard, lame) hands and feet”. cwnk might belong to NP *čang* “the hook for guiding an elephant; the expanded hand, the fingers somewhat hooked; the claw of a wild beast; ... crippled in the hand or foot ...” (Steingass 1892, p. 400b) and *čangāl* “fingers, claws, talons, pounces” (ibidem), on which cf. Bailey 1979, p. 135a s.v. *taṃṃgalai*. Bailey derives *čang* and its cognates from IE. *keng-*, *kenk-* “Haken; spitz sein”, so the idea of being crooked, bent is essential and this may include a deformed, crippled hand as Steingass has it. Some of the related words have an *i*-vowel instead of the *a* of the Persian form: Av. *pāšō-čingha-* “mit weit auseinandergezogenen, gespreizten Klauen” (Bartholomae 1904, col. 897) or an *o*-vowel: Osset. *cong* “arm”, Wakhi *cungāl* (Mo'in 1983, p. 665, n. 4) and so perhaps also the Sogdian word, which then means lit. “having a crooked hand”.

51 Sogd. sk'nt to 'sk'nt(y) “cripple, paralysed” (Gharib, p. 61a). Cf. on the word Sundermann 1997, p. 127, n. 79, 1 s.v. Parth. 'sknd. For the Chinese equivalent see n. 50.

52 Lit. “desire (and) lust”, which simply translates Chin. 貪欲 (tan yu) “Desire for and love of (the things of this life)” (SH 364a).

53 Not in the Chinese text! On st'γ (not st'x) cf. Gharib, p. 362b, with reference to Henning in Gershevitch 1954, § 1108A.

54 The Chinese text has 裸形 (luo xing) “naked figure/appearance” (Math. 4109. 2759). So the Sogd. version should be CWRH βγn'k “of naked body” (inverted *bahwrihi*).

55 Chin. 垂死 (chui si) “to be about to die”, idiomatically rendered by Sogd. pnt mrcħ “near to death”, as Chr. Sogd. pnt mrc (Sims-Williams 1985, pp. 126, 128, no. 60R 14, 60V 27) proves.

56 The Chin. version has 慳貪 (qian tan) “grudging and greed” (SH, p. 423b). One expects ↗

- 19/ [what made the] *śīla* broken⁵⁷, [and]
 20/ [and th]eir mind without wisdom []
 21/ []what was without shame⁵⁸, with[ou]t]
 22/ []

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↗ accordingly two Sogdian verbs. The beginning of the first of them is preserved as ptyʾw[or ptxʾw[. Our first idea was to read and restore *ptxʾw[zʾnt “they wish, desire” assuming that this is the same as a simple xwzʾnt. But the proper Buddhist form of the verb would rather be xwyzʾnt, etc. (Gershevitch 1954, § 232). It seems more likely to assume a likewise unattested *ptyʾw[ʾnt “they desire, are in need of”, which can be derived from a root *gav-* “increase” (so in Avestan); “long for” (so in Khotanese which has *hagav-* “to long”, Emmerick 1986, p. 144 with other related forms like Sogd. γw- “to be necessary, wanting” and Ossetic *γaūun* “to intend, desire”). One cannot say whether ptyʾw[/ ptxʾw[in So 10308 /7/ belongs to the same word.

57 Cf. škšʾpt xwʾy and ʾnxwst škšʾpt in Kudara - Sundermann 1987, p. 343, n. 32. Sogd. škšʾpt is Chin. 戒 (jie) *śīla* (SH 239a, MacKenzie 1976 II, p. 179, no. 62.3).

58 Chinese: 無慚 (wu can) “Ahrīka, without shame” (fore one’s own faults) (SH 379a, with 423b), followed by 無愧 (wu kui), the negative of *kui* “Ashamed, intp. as ashamed for the misdeeds of others” (SH 399a).

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n'x'n 16, (9)

nβ'nt 17, 16

nwkr 17, 5; 16, 6. 14

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p'γ'wnt 16, [7]

p'zn 16, (5)

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pcβ'nt Br' 17, [5]. (7). [11]. (19)

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