

Studies on a Fragment of the Old Uighur *Abidharmakośabhāṣya* Preserved at the National Library of China*

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ABSTRACT

In this paper, the author presents a fragment of a translation of the *Abidharmakośabhāṣya* into Old Uighur preserved at the National Library of China, Beijing. This leaf can be connected to the *Abidharmakośabhāṣya* fragments preserved at the Ethnographic Museum in Stockholm and studied by Shōgaito Masahiro. Through an examination of the size, form, handwriting, etc., we conclude that all the *Abidharmakośabhāṣya* texts preserved in Stockholm, Kyoto, Beijing, Lanzhou, and Hangzhou belong to one and the same manuscript.

KEYWORDS

Old Uighur, Buddhist literature, *Abidharmakośabhāṣya*, commentary

* I would like to express my sincere thanks to Professor Peter Zieme who kindly checked my paper, but I myself am responsible for all mistakes.

O. INTRODUCTION

The *Abidharmakośabhāṣya* (hereafter *Kośa*) was written by Vasubhandhu and translated into Chinese by Zhendi 真諦 (499–569 AD) and Xuanzang 玄奘 (602–664 AD) from the Sanskrit version. The Uighur text was translated from Xuanzang's version and follows it faithfully. The translator is unknown. This is also attested from several fragments now preserved in several collections, such as the Ethnographic Museum in Stockholm, the Gansu Provincial Museum, the National Library of China, and the Fujii-yūrin-kan Museum. Through an analysis, Prof. Shōgaito showed that the original Chinese text that the Uighur *Kośa* had translated was the *Khitan-Tripitaka* (Shōgaito 2014: 12, 15).¹

In 1984, Kōgi Kudara identified sixteen leaves belonging to the *Kośa* in the Sven Hedin Collection at the Ethnographic Museum in Stockholm. He attributed these leaves to the manuscript when he edited a leaf of the *Kośa* located at the Fujii-yūrin-kan Museum (Kudara 1984). Geng Shimin 耿世民 (1987a, 1987b), Zhang Tieshan 張鐵山 and Wang Meitang 王梅堂 (1994) studied one leaf preserved at the Gansu Provincial Museum and the National Library of China, respectively. In 2014, Shōgaito Masahiro presented a full edition of all the leaves in the Stockholm Collection (Shōgaito 2014). A leaf preserved at Lujiang Caotang 廬江草堂 in Hangzhou (No. 16) was studied by Zhang Tieshan (2019). It is believed that the texts preserved in the collections of the Ethnographic Museum in Stockholm, Fujii-yūrin-kan, the Gansu Provincial Museum and the National Library of China all seem to originate from the same manuscript (Shōgaito 2014: 11).

Recently, we found a leaf of this Uighur *Kośa* text that is preserved at the National Library of China, coded as No. 15-58. It measures 13.8 × 47.4 cm and has 64 lines on each side. The pagination is *säkiz-inč üliüş tört* '8th volume, (leaf) 4'. The characteristics of the size, light brown pothitype leaf, red marginal line, red threads for binding, so-called *sūtra* type script of Old Uighur, etc. were the same as those of other texts. Through comparison, the eighth volume of the Stockholm manuscript published by Shōgaito Masahiro is related to the text preserved at the National Library of China that is discussed here. The Stockholm text 28V63 ends with the answer of *turyurur čxšapt törü qavramaq-ıy tep* 答 *bar adin baxši* and our text begins with *-lar söz-lär antrabav-ta turduq-ta tep*, so the two texts can be connected, and it corresponds to the translation of 'There are other masters saying that when living in the intermediate existence' (有餘師說住中有中) in the original work. This is conclusive evidence showing that the Stockholm text and the Beijing text are from the same manuscript.

When studying another leaf of the Old Uighur *Kośa* preserved at the National Library of China, Zhang Tieshan provided some information about how the text came to the Beijing Library (now the National Library of China). According to Zhang Tieshan, Miao Xifu 苗希甫, the head of a county of northeast China, acquired the Uighur *Kośa* from Taoist priest Wang Yuanlu 王圓箒 when he visited the Dunhuang Mogao caves in 1928. The Uighur *Kośa*, together with other Dunhuang manuscripts, was then exhibited in the Wumen 午門 of the Palace Museum in 1933. By 1936, these fragments were collected by Fang Yulou 方玉樓. However, it is still unclear how the Uighur *Kośa* texts came to the National Library of China. We believe that our text is part of the *Kośa* text studied by Zhang Tieshan.

¹ Prof. Shōgaito introduced Mainz 728, a Chinese *Kośa* text from Turfan, in Shōgaito 2008: 21–22. This text bears traces indicating that Uighur monks possessed and read the *Khitan-Tripitaka*.



A remarkable feature of our text, the same as the other *Kośa* texts, is that a large number of Chinese characters are interlined. In our text, most of these Chinese characters are selected from the original Chinese text, such as 應知兼有頂 and 前七識住. In addition, there are two special kinds of interlinear Chinese characters in the Uighur *Kośa*, that is, *wen* 問 ‘question’, *da* 答 ‘answer’, *jing* 經 ‘masters of Sautrāntika’ and *po* 婆 ‘masters of Vaibhāṣika’. The words that structure the text (問, 答, 經 and 婆) do not occur in the Chinese text; maybe they were temporarily added to the Chinese original texts that were going to be translated by Uighur translators and written into the Uighur texts for a better understanding or expression of the original texts.²

Another special interlinear Chinese phrase appearing in this transcript is *shiyou* 世友 in line 84 followed by its translated name *vasumitri baxši*, which was added by the Uighur translator and shows that the next paragraph was cited from 世友. This type of interlinear Chinese character is also found in the Stockholm texts, for example, *zhu* 主, which is an abbreviated form of *lunzhu* 論主 (the leader of discussions) for Vasubandhu and *shi* 室, which indicates Śrīlāta, who represents the Sautrāntika sect (Shōgaito 2014: 19–21).

Overall, the leaves of the Uighur *Kośa* text that have been found up to now are from volumes 3, 5, 7, 8, 13, 14, 16, 17, 18, 22, 23, 29, and 30. It can be judged that the text was originally complete, so a great amount of Dunhuang literature in Old Uighur has been lost. The few leaves that were found in the early years of the 20th century have been scattered to Stockholm, Kyoto, Beijing, Lanzhou, Hangzhou and other parts of the world.

The following parts comprise the transcription (first in its entirety, then divided into parts) with an English translation, the corresponding Chinese text from the Taishō Buddhist Canon (abbreviated as T.), and the textual commentaries to the text. The English translation is based on the Uighur text, which is not always identical to the original Chinese text. Bold script is used to indicate the interlinear Chinese characters in the Uighur text.

1. TRANSCRIPTION

28V61 ... birök olar bulu tükädmiš ärsär
 V62 ikinti dyan-iy nätägin uluy äz-rua adqay-liy anılayu oq
 V63 turıyurur čxšapt törü qavramaq-iy tep 答 bar adin baxši-³
 (15–58 recto)
 01 lar söz-lär antrabav-ta turduq-ta tep 問 ol antrabav-ta
 02 turmiš-lar-ning bolmaz uzun ödün turmaq-liy yöriği tuyum
 03 täginmäk-tä tiđiy-siz tuđuysuz üçün 又 tuyum tägingütä ymä/ter
 04 nätägin äzrua quvray-inga bolur muntay tep saqınalı inčä
 05 tep biz öngrä körtümüz muntay osuy-luy tınl(i)γ-lar-ning uz-un
 06 öz-lügin yaš-liy-in ürkeč turmiš-in tep 答 anı
 07 üçün äzrua quvray-i ötrü turup öz t(ä)ngri yer-intä öyür
 08 ötiğläyür bu až-unta öngdün täginmiš sav-lariγ o/in qaltı aš-ıuca
 09 körüp olar-ning uz-un öz-lügin yaš-liy-in ürkeč

² For the Chinese characters interlined in the Uighur text (問, 答, 經, 婆), see Shōgaito 2014: 16–19.

³ 28V61–V63 referring to the lines of the Uighur *Kośa* text preserved in the Ethnographic Museum in Stockholm (Shōgaito 2014: 64) directly precede our text. The translation of lines 28V61–63 followed Shōgaito 2014: 67.



- 10 turmiş-in ken qatnayu körmiş ödtä turşurur-lar muntay osuy-
 11 luy saqinçiy 有色有情 bar önglüg tñl(ï)γ-lar ätöz-
 12 läri bir ärip saqinç-larï öngi q(a)ltï abasvar-taqï t(ä)ngri-lär
 13 ärür bu ärür üçünç bilig turuy-ï munta kenki-sin tuta
 14 birlä yänä tutuldurmaq üz-ä ängbaşlayu-qï-sin bilmiş k(ä)rgäk
 15 tükäl tutulur ikinti dyan birök antay ärmäz tep tesär ol
 16 parïdap-taqï t(ä)ngri-lär apramanap-taqï t(ä)ngri-lär qayu bilig
 17 turuy-ïnta tutulur : 又 parïtap t(ä)ngri yeri apramanip t(ä)ngri
 18 yeri ymä/ter antaq-ï t(ä)ngri-lär-ning +öng+ töz-lüg bod sin töz-
 19 lüg öng-läri körki oxşatıyï adirt öngi ärmäz üçün
 20 anin aţamış ol ätöz-läri bir tep mängi-li täng-li ki
 21 saqinç-larï qařılı qarılı yoriyur üçün anin
 22 aţamış ol saqinç-larï öngi tep傳
 23 說彼天 ter-lär antaqï t(ä)ngri-lär irä tükädip/ tükädüktä ○
 24 töz tüp orun-taqï ögrünç ärikligig turşurup qonşı
 25 orun-taqï täng ärklig-ig yüüz yügärü qılur-lar irä
 26 tükädip / tükätüktä qonşı orun-taqï täng ärklig-ig öritip
 27 töz tüp orun-taqï ögrünç ärkligig yüüz yügärü qılur-
 28 lar q(a)ltï bay barım-liy kişi-lär irä tükädip amranmaq-liy
 29 mängig 又 küsänçig +mängig+ ymä/ ter ötrü täginmiş-läri täg nomluy
 30 mängig irä tükädip nomluy mängig yänä täginmiş-läri
 31 täg amranmaq-liy mängig tep 又 küsänçig ymä ter 經 näçük ol
 32 şubakarş-taqï t(ä)ngri-lär-ning saqinç-larï antay oq bolyu k(ä)rgäk
 33 ärmäz mu tep 婆非遍淨天 şubakarş-taqï t(ä)ngri-lär-
 34 ning ariti bolmaz mängig irmäk-läri nätägin tep tesär mängi-
 35 ligin öçmiş amrilmış-lar-nüing ariti bolmaz irmäk-lig
 36 ödi ögrünç ötrü antay ärmäz täpräätür qamşatur üçün
 37 köngül-üg sořrantike nikay-liy baxşı-lar söz-lär bar adin
 38 sudur-ta yörmişi ol t(ä)ngri yerintäki-lär-ning saqinç-lar-ï
 39 öngi bolmaq-liy yörügün q(a)ltï abasvar-ta bar ärsär t(ä)ngri-
 40 lär-tä yangï tuymış-lar uz bilmädük uqmaduq-lar yertinçü-
 41 nüing yitilür-in buz-ulur-in olar körtüktä altin orun-
 42 taqï oot yalini-nüing qızarıp yalinamış-in körü tükädük-
 43 tä ötrü tuşurur-lar qorqinçiy iyinçig irip öngi üdrül-
 44 mäkiğ näng ol oot yalini örtäp alqip äzrua ordu-
 45 sin kim olar-ni barça quruy qodup ayřinip basinma-zun
 46 ärti biz-ning orunumuz-ni tep ol abasvar t(ä)ngri yerintä
 47 有舊生天 bar ärsär söki tuymış t(ä)ngri-lär uz bilü
 48 uq-a tükädmiş-lär : yertinçü-nüing yitilür-in buzulur-
 49 in ötrü ötläyü ärigläyü ol qorqdaçi iyindäçi t(ä)ngri-lär-
 50 ig sözläyür-+lär+ ariy ärzi-y-a ariy ärzi-y-a näng qorqmayil
 51 näng qorqmayil öngrä ymä ol oot yalini örtäp alqip
 52 ol äzrua ordu-sin kim olar-ni barça quruy qodup ötrü
 53 antay oq öç<i>g ol tep 彼於火焰 ol <olar> oot yalin-
 54 inta bar qilmış üçün kalgäy kalmägäy temäklig saqinçiy



55 ulatı qorqmaq qorqmamaq-lıy saqinçiy anin atamiş ol saqinç-
 56 ları öngi tep näng bar bolmiş üçün mängili täng-li saqinç-
 57 lar-ı-niing qađılı qarılı yorımaqı bulur ärmäz saqinç-lar-ı
 58 öngi tegüci aıy tep 有色有情 bar önglög tınl(i)γ-
 59 lar ät'öz-lär-i bir ärip saqinç-ları ymä bir şubakarş-taqı
 60 t(ä)ngri-lär ärür : bu ärür törtünç bilig turuy-ı yintäm bar
 61 üçün mängilig saqinç-ları anin ațamiş ol saqinç-lar-ı
 62 bir tep baštinqı dyan-taqı-larıy kkir-lig saqinç uyur-ın-
 63 ta anin söz-lämiş ol saqinç-ları bir tep ikinti dyan-
 64 taq[i]-larıy iki türlüg ädg[ü] saqinç-ları uyurınta anin
 (15–58 verso)
 säkiz-inç ülüş tört
 65 sözlämiş ol saqinç-ları öngi tep üçünç dyan-taqı-
 66 larıy öngi bişmaq saqinç-ları uyrinta anin sözlämiş ol
 67 saqinç-lar bir tep asraqı üç öngsüz-lär-ning aț üz-ä-
 68 ki adirtı sudur-taqı tög tetir bu oq inçip ärür üç
 69 bilig turuy-ı munung aı bolur yeti tep 問此中何法
 70 munta qayu nom-nung aı bolur bilig turuy-ı tep 答 q(a)ltı
 71 olar-ta tutulmiş beş yükmäk ärür eyin yarayınça munung
 72 aı bolur bilig turuyı tep 問 adin-lar nä üçün bilig
 73 turuy-ı ärmäz tep 答 adin orun-lar-ta barça bar üçün
 74 biligig qurulturdaçı artaıdaçı nom-lar tep 問 adin orun-
 75 lar qayu ol tep 答 q(a)ltı alqu ayıy orun-lar törtünç
 76 dyan ulatı birlä yänä bavagar ärür nä üçün tep tesär
 77 ol orun-lar-ta bar üçün biligig qurulturdaçı artadaçı
 78 nom-lar /nom-lar/ anin +bilig+ turuyı ärmäz tep 問 qayu-nung aı
 79 bolur biligig qurulturdaçı artaıdaçı nom-lar tep 答 q(a)ltı
 80 alqu ayıy orun-lar-ta bar ärür ayır ämgäk täginmäk biligig
 81 qurulturdaçı törtünç dyan-ta bar ärür saqinçsiz dyan ulatı
 82 saqinçsiz tüş bavagar-ta bar ärür öcmäk dyan biligig artaıta-
 83 či kim ulayın üzmiş üçün anin bilig turuy-ı ärmäz tep
 84 世友 vasumitri baxşı yänä söz-lär qayu orun adin orun-taqı
 85 tınl(i)γ-lar-qa köngül-lärintä sävä taplayu kälip turuy-
 86 sayuluq bolsar birök tägdüktä munta ikiläyü
 87 tilämäsär ü(n)gäli söz-lämiş ol näçük bolur bilig
 88 turuy-ı tep alqu ayıy orun-larta öngi +iki+ türlüg
 89 yörüg-lär birgärü bolmaz törtünç dyan-taqı-lar köngül-lärin-
 90 tä turqaru tiläyür-lär üngäli q(a)ltı alqu partagčan-lar
 91 tiläyür-lär kirgäli saqinç-siz dyan-qa antay ymä alqu tüzün-
 92 lär sävär-lär kirgäli şudavaz-qa azu-ça ymä öngsüz
 93 orun-larqa antay ymä şudavaz t(ä)ngri yer-intäki-lär sävär-
 94 lär tanuq-layalı nirvan-ıy bavagar-taqı-lar qaramdı kücsüz
 95 üçün anin bilig turuy-ı ärmäz-lär tep : muni munçulayu
 96 bölä adirtlayu tükäđmiş bolı yeti bilig turuy-ın
 97 munung tiltay-ınta yänä sözlämiş ol toquz türlüg tınl(i)γ-



- 98 lar äriġin tep 問 olar toquz-ayü ymä qayu ol 答頌曰
 99 應知兼有頂 bilmiş k(ä)rgäk birlä yänä bavagar ulatı
 100 saqin(č)siz tñl(i)γ-lıy t(ä)ngri yer-i bu ärür toquz türlüg tñl(i)γ-
 101 lar äriġi adınları ärmäz sävä taplayu turγuluq ärmäz üçün
 102 tep 前七識住 öngdüñki yeti bilig turuy-ı ulatı
 103 bavagar saqinčsiz tñl(i)γ-lıy t(ä)ngri yer-ining munung aṭı
 104 bolur toquz tep alqu tñl(i)γ-lar uyüş-ı yintäm bular toquz-
 105 ayü-ta oq sävä taplayu turur-lar üçün uqıtmış ol tñl(i)γ-
 106 lar äriġi tep adın orun-lar barča ärmäz sävä taplayu turγu
 107 turuşγu ○又 turγuluq +ymä+ ter ärmäz üçün adın orun-lar tep temişi
 108 ärsär q(a)ltı alqu ayıy orun-lar ärür 非有情類 näng
 109 tñl(i)γ-lar uyüş-i k(ä)ntü öz-läri sävmäz-lär turγalı 又 sävä
 110 taplayu turur ärmäz-lär ymä/ter anta ayıy qılınč-lıy rakşaz-
 111 lar-qa säqıdılıp kim turur üçün anın olar bäk buyayuluq
 112 täg ärdüki üz-ä uqıtmamış ol tñl(i)γ-lar äriġi bolur tep
 113 törtünč dyan-ta öñgi ketärip saqinčsiz t(ä)ngri yer-in
 114 adın-ları tñl(i)γ-lar äriġi ärmäz bilig turuy-ınta yörmiş
 115 täg tep 問 öngdün tartıyüci sudur-ta sözlädi ärti
 116 yeti bilig turuy-ı tep yänä bar adın sudur-ta
 117 sözlämişi tört bilig turuy-ı tep olar törtägü ymä
 118 qayu ol tep 答頌曰四識住當知 tört bilig
 119 turuy-ın inčip bilmiş k(ä)rgäk tört yükmäk ärür yintäm
 120 öz orun-taqı sözlämiş ol yal(i)nguz biligig ök turuy-ı
 121 ärmäz tep aqıy-lıy ärip tört padak-lar-ta tutulur tep
 122 如契經言 q(a)ltı sudur-ta y(a)rliqamış ol bilig
 123 öñg eyin turur bilig täginmäk eyin turur : bilig
 124 saqinč eyin turur bilig qılınč eyin turur tep
 125 munung aṭı bolur tört türlüg tep 問 munı munčulayu
 126 törtägü-nüng anıñg töz-i qayu ärür tep 答 q(a)ltı eyin
 127 káz-igčä aqıy-lıy tört yükmäk-+lär+ ärür yänä bu yintäm
 128 turur öz orun-ta adın-ta ärmäz bilig-kä tayanγuluq

2. UIGHUR TEXT WITH ENGLISH TRANSLATION AND THE PARALLEL CHINESE TEXT

• 28V61 ...birök olar bulu tükädmiş ärsär V62 ikinti dyan-ıy nätäġin uluy äz-rua adqay-liy anılayu oq V63 turγurur čşsapt törü qavramaq-ıy tep 答 bar adın baxşı-01lar söz-lär antrabav-ta turduq-ta tep

問: ...28V61) If they have completely acquired the Second *Dhyāna*, how could they raise *Śīlavrata-parāmarśa-dṛṣṭi* by considering *Mahābrahmā* (as a creator)? V63) 答: There are other masters 01) saying [that the Brahmākāyikas saw Brahmā] when living in the intermediate existence (*antarābhava*).



28V61) 若彼已得V62) 第二靜慮, 云何緣大梵猶V63) 起戒禁取? 有餘師01) 說: 住中有中。(T.29n1558p42c23–c24)

• 01問ol antrabav-ta 02 turmiş-lar-niing bolmaz uzun ödün turmaq-liy yöruği tuyum 03 täginmäk-tä tiđiy-siz tuđuysuz üçün 又 tuyum tägingütä ymä/ter 04 nätägin äzrua quvray-inga bolur muntay tep saqınyalı inča 05 tep biz öngrä körtümüz muntay osuy-luy tñl(i)γ-lar-niing uz-un 06 öz-lügin yaş-liy-in ürkeç turmiş-in tep 答 anı 07 üçün äzrua quvray-i ötrü turup öz t(ä)ngri yer-intä öyür 08 ötiğläyür bu aź-unta öngdün täginmiş sav-lariy o/in qaltı aş-ıuca 09 körüp olar-niing uz-un öz-lügin yaş-liy-in ürkeç 10 turmiş-in ken qatıayı körmiş ödtä turyurur-lar muntay osuy-11 luy saqıncıy

01) 問: ‘The explanation is that when getting a birth in the intermediate existence it is unhindered and without obstacle as living there is not long. 04) Why is it for the Brahmā community [Brahmākāyikas] possible thus to think saying: In early times we have seen that such beings had a long 06) life that lasts long?’

答: ‘Because (the gods) then living in the Brahmā community in his own heaven land remember 08) the things they have obtained in that existence and how they originally saw his long life, which lasted long, and then again when they saw him, they brought forward such thought:

01) 彼住中有, 02) 中無長時住義, 以於受生03) 無障礙故。04) 如何梵眾可作念言: 05) 我等曾見如是有情長06) 壽久住。是07) 故梵眾即住自天, 憶08) 念此生前所更事, 謂先09) 見彼長壽久10) 住, 後重見時起如是11) 念。(T.29n1558p42c25–c29)

• 11有色有情 bar önglög tñl(i)γ-lar ätöz-12läri bir ärip saqınc-ları öngi q(a)ltı abasvar-taqı t(ä)ngri-lär 13 ärür bu ärür üçünc bilig turuy-i munta kenki-sin tuta 14 birlä yänä tutuldurmaq üz-ä ängbaşlayu-qı-sın bilmiş k(ä)rgäk 15 tükäl tutulur ikinti dyan birök antay ärmäz tep tesär ol 16 parıdap-taqı t(ä)ngri-lär apramanap-taqı t(ä)ngri-lär qayu bilig 17 turuy-inta tutulur: 又 parıtay t(ä)ngri yeri apramanıp t(ä)ngri 18 yeri ymä/ter antaq-i t(ä)ngri-lär-ning +öng+ töz-lüg bod sin töz-19lög öng-läri körki oxşatıyı adirt öngi ärmäz üçün 20 anın aţamış ol ätöz-läri bir tep mängi-li täng-li iki 21 saqınc-ları qaţılı qarılı yoriyür üçün anın 22 aţamış ol saqınc-ları öngi tep

11) Material beings similar in body but of different ideas, namely, the *Ābhāsvara* gods, 13) are the third *vijñānasthiti* (abode of consciousness). We should know that this can designate the first as well as 15) all the second *Dhyāna*. If it were otherwise, which *vijñānasthiti* designate the Paritābha and Apramāṇabha gods? 18) There is no difference in the similarity of colour, figure among them, 20) thus it is said, ‘(these gods have) similar bodies.’) ‘They have ideas of pleasure and of neither-suffering-nor-pleasure, and (these ideas) mingle with each other, thus it is said, ‘there are different ideas.

11) 有色有情身 12) 一想異, 如極光淨天, 13) 是第三識住。此中舉後 14) 兼以攝初, 應知 15) 具攝第二靜慮。若不爾者, 彼 16) 少光天、無量光天何識 17) 住攝? 18) 天顯形 19) 狀貌不異, 20) 故名身一。樂非苦樂二 21) 想交參, 故 22) 名想異。(T.29n1558p42c29–p. 43a04)

• 傳 23 說彼天 ter-lär antaqı t(ä)ngri-lär irä tükädip/ tükädüktä o24 töz tüp orun-taqı ögrünç ärikligig turyurup qonşı 25 orun-taqı täng ärklig-ig yüüz yügärü qılur-lar irä 26 tükädip / tükätüktä qonşı orun-taqı täng ärklig-ig öritip 27 töz tüp orun-taqı ögrünç ärkligig yüüz



yügarü qilur-28lar q(a)lti bay barim-liy kiši-lär irä tükädip amranmaq-liy 29 mängig 又 küsänçig +mängig+ ymä/ ter ötrü täginmiş-läri täg nomluy 30 mängig irä tükädip nomluy mängig yänä täginmiş-läri 31 täg amranmaq-liy mängig tep 又 küsänçig ymä ter

23) It is said (in the *Vibhāṣā*) that when these gods fatigued with the sensation of the mental pleasure in the fundamental sphere and reveal the sensation of neither-suffering-nor-pleasure in the neighbouring sphere (*sāmantaka*). 26) When the gods fatigued of the sensation of neither-suffering-nor-pleasure in the neighbouring sphere and reveal the sensation of mental pleasure in the fundamental sphere. 28) In the same way, people with rich possessions fatigued with the pleasure of lust take up the pleasure of *Dharma*, and when fatigued with the pleasure of *Dharma*, take up again the pleasure of lust.

23) 傳說彼天厭 24) 根本地喜根，已起 25) 近分地捨根現前；26) 厭近分地捨根，已起 27) 根本地喜根現前。28) 如富貴人厭欲 29) 樂已便受法 30) 樂，厭法樂已復受 31) 欲樂。(T.29n1558p43a04–a07)

• 經 nācük ol 32 šubakarš-taqi t(ä)ngri-lär-ning saqinç-lari antay oq bolyu k(ä)rgäk 33 ärmaz mu tep 婆非遍淨天 šubakarš-taqi t(ä)ngri-lär-34ning ariti bolmaz mängig irmäk-läri nätägin tep tesär mängi-35ligin öçmiş amrilmış-lar-ning ariti bolmaz irmäk-lig 36 ödi ögrünç ötrü antay ärmaz täprätür qamšaŭur üçün 37 köngül-üg

31) It is said (in the Sautrāntika doctrine) that why should not the sensation of the *Śubhakarṣna* gods be so? 33) After all, the *Śubhakarṣna* gods 34) do not become fatigued with pleasure. 34) If one asks why, (one says :) those who are settled and calm in pleasure, have no time to be weary. Mental pleasure is not so; it troubles and disturbs the mind.

豈不 32) 遍淨想亦應然？ 33) 非遍淨天 34) 曾有厭樂，以樂 35) 寂靜曾無厭 36) 時；喜則不然，擾動心故。(T.29n1558p43a08–a10)

• soŭrantike nikay-liy baxši-lar söz-lär bar adin 38 sudur-ta yörmiši ol t(ä)ngri yerintäki-lär-ning saqinç-lar-i 39 öngi bolmaq-liy yörügün q(a)lti abasvar-ta bar ärsär t(ä)ngri-40lär-tä yangi tuymış-lar uz bilmädük uqmaduq-lar yertinçü-41nüng yitilür-in buz-ulur-in olar körtüktä altin orun-42taqi oot yalinä-ning qizarip yalinamiš-in körü tükädük-43tä ötrü tuyurur-lar qorqinçiy iyinçig irip öngi üdrül-44mäkiğ näng ol oot yalinä örtäp alqip äzrua ordu-45sin kim olar-ni barça quruq qođup ayñinip basinma-zun 46 ärti biz-ning orunumuz-ni tep

37) The masters of Sautrāntika-nikāya say: There is in another *sutra* an explanation that the ideas of those dwelling in heaven are 39) different:

In the *Ābhāsvara* (Heaven), if those who are newly Born Ones among the gods, since they do not know and understand 41) the destruction of the world well, see the flames rising from the underground, becoming red and flaming, they will become frightened, grieved and confused as to how to become separated (from that) (say:) 44) ‘May the fire flames burn and destroy the Brahmā world, so that (the flames) shall annihilate this all, and wish by rising up not to suppress our places!’

37) 經部師說：有餘 38) 契經釋彼天中有想 39) 異義，謂極光淨有天 40) 新生，未善了知世間 41) 成壞。彼見下地 42) 火焰洞然，見已 43) 便生驚怖厭離：44) 勿彼火焰燒盡梵宮 45) 令彼皆空上侵 46) 我處。(T.29n1558p43a10–a14)



• ol abasvar t(ä)ngri yerintä 47 有舊生天 bar ärsär söki tuymış t(ä)ngri-lär uz bilü 48 uq-a tükädmiş-lär : yertincü-nüing yitilür-in buzulur-49in ötrü ötläyü ärigläyü ol qorqdaçı iyindäçi t(ä)ngri-lär-50ig sözläyür-+lär+ arıy ärzi-y-a arıy ärzi-y-a näng qorqmayıl 51 näng qorqmayıl öngrä ymä ol oot yalini örtäp alqıp 52 ol äzrua ordu-sın kim olar-ni barça quruq qodup ötrü 53 antay oq öç<i>g ol tep

46) Since the earlier born gods in *Ābhāsvara* know and understand the annihilation and destruction of the world well, 49) by giving advice to the frightened and fearful gods 50) they say: Pure řši, Pure řši, don't be afraid, 51) don't be afraid! Already previously this fire has burnt and destroyed the Brahmā Palace so that it has annihilated all, then again it disappeared.

46) 彼極光淨 47) 有舊生天, 已善了 48) 知世間成壞, 49) 便慰喻彼驚怖天 50) : 淨仙、淨仙, 勿怖, 51) 勿怖。昔彼火焰燒盡 52) 梵宮, 令其皆空即 53) 於彼滅。(T.29n1558p43a14–a17)

• 彼於火焰 ol <olar> oot yalin-54inta bar qılmış üçün kalgäy kalmägäy temäklig saqinçiy 55 ulatı qorqmaq qorqmamaq-liy saqinçiy anin atamış ol saqinç-56ları öngi tep näng bar bolmiş üçün mängili täng-li saqinç-57lar-i-nüing qađılı qarılı yorımağı bulur ärmäz saqinç-lar-i 58 öngi tegüçi atıy tep

53) They (i.e., the gods of the second *Dhyāna*) have different ideas: at the burning up (of the world in the first *Dyāna*), they have ideas of the arriving and non-arriving (of the flaming amongst them), and they have ideas of fear and no fear. Thus, it is said, 'there is diversity of ideas', which is not because of the idea of pleasure and equivalent (= neither-suffering-nor-pleasure) mingling with each other.

53) 彼於火焰 54) 有來不來想 55) 及怖不怖想故名想 56) 異, 非由有樂非苦樂想 57) 有交參故得想 58) 異名。(T.29n1558p43a17–a19)

• 有色有情 bar önglög tñl(i)γ-59lar ät'öz-lär-i bir ärip saqinç-ları ymä bir řubakarş-taqı 60 t(ä)ngri-lär ärür : bu ärür törtünç bilig turuy-i yintäm bar 61 üçün mängilig saqinç-ları anin ačamış ol saqinç-lar-i 62 bir tep baštinqi dyan-taqi-larıy kkir-lig saqinç uyur-in-63ta anin sözlämiş ol saqinç-ları bir tep ikinti dyan-64taq[i]-larıy iki türlüg ädg[ü] saqinç-ları uyurınta anin {säkiz-inç ülüš tört} 65 sözlämiş ol saqinç-ları öngi tep üçünç dyan-taqi-66larıy öngi bişmaq saqinç-ları uyrınta anin sözlämiş ol 67 saqinç-lar bir tep asraqı üç öngsüz-lär-ning at üz-ä-68ki adirtı sudur-taqi täg tetir bu oq inçip ärür üç 69 bilig turuy-i munung atı bolur yeti tep

58) Material beings of similar bodies and ideas, namely, the gods of *Śubhakarśnas*, 60) are the fourth *vijñānasthiti*. They have only the sensation of pleasure, so it is said 'their ideas are 62) same'. Through the defiled ideas, the first *Dhyāna* is named 'their ideas are similar'; 64) through the two kinds of good ideas, the second *Dhyāna* is named 'their ideas are different'. 66) Through the ideas arisen from retribution, the third *Dhyāna* is named 'their 67) ideas are similar'; the names of beings in the last three *Ārūpyas*, 68) as it says in the Sūtra separately. They are the three 69) *vijñānasthiti*. Therefore, they are called together 'the seven (*vijñānasthiti*)'.

58) 有色有情 59) 身一想一, 如遍淨 60) 天, 是第四識住。唯有 61) 樂想故名想 62) 一。初靜慮中由染污想故 63) 言想一, 第二靜慮 64) 由二善想故 65) 言想異, 第三靜慮 66) 由異



熟想故言 67) 想一，下三無色名 68) 別，如經即三 69) 識住是名為七。(T.29n1558p43a19–a24)

• 問此中何法70 munta qayu nom-nung aṭi bolur bilig turuy-ī tep 答 qalti 71 olar-ta tutulmāš beš yükmäk ärür eyin yarayınča munung 72 aṭi bolur bilig turuy-ī tep 問 adin-lar nä üçün bilig 73 turuy-ī ärmāz tep 答 adin orun-lar-ta barča bar üçün 74 biligig qurulturdači artaṭdači nom-lar tep 問 adin orun-75lar qayu ol tep 答 q(a)lti alqu ayıy orun-lar törtünč 76 dyan ulatı birlä yänä bavagar ärür nä üçün tep tesār 77 ol orun-lar-ta bar üçün biligig qurulturdači artadači 78 nom-lar /nom-lar/ anin +bilig+ turuy-ī ärmāz tep

70) 問: ‘Which *dharma* can be named *vijñānasthiti*? 71) 答: 71) ‘The five *skandhas* are included in those *dharma*s, so 72) called by the name *vijñānasthiti*. 問: ‘Why are the rest 73) not the *vijñānasthiti*? 答: ‘Because the rest have *dharma*s that 74) damage the consciousness (*vijñāna*).’ 問: ‘What does the ‘rest’ mean? 75) 答: ‘They are the painful realms of rebirth, the fourth *Dhyāna* and *Bhavāgra*. If one asks why? 77) Because in these realms, there are *dharma*s that reduce and damage consciousness. 78) Therefore, they cannot be *vijñānasthiti*.’

70) 此中何法名為識住？謂71) 彼所繫五蘊四蘊，如其所應是72) 名識住。所餘何故非識73) 住耶？於餘處皆有74) 損壞識法故。餘處者75) 何？謂諸惡處第四76) 靜慮及與有頂。所以者何？由77) 彼處有損壞識78) 法，故非識住。(T.29n1558p43a24–a28)

• 問 qayu-nung aṭi 79 bolur biligig qururtuldači artaṭdači nom-lar tep 答 q(a)lti 80 alqu ayıy orun-lar-ta bar ärür ayır ämgäk täginmāk biligig 81 qurulturdači törtünč dyan-ta bar ärür saqinčsiz dyan ulatı 82 saqinčsiz tüš bavagar-ta bar ärür öcmāk dyan biligig artaṭta-83či kim ulayın üzmiš üçün anin bilig turuy-ī ärmāz tep

78) 問: ‘What kind of *dharma*s are named “the *dharma*s that damage consciousness?” 答: 80) ‘In all painful realms of rebirth, there are painful sensations that damage the *vijñāna*; 81) in the fourth *Dhyāna*, *asaṃjñisamāpatti* and 82) *āsaṃjñika* exist. In the *Bhavāgra*, *nirodhasamāpatti* exist, which damages the *vijñāna* and 83) extinguishes the sequence of ideas. Therefore, it cannot be *vijñānasthiti*.’

78) 何等名79) 為損壞識法？謂80) 諸惡處有重苦受81) 能損於識，第四靜慮有無想定及82) 無想事，有頂天中有滅盡定能壞於識，83) 令相續斷故非識住。(T.29n1558p43a28–p.43b02)

• 84 世友 *vasumitri* baxši yänä söz-lär qayu orun adin orun-taqı 85 tñl(i)γ-lar-qa köngül-lärintä sävä taplayu kälip turuy-86sayuluq bolsar birök tägdüktä munta ikiläyü 87 tilämäsär ü(n) gäli söz-lämiš ol näčük bolur bilig 88 turuy-ī tep alqu ayıy orun-larta öngi +iki+ türlüg 89 yörüglär birgärü bolmaz törtünč dyan-taqı-lar köngül-lärlin-90tä turqaru tiläyür-lär üngäli q(a)lti alqu partağčan-lar 91 tiläyür-lär kirgäli saqinč-siz dyan-qa antay ymä alqu tüzün-92lär sävär-lär kirgäli şudavaz-qa azu-ča ymä öngsüz 93 orun-larqa antay ymä şudavaz t(ä)ngrı yer-intäki-lär sävär-94lär tanuq-layalı nirvan-ıy bavagar-taqı-lar qaramdı kücsüz 95 üçün anin bilig turuy-ī ärmāz-lär tep : munı munçulayu 96 bölä ađırtlayu tükäđmiš bolı yeti bilig turuy-in 97 munung tıltay-inta yänä sözlämiš ol toquz türlüg tñl(i)γ-98lar ärgin tep

84) *Vasumitra* says that *vijñānasthiti* is ‘the place where those from other places desire to dwell, the place where those who get here don’t desire to leave’; then here can be called by the



name *vijñānasthiti*. 88) The two conditions are absent in the painful realms of rebirth. 89) As for the fourth *Dhyāna*, all those who are in it desire to leave, just as all mortals (*pṛthagjanas*) desire to enter the realm of the *Asaṃjñīsattvas*. Āryans 91) desire to enter the *Śuddha-āvāsa* or the *Ārūpya-dhātu*. 93) The beings of *Śuddha-āvāsa* desire to 94) realize the calm of extinction (*nirvāṇa*). *Bhavāgra* is not a *vijñānasthiti* because the beings in it are weak. 95) In this way, seven *vijñānasthiti* have been explained separately. 97) For this reason, the nine ‘dwellings of being’ are discussed again.

84) 復說：若處餘處 85) 有情心樂來止，86) 若至於此不更 87) 求出，說名識住。88) 於諸惡處，二 89) 義俱無。第四靜慮心 90) 恒求出，謂諸異生 91) 求入無想，若諸聖者 92) 樂入淨居或無色處，93) 若淨居天樂 94) 證寂滅，有頂味劣 95) 故非識住。如是 96) 分別七識住已。97) 因茲復說九有情居。(T.29n1558p43b02–b08)

• 問 *olar toquz-aγu ymä qayu ol* 答頌曰 99 應知兼有頂 *bilmiš k(ä)rgäk birlä yänä bavagar ulatı* 100 *saqin(č)siz tñl(i)γ-liγ t(ä)ngri yer-i bu ärür toquz türlüg tñl(i)γ-101lar äriği adınları ärmäz sävä taplayu turyuluq ärmäz üçün* 102 *tep*

98) 問: ‘what are the nine?’ 99) 答: ‘It should be understood that (the seven *vijñānasthiti*) with *Bhavāgra* and *Asaṃjñi-sattva* (unconscious being), are the nine ‘dwellings of beings’. 101) The rest are not (dwellings of beings), because they live without desiring it.’

98) 其九者何？頌曰：99) 應知兼有頂，及 100) 無想有情，是九有情居，101) 餘非不樂住。(T.29n1558p43b08–b10)

• 前七識住 *öngdünki yeti bilig turuy-ı ulatı* 103 *bavagar saqinčsiz tñl(i)γ-liγ t(ä)ngri yer-in-ing munung ağı* 104 *bolur toquz tep alqu tñl(i)γ-lar uyuš-i yintäm bular toquz-105aγu-ta oq sävä taplayu turur-lar üçün uqitmiš ol tñl(i)γ-106lar äriği tep adın orun-lar barča ärmäz sävä taplayu turyu* 107 *turuşy u* 又 *turyuluq +ymä+ ter ärmäz üçün adın orun-lar tep temişi* 108 *ärsär q(a)ltı alqu ayıγ orun-lar ärür* 非有情類 *näng* 109 *tñl(i)γ-lar uyuš-i k(ä)ntü öz-läri sävmäz-lär turyalı* 又 *sävä* 110 *taplayu turur ärmäz-lär ymä/ter anta ayıγ qilinč-liγ rakšaz-111lar-qa siqidiлип kim turur üçün anın olar bäk buyayuluq* 112 *täg ärdüki üz-ä uqitmamış ol tñl(i)γ-lar äriği bolur tep* 113 *törtünč dyan-ta öngi ketärip saqinčsiz t(ä)ngri yer-in* 114 *adın-ları tñl(i)γ-lar äriği ärmäz bilig turuy-ınta yörmiš* 115 *täg tep*

102) The seven *vijñānasthiti* mentioned above, with *Bhavāgra* and *Asaṃjñi-sattva*, are named 104) the ‘nine’. Beings live in the nine places with pleasure; therefore, they are named ‘dwellings of beings’, while 106) the rest are not places to live with pleasure. ‘the rest’ refers to the painful realms of rebirth. 109) Beings live there without desiring it. 110) They are tormented here by the *Rākṣasas* and live like a one seized by the throat. 112) Hence, we do not explain it as a ‘dwelling of beings’. 113) In the fourth *Dhyāna*, apart from the *Asaṃjñi-sattva*, the other places are not the ‘dwelling’ for beings, just as it is explained in terms of *vijñānasthiti*.

102) 論曰：前七識住及 103) 第一有、無想有情，是名 104) 為九，諸有情類唯於此九 105) 欣樂住故立有情居。106) 餘處皆非，不樂住故。107) 言餘處 108) 者，謂諸惡處，109) 非有情類自樂居中，110) 惡業羅刹 111) 逼之令住故。彼如牢獄 112) 不立有情居。113) 第四靜慮除無想天，114) 餘非有情居，如識住中釋。(T.29n1558p43b11–b16)



• 問 öngdün tartyučī sudur-ta sözlādi ārti 116 yeti bilig turuy-ī tep yānā bar adin sudur-ta 117 sözlāmiši tört bilig turuy-ī tep olar törtägü ymä 118 qayu ol tep

115) 問: ‘The previous quoted Sūtra says that there are 116) seven *vijñānasthiti*, and according to another Sūtra, there are four *vijñānasthiti*, so what are the four *vijñānasthiti*?’

115) 前所引經說 116) 七識住，復有餘經 117) 說四識住。其四者何? (T.29n1558p43b16–b18).

• 答頌曰四識住當知 tört bilig 119 turuy-īn inčip bilmiš k(ä)rgäk tört yükmäk ärür yintām 120 öz orun-taqī sözlāmiš ol yalinguz biligig ök turuy-ī 121 ärmāz tep aqy-līy ārip tört padaklar-ta tutulur tep 122 如契經言 q(a)ltī sudur-ta y(a)rliqamış ol bilig 123 öng eyin turur bilig tāginmāk eyin turur : bilig 124 saqinč eyin turur bilig qilinč eyin turur tep 125 munung aṭi bolur tört türlüg tep

118) 答: ‘The four *vijñānasthiti* 119) should be explained as follows: (The four *vijñānasthiti*) are the four *skandhas* that only live in their own land, and *vijñāna* alone cannot be the abode. 121) Because (the four *vijñānasthiti*) are impure (*sāsrava*), they can be included in the four (alternative) lines. 122) As it says in the Sūtra, (as four *vijñānasthiti*) *rūpa* (= matter) dwells according to *vijñāna*, *vedanā* (= sensation) dwells according to *vijñāna*, *idea* dwells according to *vijñāna*, and the *saṃskāras* (= forces) dwell according to *vijñāna*. 125) Therefore, they are named the “four (*vijñānasthiti*)”’.

頌曰: 118) 四識 119) 住當知，四蘊唯 120) 自地，說獨識 121) 非住，有漏四句攝。論曰: 122) 如契經言: 識 123) 隨色住，識隨受住，識 124) 隨想住，識隨行住，125) 是名四種 (T.29n1558p43b18–b22).

• 問 munī munčulayu 126 törtägü-nüing aning töz-i qayu ärür tep 答 q(a)ltī eyin 127 káz-igčä aqy-līy tört yükmäk-+lär+ ärür yānā bu yintām 128 turur öz orun-ta adin-ta ärmāz bilig-kā tayanyuluq

問: 126) ‘What are the natures of these ‘four’?’

答: 127) ‘They consist of the four impure *skandhas* in sequence, and they only exist in their own land, but not in other places, and based on the consciousness...’.

如是 126) 四種其體云何? 謂隨 127) 次第有漏四蘊。又此唯 128) 在自地非餘，識所依著，名識住故。... (T.29n1558p43b22–b24)

3. COMMENTARY

02-03 *tuyum tāginmāk* corresponds to Chin. *shousheng* 受生 ‘taking birth’, a reincarnation free from suffering in living, old age, illness and death. The Chinese character *you* 又 in the line denotes the following *tuyum tāgingü* as its substitute.

08 *sav-lariy* ‘words’, *-iy* corrected to *-in* with the circle right ‘o’; *aš-nuča* corresponds to Chin. *xian* 先 ‘first’, ’žnwč’, *z* with two dots to the left, the same handwriting seen in the Stockholm text of the *Kośa*. This type of script shows that the two manuscripts were copied by the same scribe.



11 *bar önglüg tñl(i)y* corresponds to Chin. *youqing youse* 有情有色 ‘matter and being’, this refers to the material world. *youse* 有色 means ‘the concrete materials’, *youqing* 有情 means ‘the human being’ and can also be translated as *zhongsheng* 眾生 in Chinese before Xuanzang (Nakamura 1981: 84); Shōgaito has a note on this phrase. In his opinion, *bar* is unnecessary in the translation (Shōgaito 2014: 186).

13 *bilig turuyi* means ‘*vijñānasthiti* (abode of consciousness)’; quoted from *Abhidharma*, consciousness means the mind. The senses are bound to the Three Worlds of taking birth accordingly, and this is the place where the consciousness loves to stay.

16 *parīdap* < Skt. *paritābha* = Chin. *shao guang tian* 少光天; *apramanap* < Skt. *apramāṇābha* = Chin. *wuliang guang tian* 無量光天.

20 *māngi-li tāng-li iki saqinč* corresponds to Chin. *le fei ku le er xiang* 樂非苦樂二想 ‘pleasure and non-suffering-pleasure’. *tāng* corresponds to *fei ku le* 非苦樂 ‘non-suffering-pleasure’ in our text (56), but *bu ku bu le* 不苦不樂 ‘neither-suffering-nor-pleasure’ in the Stockholm text (Shōgaito 2014: 138, 36R34).

22 There is a Chinese character before the interlinear character *chuanshuo bi tian* 傳說彼天 that is difficult to recognize, as if it were erased after writing the character *chuan* 傳 incorrectly. *ter-lār* (‘We hear often’) corresponding to Chin. *chuanshuo* 傳說 (‘They say’).

24–25 *ögrünč ärklig* corresponds to Chin. *xigen* 喜根 ‘sense-organ of pleasure’ = Skt. *sau-manasyēndriya*, a term comprising 22 organs, namely, the eye, ear, nose, tongue, body, mind (six sense-organs), male, female, life (three organs), pleasure, suffering, happiness, worry, giving up (five sense-organs), mind, action, thought, concentration, wisdom (five good organs), unknown as known, known, and known in detail (three leak-free organs = undefiled organs); *tāng ärklig* corresponds to Chin. *she gen* 捨根 ‘giving up’ (Skt. *upekṣā-indriya*), one of the five *indriya*, that is, pleasure (*xi* 喜), worry (*you* 憂), suffering (*ku* 苦), happiness (*le* 樂), and giving up (*she* 捨).

31 There is no *jing* 經 in the original Chinese version; it may have been added to the reference text, which was revised according to Xuanzang’s translation. Here, *jing* 經 refers to the *Sautrāntika*. This indicates that the description in this paragraph comes from the master of *Sautrāntika*, and Vasubandhu recognizes him (Shōgaito 2014: 178).

32 *šubakarš* < Skt. *śubha-kṛtsna*, corresponding to Chin. *bianjing tian* 遍淨天.

33 The interlinear Chinese characters are *po fei bianjing tian* 婆非遍淨天, and there is no *po* 婆 in the parallel Chinese text. The character 婆 here represents the *Vaibhāṣika*.

34 *nätägin tep tesär* ‘if one asks for the reason’, the original Chinese version does not have these words, which were added by the translator according to the context.

37 *soturantike nikay-liy baxši-lar* meaning ‘the masters of *Sautrāntika-nikāya*’. *soturantike* < Skt. *Sautrāntika-nikāya*, corresponding to Chin. *jingbu* 經部.

39–40 *abasvar-ta bar ärsär t(ä)ngri-lār-tä yangi tuymiš-lar* is the translation of the Chinese sentence 極光淨有天新生. However, the same type of sentence 極光淨有舊生天 is translated into *abasvar t(ä)ngri yerintä bar ärsär söki tuymiš tängri-lār* (46–47). In comparison to the Chinese text, it can be seen that the meanings expressed in the two sentences are exactly the same, whereas the former should be translated into *abasvar-ta bar ärsär yangi tuymiš t(ä)ngri-lār*.

47 *söki tuymiš tängri-lār* ‘The earlier born gods’ corresponds to Chin. *jiu sheng tian* 舊生天.

69 *munung aṭi bolur yeti tep* ‘It is named the “seven”, which means *qi shizhu* 七識住 “seven *vijñānasthiti*”, also known as *qi shichu* 七識處 or *qi shi zhichu* 七識止處, that is, different bodies and different *vijñānasthiti*, different bodies and single idea of *vijñānasthiti*, a single body and different ideas of *vijñānasthiti*, a single body and single idea of *vijñānasthiti*, endless midair of



vijñānasthiti, endless consciousness of *vijñānasthiti*, and nowhere *vijñānasthiti*. The last three *vijñānasthiti* are the last three Heavens under the non-matter world.

79 *qururtuldači* is obviously mistakenly written instead of *qurulturdači*; cf. 74.

97–98 *toquz türlüg tınly-lar ärigi* ‘the nine dwellings of beings’ corresponds to Chin. *jiu you qing ju* 九有情居, which refers to the seven *vijñānasthiti*, the *bhavāgra* and the unconscious being.

107 To the right of *туруşуу*, there is a circle ‘○’, i.e., it should be replaced by *turyuluq*.

113 *öngi ketär-* is the wrong translation of the Chinese character *chu* 除, its correct meaning is ‘except’, this sentence should be reconstructed as *törtünč dyanta saqinčsüz t(ä)ngrin-tä adınları*.

115 *öngdün tartyuči sudur* is the literal translation of *qian suo yin jing* 前所引經 ‘the sūtra cited above’.

117 *tört bilig turuyi* ‘four *vijñānasthiti*’ corresponds to Chin. *si shi zhu* 四識住 refers to the abodes of *rūpa* (matters), *vedanā* (sensation), idea and *saṃskāras* (forces).

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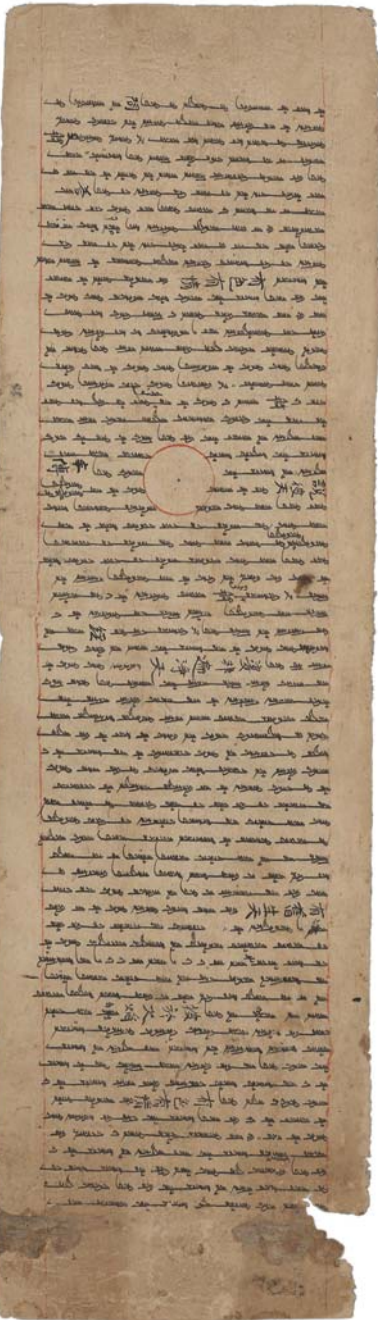


Figure 1.15-58, recto

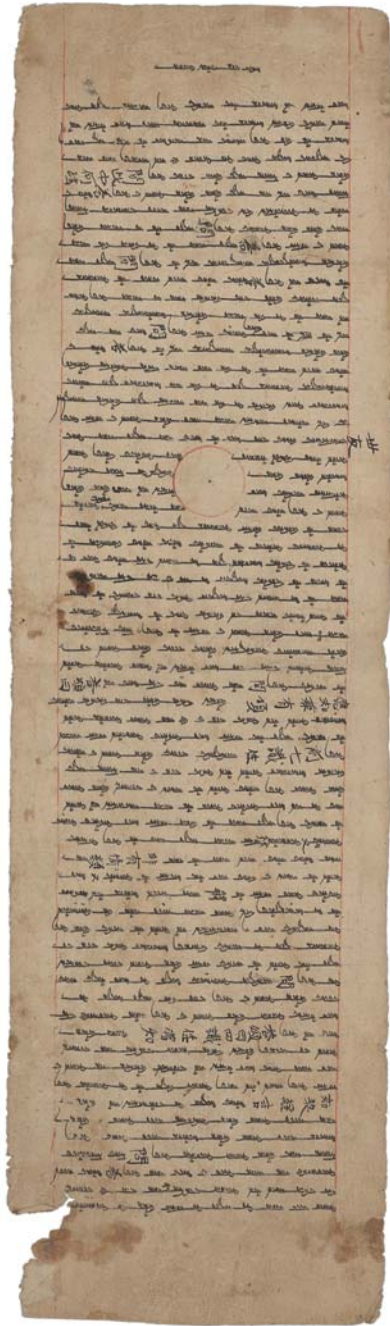


Figure 2.15-58, verso

