

A Fragment of the *Uṣṇīṣavijayā Dhāraṇī* from Turfan Housed in the Museum für Asiatische Kunst in Berlin

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ABSTRACT

This paper deals with an edition of a newly identified fragment of the *Uṣṇīṣavijayā Dhāraṇī* in Old Uyghur from Turfan, which is preserved in the collection of Museum für Asiatische Kunst (Museum of Asian Art) in Berlin. The fragment basically represents the dhāraṇī part of the *Uṣṇīṣavijayā Dhāraṇī* in Old Uyghur script. The fragment is compared with the parallel Old Uyghur fragments that also include the dhāraṇī section and are preserved in the Berlin Turfan collection. The transcription and transliteration of the work is given. Its versions in other languages are compared to explore differences between the texts. Finally, a reconstructed text is presented.

KEYWORDS

Old Uyghur, Sanskrit, *Uṣṇīṣavijayā Dhāraṇī*, Central Asian Buddhism, Tantric Texts.

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1. INTRODUCTION

‘Dhāraṇī literature’ has emerged from works written based on dhāraṇī incantations that dates back to the 1st century AD and on relevant constructs. This literature has become an integral part of the Buddhist tradition. The term dhāraṇī is most often interpreted as ‘spell’ or ‘mnemonic device’ or ‘code’ in Sanskrit. The etymological origin of the word is the Sanskrit root *dhṛ* that means to hold or maintain. A dhāraṇī is a verbally expressed formula that is said to ‘retain’ and ‘encapsulate’ the meaning of lengthier texts and prolix doctrines and thereby serves as a mnemonic device (Buswell and Lopez 2013: 241).

The earliest evidence for the existence of Buddhist spells exists in Gandharan manuscript fragments of an incantation (*vidyā*) dating from the 1st century AD, followed by dhāraṇī examples in the *Saddharma-puṇḍarīka* and mantras in Vinayas. The ancient roots of dhāraṇīs are still unclear; however, it might be that they partly emanated from the mantric lore that goes back first to the *Atharvaveda* and then to early Brahmanic and Buddhist spell literatures. Various data are present on the use of formulas and texts for magic or ritual purposes in mainstream schools such as Sarvāstivāda, Mūlasarvāstivāda, Dharmaguptaka, and Mahāsāṃghika. It, however, seems that existing dhāraṇīs became preeminent through Mahāyāna, became genuinely popular within tantric Buddhism, and later came to be classified in the *kriyātantra* category. There is variation and controversy about the classification of Dhāraṇī scriptures as *tantra* or *sūtra* in Tibetan and Chinese textual systems (Hidas 2015: 130). For example, it is known that Buddhist *tantras* evolved from a structure indistinguishable from that of the *sūtra* (especially Mahāyāna *sūtra*) in their form. This structure is a combination of prose and verse; a prosaic preface that begins with the phrase *evaṃ mayā śrutam* (‘Thus have I heard’)¹ followed by its place defines its occasion of teaching (Isaacson and Sferra 2015: 307).

The *Uṣṇīṣavijayā Dhāraṇī* holds a central place as a dhāraṇī texts in South Asian, Central Asian and East Asian Buddhism, and offers several benefits such as preventing untimely death, prolonging a life that has come to its natural end through karmic purification rather than divine interventions while calming the emotional and mental obstacles that cause internal and external suffering of both body and mind, preventing diseases, protecting from evil beings, sealing the gates to the lower realms of rebirth (as a hungry ghost, animal or dweller of hell), and opening the gate to *Sukhāvatī* ‘Realm of Bliss’ (Shaw 2006: 292–293).

The *Uṣṇīṣavijayā Dhāraṇī* appears in various languages and scripts including Tibetan, Chinese, Mongolian, Sanskrit, and Old Uyghur. The existence of this work in many languages proves that it is common and important. The text, which is named in Sanskrit *Ārya sarvadurgati-pariśodhani-uṣṇīṣavijayā-nāma-dhāraṇī*² (Suzuki 1961: 37) and better known as *Uṣṇīṣavijayā dhāraṇī* for short, gained great popularity during the Tang period (618–907). It later maintained its popular-

¹ See the Old Uyghur fragment of *Uṣṇīṣavijayā Dhāraṇī* U 372 (T III M 185)–(a), line 3 *ančulayu ärür mäning äšidmišim* ‘What I have heard is like this’.

² The large part of the *Uṣṇīṣavijayā*’s Sanskrit *dhāraṇī sūtra* has not been studied. The introduction and colophon of the Sanskrit text were published by Müller and Nanjio (1884) with the title *Sarvatathāgatoṣṇīṣavijayā-dhāraṇī-kalpasaḥitā*. It should be noted that except for the spell part, this *Uṣṇīṣavijayā Dhāraṇī* is quite different and much shorter than *Sarvagatipariśodhana-Uṣṇīṣavijayā-nāma-dhāraṇī* that is very comprehensive and was published by Unebe (2015) (Hidas 2020: 149 and 156). This shows that there are actually two main Sanskrit texts that are quite different from each other, except for the dhāraṇī part. Please also see Derge edition of the *bka’gyur* (D 594, P 199), *de bzhin gshegs pa thams cad kyi gtsug tor rnam par rgyal ba zhes bya ba’i gzungs rtogs pa dang bcas pa* (Location: sDe dge, rgyud ‘bum, pha (vol. 90), 230a/1–237b/4). For other explanations, please see Unebe 2015: 6–7.



ity during the dynasties such as Song, Liao, Jin, and Yuan, and it also existed in many traditions with names such as *Bucchō-sonshō* in Japanese, *Gtsug tor rnam par rgyal ba* in Tibetan, and *Uṣṇiqa bijīya eke* in Mongolian (Chandra 1980: 126). It was enacted in detailed rituals, carved on pillars, inscribed on coffins and bells, and naturally found in literary texts (Copp 2005: 4, Yuyama 2000: 166–167). Additionally, as an architectural space which did not require an inscribed, stamped, or recited form of dhāraṇī and materialised the ritual process in a physical form by visualising and embodying the philosophical content of the dhāraṇī in a material form, pagodas were aimed at enacting *dhāraṇīs* (Kim 2020: 55–59). It was translated and transcribed from the Sanskrit text, which was brought to the Tang in 679 (Kuo 2014: 355). The text was translated into Chinese several times from the 7th century to the 14th century, (Chandra 1980: 126).³ The earliest Sanskrit version of the text has been preserved in Japan at the Horyuji monastery since AD 609. The Chinese version of the text is based on Taishō No. 967 with the title of *Fódǐng zūnshèng tuólúóní jīng* 佛頂尊勝陀羅尼經 (*Uṣṇīṣavijayā Dhāraṇī Sūtra*) ‘The Superlative Dharāṇī of the Buddha’s Crown’ (DDB) or ‘Scripture of the Superlative Dhāraṇī of the Buddha’s Crown’ (Copp 2011: 178) and was translated by Buddhapāli 佛陀波利 *Fótuóbōlì* (Nanjio 1883: 86; Beghi 2011: 665).

The first Sanskrit into Tibetan translation was made by Śāntigarbha and Jayarakṣita at the end of the 8th century AD (Skorupski 1983: xxiv). Additionally, there are four different versions in Tibetan. The Tibetan canonical (included in *sDe dge bka’gyur*)⁴ version, which is also called *’Phags pa ngan ’gro thams cad yongs su sbyong ba gtsug tor rnam par rgyal ba zhes bya ba’i gzungs* (Elverskog 1997: 121), was translated by Jinamitra, Surendrabodhi and Ye śes sde (Chandra 1980: 128). In view of some grammatical features and the word sequence of the Old Uyghur version of the *Uṣṇīṣavijayā Dhāraṇī* as well as the manner of translation of Sanskrit names and terms, the work is considered to be translated either from Tibetan or at least by taking into account the Tibetan version during the Mongolian period in the 13th and 14th centuries, which were dominated by a wave of translations from Tibetan. (Zieme 1984: 332, Zieme 1991: 40–41, Elverskog 1997: 121, Yakup and Knüppel 2007: 25, Zieme 2015: 877–878). Most of the preserved fragments of the work are stored in the Turfan collection at the Berlin-Brandenburg Academy of Sciences and Humanities with signatures U and Mainz and these fragments are catalogued by Yakup and Knüppel (2007: 151–179, Nr. 200–232) and Yakup (2009: 194–197, Nr. 359–365). Zieme (2005: 9, 2011: 226) also mentions other fragments of the text. The work was published by Müller (1911) based on eight undamaged Old Uyghur block-printed fragments (but not all) preserved in the Turfan collection of Berlin-Brandenburg Academy of Sciences and Humanities.⁵

This paper deals with a new fragment that composes the dhāraṇī section of the *Uṣṇīṣavijayā Dhāraṇī* in Old Uyghur preserved at the Museum für Asiatische Kunst, Berlin. This fragment can be deemed “almost complete except for the missing last line compared to the parallel fragments coded U and Mainz in the Berlin Turfan Collection”. As a matter of fact, the parallel dhāraṇī fragments in the Turfan Collection are quite incomplete and worn-out separate pieces. Another point is that the fragments in the Turfan Collection also contain the interlinear Brāhmī scripts

³ Each text has similar but slightly different contexts. For a chronological list of the translation please see Chandra 1980: 126–127, Müller and Nanjio 1884: 32–33.

⁴ The work is found in the Peking and Derge editions of *bka’gyur* (D 597, P 198, vol. 90: 230a1–237b4).

⁵ Some of these block-printed fragments published by Müller disappeared from the Berlin collection during World War II. Recently, some folios of a fragment **U 9365 (Old finding number: *T III M 207 and f. a–e) have been re-discovered in the depot of the State Hermitage. The folios f–g of the same fragment are still among the lost items. For a detailed description of the rediscovered fragments, please see Pchelin and Raschmann 2016: 3–43.



besides the Uygur scripts. The fragment, which is presented for the first time in this study, is registered at the Berlin Museum für Asiatische Kunst under the number III 206 (T III M 209). The defined catalogue information is accessible from the digital catalogue of the Union Catalogue of Oriental Manuscripts in German Collections (Katalogisierung der Orientalischen Handschriften in Deutschland, KOHD).⁶ The manuscript format is in leporello style (accordion book, concertina fold). The folded book manuscript consists of three overlapping glued sheets of paper which are folded into at least 14 sheets and kept unglazed. The expedition stamp T III is present on the upper edge of the folded book sheet. As can be understood from the number T III, it was found in the third Turfan expedition. The carrier sheet to which the manuscript is stuck bears another sticker with the location information T III M. 209. T III is stamped, and M. 209 is written in black ink. The sticker has an additional *darni* expression in Old Uyghur script and *III 206* as the finding and inventory number of the museum. The folios 2–13 contain eight lines of the *dhāraṇī* text, making up a total 96 lines. The total size of the fragment is 121,9 cm x 9,8 cm (46,5 cm + 36,6 cm + 38,8 cm). A yellowish-brown paper was used. Compared with the other versions in different languages, the fragment is almost complete except for the last line. As can be seen in the transcription and transliteration section, almost all the lines are well-preserved with little damage between the lines 50 and 54. This damage can also be recovered thanks to parallel versions.

2. TEXT

2.1. Transcription and Transliteration

III 206 (T III M 209)

Reconstructed Text⁷

01. oom buruṇ svaha : ‘wmm pwrwnk sv’q’ :	om bhruṇ svāhā
02. namo bagavate sarva n’mw p’k’v’ty s’rv’	namo bhagavate sarva
03. tiraylokya ⁸ prati- ⁹ tyr’y lwky’ pr’ty	trailokya-prati-
04. viśiṣṭāya budḍaya vyṣṣṭ d’y’ pwt’d’y’	viśiṣṭāya buddhāya
05. te nama : taḍyaṭa ¹⁰ ty n’m’ : t’ty’d’	te nama tadyathā

⁶ For detailed catalogue information please see: https://orient-mss.kohd.adw-goe.de/receive/KOHDOldUygurMSBook_manuscript_00000634.

⁷ The text is reconstructed in accordance with the Sanskrit dhāraṇī, which is preserved in different languages and versions.

⁸ The first three lines are parallel to the 4th and 5th lines of U 4763–(g) fragment, which has also interlinear Brāhmī scripts and some small differences. Apart from this fragment, it is also parallel to U 4017 (the first line of U 4017 belongs to *Ārya-aparamitāyur-jñāna-nāma-mahāyāna-sūtra*; however, further lines belong to *Ārya-sarva-durgati-pariśodhana-uṣṇīṣavijaya-nāma-dhāraṇī*, lines 01–05). For detailed technical remarks and explanations of the parallel fragments also see Yakup and Knüppel 2007: 179–181 and Yakup 2009: 194–198 and 198–199.

⁹ Lines 03–11 parallel to the last line of U 4628–(a) (which can be transliterated as *tyr’y lwky*) and U 4628–(c).

¹⁰ Lines 05–20 parallel to Mainz 319.



06. oom buruṇ buruṇ ¹¹ ‘wwm pwrwnk pwrwnk	om bhrūṇ bhrūṇ
07. sodaya sodaya višo- swd’y ‘ swd’y ‘ vyṣw	śodhaya śodhaya višo-
08. daya viśodaya d’y ‘ vyswd’y ‘	dhaya viśodhaya
09. asama samanta ”s’m’ s’m’nt’	asama samanta-
10. avabaza siparana ”v’p’z ‘ sypr’n’	avabhāsa-spharaṇa-
11. gati gagana suvabava k’ty k’k’n’ swv’p’v ‘	gati-gagaṇa-svabhāva-
12. viśudde abišinčana- vyswtdy ”pyšyñč’n’	viśuddhe abhiṣimcan/caṇ-
13. tu ¹² man ¹³ sarva dw m’n s’rv’	tu māṃ sarva
14. tatagaṭa sugaṭa ¹⁴ t’t’k’d’ swk’d’	tathāgaṭa sugata-
15. vara ¹⁵ vacana ¹⁶ v’r’ v’c’n’	vara-vacanā-
16. amirta abišikeyir ”myrt’ ”pyšy’k’yyr	amṛtābhiṣekair
17. m(a)ha mudira mantira mq’ mwdyr ‘ m’ntyr ‘	mahā-mudrā-mantra-
18. padai oom ahara p’d’y ‘ wwm ”q’r ‘	padaiḥ om āhara
19. ahara mama ayu ”q’r ‘ m’m’ ”yw	āhara āyuh-
20. sandarani šodaya šo- s’nd’r’ny šwd’y ‘ šw	saṃdhāraṇi śodhaya šo-
21. daya viśodaya ¹⁷ višo- d’y ‘ vyṣwd’y ‘ vyṣw	dhaya viśodhaya višo-
22. daya gagana suvabava ¹⁸ d’y ‘ k’k’n’ swv’p’v ‘	dhaya gagaṇa-svabhāva
23. suvabava ¹⁹ viśudde ²⁰ swv’p’v ‘ vyṣwtdy	svabhāva viśuddhe

¹¹ Lines 06–12 parallel to U 4252–(b).¹² Lines 03–13 parallel to U 4763–(h).¹³ Lines 13–23 parallel to U 3902–(c); lines 13–21 parallel to U 4418; lines 13–22 parallel to U 4636.¹⁴ Lines 14–22 parallel to U 4645.¹⁵ Lines 15–33 parallel to U 4448.¹⁶ Lines 15–23 parallel to U 4252–(a).¹⁷ Lines 13–21 parallel to U 4418.¹⁸ Lines 13–22 parallel to U 4636; lines 14–22 parallel to U 4645.¹⁹ Lines 13–23 parallel to U 4763–(i); lines 6–23 parallel to U 4252 (a)–(b) (not all of them in a sequential order).²⁰ Lines 23–33 parallel to U 4003 + U 4638–(a); lines 23–31 parallel to U 4368; lines 23–32 parallel to U 3902–(c).

24. ušṇisa ²¹ vičaya ²² ‘wṣṇys ‘vyč’y’	uṣṇīṣa-vijaya-
25. pariśuddhe sahasira p’ryṣwtdy s’q’syr ‘	parisuddhe sahasra-
26. raśmi sančodite ²³ sarva rṣmy s’nčwtydy s’rv’	raśmi-saṃcodite sarva
27. tatagaṭa avalokini t’t’k’d’”v’lwkyny	tathāgatāvalokini
28. śat paramita pari ṣ’t p’r’myt’ p’ry	ṣaṭ-pāramitā-pari-
29. purani sarva tatagaṭa pwr’ny s’rv’ t’t’k’d’	pūrani sarva tathāgata-
30. mate ḍasa bumi m’ty t’s ‘pwmy	māte daśa-bhūmi-
31. pratiṣṭite sarva pr’tyṣdyty s’rv’	pratiṣṭhite sarva
32. tatagaṭa hiriḍayya ²⁴ t’t’k’d’ qyryt’yy ‘	tathāgata-hṛdaya
33. adištana ²⁵ adiṣdite ²⁶ : ”dyṣt’n’”tyṣdyty :	adhiṣṭhānādhiṣṭhite
34. oom ²⁷ mudire mudire ²⁸ ‘wwm mwdyr y mwdyr y	om mudre mudre
35. m(a)ha mudire v(a)čire mq’ mwdyr y včyr y	mahā-mudre vajra
36. v(a)čire m(a)ha v(a)čire včyr y mq’ včyr y	vajra mahā vajra
37. v(a)čire kaya sanha- včyr ‘k’y’ s’nq’	vajra-kāya-saṃha-
38. tana pariśuddhe sarva t’n’ p’ryṣwtdy s’rv’	tana-pariśuddhe sarva
39. karma avarana k’rm’”v’r’n’	karmāvaraṇa-
40. viśuddhe prati- vyswtdy pr’ty	viśuddhe prati-

²¹ Lines 24–32 parallel to U 4041.

²² Lines 24–28 parallel to U 4005.

²³ Lines 26–33 parallel to U 4002.

²⁴ Lines 24–32 parallel to U 4041.

²⁵ Lines 23–33 parallel to U 4763–(j); lines 15–33 parallel to U 4448; lines 26–33 parallel to U 4002.

²⁶ Lines 33–44 parallel to U 4003 + U 4638–(b).

²⁷ From here on U 4003 + U 4638–(b) displays divergences from III 206 (T III M 209): The first line is *adiṣdite mudire mudire m(a)ha mudir[e]...* instead of *adiṣdite oom mudire mudire m(a)ha mudire...* and the second line is *v(a)čire kaya sanhatana pariṣutde sarva...* instead of *v(a)čire v(a)čire m(a)ha v(a)čire v(a)čire kaya sanhatana pariṣutde sarva...* There is also a severely damaged fragment, U 405, which parallels to the lines 33–44 and displays the same divergences as U 4003 + U 4638–(b).

²⁸ Lines 34–44 parallel to U 4330 and U 4732.



41. nivartaya mama nyv'rt'y' m'm'	nivartaya mama-
42. ayur viśuddhe sarva "ywr vyswtdy s'rv'	ayur-viśuddhe sarva-
43. tatagaṭ[a] samaya t't'k'd s'm'y'	tathāgata-samaya-
44. adistana aḍiṣṭite "dyst'n'"tysdyty	adhiṣṭhānādhīṣṭhite
45. oom muni muni m(a)ha 'wmm mwny mwny mq'	om muni muni mahā-
46. muni : vimuni vimuni mwny : vymwny vymwny	muni vimuni vimuni
47. m(a)ha vimuni : mati mq' vymwny : m'ty	mahā-vimuni mati
48. mati m(a)ha mati : m'ty mq' m'ty :	mati mahā-mati
49. mamati mamati m(a)ha m'm'ty m'm'ty mq'	ma-mati ma-mati mahā-
50. [ma]mati ²⁹ : sumati []m'ty : swm'ty	mamati sumati
51. [sumati] ³⁰ m(a)ha sumati ³¹ []mq' swm'ty	sumati mahā sumati
52. [tataṭa] ³² buṭa koti []/ p'wd' kwty	tathāṭa-bhūta-koṭi-
53. [pari]śuddhe ³³ viśpūṭa []swtdy vysp'wd'	pariśuddhe viśpūṭa
54. b[ud]di ³⁴ śuddhe oom p[]/dy ṣwtdy 'wmm	buddhe śuddhe om
55. he he čaya čaya qy qy č'y' č'y'	he he jaya jaya
56. vičaya vičaya vyč'y' vyč'y'	vijaya vijaya
57. sara sara ³⁵ simara s'r' s'r' sym'r'	sara sara smara

²⁹ The gap has been filled in according to the repetitive sequence. There is no equivalent of this phrase in the other versions of the *Uṣṇiṣavijayā Dhāraṇī* (hereinafter abbreviated as UvDh).

³⁰ It has been filled according to the repetitive sequence and in line with other UvDh versions: Tib. *su ma ti* (sDe dge, rgyud 'bum, pha, 244a/5); Skt. *su[mati]* (SH V: 185, line 11). The Tibetan and Sanskrit versions have no repetitive sequence; on the other hand, there is no equivalent of this phrase in Chinese version of UvDh.

³¹ There is no equivalent in other UvDh versions.

³² The gap has been filled in accordance with other UvDh versions: Tib. *ta thā tā* (sDe dge, rgyud 'bum, pha, 244a/5); Chin. *dātādūo* 怛闍多 (Taishō No. 967 352b 13); Skt. *[ta]thatā* (SH V: 185, line 11).

³³ The gap has been filled in accordance with other UvDh versions: Tib. *pa ri shud dhe* (sDe dge, rgyud 'bum, pha, 244a/5); Chin. *bōlishútí* 鉢唎疏提 (Taishō No. 967 352b 14); Skt. *pariśuddhe* (SH V: 185, line 11–12).

³⁴ The gap has been filled in accordance with other UvDh versions: Tib. *bud dhe* (sDe dge, rgyud 'bum, pha, 244a/5); Chin. *bódì* 勃地 (Taishō No. 967 352b 14); Skt. *buddhi* (SH V: 185, line 12).

³⁵ There is no equivalent in other UvDh versions.



58. sipara sipara syp'r' syp'r'	sphara sphara
59. siparaya siparaya syp'r'y' syp'r'y'	sphāraya sphāraya
60. sarva buḍḍa aḍiṣ- s'rv' pwt'd' "tys	sarva-buddhādhiṣ-
61. ṭana aḍiṣṭite d'n' "tysdyty	ṭhānādhiṣṭhite
62. oom suḍḍe suḍḍe : 'wmm swtdy swtdy :	om śuddhe śuddhe
63. buḍḍe buḍḍe v(a)čire pwt'dy pwt'dy včyr y	buddhe buddhe vajre
64. v(a)čire : m(a)ha v(a)čire : včyr y : mq' včyr y :	vajre mahā-vajre
65. su v(a)čire v(a)čire sw včyr y včyr y	su-vajre vajre-
66. garbe čaya garbe : k'rp'y č'y' k'rp'y :	garbhe jaya-garbhe
67. vičaya garbe : v(a)čir- vyč'y' k'rp'y : včyr	vijaya-garbhe vajr-
68. a čuvala garbe v(a)čir- 'čwv'l' k'rp'y včyr	a-jvala-garbhe vaj-
69. a rotbave : v(a)čira 'rwtp'vy : včyr'	rotbhave vajra-
70. sanbave v(a)čire v(a)čir- s'np'vy včyr y včyr	sambhave vajra vajr-
71. ini v(a)čiram bavatu yny včyr'm p'v'tw	iṇi vajraṃ bhavantu
72. mama sariram sarva m'm' s'ryr'm s'rv'	mama sariram sarva-
73. satvananča kaya s'tv'n' nč' k'y'	satvānāṃ ca kāya-
74. pariśuddir bavatu p'ryšwtdyr p'v'tw	pariśuddhir bhavantu
75. mama sarvada sarva ³⁶ m'm' s'rv'd' sčv'	mama sarvada sarva-
76. gati pariśuddiṣče k'ty p'ryswtdyšč'	gati pariśuddhiś ca
77. sarva tatagaṭa s'rv' t't'kd'	sarva tathāgata
78. samaya ³⁷ aḍiṣṭana s'm'y' "tyšd'n'	samaya adhiṣṭhāna-

³⁶ The spelling of this word form is *sčv'*. This is apparently a spelling error for *sarva* because the other versions display *sarvagati*: Tib. *sarba ga ti* (sDe dge, rgyud 'bum, pha, 244a/6); Chin. *sàpóqìdī* 薩婆揭底 (Taishō No. 19 352b 19); Skt. *sarvagati* (SH V: 186, line 16).

³⁷ There is no equivalent in other UvDh versions.



79. aḍiṣḍite sarva ”tyṣḍyṭy s’rv’	adhiṣṭhite sarva
80. tatagaṭaṣṭce man t’t’k’d’sč’ m’n	tathāgataś ca māṃ
81. san vaṣṭyaṣaṇṭu oom s’n vṣṭy’s’ndw’wwm	saṃ[āś]vāsayantu oṃ
82. sitye sitye : buḍye : sytyy sytyy : pwttyy :	siddhya siddhya buddhe
83. bodaya bodaya : vibo- pwd’y’ pwd’y’ : vypw	bodhaya bodhaya vibo-
84. ḍaya vibodaya ³⁸ : močay- d’y’ vypwd’y’ : mwč’y	dhaya vibodhaya mocay-
85. a močaya vimočaya ‘mwč’y’ vymwč’y’	a mocaya vimocaya
86. vimočaya : šodaya vymwč’y’ : šwd’y’	vimocaya śodhaya
87. šodaya višodaya šwd’y’ vyšwd’y’	śodhaya viśodhaya
88. višodaya samantaṇ vyšwd’y’ s’m’nd’n	viśodhaya samantān
89. močaya močaya mwč’y’ mwč’y’	mocaya mocaya
90. samanta raśmi ³⁹ s’m’nd’ r’šmy	samanta-raśmi-
91. pariśuḍde ⁴⁰ sarva p’rysṭdy s’rv’	pariśuddhe sarva-
92. tatagaṭa hiriḍay- t’t’k’d’ qyryt’y	tathāgata-hṛday-
93. a aḍiṣṭana ‘”tysd’n’	ādhiṣṭhāna-
94. aḍiṣṭite oom ”tyṣḍyṭy’wwm	adhiṣṭhite oṃ
95. mudire mudire mwdyr y mwdyr y	mudre mudre
96. m(a)ha mudire : m(a)ha mq’ mwdyr y : mq’	mahā-mudre mahā-
97. [mudire mandirapani svaha] ⁴¹	[mudrā-mantra-padaiḥ svāḥā].

³⁸ Lines 84–89 parallel to U 4004.

³⁹ Lines 90–97 parallel to U 4467, U 4654 and 4733.

⁴⁰ Lines 91–96 parallel to U 4129. Here U 4129 displays the same divergence from the fragment III 206 as mentioned above for the fragment U 4003 + U 4638–(b): [...] *pariśuṭde sarva tatagada* [...] *a aṭiṣḍite mudire* [...] *m(a) ha mudire*.

⁴¹ The reconstruction of this line is based on U 4467 and U 4654, which render the same passages with interlinear Brāhmī scripts and also some differences. For detailed technical remarks and explanations of the fragments also see: Yakup and Knüppel 2007: 170, Yakup 2009: 195.



2.2. TRANSLATION⁴²

(01–04) Om bhrum svāhā. Veneration to the glorious Buddha distinguished in all the Three World. (05–18) Namely, om bhrum bhrum, purge, purge, purify, purify, O Unequalled Enveloping Splendor Sparkle Destiny Sky, O the One of Purified Nature, let all Tathāgatas consecrate me with consecrations of the nectar of the excellent Sugata's words along with great seals and mantrapadas, (18–29) om bring, bring, O the One who Nourishes Life, purge, purge, purify, purify, O the One Purified by Sky Nature, O the One Purified by the Topknot Victory, O the One Impelled by Thousand Rays, O the One Beholding all Tathāgatas, O the One Fulfilling the Six Perfections, (29–36) O Mother of all Tathāgatas, O the One Established in the Ten Stages, O the One Empowered by the Empowerment of the Heart of all Tathāgatas, om O Seal, O Seal, O Great Seal, O Vajra, O Vajra, O Great Vajra, (37–44) O the One Purified by the Firmness of the Vajra Body, O the One Purged of all Obstructions Resulting from Actions, turn back for me O Life-purged One, O the One Empowered by the Empowerment of the Vow of all Tathāgatas, (45–54) om muni muni, mahāmuni, vimuni vimuni, mahāvimuni, mati mati, mahāmati, mamati mamati mahāmamati, sumati sumati mahāsumati, O the One Purified by Truth and the True Goal, O the One Purged by a Burst Open Mind, (55–61) om he he, triumph triumph, succeed succeed, recollect recollect, pursue pursue,⁴³ manifest manifest, expand expand, O the One Empowered by the Empowerment of all Buddhas, (62–70) om O Pure One, O Pure One, O Awakened One, O Awakened One, O Vajra, O Vajra, O Great Vajra, O Good Vajra, O Vajra-essence, O Victory-essence, O Triumph-essence, O Vajra flame-essence, O Vajra-born, O Vajra-produced, O Vajra, (70–81) O the One with a Vajra, let my body become a vajra and that of all beings, let there be body-purification for me and purification of all destinies, O the One Empowered by the Empowerment of the Vow of all Tathāgatas, let all Tathāgatas provide encouragement, (81–91) om succeed succeed, awaken, wake up, wake up, liberate liberate, release release, purge purge, purify purify, liberate completely, O the One Purified by an Enveloping Ray, (91–97) O the One Empowered by the Empowerment of the Heart of all Tathāgatas, om O Seal O Seal, O Great Seal, O Great Seal and Mantrapada svāhā.

3. PARALLEL VERSIONS

3.1. Parallel Passage from sDe dge, rgyud 'bum, pha (vol. 90), 244a/1–7, 244b/1 'Phags pa ngan 'gro thams cad yongs su sbyong ba gtsug tor rnam par rgyal ba zhes bya ba'i gzungs⁴⁴

‘.../na mo ratna tra yā ya/ om na mo bha ga wa te sarba trai lo kya pra ti bi shiṣṭā ya bud dhā ya te na maḥ/ tadya thā/ om bhrum bhrum bhrum/ sho dha ya sho dha ya/ bi sho dha ya bi sho dha

⁴² While translating the text, the translation in Hidas' publication (2020: 154) was used to a large extent taking into account the parts that diverge from the Sanskrit version. The Old Uyghur version of UvDh contains phrases that have a repetitive sequence or, on the contrary, written without repetition. They are the aspects that differ in translation and therefore taken into account in translation. Please see the comparison table to see these differences. For another transcription and transliteration of the dhāraṇī part, see Müller and Nanjio 1884: 22–26, Rinpoche 2000: 10–11.

⁴³ For detailed information about the Sanskrit phrase *sara sara* 'pursue' please see Wayman 1985: 37.

⁴⁴ The Tibetan text 'Phags pa ngan 'gro thams cad yongs su sbyong ba gtsug tor rnam par rgyal ba zhes bya ba'i gzungs is retrieved from the website (<https://www.tbrc.org>) of the Buddhist Digital Resource Center for the location: *gtsug tor rnam par rgyal ba*, vol. 90, ff.243v–248r (pp.484–493).



ya/ a sa ma sa manta a ba bhā sa spha ra ṇa ga ti/ ga ga na swa bhā ba bi shud dhe/ a bhiṣiṇyantsantu mām/ sarba ta thā ga ta su ga ta ba ra bā tsa na/ a mṛi ta a bhi ṣe kai ra/ ma hā mu dra/ mantra pa daiḥ/ ā ha ra ā ha ra/ ma ma ā yuḥ san bhā ra ṇi/ sho dha ya sho dha ya/ bi sho dha ya bi sho dha ya/ ga ga na swa bhā ba bi shud dhe/ uṣṇī ṣa bi dza ya pa ri shud dhe/ sa ha sra ra smi sanytso di tem/ sarba ta thā ga ta a ba lo ki ni/ ṣaṭ pā ra mi tā ba ri pū ra ṇi/ sarba ta thā ga ta mā te da shabhā mi pra tiṣṭhi te/ sarba ta thā ga ta hṛi da ya a dhiṣṭhā na a dhiṣṭhi te/ mu dre mu dre/ ma hā mu dre/ badzra kā ya saṃ ha ta na/ pa ri shud dhe/ sarba karma ā wa ra ṇa bi shud dhe/ pra ti ni brta ya/ ma ma ā yur bi shud dhe/ sarba ta thā ga ta sa ma ya a dhiṣṭhi te/ oṃ mu ni mu ni/ ma hā mu ni/ bi mu ni bi mu ni/ ma hā bi mu ni/ ma ti ma ti/ ma hā ma ti/ ma ma ti/ su ma ti/ ta thā tā/ bhū ta ko ṭi/ pa ri shud dhe/ bi sphu ṭa/ bud dhe shud dhe/ he he/ dza ya dza ya/ bi dza ya bi dza ya/ sma ra sma ra/ spha ra spha ra/ sphā ra ya sphā ra ya/ sarba bud dha a dhiṣṭhā na a dhiṣṭhi te/ shud dhe shud dhe/ bud dhe bud dhe/ badzre badzre/ ma hā badzre/ su badzre/ badzre garbhe/ dza ya garbhe/ bi dza ya garbhe/ badzra dzwā la garbhe/ badzra ud bha be/ badzra saṃ bha be/ badzre badzri ṇi/ badzrambha ba tu/ ma ma sha ri raṃ sarba sa twā nānytsa kā ya pa ri shud dhir bha ba tu/ sa dā me sarba ga ti pa ri shud dhi shtsa/ sa mantā na mo tsa ya mo tsa ya/ a dhiṣṭhā na/ sarba ta thā ga tā shtsa mām sa mā shwā sa yantu/ bud dhya bud dhya/ sid dhya sid dhya/ bo dha ya bo dha ya/ bi bo dha ya bi bo dha ya/ mo tsa ya mo tsa ya/ bi mo tsa ya bi mo tsa ya/ sho dha ya sho dha ya/ bi sho dha ya bi sho dha ya/ sa manta ra smi pa ri shud dhe/ sarba ta thā ga ta hṛi da ya a dhiṣṭhā na a dhiṣṭhi te/ mu dre mu dre/ ma hā mu dre ma hā mu drā mantra pa daiḥ swā hā.

3.2. Parallel Passage from Taishō No. 967 *Fódǐng zūnshèng tuólúóní jīng* 佛頂尊勝陀羅尼經 with its reconstructed Sanskrit Translation⁴⁵

[0352a28] 那莫薄伽跋帝(一) 啼隸路迦(稽耶反)鉢囉底(耶翊可反)毘失瑟咤耶(長余何反聲下同)勃陀耶(一云歸命聖尊三世勝覺二)薄伽跋底(三)怛姪他(四)唵(長五)毘輪陀耶(馱音大)娑摩三漫多幡婆娑(漫音文六)娑破囉拏揭底伽訶那娑婆幡輪秫地(輪律反下音同)阿鼻訖(去聲)者蘇揭多伐折那(八)阿[*蜜]栗多毘囉(平音)罽(九)阿(上聲)訶羅(去聲)阿訶羅(下同十)阿輪散陀(長聲)羅尼(十一)輪駄耶輪馱耶(馱音並太十二)伽伽那毘秫提(那去十三)烏瑟尼沙毘逝耶秫提(輪音十四舜入)娑訶娑囉喝囉濕弭珊珠地帝(帝音佉十五)薩婆怛他揭多地瑟咤(長聲)那頰地瑟恥帝(亦丁爾反)慕姪隸(慕音母干隸音犁十六)跋折囉迦(長聲)耶僧訶多那秫提(十七)薩婆伐羅拏毘秫提(十八)鉢囉底(底丁爾反)爾伐怛耶阿瑜秫提(十九)薩末耶阿地瑟恥帝(底丁爾反帝音佉二十)末爾末爾(二十一)怛闍多部多俱胝鉢唎秫提(二十二)毘薩普吒勃地秫提(毘音弭薩音悉二十三)社耶社耶(餘何反下同二十四)毘社耶毘社耶(二十五)薩末囉薩末囉勃陀頰地瑟恥多秫提(底丁爾反二十六)跋折梨跋折囉揭鞞(二十七)跋折濫婆伐都(二十八)麼麼(受持者於此自稱名)薩婆薩薩[*寫]迦(長聲)耶毘秫提(二十九)薩婆揭底鉢唎秫提(底丁爾反三十句)薩婆怛他揭多三摩濕婆娑過地瑟恥帝(底丁爾反三十一帝音佉也)勃陀(地耶反)勃陀(同上)蒲馱耶蒲馱耶(馱音太)三漫多鉢唎秫提(三十二)薩婆怛他揭多地瑟咤(長聲)那頰地瑟恥帝(底丁爾反三十三)娑婆訶

⁴⁵ The Chinese text Taishō No. 967 *Fódǐng zūnshèng tuólúóní jīng* is retrieved from the website (<http://www.cbeta.org>) of CBETA (Chinese Buddhist Electronic Text Association).



‘namo bhagavate trailokya-prati-viśiṣṭāya buddhāya bhagavate. tadyathā, oṃ, viśodhāya <viśodhāya> sama-samantāvabhāsa-spharaṇa gati gahana svabhāva viśuddhe abhiṣiṅca <tu mām> sugata- <vara> vacanā-amṛtābhiṣekai <mahā mantra-padaī> āhara āhara āyuh saṃdhāraṇī. śodhaya śodhaya gagana-viśuddhe uṣṇīṣa vijaya- <vi>⁴⁶śuddhe. sahasra-raśmi saṃcodite <sarva tathāgatāvalokini ṣaṭ-paramitā paripūraṇi sarva tathāgata-māte daśa-bhūmi pratiṣṭhite> sarva tathāgata-hṛdaya adhiṣṭhānādhiṣṭhite <maha>-mudre vajra kāya saṃhatana- <vi>⁴⁷śuddhe sarvāvaraṇa <apāya durgati-pari>-viśuddhe pratinivartaya āyuh-śuddhe samayādhiṣṭhite muṇi-muṇi <mahā muṇi> tathātā-bhūta-koṭi pariśuddhe viśphuṭa buddhi śuddhe jaya jaya vijaya vijaya smara smara <sarva> buddhāhiṣṭhita śuddhe vajri vajrā-garbhe vajraṃ bhavatu mama <śariraṃ> sarva-sattvā- <nām ca> kaya- <pari> viśuddhe sarva-gati-pariśuddhe sarva tathāgatā- <ś ca me samāśvāsāyantu sarva tathāgata>-samāśvāsādhiṣṭhite budhya budhya <vibudhya vibudhya> bodhaya bodhaya <vibodhaya vibodhaya> samanta-pariśuddhe sarva-tathāgata-hṛdayādhiṣṭhānādhiṣṭhita <maha-mudre> svāhā.⁴⁸

3.3. Parallel Passage from the Sanskrit Fragment D 1496 (T I)⁴⁹

1. oṃ bhru(m) svāhā na(mo bhagavate sarva trailokyaprativiśiṣṭāya buddhāya te namaḥ)
2. [ta]dyathā oṃ bhrum [bh](rum bhrum śodhaya śodhaya viśodha)[ya] viśodhaya [a] (samasantāva)-
3. [bha]sa sprahaṇa (gatigaganasvabhā)[va]vi[śuddhe] abhi[ṣi]i[n̄ca](m)[tu mām sa] (rvatathāgata)-
4. sugatavara (vacanāmṛtābhiṣekā) mahā[mu]dra[mant]rapadā [ā]hāra [ā](hā)[ra] (ma)-
5. m=āyusandhā(raṇi śodhaya śo)dha[ya vi]śodhaya viśo[dhaya svabhā]vavi[śu] uṣṇi-
6. ṣavijaya (pariśuddhe saha)[sra]raśmi[sā]ncodi[te] sa[rva]tathā[ga]t[valo]kine ṣa-
7. ṭpārami(tāparipūra)[n](i) sarvatathā[ga]t[a]māte daśabhūmipratitiṣṭhite sarvata-
8. thāgata(hṛdayādhi)ṣ[th](ā)n[ā]dhiṣṭhite mudre mudre mahāmudre vajrakā[yasaṃ]hata pa]-
9. [r]i (śuddhe sarvakarmā) varaṇaviśuddhe pra[ti]ni[va]rttaya mām āyu[rviśuddhe] sarvata-
10. (thāgatasamayādhi)ṣṭhānādhiṣṭhite [oṃ] muni muni mahāmuni vimuni vimuni ma-
11. (hāvimuni mati mati) mahāmāti mamati su[mat]i [ta]thatābuddha koṭipariśu-
12. (ddhe viśphuṭa buddhi śu)[ddh]i h[e] he jaya jaya vijaya smara smara sphara s[phara]
13. (sphāraya sphāra)[ya sa]rvabuddhādhiṣṭhānādhiṣṭhite śuddhi śuddhi buddhi buddhi vajre vajre
14. (mahāvajre suva)[jre vajragarbhe ja]yagarbhe vi[ja]yagarbhe vajrava[lagarbhe vajro]-
15. (dbhave vajrasa)m[bha]ve vajre vajr[iṇi] vajraṃ=bhavatu mama śarira sarvasatvānāṇ=ca
16. (kāyapariśu)ddhi[r=bha]vantu me sadā sarvagatipariśuddhiś=ca sarvatathāgatā[ś=ca]

⁴⁶ Or <pariśudde> (Yuyama 2000: 171).

⁴⁷ Or <pari>śuddhe (Yuyama 1997: 733).

⁴⁸ The Sanskrit translation is reconstructed in accordance with other publications (please see Yuyama 1997: 729–742; Yuyama 2000: 165–176; Yuyama 2006: 231–266 and also Ma and Wang 2017: 53–78). Here, the sign ‘< >’ and the bold letters indicate some parts of the text that are not present in the *Fóding zūnshèng tuólúóni jīng*. These additions were made through comparison with other UvDh versions and publications. Thus, the differences in the Chinese version of UvDh can be seen clearly.

⁴⁹ The Sanskrit text is quoted from the fragment D 1496 (T I) published in SH V: 185–186.



17. [m](āṃ samāśvāsa)yantu buddhya buddhya siddhya siddhya bodhaya bodhaya vibodhaya vibodha-
 18. ya m[o]caya [moca]ya vimocaya vimocaya śodhaya śodhaya viśodhaya viśodha-
 19. ya samanta[n =m]o[ca]ya mocaya samantaraśmipariśuddhi sarvatathāgatahṛdayā-
 20. dhiṣṭhānādhiṣṭhite mudre mudre mahāmud[r]e mahāmudre [ma]n[t](ra)pada svāhā

4. COMPARISON OF THE UṢṆĪṢAVIJAYĀ DHĀRAṆĪ VERSIONS IN DIFFERENT LANGUAGES

UvDh – Old Uyghur	UvDh – Tibetan ⁵⁰	UvDh – Chinese ⁵¹	UvDh – Sanskrit ⁵²
01 oom buruṇ svaha ⁵³	–	–	om bhru(ṃ) svāhā
02 namo bagavate ⁵⁴	na mo bha ga wa te	guīmíng shèngzūn 歸命聖尊	namo bhagavate
03 sarva	sarba	–	sarva
04 tiraylokya	traí lo kya	sānshì 三世 ⁵⁵	tirailokya-
03–04 prativīśīṣṭaya	pra ti bi ṣhīṣṭa ya	shèng 勝	prativīśīṣṭaya
04–05 buḍḍaya te	bud dhā ya te	jiǎo bóqiébádī 覺薄伽跋底 (buddhaya bhagavate) ⁵⁶	buddhāya te
05 nama	na maḥ	–	namaḥ
05 taḍyaṭa	tadya thā	dázhítā 怛姪他 (tadyathā)	[ta]dyathā
06 oom	om	ān 唵 (om)	om
07 buruṇ buruṇ	bhrūṃ bhrūṃ bhrūṃ	–	bhrum bhrum bhrum
07 sodaya sodaya	sho dha ya sho dha ya	–	śodhaya śodhaya
07–08 viśodaya viśodaya	bi sho dha ya bi sho dha ya	pīshūtuóyē 毘輸陀耶 (viśodhaya)	viśodhaya viśodhaya
09 asama	a sa ma	suōmó 娑摩 (sama)	[a]sama-
09 samanta	sa manta	sānmānduō 三漫多 (samantāvabhāsa)	samanta-°
10 avabaza	a ba bhā sa	pópósuō 瞞婆娑 (samantāvabhāsa)	ava[bha]sa

⁵⁰ Parallel Tibetan passage sDe dge, rgyud 'bum, pha (vol. 90), 244a/1–7, 244b/1 'Phags pa ngan 'gro thams cad yongs su byong ba gtsug tor rnam par rgyal ba zhes bya ba'i gzungs, also see <https://www.tbrc.org>, for the location: gtsug tor rnam par rgyal ba, vol. 90, ff.243v–248r (pp.484–493).

⁵¹ Parallel Chinese passage from *Fóding zūnshèng tuóluóní jīng*, see <http://www.cbeta.org>.

⁵² Parallel Sanskrit passage from the Sanskrit fragment D 1496 (T I) (SH V: 185–186).

⁵³ This is a small invocatory formula which consists of different seed syllables (Namgyal 2013: 11–14). There is no counterpart of this formula in Chinese and Tibetan versions except Sankrit version of UvDh: om bhru(ṃ) svāhā.

⁵⁴ This phrase appears many times in Old Uyghur Buddhist texts and we find *yūkūnürm(ä)n atı kötrülmiş...* 'homage to one, whose name is exalted...' as an equivalent. Furthermore, the Sanskrit phrase *namo bhagavate* renders Chin. *guīmíng shèngzūn* 歸命聖尊 in Chinese UvDh version and corresponds to two different phrases, i.e. *guīmíng* 歸命 'námó 南無, *namas*, *namah*, *namo*, which means to devote one's life (to the Buddha, etc.), to entrust one's life and to obey Buddha's teaching' (Soothill and Hodous 1937: 465a; DDB; Hirakawa 1997: 689b), and *shèngzūn* 聖尊 which means 'the holy honoured one' (Soothill and Hodous 1937: 410b; DDB).

⁵⁵ It is an equivalent of Skt. *trailokya* 'three periods: of past, present and future' (DDB) or 'the 3 Lokas or worlds' (MW 462b) or 'three realms' (Buswell and Lopez 2013: 920a).

⁵⁶ It is clear that it differs from other compared versions.



UvDh – Old Uyghur	UvDh – Tibetan	UvDh – Chinese	UvDh – Sanskrit
10 siparana	spha ra ɳa	<i>suōpōluōnà</i> 娑破囉拏 (spharāṇa)	sprahaṇa
11 gati	ga ti	<i>qīdī</i> 揭底 (gati)	gati-
11 gagana	ga ga na	<i>qiéhēnà</i> 伽訶那 (<i>ga he na</i>) (gagana)	gagana-
11 suvabava	swa bhā ba	<i>suōpópó</i> 娑婆皤 (svabhāva)	svabhā[va]
12 visudde	bi shud dhe	<i>shūshúdi</i> 輸秫地 (?) (śuddhe)	vi[śuddhe]
12–13 abišinčanaṭu	a bhiṣinytsantu	<i>ābīshēnzhe</i> 阿鼻訖者 (abhiṣīṇca)	abhi[ṣ]i[ñca](m)[tu]
13 man	mām	–	[mām]
14 sarva tatagaṭa	sarba ta thā ga ta	–	sa]rvatathāgata
14 sugaṭa	su ga ta	<i>sūqīduō</i> 蘇揭多 (sugata)	sugata-
15 vara vacana	ba ra bā tsa na	<i>fāzhénà</i> 伐折那 (vacanā)	vara vacana-°
16 amirta	a mri ta	<i>āmīlīduō</i> 阿[*蜜]栗多 (amirtā)	amīrta-°
16 abīṣikeyir	a bhi še kai ra	<i>pīshàiji</i> 毘囉闍 (amīrtābhiṣekai)	abhiṣekā
17–18 maha mudira mantira padai	ma hā mu dra/ mantra pa daiḥ	–	mahā[mu]dra [mant]rapadā
19 ahara ahara	ā ha ra ā ha ra	<i>āhēluó āhēluó</i> 阿訶羅阿訶羅 (āhara)	[ā]hāra [ā]hāra
19 mama	ma ma	–	mam
19–20 ayu sandarani	ā yuḥsan bhā ra ṇi	<i>āshūsāntuōluóni</i> 阿輪散陀羅尼 (āyūh-saṃdhāraṇi)	āyusandhāraṇi
20 šodaya šodaya	sho dha ya sho dha ya	<i>shūtuóyē shūtuóyē</i> 輸駄耶輸駄耶 (śodhaya śodhaya)	śodhaya śodhaya
21 višodaya višodaya	bi sho dha ya bi sho dha ya	–	[vi]śodhaya [vi]śodhaya
22 gagana	ga ga na	<i>qiéqiénà</i> 伽伽那 (<i>ga ga nà</i>) (gagana)	–
22 suvabava suvabava	swa bhā ba	–	[svabhā]va
23 višudde	bi shud dhe	<i>pīshútī</i> 毘秫提 (viśuddhe)	° vi[śu]
24 uṣṇisa vičaya	uṣṇī ṣa bi dza ya	<i>wūsēnīshāpīshiyē</i> 烏瑟尼沙毘逝耶 (uṣṇīṣa-vijaya)	uṣṇīṣavijaya
25 parišudde	pa ri shud dhe	<i>shútī</i> 秫提 ⁵⁷ (śuddhe)	pariśuddhe
25–26 sahasira raśmi	sa ha sra ra smi	<i>suōhēsūōluō hēluóshīmī</i> 娑訶娑囉喝囉濕弭 (sahasra-raśmi)	[sra]raśmi-
26 sančoḍiṭe	sanytso di tem	<i>shānzhūdīdī</i> 珊珠地帝 (saṃcodite)	[sa]ñcodi[te]
27 sarva tatagaṭa avalokini	sarba ta thā ga ta a ba lo ki ni	<i>sāpó dátāqīduōdisēzhànà</i> <i>èdisèchīdī</i> 薩婆怛他揭多地 瑟陀那頽地瑟恥帝 (<i>sarva</i> <i>tathāgatāhiṣṭhānā- dhiṣṭhite</i>) ⁵⁸	sa[rva]tathā[ga]t [valo]kine
28 śat paramita	ṣaṭ pā ra mi tā	–	ṣaṭpāramitā-
28–29 pari purani	ba ri pū ra ṇi	–	paripūra[n]i

⁵⁷ The Chinese UvDh version has *shútī* 秫提 (Skt. *suddhe*), which corresponds to *parišudde*.

⁵⁸ It is clear that it differs from other compared versions.



UvDh – Old Uyghur	UvDh – Tibetan	UvDh – Chinese	UvDh – Sanskrit
30 mate	mā te	–	māte
30 ɖasa bumi	da shabhā mi	–	daśabhūmi-
31 pratiṣṭite	pra tiṣṭhi te	–	pratiṣṭhite
32 hiriɖayya	hri da ya	–	hṛdaya-°
33 adiṣṭana	a dhiṣṭhā na	–	adhiṣ[ṭh]ā[n]a-°
33 aḍiṣdite	a dhiṣṭhi te	–	adhiṣṭhite
34 mudire mudire	mu dre mu dre	mùzhīlī 慕姪隸 (mudre)	mudre mudre
35 m(a)ha mudire	ma hā mu dre	–	mahāmudre
36 v(a)čire v(a)čire ⁵⁹	–	–	–
36 m(a)ha v(a)čire	–	–	–
37 v(a)čire kaya	badzra kā ya	bázhēluōjiāyē 跋折囉迦耶 (vajrakāya)	vajrakā[ya]-
37-38 sanhatana	saṃ ha ta na	sēnghēduōnà 僧訶多那 (saṃhatana)	[saṃ]hata
38 pariṣuḍde	pa ri shud dhe	shútí 秫提 (suddhe)	[par]i súddhe
39 sarva karma avarana	sarba karma ā wa ra ṇa	sàpó fāluónà 薩婆伐羅拏 (sarva varaṇa)	sarvakarmāvaraṇa-
40 visuḍde	bi shud dhe	píshútí 毘秫提 (visuddhe)	visuddhe
41 pratinivartaya	pra ti ni brta ya	bōluódīnifādáyē 鉢羅底憐伐怛耶 (prati-nivartaya)	pra[ti]ni[va]rttaya
41–42 mama ayur visuḍde	ma ma ā yur bi shud dhe	āyúshútí 阿瑜秫提 (āyur-suddhe)	mam āyu[rvisuddhe]
43 samaya	sa ma ya	sāmòyé ādisèchīdī 薩末耶阿地瑟恥帝 (samayādhīṣṭhite)	samaya-°
44 adistana	–	–	adhiṣṭhāna-°
45 aḍiṣṭite	a dhiṣṭhi te	sāmòyé ādisèchīdī 薩末耶阿地瑟恥帝 (samayādhīṣṭhite)	adhiṣṭhite
45 muni muni	mu ni mu ni	mòmí mòmí 末彌末彌 (muni muni)	muni muni
45–46 m(a)ha muni	ma hā mu ni	–	mahāmuni
46 vimuni vimuni	bi mu ni bi mu ni	–	vimuni vimuni
47 m(a)ha vimuni	ma hā bi mu ni	–	mahāvimuni
48 mati mati	ma ti ma ti	–	mati mati
48 m(a)ha mati	ma hā ma ti	–	mahāmati
49 mamati mamati ⁶⁰	ma ma ti	–	mamati
49–50 m(a)ha [ma] mati ⁶¹	–	–	–

⁵⁹ Only Old Uyghur version of UvDh has this repetitive double writing *vajra vajra*, there is no corresponding expression either in the Sanskrit, Tibetan or Chinese versions of the UvDh.

⁶⁰ This repetitive expression *mamati mamati* has been written only in Old Uyghur version of UvDh, in Tibetan and Sanskrit UvDh versions other than Chinese (it has no equivalent) it occurs only once.

⁶¹ There is no equivalent in other UvDh versions.



UvDh – Old Uyghur	UvDh – Tibetan	UvDh – Chinese	UvDh – Sanskrit
50 sumati [sumati] ⁶²	su ma ti	–	su[mat]i
51 m(a)ha sumati	–	–	–
52 [tataṭa] buṭa koti	ta thā tā bhū ta ko ṭi	dátaduōbùduōjūzhī 怛闍多部多 俱胝 (tathātā-bhūta-koti)	[ta]thatābuddha koṭi-
53 [pari]suḍde	pa ri shud dhe	bōlishútí 鉢唎梳提 (parisuddhe)	parisuddhe
53 vispuṭa	bi sphu ṭa	písàpūzhā 毘薩普吒 (visphuta)	visphuṭa
54 b[ud]di	bud dhe	bódi 勃地 (buddhe)	buddhi
54 šuḍde	shud dhe	shútí 梳提 (suddhe)	śu[ddh]i
55 he he	he he	–	h[e] he
55 čaya čaya	dza ya dza ya	shèyè shèyè 社耶社耶 (jaya jaya)	jaya jaya
56 vičaya vičaya	bi dza ya bi dza ya	píshèyè píshèyè 毘社耶毘社耶 (vijaya vijaya)	viyaja ⁶³
57 sara sara ⁶⁴	–	–	–
57 simara ⁶⁵	sma ra sma ra	sàmòluó sàmòluó 薩末囉薩末囉 (smara smara)	smara smara
58 sipara sipara	spha ra spha ra	–	s[phara] ⁶⁶
59 siparaya siparaya	sphā ra ya sphā ra ya	–	sphāraya sphara[ya]
60 sarva	sarba	–	[sa]rva-
60–61 buḍḍa aḍiṣṭana aḍiṣṭite	bud dha a dhiṣṭhā na a dhiṣṭhi te	bótuóèdisèchīduō 勃陀頽地瑟恥多 (buddhādhiṣṭhite) ⁶⁷	buddhādhiṣṭhānād- hiṣṭhite
62 suḍde suḍde	shud dhe shud de	shútí 梳提 (suddhe)	śuddhi śuddhi
63 buḍde buḍde	bud dhe bud dhe	–	buddhi buddhi
63–64 v(a)čire v(a) čire	badzre badzre	–	vajre vajre
64 m(a)ha v(a)čire	ma hā badzre	–	mahāvajre
65–66 su v(a)čire v(a) čire garbe	su badzre badzre garbhe	–	suva[jre vajragarbhe]
66 čaya garbe	dza ya garbhe	–	[ja]yagarbhe
67 vičaya garbe	bi dza ya garbhe	–	vi[ja]yagarbhe
68–69 v(a)čira čuvala garbe	badzra dzwā la garbhe	–	vajrava[lagarbhe]
68–69 v(a)čira rotbave	badzra ud bha be	–	[vajro]dhbave

⁶² This expression *sumati sumati* has been written repetitive only in Old Uyghur version of UvDh, in Tibetan and Sanskrit versions other than Chinese (it has no equivalent) it occurs only once.

⁶³ It has no repetitive sequence.

⁶⁴ There is no equivalent in other UvDh versions.

⁶⁵ There is repetitive sequence in other UvDh versions.

⁶⁶ It has no repetitive sequence.

⁶⁷ The Chinese UvDh version displays a slightly different phrase, i.e. 勃陀頽地瑟恥多 *bótuóèdisèchī duō* (Skt. *buddhādhiṣṭhite*), which corresponds to *buḍḍa aḍiṣṭana aḍiṣṭite*.



UvDh – Old Uyghur	UvDh – Tibetan	UvDh – Chinese	UvDh – Sanskrit
69–70 v(a)čira sanbave	badzra saṃ bha be	–	vajrasam[bha]ve
70–71 v(a)čire v(a) čirini	badzre badzri ɳi	<i>bázhéli bázhéluó jiēbǐng</i> 跋折梨跋折囉揭鞞 (vajre vajra garbhe) ⁶⁸	vajre vajr[iɳi]
71–72 v(a)čiram bavatu	badzrambha ba tu	<i>bázhélàn pófádōu</i> 跋折濫婆伐都 (vajraṃ bhavantu)	vajram=bhavatu
72 mama sariram	ma ma sha rī raṃ	<i>mómó</i> – 麼麼 – (mama –)	mama śarira
72–73 sarva satvananča	sarba sa twā nānytsa	<i>sàpó sàduō</i> 薩婆薩埵 (sarva sattva) ⁶⁹	sarvasatvānāṃ=ca
73 kaya	kā ya	<i>jiāyē</i> 迦耶	kāya-
74 pariśuddir	pa ri shud dhir	<i>píshútí</i> 毘秫提 (viśuddhe) ⁷⁰	kāyapariśuddhi[r]
74 bavatu	bha ba tu	–	[bha]vantu
75 mama sarvada ⁷¹	sa dā me	–	me sadā
75–76 sarva gati	sarba ga ti	<i>sàpó qidi</i> 薩婆揭底 (sarva-gati)	sarvagati-
76 pariśuddiṣce	pa ri shud dhi shtsa	<i>bōlīshútí</i> 鉢唎秫提 (pariśuddhe) ⁷²	pariśuddhiś=ca
77. sarva tatagaṭa	–	<i>sàpódātāqīduō</i> 薩婆怛他揭多 (sarva tathāgata)	sarvatathāgata-°
78 samaya	sa mantā na mo tsa ya	–	–
78 aḍiṣṭana ⁷³	a dhiṣṭhā na	–	–
79 aḍiṣḍite	–	<i>sānmóshīpósuōèdisèchīdī</i> 三摩濕婆娑過地瑟恥帝 (samāśvāsādhiṣṭhite) ⁷⁴	–
79–80 sarva tatagaṭaṣce man	sarba ta thā ga tā shtsa mām	–	[m]ām

⁶⁸ The Chinese UvDh version displays a different phrase, i.e. 跋折梨跋折囉揭鞞 *bá zhé lí bázhéluó jiē bǐng* (Skt. *vajre vajra garbhe*), which corresponds to *v(a)čire v(a)čirini*.

⁶⁹ The Chinese UvDh version displays a different phrase, i.e. 薩婆薩埵 *sàpó sàduō* (Skt. *sarva sattva*), which corresponds to *sarva satvananča*.

⁷⁰ The Chinese UvDh version displays a different phrase, i.e. 毘秫提 *píshútí* (Skt. *viśuddhe*), which corresponds to *pariśuddir*.

⁷¹ The Tibetan and Sanskrit UvDh versions have other equivalents: Tib. *sa dā me* (sDe dge, rgyud 'bum, pha, 244a/6); Skt. *me sadā* (SH V: 186, line 16). The Chinese version has no equivalent.

⁷² The Chinese UvDh version has *bōlīshútí* 鉢唎秫提 (Skt. *pariśuddhe*), which corresponds to *pariśuddiṣce*.

⁷³ Only the Tibetan UvDh version has *a dhiṣṭhā na* (sDe dge, rgyud 'bum, pha, 244a/6) as an equivalent.

⁷⁴ It occurs as Chin. *sānmóshīpósuōèdisèchīdī* 三摩濕婆娑過地瑟恥帝 'samāśvāsādhiṣṭhite' in the Chinese UvDh version (Taishō No. 19 352b 19). For further forms from other Chinese UvDh versions, please see Yuyama 2006: 261; Yuyama 2000: 173 and Yuyama 1997: 734.



UvDh – Old Uyghur	UvDh – Tibetan	UvDh – Chinese	UvDh – Sanskrit
81 san vašyasanṭu ⁷⁵	sa mā shwā sa yantu	<i>sānmóshípósuō'èdisèchīdī</i> 三摩濕婆娑過地瑟恥帝 (saṃāśvāsādhiṣṭhite)	samāśvāsayantu
82 sitye sitye	sid dhya sid dhya	–	siddhya siddhya
82 buḍye ⁷⁶	bud dhya bud dhya	<i>bótuó bótuó</i> 勃陀勃陀 (buddhya buddhya)	buddhya buddhya
83 bodaya bodaya	bo dha ya bo dha ya	<i>pútuóyē pútuóyē</i> 補駄耶補駄耶 (bodhaya bodhaya)	bodhaya bodhaya
84 vibodaya vibodaya	bi bo dha ya bi bo dha ya	–	vibodhaya vibodhaya
85 močaya močaya	mo tsa ya mo tsa ya	–	m[o]caya [moca]ya
85 vimočaya vimočaya	bi mo tsa ya bi mo tsa ya	–	vimocaya vimocaya
86 šodaya šodaya	sho dha ya sho dha ya	–	śodhaya śodhaya
87 višodaya višodaya	bi sho dha ya bi sho dha ya	–	viśodhaya viśodhaya
88–89 samanṭan močaya močaya	– ⁷⁷	–	samanta[n=m]o[ca]ya
90–91 samanṭa raśmi pariśuḍde	sa manta ra smi pa ri shud dhe	<i>sānmānduōbōlishúti</i> 三漫多鉢唎疏提 (samanta pariśuddhi) ⁷⁸	samantaraśmi- pariśuddhi
91–92 sarva tatagaṭa hiriḍaya	sarba ta thā ga ta hī da ya	<i>sāpó dátāqīduō</i> <i>disèzhānà'èdisèchīdī</i> 薩婆怛他揭 多地瑟吒那頽地瑟恥帝 (<i>sarva</i> <i>tathāgatādhiṣṭhānādhiṣṭhite</i>) ⁷⁹	sarvatathāgatahr- daya- ^o
93–94 aḍiṣṭana aḍiṣṭite	a dhiṣṭhā na a dhiṣṭhi te	<i>disèzhānà'èdisèchīdī</i> 地瑟吒那頽地瑟恥帝 (adhiṣṭhānādhiṣṭhite)	adhiṣṭhānādhiṣṭhite
94–95 oom mudire mudire	mu dre mu dre	–	mudre mudre
96 m(a)ha mudire m(a)ha [mudire]	ma hā mu dre ma hā mu dre	–	mahāmud[r]e mahāmudre
97 [mandirapani svaha]	mantra pa daiḥ swā hā	<i>suōpóhē</i> 娑婆訶 (svāhā) ⁸⁰	[ma]n[t]rapada svāhā

⁷⁵ As an equivalent, the Tibetan UvDh version has *sa mā shwāsa yantu* (sDe dge, rgyud 'bum, pha, 244a/7) and there also appears *samāśvāsayantu* in the Sanskrit version (SH V: 186, line 17). The Chinese version of UvDh has no equivalent but another structure like Chin. *sānmóshípósuō'èdisèchīdī*, *samāśvāsa+adhiṣṭhite in order to samāśvāsayantu* as shown in the explanation above.

⁷⁶ There is a repetitive sequence in other UvDh versions: Tib. *bud dhya bud dhya* (sDe dge, rgyud 'bum, pha, 244a/7); Chin. *bótuó bótuó* 勃陀勃陀 (Taishō No. 19 352b 21); Skt. *buddhya buddhya* (SH V: 185, line 17).

⁷⁷ According to the line order of the Tibetan version of UvDh, it corresponds to '78 samaya' in the table. Please see the lines above.

⁷⁸ The Chinese UvDh version has *sānmānduōbōlishúti* (Skt. *samanta pariśuddhi*) without the phrase *raśmi*, which corresponds to *samanṭa raśmi pariśuḍde*.

⁷⁹ It differs slightly from the other compared versions.

⁸⁰ Compared to other UvDh versions, only the Chinese version has *suōpóhē* 娑婆訶 (Skt. *svāhā*).



ABBREVIATIONS AND REFERENCES

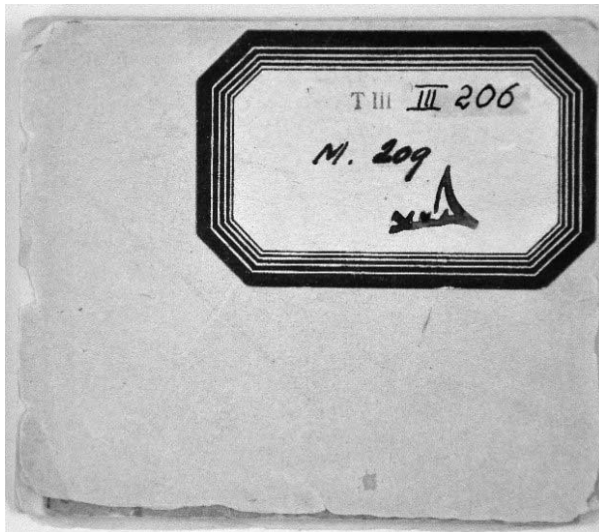
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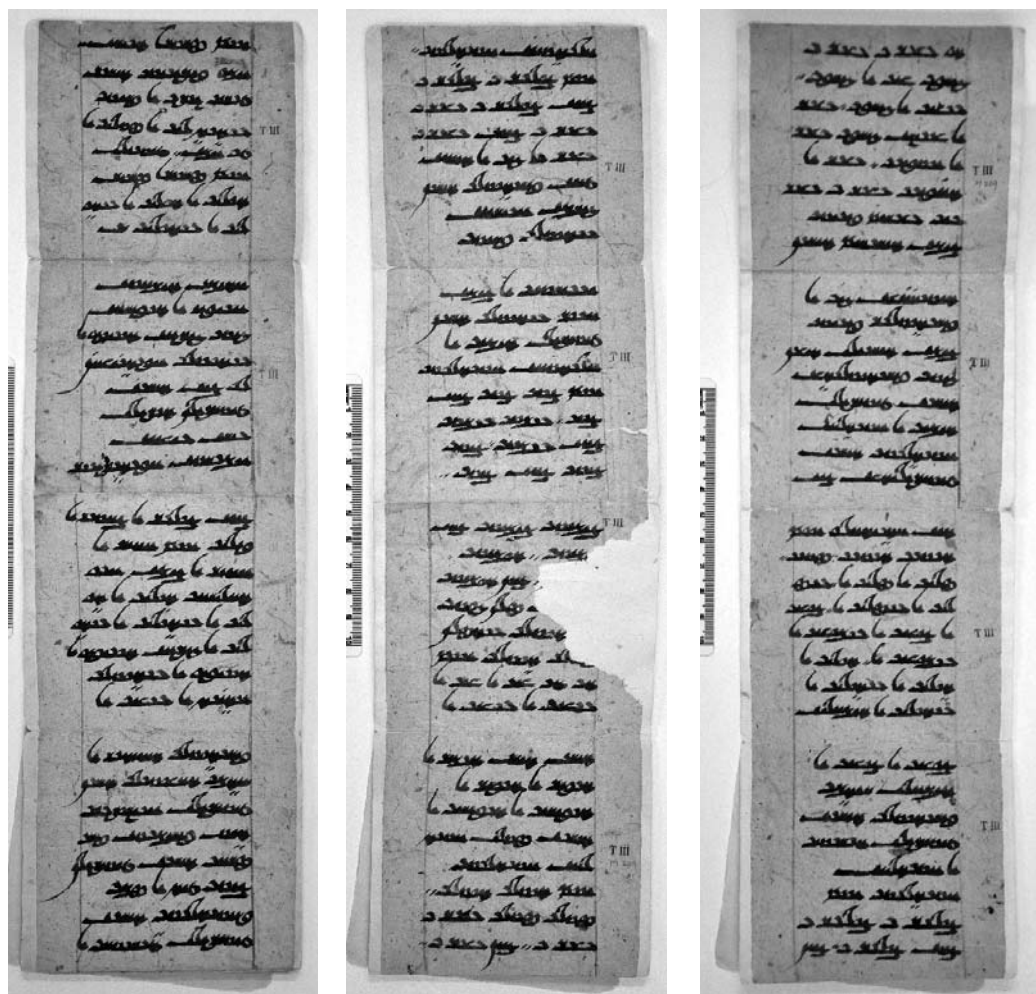


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