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Kōichi Kitsudō and Peter Zieme

**The *Jin'gangjing zuan* 金剛經纂 in Old Uighur
with Parallels in Tangut and Chinese**

Abstract: The *Jin'gangjing zuan* consists of passages abridged from the *Diamond Sutra*, a miraculous story concerning a girl, and the Ten Feast Days and the Twelve Calendric Days. It expounds the merits of chanting this scripture itself. So far, Chinese and Tangut versions are edited. This paper provides the edition of the texts in Old Uighur attested in manuscripts of St. Petersburg and Berlin. The comparative study of the texts reveals that the Old Uighur version is parallel to the Tangut version.

Key words: *Jin'gangjing zuan*, *Diamond Sutra*, Old Uighur, Tangut

0. Introduction

The miraculous stories concerning carrying and chanting a Buddhist scripture such as *Saddharmapuṇḍarīka-sūtra*, *Avalokiteśvara-sūtra*, *Ami-tābha-sūtra*, *Suvarṇaprabhāsa-sūtra* have played an important role as subsidiary texts and promoted the popularization of Buddhism in East Asia.

The *Diamond sūtra* (Skt. *Vajracchedikāpraññāpāramitā-sūtra*; Chin. *Jin'gang banruo boluomi jing* 金剛般若波羅蜜經¹) underlines the merits that one could accumulate by carrying and chanting the text. Manuscripts from Dunhuang and Turfan demonstrate that the *Diamond sūtra* was one of the most influential scriptures through Tang dynasty. Accordingly, dozens of miraculous stories concerning the *Diamond sūtra* were produced² more and more. Not only the *Diamond sūtra* but also the *Diamond sūtra* with *gāthās*

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¹ Among the eight extant Chinese versions Kumārajīva's translation (T.VIII.235) was the most influential one.

² ZHEN 2010: 19–24.

composed by the Great Master Fu were translated into Old Uighur from Chinese texts.³ The *Diamond sūtra* itself circulated among the Uighurs who had settled down along the Tianshan mountain range since the ninth century. Besides, an Uighur fragment of a miraculous story concerning the *Diamond sūtra* was identified.⁴

The present contribution aims at reconstructing the Old Uighur version of an apocryphal Chinese scripture called *Jin'gangjing zuan* 金剛經纂. It includes a miraculous story and expounds the merit of chanting the text itself. This scripture was translated into Tangut and Tibetan as well. Although the title and content are almost the same in all versions, the text itself has some discrepancies. Concluding in advance, the Old Uighur text best concords with the Tangut version. Possibly, both versions can be regarded as being translated from almost the same Chinese text which has not been found so far. The Old Uighur version can be reconstructed on the basis of the Tangut version.

1. Varieties of the *Jin'gangjing zuan*

1-1. Chinese Version

It is recorded that the *Jin'gangjing zuan* widely circulated in China in manuscripts and prints, especially during the Ming dynasty many copies of the scripture were printed. However, we know only two Chinese versions today.

TEXT A: The *Jin'gangjing zuan* from Dunhuang, it was edited by Fang 1995 based on P.3024v entitled *Foshuo jin'gangjing zuan* 佛說金剛經纂 and S.2565v entitled *Jin'gangjing zuan yijuan* 金剛經纂一卷. The two texts overlap and complement each other.

Fang 1995 appropriately divided the text into three sections. The first section invokes the summons of the Eight Great Vajrapāṇis⁵ 八大金剛 and explains the merits of chanting the *Jin'gangjing zuan* itself.

³ YAKUP 2010; HAZAI and ZIEME 1971.

⁴ ZIEME 1992: 40; ZHEN 2010: 64. A parallel story can be found in the *Taiping guangji* 太平廣記 as well as in the *Chisong jin'gangjing lingyan gongdeji* 持誦金剛經靈驗功德記 (T.LXXXV, 2743). Cf. YAKUP 2010: 217–222.

⁵ This invocation accords to that of the *Diamond sūtra* with *gāthās* by Great Master Fu.

第一奉請青除災金剛。第二奉請辟毒金剛。第三奉請黃隨求金剛。第四奉請白淨水金剛。第五奉請赤聲金剛。第六奉請定除災金剛。第七奉請紫賢金剛。第八奉請大神金剛。

The second section narrates a miraculous story concerning the *Jin'gangjing* as follows. In the first year of Tianli 天曆,⁶ there lived a girl of a Liu 劉 family in Beishan county 北山縣. She died at the age of nineteen and arrived at king Yama's court. The king asked her how many good deeds she had accumulated in her life. The girl replied that she always had carried the *Jin'gangjing* next to her skin. Again the king asked why she had not carried the *Jin'gangjing zuan*. The girl said that the scripture did not exist in the world. Accordingly, the king sent her back to life and ordered her to write down the sentences of that scripture. The characters in the scripture amount to 5149 in total, 69 entries of "Buddha 佛", 51 entries of "Shizun 世尊", 85 entries of "Rulai 如來", 36 entries of "Subhūti 須菩提" and 26 entries of "good men and good women 善男子善女人". The number of characters and words show differences in each version. At the end of this section, a *gāthā* for making a vow originally attributed to the introduction of the *Diamond sūtra with gāthās of the Great Master Fu* 傅大士頌金剛經 is inserted.⁷

In the third section, the Ten Feast Days of Bodhisattva Kṣitigarbha 地藏菩薩十齋日 and the Twelve Calendric Days for Worshipping the Buddhas 十二月禮佛日 are enumerated. The Ten Feast Days were intended to recite the name of a Buddha or a Bodhisattva on a special Feast Day when a divinity descends to this world.⁸ The calendric twelve days encourage worshipping the Buddha at a fixed time and to a certain direction.⁹ One who acts on this instruction can remove one's own countless deadly sins.

The texts of the Ten Feast Days and the calendric twelve days were originally composed separately as known from Dunhuang manuscripts.¹⁰ Occa-

⁶ ARAMI 2014: 399.

⁷ 稽首三界尊，歸依十方佛，我今發弘願，受持金剛經，上報四重恩，下濟三塗苦，若有見聞者，悉發菩提心，盡此一報身，同生極樂國。

⁸ The Ten Feast days of a month are 1, 8, 14, 15, 18, 23, 24, 28, 29, and 30. For example, on the 18th day of a month, when king Yama descends down to this world, one should chant the name of the Bodhisattva Kṣitigarbha.

⁹ The twelve days of a year are 1st day of the 12th month, 8th day of the 2nd month, 7th day of the 3rd month, 5th day of the 5th month, 6th day of the 6th month, 7th day of the 7th month, 8th day of the 8th month, 9th day of the 10th month, 1st day of the 11th month. The 3rd day of the the 12th month was omitted in the *Jin'gangjing zuan*. For example, on the 1st day of the 1st month, the one who worships the Buddha four times at dawn facing to the east can remove his own sins of two hundred thirty *kalpas*.

¹⁰ The text is edited as T.LXXXV.2850 and ZHANG 2000. ARAMI 2014 classified the Ten Feast Days texts from Dunhuang into two types. A) the text based on the Kṣitigarbha cult 地藏菩薩十齋日, B) the text which places emphasis on chanting the name of Buddha 每月十齋日. He regards the Ten Feast Days text inserted in the *Jin'gangjing zuan* as an intermediary text

sionally, both texts were copied together in Dunhuang composite manuscripts together with others.¹¹ Therefore we may assume that they were added to the original *Jin'gangjing zuan* at some time. Interestingly, the *Jin'gangjing zuan* explains that the Ten Feast Days of the month and the twelve days for worship according to the calendar were collected from one thousand scrolls brought back from India by Xuanzang 玄奘 of the Longxing monastery 龍興寺.¹²

TEXT B: Beside the Dunhuang manuscript (Text A), another Chinese version called *Jin'gang banruo boluomi jing zuan* 金剛般若波羅蜜經纂 was edited in the *Eryao jin'gang hebi* 二曜金剛合璧, "The collected scriptures concerning solar, lunar divination and the Diamond-(sūtra)", printed in 1909 together with four other texts.¹³ The first and second sections are almost parallel with Text A, although the second one is more detailed than Text A. It is explained that, after her rebirth, a girl of the Liu family went to the Zhongli monastery 鐘離寺 in Haozhou 濠州 and copied the scripture from a version carved on the rock. More detailed is the number of words counted in the scripture. Text A extracts only five words, while Text B fifty-six words. In addition, Text B lacks the third section of Text A, namely the Ten Feast Days and twelve days of the calendar for the worship. In concluding remarks it is explained that this *Jin'gangjing zuan* was abstracted from (the *Jin'gang jing*) with reference to the content of the *Baoji jing* 寶積經 compiled in the Tripiṭaka.¹⁴ Since it is difficult to find such explanation or parallel in the *Baoji jing*, it was presumably cited as a sign of authority.

The plot of the miraculous story about a girl of a Liu family is common with some stories edited in the *Chisong jin'gangjing lingyan gongdeji* 持誦金剛經靈驗功德記 (Pelliot chinois 2094).¹⁵ For example, the story No. 9 is as

between A and B. On the other hand, Soymié 1981 thoroughly examined the twelve calendar days texts from 5th to 19th cc. including the *Jin'gangjing zuan*.

¹¹ ARAMI 2014: 383.

¹² 玄奘法師於西國取經一千卷內，掠出此禮佛日月。Soymié points out that the Longxing monastery is an error for the Hongfu monastery 弘福寺 according to other Ten Feast Days texts (SOYMIÉ 1981: 214).

¹³ The *Foshuo riguang jing* 佛說日光經, the *Foshuo taiyang jing* 佛說太陽經, the *Foshuo yueguang jing* 佛說月光經, the *Foshuo taiyin jing* 佛說太陰經. The former two scriptures concern the solar sphere and the latter two the lunar one. According to the editor, these scriptures mirror the worship of the sun and moon based on folk belief (TONG 2003: 368).

¹⁴ 此經纂按大藏寶積經內錄出 (TONG 2003: 370).

¹⁵ Numbers 4, 5 and 9 of the *Chisong jin'gangjing gongde lingyanji* edited in ZHENG 2010: 46–50.

follows. When seven days passed since his sudden death, the monk Lingyou 靈幽 from Chang'an met with the King of Equal Judgment 平等王. The king asked him what scripture he chanted while alive. He replied that he had held the *Jin'gangjing* all the time. The king suggested that the scripture held by Lingyou was as short as one *gāthā* only. Finally he prolonged his life for more ten years and ordered him to go to the city of Hangzhou 濠州. Accordingly, he found the inscription of the *Jin'gangjing* carved on the rock. The inscription rightly preserved 62 characters that were lacking in Lingyou's book. The scripture in circulation was based on this rock inscription.¹⁶

The story about the stone inscription described in the *Lingyan gongdeji* and in the *Jin'gangjing zuan* is based on the same common plot. However, the former scripture expounds the merits of chanting the *Jin'ganjing* itself, while the latter expels that the merits of one recitation of the *Jin'ganjing zuan* equals to three hundred thousand times recitations of the *Jin'gangjing*. In this point, the two scriptures are contradictory. One may suppose that the *Jin'gangjing zuan* was obviously made after the *Lingyan gongdeji*.

As to the two extant versions of the *Jin'gangjing zuan*, Text B is regarded as a variant of Text A composed at a later period.¹⁷ Indeed, this seems a reasonable hypothesis. As mentioned above, the *Jin'gangjing zuan* was often a target of criticism in the Ming time because of its apocryphal nature. Among the critics, an essay of Zhuhong 株宏 (1535–1615)¹⁸ provides us with some noteworthy information on this problem.

“The *Jin'gang zuan*: Among the scriptures printed privately, there is the *Jin'gangjing zuan*. It praises its own merits as follows: one recitation of this *Zuan* excels reciting the *Jin'gangjing* ten thousand times. This teaching is a downright superstition. The *Jin'gangjing* expounds the theory of extreme non-existence. Therefore it has marvellous merits in itself. [The *Jin'gangjing* expounds that] even a single *dharma* does not exist. The *prajñā*, the divine and all things in this world also have the nature of non-existence. Why should we believe that the numbers of words like “Buddha” or “Subhūti” collected from the scripture itself possess such merits? As its evil influence, when a corrupt monk receives an offering [from a follower], he does not chant the

¹⁶ ZHENG 2010: 49–50.

¹⁷ TONG 2003: 360.

¹⁸ Zhuhong was a Buddhist monk of the Ming dynasty. After a pilgrimage to Mount Wutai, he returned to Hangzhou and settled at Yunqi 雲栖 for forty years. He taught the educated class. The *Gaofeng yulu* 高峰語錄 is listed as his main work. Cp. ZHANG 2006: 998.

whole scroll [of the *Jin'gangjing*], but its extraction (*zuan*) only once. [The *Jin'gangjing-zuan*] expounds that there are extreme sufferings in hell. All of the teachings in this book are false. One should recognize the harmful effects of apocryphal scriptures as such”.

金剛纂：俗刻諸經。有金剛經纂。自讚功德。謂誦纂一遍。勝經萬遍。此訛也。金剛經所以有不思議功德者。謂其極談空理。一法靡存。般若威神。津梁萬類云爾。豈謂文中纂出佛若干。須菩提若干。何以故若干。如是等字數為功德耶。其流之弊。遂有愚僧受人嚬施。不誦全經。而以一纂當之。構地獄無窮之苦。皆此說誤之也。編輯邪書。為害如是。

Yunqi fahui 雲棲法彙 (*Jiaxinzang* 嘉興藏 vol. 33: 75c).

According to this essay, the character *zuan* 纂 in the title means to collect or extract certain words or passages from the *Diamond sūtra*. Taking into consideration that there is no mention of the Ten Feast Days and the twelve calendar days, *zuan* does not designate collected scriptures like Text A, but only the part of extracted words from the *Diamond sūtra*. Comparing the number of words extracted from the *Diamond sūtra* in the second section, Text A has only five words, while Text B has fifty-six. Text B is preferable for the name of *zuan* as explained by Zhuhong. In this way, we may conclude that Text B preserves nearly the entire original text of the *Jin'gangjing zuan*.

1-2. Tangut Version

One block print (Tang. 381, No. 6806) and two manuscripts from Khara-khoto are kept in the Institute of Oriental Manuscripts, Russian Academy of Science (IOM, RAS).¹⁹ Shintarō Arakawa edited the block print, which preserves almost the whole text.²⁰ This print bound in concertina-style measuring 12.5×6.0 cm, consists of forty-six pages in total including two picture pages depicting Buddha in sermon to an old monk (Subhūti?) and a young girl (the girl of the Liu family?), with five lines on each page.

The title of the scripture is 譯藏蕊菴 譯 which is a literary translation of the *Jin'gangjingdian zuan* 金剛經典纂. 菴 (²*ja*) means “to gather, collect”. S. Arakawa made a comparison of the Tangut text with two Chinese versions.

¹⁹ ARAKAWA 2014: 13.

²⁰ ARAKAWA 2014: 13–24, 409–443, plates XCIX–CVI.

The composition of the Tangut text is all the same as Text A. It starts with the summons of eight Vajrapāṇis and four Bodhisattvas in the first section, then follow the miraculous story about a girl of a Liu family and the numbers of extracted words from the *Diamond sūtra* in the second section, finally the Ten Feast Days and Twelve Calendar Days are given in the third section. However, there are differences between the Tangut version and Text A. On the other hand, the omission or confusion of some words²¹ in the second section is similar to the story in Text B.²²

According to S. Arakawa, the differences between the Tangut Text and the Text A exist in the Ten Feast Days. Text A merely repeats the expression “On a certain day when a certain deity will descend to this world, one should chant the name of a certain Buddha (or Bodhisattva)”, while the Tangut text inserts an additional verse after that. S. Arakawa pointed out that the Ten Feast Days with verse is parallel to the inscriptions at the Dazu Baoding shan 大足寶頂山 in Chongqing 重慶 from the 13th c.²³ This inscription called the *Dizang*

²¹ Here is one example which ARAKAWA 2014 does not mention. The line in the second section of the Tangut text goes as follows: 覓猶覓嫩覓龕覓龕覓龕覓龕覓龕覓龕覓龕覓龕覓龕覓龕. (ARAKAWA 2014: 420, ll. 14–4~14–5): “if there are not a view of self, a thought of person, a thought of living person and a thought of living”, “namely what I see is”, “three living bhikṣuṇīs”. These are the words extracted from the *Jin’gangjing*. To this part, corresponding lines in Text B are: “若有我相，人相，衆生相，壽者相”。“無我見，人見，衆生見，壽者見”，三“比丘尼” (Z. vol. 08, 370a). There is no counterpart to the words “three living bhikṣuṇīs” at the end of Chinese text. Probably, the Tangut translator or the Chinese copy used for the translation confused “無我見人見衆生見壽者見三比丘尼” as “我見三壽比丘尼”. According to Text B, “三” means the number of times of “比丘尼” depicted in the *Jin’gangjing*.

²² ARAKAWA 2014:16.

²³ Following is the comparison of Tangut text and Dazu inscription:

[Tangut]

On the first day, (two) boys (controlling) evil and good descend (to this world). Who on that day chants the name of Dīpaṅkara Buddha one thousand times, he will never go to the Sword-Mountain hell. The praise goes:

Hearing it is a Sword-Mountain, one does not want to take hold (it),
Risky and unlikable looking makes his mind painful,
Every feast day, he practices the meritorious deeds,
One should not seek the previous evil worlds.

[Dazu inscription]

月一日念定光佛一千遍，不墮刀山地獄。贊曰。
聞說刀山不可攀，嵯峨險峻使心酸，
遇逢齋日勤修福，免見前程惡業牽。

As to the comparison in detail and differences between the Tangut text and the Dazu inscription, see ARAKAWA 2014: 21–22.

pusa shizhairi 地藏菩薩十齋日 is engraved in the relief of the ten kings and hells, in front of which the followers still chant and dance on the ceremony today.²⁴

S. Arakawa concludes that the Tangut text preserves a larger and more consistent version than the Chinese texts. He assumes the existence of another Chinese version used by the Tangut translator.²⁵

1-3. Tibetan Version

Two Tibetan fragments from Turfan were introduced by A.H. Francke and later by M. Taube. Zieme identified these fragments with the story of a girl of a Liu family in the Old Uighur fragment U5058.²⁶ Now, we can definitely identify these fragments with the *Jin'gangjing zuan* which is called *rdo rje gcod pa'i bstus* “Zusammenfassung der *Vajracchedikā*” in Tibetan.²⁷ Unfortunately, due to lack of information, we cannot decide to which version the fragment can be attributed.

[63–1 Recto]²⁸

01 ...Yama, der Herr der... (sprach) zu dem Mädchen...

[Text B] 引見閻羅。天子問曰

02 ...daß du an dem Ort der Menschen geboren bist...

[Text B] 一生以來，作何功德利益

03 ...darauf gab das Mädchen die folgende Antwort...

[Text B] 女子答曰自從七歲以來

04 ...das ausgezeichnete Buch *rdo rje gcod pa...*

[Text B] 常受持金剛般若波羅蜜經，至今不闕

05 ...so sprach (sie). Warum hast du *rdo rje gcod pa...*?

[Text B] 天子再問曰何不念金剛經纂

Verso

01 ...da Mädchen bis zum zweiten Mal...

[Text B] 女子答曰

02 ...die “Zusammenfassung” ist nicht in der Welt erscheinen...

²⁴ ARAMI 2015: 47.

²⁵ ARAKAWA 2014: 23–24.

²⁶ ZIEME 2011: 159.

²⁷ FRANCKE 1924: 115, TAUBE 1980: 111–112 (No. 63–1, 2). No. 63–2 is too fragmentary to identify it in the *Jin'gangjing zuan*.

²⁸ FRANCKE 1924:115.

[Text B] 緣世上無本

03 ...er sprach: Ich will dir (sie) geben.

[Text B] 天子言曰。善哉善哉。特放汝還陽活，壽命百歲

04 ...die Zusammenfassung des *rdo rje gcod pa* lesen...

05 ...die Worte des Buches *rdo rje gcod pa* deutlich merken...

[Text B] 諦聽吾言，分明記取。

2. Old Uighur Version of the *Jin'gangjing zuan*

The manuscripts of the *Jin'gangjing zuan* in Old Uighur edited below are kept in the Serindia Collection (SI) of St. Petersburg (IOM, RAS) and in the Turfan Collection of Berlin (BBAW, Turfanforschung).²⁹ The manuscripts can be classified into four kinds of manuscripts at least. The fragmentary condition of the manuscripts does not allow us to reconstruct the whole text.

The composition of the Old Uighur text is similar to the Tangut version. Remarkably, the Ten Feast Days have also the *gāthās* as seen in the Tangut version only. However, the twelve calendric days of the third section in Text A and Tangut version have not been found yet.

2-1. St. Petersburg Manuscripts

- SI 1859 (SI Kr IV 346)
- SI 1880 (SI Kr IV 364)
- SI 5070 (SI Kr IV 370)
- SI 5673 (SI 2Kr 51)

These four fragments that belong to the collection of N. N. Krotkov (1869–1919) who was the consul in Urumqi, were possibly obtained somewhere in the Turfan basin. They are remnants of one and the same manuscript bound as a concertina. Notably, the very tiny size convenient for carrying almost perfectly matches the size of the Tangut booklet. Each page measures 15.3×8.5 cm with six lines. SI 1859, SI 1880, and SI 5070 survive as single pages of the format, while SI 5673 has eleven pages. The words for “Buddha” or “Bodhisattva” are written in red ink.

²⁹ The images of the Berlin manuscripts are available on the web site of the Turfanforschung. http://turfan.bbaw.de/dta/u/dta_u_index.htm

In her preliminary study, Tuguševa 1972 published the text and a translation of SI 5673 and indicated some keywords concerning the content, e.g. Uig. *kimkoki* < Ch. 金剛經, Uig. *vaphuaki* < Ch. 法華經, and some Dhāraṇīs in Uighur script. SI 5673 is written on both sides, but, as shown by L. J. Tuguševa, the text of one side (*ll.* 1–65 in Tuguševa's edition) is inconsistent from one page to the other. Recycling the manuscript might have caused it. A close scrutiny reveals stitches sewn with a thread on some folding portions of the concertina binding. Presumably, the folds of concertina binding almost getting torn were cut and reinforced by sewing. It is reasonable to suppose that the order of pages became upset by this procedure.

The text written on the recycled side has not been identified so far, but contains *dhāraṇīs*, the name of Amitābha, and an essence *śloka* from the *Saddharmapuṇḍarīka sūtra*,³⁰ while the inconsistent text of the original recto side can be identified with the *Jin'gangjing zuan*. The order of the damaged pages including SI 1859, SI 1880, and SI 5070 can be reconstructed according to the Tangut version as follows:

SI 5673(10) ...(Lacuna)... SI 1859 ...(Lacuna)... SI 5673(9) ...(Lacuna)... SI 5673(11) → SI 5673(1) ...(Lacuna)... SI 5070 → SI 5673(8) → SI 5673(7) → SI 5673(2) ...(Lacuna)... SI 5673(3) → SI 5673(4) → SI 5673(5) → SI 5673(6) ...(Lacuna)... SI 1880.

Transliteration of the Fragments of the SI Collection (Concertina Binding)

SI 5673 (1)

- 01 []wnkm'qlq 'mk'k lyk
 02 [] ''nt' t'kdwd' ,,
 03 [] //syzl'rk' ,,
 04 pwrq'n.l'ryq.'wn.' 't' yw
 05 pwy'n 'dkw qylynčyq kwys'nkl'r,,
 06 'wtqwr'q ywl'nyp tnkryly y'lnkwqlyq'

SI 5673 (2)

- 01 'mty slwk t'qswtyn swyzl'ywr,,
 02 kynk 'wlwq 'wl pwydystv nynk ,,
 03 'dkw 'wykly yrlyq' nčwčy kwnkwly,,
 04 'wz'ty 'wmwq pwlwp 'mk'kt',,

³⁰ ZIEME 1991.

05 nyzv'ny lyq 'wykwzdyn 'wyntwrwr
06 twq̄wz pwyłwk lynqw' l' r 'yčynt'

SI 5673 (3)

01 'wd'čy 'wyčwn,,
02 'wykws q̄ylynč l'rdyn 'wzqwr (q'ly)
03 ''yyq q̄ylynč l'r nynk pwl'm'z
04 ''v'nty,,
05 tytynyp y'qwqwlwq̄ syzl'rk'
06 twq̄wz 'wtwz kwyn twyrt

SI 5673 (4)

01 mq'r'č tnkry l'r nynk 'wql'n
02 l'ry yyrtyńčw k'zkwłwk kwyn
03 'wl,, 'wl kwyn 'wyz' 'wt' m
04 'ylyky.pwdystv'q mynk
05 q̄t' ''t's'r 'wylmys t'
06 t'myr 'wrwnlwq̄ lwq t'm[]

SI 5673 (5)

01 twysm'zl'r,,
02 'nty slwk t'q̄swtyn swyyl'ywr,,
03 pwdystv 'q plkwrtm'sy 'wyz'
04 ''tyn ''t'mys 'wl 'wt' m 'ylyky
05 typ,,
06 'wyd'čy s'q̄ynt'čy l'rq̄' ''yd'čy

SI 5673 (6)

01 'wyčwn,,
02 q̄'m'q ''d' l'rdyn 'wzm'q̄yq,,
03 'wtqwr'q̄ plkwrtwp tnkryly
04 y'lnkwq̄ly d'q̄y 'wz'ty q̄y 'ynčkw
05 m'nkyk,,
06 t'myr 'wrwn lwq̄ l'rd' k'rylm'kyk

SI 5673 (7)

01 'wyč 'wtwz tnkry l'r nynk
02 'wrwnkwty yyrtyńčw k' 'y[]
03 'wl kwyn 'wyz' t'ysy'čy.pwdf[]
04 stv'q mynk q̄t' ''d's'r

05 'wylmys t' 'qwlwq yyl'n lyq
06 t'mw t' twysm'z l'r,,

SI 5673 (8)

01 tylyn t' rtd' čy t' mw pyl'
02 q' tyldwrm'z q' vswrm'z,,
03 pyrwk p' r' rs' r' pw 'žwnt' ,,
04 'wym'k s' qynm' q' lyq pwl't čy,,
05 kyn 'žwn l' rd' 'wtqwr' q' ,,
06 'qt' lw twnkt' lw t' kzynm'z,,

SI 5673 (9)

01 'wyzwm 'wyz' 'yn' nwr mn 'wntwn
02 synk' rqy pwrq'n l' rq' mn
03 'mty 'wrytyp 'wlwq qwt qwlwnm' q'
04 lyq kwyswswk twt' r mn pw w
05 kymqwk y swdwr nwnk 'vdym' syn
06 ywq' rw twyrt twyrlwk 'wtly

SI 5673 (10)

01 'rd' čy pyr lyw p' qlyq qyz 'rdy,, 'wytrw
02 'wl qyz twqwz ykrmy y' synt' 'wyz
03 [] wdyp t' kdy 'rklyk q' n nynk
04 'wyskynt' ,, 'ny kwyrwp 'rklyk
05 q' n sn pyr 'zwnt' q' yw 'dkw
06 qylynč l' ryq qylytnk typ 'yytdy

SI 5673 (11)

01 kwyn 'wl 'wl kwyn 'wyz' pw pd[]
02 d' qy mynk pwrq'n l' ryq mynk
03 q' t' 't' s' r' 'wylmys d' pwzlwq
04 t' mw d' twysm'z l' r,,
05 'mty slwk t' qswtyn swyzl' ywr,,
06 pwzlwq t' mw t' 'rtwq' wl,, ,,

SI 1859 (Kr IV 346)

01 kyrtwdyn k'lmys tykwčy 'wžyk
02 'wl,, yyty qyrq pwdystv tykwčy
03 'wžyk 'wl,, ywz s' kyz qyrq swpwydy
04 'wžyk 'wl,, 'lty [] z twyzwn
05 l' r' wqly twy[] r qyzy

SI 1880

01 pwlwr l' r ,, ywkw[] mn 'wlwq

02 pylk' pylyk p' r' myt q'

03 qylynč lyq ywryq l' rd' qy t' rynk

04 pylk' pylyk p' r' myt q' ,,

05 ' ' d' twd' l' ryq syzqwrđ' čy y

06 kyd' rt' čy pylk' pylyk p' r' myt

SI 5070 (Kr IV 370)

01 tytsw pdystv 'q mynk q' t'

02 ' ' t' s' r ' wylmys t' tylyn t' rtd' čy

03 t' mw t' twysm' zl' r ,,

04 ' mty slwk t' qswtyn swyzl' ywr ,,

05 pdystv ' wywr t' r q' r q' ly ,,

06 ' wykws t' lym ' mk' k [] ,,

2-2. Berlin Manuscript I (Concertina Binding)

- U 3308 (T III M 227) Recto
- U 3309 (T III M 227) Recto
- U 3310 (T III M 227) Recto

Three fragments from M (= Murtuk) are identified with the *Jin'gangjing zuan*. These belong to the same concertina manuscript, which preserves eight pages with continuing page numbers from twelve to nineteen. Each page measures about 19.5×9.5 m and contains six lines.

Interestingly, this concertina book seems to have been a large volume consisting of several scriptures that continue on the verso.³¹ Judging from the pagination, the *Jin'gangjing zuan* is the outset of this corpus. Remaining text preserves the second section only, i.e. text portions of the Ten Feast Days of Bodhisattva Kṣitigarbha.

Transliteration of the Berlin Manuscript I

U 3309

[12]

05 twyrl[]k 'wtl[]

06 p[]r[]q ' 'sr' []tw[] 'wy[]

³¹ This paper deals with only the *Jin'gangjing zuan*.

[13]

01 []n 'wz[]
02 pyrwk kwyr[]l[]r []
03 ymyz ny,, p'č'q̄w[] pyr t[]
04 kwnkwlwk,, q'č'n 'rd[]kw 'w[]s 't'wyz
05 l'ry ,, q'm'qwn pyr t'k twqzwn[]r ''[]kry pwrq'n
06 'wlwšynt' ,, kym l'r pyrwk *kwynynk* ' 'wñ'r q't 'wq̄ys'r l'r

[14]

01 s[]z[]s'r l'r ,, 'wlswz twypswz pwy'n'dkw q̄ylynčl[]q
02 yy[]mys tyrmys pwlwr l'r ,, mq'kws'r'tnr'sy ''tlq swdwr
03 t' swyz l'yr,, ''y s'yw 'wn p'č'q kwyn l'r 'wl,, q'yw l'r 'wl 'wn
04 p'č'q kwyn l'r typ tys'r ,, ''y p'šy pyr y'nky kwyn 'dkw
05 ''yyq qylynč l'ryq 'dy[]l'd[]y 'wry l'r yyrtyñčw k'zkwlwk
06 kwyn 'w[],,, 'wl kwyn 'wyz' dyp[]kr ''tlq ''nč[]l'yw k'lmyš t'n[]

[15]

01 pwrq'n yq mynk q't ''t's'r []lmys t' p[] pyčqw t'q
02 lyq t'mw t' twysm'z ,, 'mty šlw̄k t'q̄šwtyn swyz-l'[]r..
03 'sydylwr py py[]q̄w lwq t'q t' ydy[] y'rm'n[] y 'wl
04 typ,, tykym l'ryn ''yyk l'ryn []k[]y []wyz ''čyqw t'k t[]tyr,,
05 typ ,, p'č'q kwyn l'rk' tws[] m[] qylq'ly q'tyql'nq̄w
06 'wl,, 'wynkr'ky q̄ylmys q̄ylyn[] t' t'rtm'q̄ tyn qwtrwlwr,,

U 3308 (+) U 3310

[16]

01 [] mq'r'č' tnkry l'r []ynk 'wql'n l'ry yyrtyñčw
02 [] 'wt'čy l[]r 'ylyky v'ydwry 'rdyny
03 [] pwr[]n yq mynk []r,, 'wylmys
04 [] v t'm[] 'tw[]l'r,, ''mty
05 [] s[]ynq'ly q'tyql'nynkl'r ,,
06 [] ywlwkyn wzq'y syzl'r ,,

[17]

01 [] q č[]s'r ,, q'č'n
02 [] čwmq̄wlwq p'dqw
03 [] yzkw syn'q̄wčy p'k
04 [] yn 'wyz' pw pdr'klp

05 [] t' pwz
 06 [] yn [] yz l' ywr ,,
 (line 6 of U3308 = line 1 of U 3310)

U 3310

[18]
 01 pwzlwq t' [] t' 'rtwq' wl ,, 'wyšwm [] k tw [] k' k-l' r
 02 kym pwlq' y [] t' t' ktwkd' 'w [] q' yn' []
 03 p [] rq' n l' ryq' wq' 't' yw p [] n' d [] yq k []
 04 yw l' nyp [] q' lyd' '' [] dk [] 'w []
 05 syz l' r [] kwyn k' pys y [] y p [] k ,, []
 06 k' z [] n' wyz' '' pyt [] rq' n yq mynk

[19]
 01 q' t' '' t' s' r [] swykw t lwk t' mw [] twyšm' z
 02 l' r ,, 'mty s [] k t [] d [] ,, 'p [] ' t [] kry
 03 pwrq' n yq ,, 'rt [] lwk' wl typ ,, syp
 04 'wš' typ [] pyčq [] twrw ' wyzy ' wk t' kynwr ,,
 05 n' nk [] wy [] ky ' ylyky '' d' qy pyčylqwlwq
 06 t' r [] ykrmy kwyn k' ' rklyk q' n yyrtyñčw

2-3. Berlin Manuscript II (Scroll)

- U 4886 (T II 908: Zieme 1992; Abdurishid 2010)
- U 5058 (T III H 504: Zieme 2010)

The fragments U4886 and U5058 are apparently from the same book scroll so that the verso remained empty. The margin lines were executed in red colour. Yakup 2010 recognized U4886 as the *Jin'gangjing* with *gāthās* of Great Master Fu. The fragment contains the title of the *Jin'gangjing zuan* in Old Uighur, which allows us to identify the correct source. The dimensions of the manuscript are not clear, as both fragments are incomplete. Although U4886 and U5058 were found (or purchased) by the second and third Prussian expeditions, respectively, it seems to be reasonable to regard both pieces as belonging to the same scroll.

Transliteration of the Berlin Manuscript II

U4886

01 pyr 'wčlwq swzvk kwnkwlyn
 02 'wqytw t'kynwrmn pw kymqwky
 03 swdwr nwnk ''vdym' []n ,, ,,
 04 pw nwmwq 'wqyq'ly swzl'k'ly
 05 'wqr'myš swt'm'ty l'r ,, 'šnw
 06 č' 'wyp s'qynyp s'kyz 'wlvq
 07 vrčr''p'n l'ryq ,, twyrt 'wlvq
 08 pdystv l'ryq ,, nwmwq pyr
 09 kwwn 'wqys'r l'r swzl's'r
 10 l'r ,, pw mwnt'q 'wswq lwq
 11 twyzwn l'r 'wqly twyzwn l'r
 12 kymqwky swdwr 'rdnyk 'wtwz
 13 twym'n q't' 'wqymys pwlwr
 14 y'n' ym' pwlwr l'r qwt
 15 wqsyk tnkry l'r kynt'r[]

U5058

01 'dm'k lyk ''s[]
 02 twyzwn l'r []
 03 l'r nynk ywt[]
 04 l'm'k lyk 'dkwsyn []
 05 qwtlwq 'wlvq t[]
 06 t'y ly ''tlq y[y]l nyn[]
 07 nč yylyn t' py s'n []
 08 ''tlq ''lqwd' 'rd'čy pyr []
 09 lyw p'qlyq qyz 'rdy ,, 'wytrw
 10 'wl qyz twqwz ykrmy y'šyn
 11 []wyz qwdwp []d[]

2-4. Berlin Manuscript III

- U5100 (T III TV 59) Recto

The fragment U5100 belonged to a scroll as well but differed from Berlin Manuscript II. Moreover, the overlapping texts clearly prove this assumption. U5100 contains a typical passage “[the three hundred] thousand times of chanting [of the *Jin'gangjing*]”.

Transliteration of the Berlin Manuscript III

U5100

01 [	]wn l' r ' wqly twyzwnl' r
02 [	]vyr' syn ' wqyq' ly swyz
03 [	]snw č' ' wyp s' qynyp
04 [	]rt ' wlwq pwdystv
05 [	] ' wqys' r l' r swyzl' s' r
06 [	] twym' n q' t' ' wqymys

2-5. Berlin Manuscript IV

- U2246 (T I 539)

The fragment U2246 belongs to a version in the pustaka format. Each page has 7 lines, the pustaka hole encircled in red interrupts lines 3 to 5.

Transliteration of the Berlin Manuscript IV

Recto

01 [	] / q' pwlw[]
02 [	] ' wl twyz / [	] č l' r- [
03 []	twtm' m' [	] / wrynty / [
04 []	' wtw [] q [	] s' n vyw [
05	yyrtynčwd' k' zkwłwk kwyn ' wl []
06	tnkry [] n yq mynk q [] ' ' t' s []
07 []	d' čy t' mw d' [] sm' z l' r : ' mt []

Verso [] y s [] krmy

01 :	' nčwl' yw k' lmys [] ' t' wozyn []
02 :	t' kyrmyl' yw yr [] lwq ' dkws [] []
03 :	qłty y yrwq ' y tnkr [y]
04 :	ywłtw [] l' r [] r' s [] t' [] nmy []
05 :	[] ' wym' k [] ynm' q []
06 :	[] ynč l' r / [] z qwrqy []
07 []	nč l' r n [] wlm' z ' []

3. Reconstruction of the Uighur Text according to the Tangut version

The manuscripts are arranged according to the order of the Tangut text. The Old Uighur text below is compared with the Tangut and Chinese versions. The text is divided into three sections in accordance with Fang 1995. In addition, for the easy understanding, a section is divided by every feast day or the content.

- Tangut Text = The *Jin'gangjing zuan* in Tangut scripts (ARAKAWA 2014).
- Text A = The *Jin'gangjing zuan* from Dunhuang manuscripts (FANG 1995).
- Text B = The *Jin'gang banruo boluomi jing zuan* 金剛般若波羅蜜經纂 printed in 1909 (TONG 2003).
- Dazu Inscription = The *Dizang pusa shizhairi* 地藏菩薩十齋日 from the Dazu Baoding shan 大足寶頂山 (ZHANG 2000).

Section 1:

Invocation of the Eight Vajrapāṇis and Four Bodhisattvas

U4886 (T II 908)

001) 01 bir uçlug süzük köñülin
 002) 02 ukıtu täginürm(ä)n bo kimkoki
 003) 03 sudur-nuñ ävdimä[si]n ,, ,,
 004) 04 bo nomug okıgali sözlägäli
 005) 05 ugramış şuda-mati-lar aşnu
 006) 06 -ča öp sakınıp säkiz ulug
 007) 07 v(a)črapanlarıg ,, tört ulug
 008) 08 bodistvlarıg ,, nomug bir
 009) 09 küün okısarlar sözläsär
 010) 10 -lär ,, bo muntag osuglug
 011) 11 tözünlär oğlı tözünlär [kızı]
 012) 12 kimkoki sudur ärd[in]ig otuz
 013) 13 tümän kata okımıš bolur
 014) 14 yana ymä bolurlar kut[lug]
 015) 15 w(a)hşik t(ä)ñrilär kintar[lar]

U5100 (T III TV 59)

1 [... töz]ün-lär oğlı tözünlär
 02 [kızı]
 [bir uçlug süzük köñülin]
 [ukıtu täginürlär bo kimkoki]
 sudur-nuñ k]avırasın
 okıgali söz 03 [lägäli]
 [ugramış şuda-mati-lar a]şnu
 -ča öp sakınıp 04 [säkiz ulug]
 [vačrapan-larıg tö]rt ulug
 bodistv 05 [larıg nomug bir]
 [küün] okısar-lar sözläsär
 06 [lär ...]
 [...]
 [kimkoki sudur ärdinig otuz]
 tümän kata okımıš [bolur]

Translation of the Old Uighur Text

With a fully concentrated pure mind I endeavour to explain the collection of the *Jin'gangjing*. Those of pure mind(?) who intend to read and recite this treatise first thinking and imagining the Eight Great Vajrapāṇis and the Four Great Bodhisattvas, then if they read and recite one volume of this sūtra, in this way (it would be equal to), noble men and noble (women!), it is equal to the recitation of the *Jin'gangjing* sūtra-jewel 300 thousand times. Furthermore, there will also be [...] good spirits, gods, kiṃnara[s ...]

Parallels

[Tangut Text 1-1~6-3]

When one recites and carries the *Jin'gangjing zuan*, firstly one chants the mantra with sincerity, which purifies one's evil karmas, then chants the name of the Eight Vajrapāṇis and Four Bodhisattvas, and invokes them and keeps in mind the mantra at places.

This is the mantra to purify evil karmas: *śuli śuli mahā śuli śuli svāhā*.

With great respect I ask for the Eight Vajrapāṇis. With great respect I ask for the Blue Vajrapāṇi who removes the troubles. With great respect I ask for the Vajrapāṇi who avoids the poisons. With great respect I ask for the Yellow Vajrapāṇi who grants people's wishes. With great respect I ask for the White Vajrapāṇi of pure water. With great respect I ask for the Red Vajrapāṇi of voices. With great respect I ask for the Vajrapāṇi who surely removes the troubles. With great respect I ask for the Purple Vajrapāṇi of wisdom. With great respect I ask for the Great Divine Vajrapāṇi.

With great respect I ask for the Four Bodhisattvas. With great respect I ask for Bodhisattva Vajra-fist 金剛眷菩薩. With great respect I ask for Bodhisattva Vajra-rope 金剛索菩薩. With great respect I ask for Bodhisattva Vajra-love 金剛愛菩薩. With great respect I ask for Bodhisattva Vajra-speech 金剛語菩薩.

In this way, if noble men and noble women recite this scripture even one time, it would be equal to the recitation of the *Jin'gangjing* three hundred thousand times. In addition, many divinities watch over them with holy power, and (noble men and noble women) will obtain the assistance [of the divinities].

[Text A]

先須啟請八大金剛。奉請青除災金剛，奉請辟毒金剛，奉請黃隨求金剛，奉請定除災金剛，奉請白淨水金剛，奉請赤聲火金剛，奉請紫賢金

剛，奉請大神金剛。每欲讀誦持念，先須啟請八大金剛。經云：若善男子、善女人，持此金剛經纂一遍，如轉金剛經三十萬遍，感得神禮如滿道。³²

[Text B]

奉請八大金剛。奉請青除災金剛。奉請辟毒金剛。奉請黃隨求金剛。奉請白淨水金剛。奉請赤聲火金剛。奉請定除災金剛。奉請紫賢金剛。奉請大神金剛。

奉請四菩薩。奉請金剛眷菩薩。奉請金剛索菩薩。奉請金剛愛菩薩。奉請金剛語菩薩。

金剛般若波羅蜜經纂

如是我聞。善男子、善女人受持讀誦此經纂一卷，如轉金剛經三十萬卷。又得神明加護，眾聖提携。³³

**Section 2 (1):
Miraculous Story**

U5058 (T III H 504)

016) 00 [küz]

017) 01 ädmäk-lig 's[]

018) 02 tözün-lär []

019) 03 l'r-nynk yut[söz]

020) 04 lämäk-lig ädgüsin []

021) 05 kutlug ulug t[avgač elintä]

022) 06 taili atl(1)g y[1]l-nıñ [yeti]

023) 07 -nč yılın-ta bi šan

024) 08 atl(1)g arkuda ärdäči bir

025) 09 liu baglıg kız ärdi ,, ötrü

026) 10 ol kız tokuz y(i)g(i)rmi yašin

027) 11 -[ta] öz kodup [täg]d[i]

028) 12 ärklig han-nıñ

029) 13 üskintä ,, anı körüp ärklig

030) 14 han s(ä)n bir ažuñta kayu ädgü

031) 15 kılınč-larıg kılınj tep ayıtdı ,,

SI 5673 (10)

01 ärdäči bir

liu baglıg kız ärdi ,, ötrü

02 ol kız tokuz y(i)girmi yašin

ta öz 03 [k]odup tägdi

ärklig han-nıñ

04 üskintä ,, anı körüp ärklig

05 han s(ä)n bir ažuñta kayu ädgü

06 kılınč-larıg kılınj tep ayıtdı

³² FANG 1995: 355.

³³ TONG 2003: 370.

Translation of the Old Uighur text

(016–020) ...with the protection... noble men... goodness of speaking... (021–031) In the Blessed Great Chinese Realm in the seventh year of the reign Dali, there was a girl of the Liu family in the city of Pishan prefecture. At the age of nineteen she died and arrived at King Yama. When he saw her, King Yama asked her: “What good deeds did you conduct in your existence (on earth)?”

Parallels

[Tangut Text 06–2~07–3]

The Holy One (= Buddha?) bestows one, (who recites the *Vajracchedikā-sūtra* three hundred thousand times), with divine power, and he obtains the assistance (of the Holy One).

Long ago, in the seventh year of Great Han realm, there was a young girl of the Liu family in the city of Pishan prefecture. After she died because of illness at nineteen she went to arrive at the hell. King Yama looked at the girl and said to her: “What kind of merits and good deeds did you conduct while living on earth?”

[Text A]

天曆元年，北山縣有一劉氏女子，年十九歲身亡，到冥司，見閻羅王問女子曰：「一生已來，作何罪福」女子答曰：「一生已來，偏持《金剛經》。」閻羅王問女子曰：「何不念取《金剛經纂》」女子曰「緣世上無本」³⁴

[Text B]

國建大曆七年，毗山縣令劉氏女子，年一十九歲，得病身亡。至五七日，引見閻羅。天子問曰：「一生以來，作何功德利益」女子答曰：「自從七歲以來，常受持《金剛般若波羅蜜經》，至今不闕。」天子再問曰：「何不念《金剛經纂》」女子答曰：「緣世上無本」³⁵

Section 2 (2):

Numbers of Words Extracted from the *Jin'gangjing*

SI 1859

032) 01 kertüdin kälmiš tegüči üzik

033) 02 ol ,, yeti kırk bodistv tegüči

³⁴ FANG 1995: 355–356.

³⁵ TONG 2003: 368–369.

034) 03 üzik ol ,, yüz säkiz kırk subudi

035) 04 üzik ol ,, altı [otu]z tözün

036) 05 -lär oğlu tö[zünlä]r kızı

Translation of the Old Uighur text

[Eighty-five] entries of “Truly Come”.³⁶ Thirty-seven entries of “Bodhi-sattva 菩薩”. One hundred thirty-eight entries of “Subhūti 須菩提”. Twenty-six entries of “Noble men and noble women 善男子善女人”.

Parallels

[Tangut 11-5~12-2]

Eighty-five entries of “Tathāgata 如來”, thirty-seven entries of “Bodhi-sattva 菩薩”, one hundred thirty-seven entries of “Subhūti 須菩提”, twenty-eight entries of “Noble men and noble women 善男子善女人”.

[Text A]

八十五如來，三十六須菩提，二十六善男子善女人。³⁷

[Text B]

八十八如來，二十三金剛，四十菩薩，一百三十八須菩提，一十三善男子善女人。³⁸

Section 2 (3):

Interlude Verses

SI 5673 (9)

U3309 (T III M 227)

037) 01 özüm üzä inanur-m(ä)n ontun

038) 02 sıñarkı burhan-larka m(ä)n

039) 03 amtı öritip ulug kut kolunmak

040) 04 -lıg küsüşüg tutar-m(ä)n bo

041) 05 kimkoki sudur-nuñ ävdimäsin

042) 06 yokaru tört türlüg utlı³⁹

XII 05 türlü[ü]g utl[ı ...]

U3309 (T III M 227)

Pagination: [iki y(i)g(i)rmi]

043) XII 06 p[]r[]q []tw[] asra /// üč []

³⁶ One of the expressions of Tathāgata 如來.

³⁷ FANG 1995: 356.

³⁸ TONG 2003: 369.

³⁹ ABDURISHID 2010: 64, fn. 160.

Pagination: üç y(i)g(i)rmi

044) XIII 01 [yollar-tı]n oz[gurgay]

045) XIII 02 birök kör[sär]l[ä]r [bo biziñ ävrilmäkimizni ögrätig]

046) XIII 03 -im(i)zni ,, barčag[un] bir t[äg öritgäy ... bodi]

047) XIII 04 köñülüg ,, kaçan ärd[in]gü ö[ñi birär birär] t[üş] ät'öz

048) XIII 05 -läri ,, kamagun bir tæg tugzun[la]r a[bita tä]ñri burhan

049) XIII 06 uluşınta ,, kim-lär birök *küniñä* onar kata okıсар-lar

Pagination: tört y(i)g(i)rmi

050) XIV 01 s[ö]z[lä]sär-lär ,, ulsuz tüpsüz buyanädgü kılınč-[ları]g

051) XIV 02 yı[g]miš termiš bolur-lar ,, (...)

Translation of the Old Uighur Text

I, by myself, rely on the Buddhas from ten directions.

Now I make a great vow and hold this *Collection of the Jin'gang jing*.

Upward, I shall repay with the four kinds of indebtedness.

Downward, I shall rescue from the three evil sufferings.

One who hears and sees will make his mind to the enlightenment.

I will repay until the end of this body.

Hopefully we will be born in the Sukhāvāfī together.

If one recites this scripture every day ten times, one will have collected limitless merits.

Parallels

[Tangut 15-2~15-4]

Countless Buddhas from ten directions!

I genuflect and make a great vow to the supreme one of the three worlds.

I shall hold this *Jin'gang jing*.

Upward, I shall repay four kinds of indebtedness.

Downward, I shall rescue from three evil sufferings.

[Text A]

稽首三界尊，歸依十方佛，我今發弘願，受持金剛經，上報四重恩，下濟三塗苦，若有見聞者，悉發菩提心，盡此一報身，同生極樂國，一日贊般若，遍積善無涯。⁴⁰

⁴⁰ FANG 1990: 356.

Section 3 (1):**The Ten Feast Days of Bodhisattva Kṣitigarbha with Praises**

051) XIV 02 (...) m(a)hakošaratn(a)raši atl(i)g *sudur*

052) XIV 03 -ta sözläyür ,, ay sayu on bačag kün-lär ol ,, kayu-lar ol on

053) XIV 04 bačag kün-lär tep tesär ,, (...)

Translation of the Old Uighur Text

... In the *Mahākošaratnarāši-sūtra* it is said: There are the Ten Feast Days every month. What are the Ten Feast Days?...

Parallels

[Tangut 16-3~16-4]

The *Dazang Baoji jingdian* explains that there are great Ten Feast Days every month.

[Text A]

No parallel.

[Text B]

此經纂，按大藏寶積經內錄出。⁴¹

<First Feast Day>

053) XIV 04 (...) ay başı bir yañı kün ädgü

054) XIV 05 ayıg kılınč-larıg adı[rtla]d[ač]ı urı-lar yertinčü kəzgülük

055) XIV 06 kün o[l] ,, ol kün üz-ä dipank(a)r atl(i)g anč[u]layu kälmiš tä[ŋri]

Pagination: beš y(i)g(i)rmi

056) XV 01 burhan-ıg miñ kata atasar [ö]lmiš-tä b[ı] bıčgu tag

057) XV 02 -lıg tamu-ta tüšmüz ,, amti šlok takšutın sözlä[yü]r ,,

058) XV 03 äšidilür bı bı[č]gu-lug tag-ı idi yarman[maguluk] ol

059) XV 04 tep ,, tikim-lärin äyik-lärin [kö]rs[ä]r öz açıgu täg tetir ,,

060) XV 05 tep ,, bačag kün-lärkä tuš[uš]-m[ak] kılğalı katıglangu

061) XV 06 ol ,, öñräki kılmiš kılın[č]-ta tartmak-tın kutrulur ,,

⁴¹ TONG 1990: 370.

Translation of the Old Uighur Text

The first day of the beginning of the month is the day that the boys who distinguish the good and evil conducts walk around the world. On that day, if one recites the name of the Tathāgata Dīpaṅkara one thousand times, one never falls to hell of the mountain of knives even after his death. Now, the śloka says with the verse:

Hearing that nobody can climb the mountain of knives,
and if one sees its heights and quicksand,⁴² it is as if oneself feels pain.
One meets with the Feast Days to train oneself,
one can escape from keeping up the evil deeds conducted in the past time.

Parallels

[Tangut 16–5~18–1]

On the first day, (two) boys (controlling) evil and good descend (to this world). Who on that day chants the name of Dīpaṅkara Buddha one thousand times, he will never go to the Sword-Mountain hell. The praise goes:

Hearing it is the Sword-Mountain, one does not want to take hold (it),
Risky and unlikable looking makes his mind painful,
Every feast day, he practices the meritorious deeds.
One should not seek the previous evil worlds.

[Text A]

一日有善惡童子下界，念定光佛。⁴³

[Dazu Inscription]

月一日，念定光佛一千遍，不墮刀山地獄。讚曰：
聞說刀山不可攀，嵯峨險峻使心酸。
遇逢齋日勤修福，免見前程惡業牽。⁴⁴

<Eighth Feast Day>

U3308 (T III M 227)

Pagination: [altı y(i)g(i)rmi]

062) XVI 01 [säkiz kün] m(a)harač t(ä)ṅri-lär-niṅ oġlan-ları yertinčü

063) XVI 02 [käzgülük kün ol ,, ol kün üz]ä otaçı-lar eligi vaiduri ärdini

⁴² The Old Uighur word *äyik* can best be explained as a variant of *öyik* “quicksand” (ED 271b), it only approximately corresponds to Chinese *xianjun* 險峻 “steep and dangerous”.

⁴³ FANG 1995: 356.

⁴⁴ ZHANG 2000: 360.

- 064) XVI 03 [] burhan-ıg miñ [kata atasa]r ,, ölmış
 065) XVI 04 [-tä sanči]v tam[u-k]a t[üşmäz]-lär ,, amti
 066) XVI 05 [šlok takšutın sözläyür ,, ögäli] s[ak]ıngalı katıglanıqlar ,,
 067) XVI 06 [] yülügin ozgay-sızlar ,,
 Pagination: [yeti y(i)g(i)rmi]
 068) XVII 01 [] q č[omur]sar ,, kaçan
 069) XVII 02 [] čomguluk batgu
 070) XVII 03 [-luk ärmäz ,,] (...)

Translation of the Old Uighur Text

[The eighth day] is [the day] that the son of Mahārāja Deva walks around [the world. Who, on that day, chants (the name of)] Bhaiṣajya-rāja-vaiḍūrya- (Vajra-prabhāsa) Buddha one thousand times, [he does not fall into the Saṃjīva] hell after his death. Now, [the śloka says in verse:]

Practice [to think] and contemplate [Bhaiṣajya-rāja-vaiḍūrya Buddha]!
 You will escape from⁴⁵ [the hardship of sufferings in the hell of hot water].
 If you sink..., when...
 You will [not] sink...

Parallels

[Tangut 18-2~19-3]

On the eighth day, the Prince descends to (this world). Who chants the name of Bhaiṣajyaguru-vaiḍūrya-vajra-prabhāsa Buddha one thousand times, he will never go to the Pot-Boiling hell.

The praise goes:

Who encourages a person (with virtue) to chant the name of Bhaiṣajyaguru,
 He does not run between the pain of Pot-Boiling and the urgency.

How could he take deliverance after going to among (the pain and urgency).

Don't transmigrate through the wrong (place) in the evil paths.

[Text A]

八日齋，太子下界，念藥師琉璃光佛。⁴⁶

[Dazu Inscription]

(月八)日念藥師琉璃光佛千遍，不墮鑊湯地獄。

⁴⁵ The word *ywlwkyn* = *yüliigin* can be best explained as translation of Chin. 向 *xiang*.

⁴⁶ FANG 1995: 356.

勸君勤念藥師尊，免向鑊湯受苦辛。
落在波中何時出，早修淨土脫沈淪。⁴⁷

<Fourteenth Feast Day>

U3308 (T III M 227)

070) XVII 03 [(...) tört y(i)g(i)rmi kün ö]züg sinaguçı bağ

071) XVII 04 [yertinçü-dä kâzgülük kün ol ,, ol k]ün üz-ä bo b(a)drak(a)lp
SI 5673 (11) 01 kün ol ,, ol kün üzä bo b(a)d[rak(a)lp]

072) XVII 05 [-dakı miñ burhan-larka miñ kata atasar ölmış]-tä buz

SI 5673 (11) 02 -dakı miñ burhan-larig miñ 03 kata atasar ölmış-dä buz

073) XVII 06 [-lug tamu-da tüsmâz-lär amtı šlok takšut]ın [s]özlâyür ,,
SI 5673 (11) -lug 04 tamu-da tüsmâz-lär ,, 05 amtı šlok takšutın sözlâyür ,,
U3310 (T III M 207.502)

Pagination: säkiz [y(i)g(i)rmi]

074) XVIII 01 buzlug ta[mu]-ta artuk ol ,, üšüm[äk to[ŋmaklıg äm]gäk-lär
SI 5673 (11) 06 buzlug tamu-ta artuk ol ,, ,, SI 5673 (1) 01 [üšümäk

t]ŋmakl(i)g ämgäk-lär

075) XVIII 02 kim bolgay [an]ta tägdükdä umug ina[g sizlärk]ä

SI 5673 (1) 02 [kim bolgay] anta tägdük-dä ,, 03 [umug inag] sizlärkä ,,

076) XVIII 03 burhan-larig ok atayu buyan äd[gü kılınç]ıg k[üsäñlär ot-
gurak]

SI 5673 (1) 04 burhan-larig una atayu 05 buyan ädgü kılınçıg küsäñlär 06
otgurak

077) XVIII 04 yolanıp [t(ä)ŋrili yalŋu]k-lıda a[nta ä]dg[ü] o[run-ta tuggay]

SI 5673 (1) yolanıp t(ä)ŋrili yalŋu]k-lı-ka

078) XVIII 05 -sızlar [,,] (...)

Translation of the Old Uighur Text

The fourteenth day is the day that the chief who presides over the life [walks around the world]. On that day, those who chant the name of one thousand Buddhas in the Bhadrakalpa time, they never fall to the iceberg hell even when he passes away. Now, the śloka says with a verse:

The Iceberg is the most (painful) among hells. It is the pain of cold and freeze.

Who would become the refuge for you when you reached there?

⁴⁷ ZHANG 2000: 360.

You should chant the Buddhas to seek the meritorious good deed.

Definitely setting out in/to the (world of) human and heavenly beings, you will be born in pleasant place there.

[Tangut 19-4~20-5]

On the fourteenth day, the Emperor who manages the order descends (to this world). Who chants the name of thousand Buddhas of the Bhadrakalpa time, he will never go to the Iceberg hell.

The praise goes:

Above all, the Iceberg hell is the most painful,
It is difficult to rescue from there after arriving at,
Just earnestly chant the names of the Buddhas and seek the merits!
The human beings and heavenly beings create the paradise.

[Text A]

十四日，司命下界，念賢劫一千佛。⁴⁸

[Dazu Inscription]

(月十四)日念賢劫千佛一千遍，不墮寒冰地獄。

就中最苦是寒冰，蓋因裸露對神明。
但念諸佛求功德，罪業消除好處生。⁴⁹

<Fifteenth Feast Day>

U3310 (T III M 207.502)

078) XVIII 05 (...) [beš y(i)g(i)rmi] kün-kä beš y[ol ärklig]i b[ä]g []

079) XVIII 06 [küzgölük kün ol ,, ol kü]n üzä abit[a täñri bu]rhan-ıg miñ

Pagination: tokuz y(i)g(i)[rmi]

080) XIX 01 kata atasar [,, ölmıştä bı bıçgulug] söğüt-lüg tamu-[ka] tüšmüz

081) XIX 02 -lär ,, amtı š[lok] t[akšutın sözläyür ,, äši]d[mäk] ,, ab[it]a t(ä)ñri

082) XIX 03 burhan-ıg ,, a[rtukrak artuk küç]lüg ol tep ,, sıp

083) XIX 04 ušatıp [bı] bıçg[ulug söğütlüg tamu yan]turu özi ök täginür ,,

084) XIX 05 näng [] ü[zä]ki eligi adakı bıçılğuluk

085) XIX 06 tark[,,] (...)

⁴⁸ FANG 1995: 356.

⁴⁹ ZHANG 2000: 360.

Translation of the Old Uighur Text

(The fifteenth) day is the day that the (General of the Five Existences walks around the world). Who, on that day, chants (the name of)] Amituo 阿彌陀 Buddha one thousand times, he does not fall into the Sword-Trees hell (when he passes away). Now, the śloka says with the verse:

(To listen to the name of) Amituo Buddha is the (most powerful),
 Breaking the Sword-(Trees hell),
 It returns and he takes [its results] by himself
 His hand and leg on... never be cut soon.

Parallels

[Tangut 21-1~22-2]

On the fifteenth day, the General of the five paths descends to (this world). Who chants the name of Amituo 阿彌陀 Buddha, he never will go to the Sword-Trees hell.

The praise goes:

Hearing that the merit of Amituo is superior to others,
 Any nicks could not be found in the Sword-Trees.

What one did by himself returns to himself, and furthermore one takes (its result) by himself.

At that time, one should not stop moving his hands and legs.

[Text A]

十五日齋，五道將軍，念阿彌陀佛。⁵⁰

[Dazu Inscription]

(月十五)日念阿彌陀佛千遍，不墮劍樹地獄。讚曰：

聞說彌陀福最強，[]殘劍樹[]消亡。
 自作自招還自受，莫待[]時手腳[]。⁵¹

<Eighteenth Feast Day>

U3310 (T III M 207.502)

085) XIX 06 (...) [säkiz] y(i)g(i)rmi kün-kä ärklik han yertinčü

SI 5070

086) 01 titso bodistv-ag miñ kata

⁵⁰ FANG 1995: 356.

⁵¹ ZHANG 2000: 361.

- 087) 02 atasar ölmış-tä tilin tartdaçı
 088) 03 tamu-ta tüšmäzlär „
 089) 04 amtı šlok takšutın sözläyür „
 090) 05 bodistv uyur tarkargalı „
 091) 06 üküš tälim ämgäk-[lärig] „

SI 5673 (8)

- 092) 01 tilin tartdaçı tamu birlä
 093) 02 katılduramaz kavšuramaz „
 094) 03 birök bar ärsär bo ažunta „
 095) 04 ömäk sakınmak-lıg boltaçı „
 096) 05 ken ažun-larda otgurak „
 097) 06 agtalu toñtalu tägzinmäz „

Translation of the Old Uighur Text

(The eighteenth) day is the day that the King Yama (walks around) the world. (Who, on that day, chants (the name of) Dizang Bodhisattva one thousand times, he does not fall into the hell of removing tongue when he passes away. Now, the śloka says with the verse:

The bodhisattva is able to remove many sufferings,

[The bodhisattva] does not let [beings] mix and unite with the hell of removing tongue.

If there is one who thinks about [the Bodhisattva] in this existence definitely,

In the later existences, he is never revolved rolling about.

Parallels

[Tangut 22-4~23-4]

If one chants the name of Bodhisattva Kṣitigarba, he never goes to the hell of removing tongue. The praise goes:

“The Bodhisattva is able to relieve many sufferings.

Why does one see the hell of removing tongue?

At present, one who calls the name of the Buddha

Never suffers in the later existences”.

[Text A]

十八日齋，閻羅王天子下界，念地藏菩薩。⁵²

⁵² FANG 1995: 356.

[Dazu Inscription]

[] [] [] [] 如來一千遍，不墮拔舌地獄。
 拔舌更使鐵牛耕，萬種凌持不暫停。
 要免閻王親叫問，持念地藏一千聲。
 假使熱鐵輪，於我頂上旋，
 終不以此苦，退轉菩提心。⁵³

<Twenty-third Feast Day>

SI 5673 (7)

098) 01 üç otuz t(ä)ñri-lär-niñ
 099) 02 uruñuti yertinčü-kä e[när]
 100) 03 ol kün üzä ta-ši-či bod[i]
 101) 04 -şty-ıg miñ kata atasar
 102) 05 ölmış-tä agulug yılan-lıg
 103) 06 tamu-ta tüşmüz-lär ,,

SI 5673 (2)

104) 01 amti šlok takşutin sözläyür ,,
 105) 02 keñ ulug ol bodışty-niñ ,,
 106) 03 ädgü ögli y(a)rlıkançuçı köñüli ,,
 107) 04 uzatı umug bolup ängäktä ,,
 108) 05 nizvanı-lıg ögüzdin üntürür
 109) 06 tokuz bölük lenhua-lar içintä

Translation of the Old Uighur Text

The twenty-third. General of Heavenly beings descends to the world. Who, on that day, chants (the name of) Mahāsthāmaprāpta Bodhisattva one thousand times, he does not fall into the hell of poisonous snakes when he passes away. Now, the śloka says with the verse:

The mercy of that Bodhisattva is wide and huge.
 Always, he becomes the refugee in the pains
 and makes us to release from the river of defilements.
 Among the lotus flower with nine layers of leaves

⁵³ ZHANG 2000: 361.

Parallels

[Tangut Text 22-3~24-5]

On the twenty-third day, the Heavenly Great General descends (to this world).

If one calls the name of Bodhisattva who attains the great power (= Mahāsthāmaprāpta) one thousand times, he never goes into the hell of poisonous snakes. The praise goes:

“The mercy mind of the Bodhisattva is wide and huge.

It always becomes the refugee in the pain,

And makes us cross the river of defilements.

We are born among the lotus flower with nine layers of leaves

How can we dare to do after seeing the poisonous snakes?”

[Text A]

二十三日齋，天大將軍下界，念大勢至菩薩。⁵⁴

[Dazu Inscription]

(月二十三)日念大勢至如來一千遍，不墮毒蛇地獄。贊曰：
菩薩慈悲廣大多，救苦常教出愛河，
九品蓮花沾有分，毒蛇豈敢便相過。⁵⁵

<Twenty-fourth Feast Day>

U2246 (T I 539) Recto

110) 01 []z-ka bolu[]

111) 02 [] ol töz [kılın]č-ları[]

112) 03 [] tutmamak[tın]turıntı-[lar]

Translation of the Old Uighur Text

... becoming... the nature... deeds... to hold...

Parallels

[Tangut 25-5~26-3]

The body is cut into pieces, the millstone does not stop.

Receiving the punishment, one cannot explain its distresses.

Now I want to ask. For what reason, do I get this body?

Why did I not keep away from committing sins in the former lives?

⁵⁴ FANG 1995: 356.

⁵⁵ ZHANG 2000: 361.

[Dazu Inscription]

斬身挫確沒休時，都緣造惡不修持。

觀音哀愍眾生苦，免離地獄現慈悲。

<Twenty-eighth Feast Day>

U2246 (T I 539) Recto

113) 04 [säkiz] otu[z]-ka [tay] šan viü [kun]

114) 05 yertinčüdä kägülü[k] kün ol [ol kün üzä viročan]

115) 06 tñri [burhan]-ıg miñ k[at]a atas[ar ölmistä]

116) 07 []däči tamu-da tüšmäzlär: amtı [šlok takšutın]

U2246 Verso: kimkoki säkiz ygrmi

117) 01 : ančulayu kälmiš-[niñ] ät'özin [körüp]

118) 02 : tägirmiläyü yr[uk]-lug ädgüsi [ınča]

119) 03 : k(a)ltı-ı y(a)ruk ay t(ä)ñri[niñ]

120) 04 : yultu[z] -lar ara[sın]ta ünmi[ši täg]

121) 05 : bu[rhan-larıg] ömäk [sak]ınmak [udači üçün]

SI 5673 (3) 01 udači üçün ,,

122) 06 : ü[küş kıl]ınč-lardıñ [o]z-gurga[lı]

SI 5673 (3) 02 üküš kılınč-lardıñ ozgurgalı

123) 07 : [ayıg kılı]nč-lar-nı[ñ] bolmaz a[vantı]

SI 5673 (3) 03 ayıg kılınč-lar-nıñ bolmaz (3) 04 avanti ,,

124) SI 5673 (3) 05 tutunıp yaguguluk sizlärkä

The translation of the Old Uighur Text

On the twenty-[eighth] day. It is the day when Tayšanviu[kun] (= 太山府君) is walking on the earth. If [on that day] one calls the divine [Buddha Vairocana] a thousand times, one will after dying not fall into the... hell. Now, [in verse:]

[Seeing(?)] the body of the Tathāgata, the [essence(?)] of his goodness shining around is [like] the brilliant moon appearing among the stars. Because of thinking of the Buddha for the release from many evil deeds the evil deeds are not the reason. [The body] is torn to pieces and one should approach to you.

Parallels

[Tangut Text 27–5~29–2]

On the twenty-eighth day, the lord of Taishan descends (to this world). If one calls the name of Vairocana Buddha one thousand times, he never goes to hell of sawing. The praise goes:

The merits of Tathāgata is originally perfect and bright,
As if the white moon increased between a large numbers of stars.
One just praises the Buddhas and seeks the merits.
How can the cutting by a saw approach to you?

[Text A]

二十八日齋，太山府君下界，念盧舍那佛。⁵⁶

[Dazu Inscription]

(月二十八)日念盧舍那佛千遍，不墮鋸解地獄。
如來功德大圓明，由如朗月出群星。
但念能除多種罪，鋸解無由敢用君。⁵⁷

<Twenty-ninth Feast Day>

SI 5673 (3)

125) 06 tokuz otuz kün tört

SI 5673 (4)

126) 01 m(a)harač t(ä)ŋri-lär-niŋ oġlan

127) 02 -ları yertinčü kâzgülük kün

128) 03 ol ,, ol kün üzä ot äm

129) 04 eligi bodistv-ag miŋ

130) 05 kata atasar ölmış-tä

131) 06 tämir orunluk-lug tam[u-ka]

SI 5673 (5)

132) 01 tüšmâz-lär ,,

133) 02 amtı šlok takšutın sözlâyür ,,

134) 03 bodistv-ag b(ä)lgürtmäsi üzä

135) 04 atın atamış ol ot äm eligi

136) 05 tep ,,

137) 06 ödäçi sakıntacı-larka aydaçi

⁵⁶ FANG 1995: 356.

⁵⁷ ZHANG 2000: 362.

- SI 5673 (6)
 138) 01 üçün ,,
 139) 02 kamag ada-lardın ozmakıg ,,
 140) 03 otgurak b(ä)lgürtüp t(ä)ñri-li
 141) 04 yalñuk-lı-dakı uzatı-kı ençgü
 142) 05 mänjig ,,
 143) 06 tämir orun-luk-larda kärilmäkig

Translation of the Old Uighur Text

Twenty-ninth. This is the day that the sons of Heavenly Great Kings walk around the world. Who, on that day, chants [the name of] Bodhisattva Bhaiṣajyarāja one thousand times, he does not falls (to) the Iron Grounded Hell when he passes away. Now, the śloka says with the verse:

One calls the Bodhisattva as Bhaiṣajyarāja by his appearance.

Because [Bhaiṣajyarāja] calls out to one who thinks about [him],

To escape from all danger, longtime-peacefulness to appear certainly in [the existences of] the heavenly being and human being, [and] to be spread out in the Iron Grounded [Hells]...

Parallels

[Tangut Text 28–1~29–2]

On the twenty-ninth day, Four Heavenly Guardians will descend (to this world).

If one calls the name of the Bodhisattva Bhaiṣajyarāja one thousand times, one never goes to the Iron Grounded Hell. The praise goes:

“The name of the bodhisattva is Bhaiṣajyarāja.

If one calls the name (of Bhaiṣajyarāja),

One is able to remove even the most evil sins.

(If) one obtains human form and always has a peaceful mind,

The Iron Grounded Hell will disappear forever.”

[Text A]

二十九日齋，四天王下界，念藥王菩薩。⁵⁸

⁵⁸ FANG 1995: 356.

[Dazu Inscription]

(月二十九)日念藥王藥上菩薩千遍，不墮鐵床地獄。
菩薩真名號藥王，鐵床更用火燒燬。
直饒造業如山重，但念眾名免眾殃。⁵⁹

Section 3 (2):

Interlude passage

SI 1880

144) 01 bolur-lar ,, yükü[nür]-m(ä)n ulug

145) 02 bilgä bilig paramit-ka

146) 03 kılınç-lıg yorıglardakı täriñ

147) 04 bilgä bilig paramit-ka ,,

148) 05 ada tuda-larıg sızgurdaçı

148) 06 ketärtäçi bilgä bilig paramit

Translation of the Old Uighur Text

They become... .

I venerate the Mahāprajñāpāramitā.

I venerate the Prajñāpāramitā of the depth in the action progress (i.e. the Bodhisattva path).

I venerate the Prajñāpāramitā that melts and removes difficulties.

Parallels

[Tangut Text 31–2~31–5]

The Mahāprajñāpāramitā (摩訶般若波羅蜜), the Prajñāpāramitā which removes difficulties (難除般若波羅蜜), the Prajñāpāramitā of concentration (禪定般若波羅蜜), deeply conducted Prajñāpāramitā (深行般若波羅蜜), the Prajñāpāramitā of wisdom (智慧般若波羅蜜).

[Text B]

若有人看一卷，如轉金剛經三十萬卷。摩訶般若波羅密、行深般若波羅密、消災般若波羅密、禪定般若波羅密、智慧般若波羅密、精進般若波羅密。每日淨心唸十卷，積福壽而無涯矣。⁶⁰

⁵⁹ ZHANG 2000: 362.

⁶⁰ TONG 2003: 370.

4. Notes

005 *šuda-mati-lar*: < Skt. *śuddhamati* “pure minded”. Possibly, it renders the noble men and noble women.

006–007 *säkiz ulug v(a)črapanlig*: Chin. *ba jin'gang* 八金剛. Tang. 𐰇𐰣𐰚𐰜 (Li 4602, 0152, 4735).

014–015 *kutlug w(a)hšik t(ä)ñrilär kintar-lar*: Text B refers to only *shen* 神.

016–017 [*küz*]-*ädmäk-lig*: Chin. *youde shenming jiahu* 又得神明加護 in Text B.

018 *tözün-lär*: Chin. *zhongsheng* 眾聖 in Text B.

022–023 *taili atl(i)g y[ɪ]lnuŋ [yeti]nč yilunta*: Uig. *taili* < Chin. *dali* 大曆. Probably, in the Tangut one translated the *li* 曆 as a year 𐰇 (Li 3318). H. Arami pointed out that the Tianli 天曆 in Text A is also a misreading. We can reconstruct the regnal year, which is fragmentary in the Uighur text, according to the Text B.

023–024 *bišan*: Chin. *beishan* 北山 in Text A, while *pishan* 毗山 in Text B. S. Arakawa suggests the Tangut character 𐰇 (Li 1427) is used for the character *pi* 毗. In Uighur-Chinese pronunciation, both 北 and 毗 are transcribed as *py*.

024–025 *liu baglig kız*: Chin. *liushi nūzi* 劉氏女子. The story of the same girl can be seen in the *Jin'gang banruo boluomi jing ganyingzhuan* 金剛般若波羅蜜經感應傳 as follows (X87, No. 1632, 489c):

劉縣令。昔毗山劉縣令。為官清廉。家法甚嚴。日誦金剛經三卷。寒暑不輟。前任運司幕官。同妻難月。夢見一僧從空而來。云。有事冒于尊聽。貧道修行六十餘年。蓋因世緣未了。再令出世。念閣下善根成熟。特來依投。願收錄。劉曰。既蒙不棄。無吝見教。其僧便入臥房。劉怒而覺。次日。其妻分娩得生一女。聰惠過人。年七歲。不曾從師。經書盡皆通曉。隨父日誦金剛經。未及月餘。便能暗誦。父母甚喜。年登十九。吟詠成章。女因患方愈。值夏月。忽作蚊蚋詩云。昨日曾未與君期。今朝擅自入羅幃。玉體任君食。一飽猶作嬌聲。阿誰其父聽得大怒。喚出廳前。深責情意。欲置之死地。母急來救。詢問其由。女曰。昨夜蚊虫叮我。今朝作詩。別無他事。母即去白父。說其因由。父曰。汝既在室。安得有此等語。句句有情。女告父曰。不然請題。奴別作四句。父將剪子為題。女隨口便答曰。有情兩股合。無情兩股開。快從腰裡取。長短任君裁。父微咲不語。女便入房。索浴更衣。出廳白父。念奴適來。幾乎不得其死。不如及早拜辭父母去矣。因成頌曰。十九年來作客清淨。無花無逸

了了分明。歸去一任東西南北。生也了死也了。不論年多年少。今日撥轉遇真空。一輪明月清皎皎。描也難描畫也難畫。滿頭插花盤膝坐化。

028 *ärklig han*: Skt. *yama-rāja*. Chin. *yanluowang* 閻羅王. Tang. 髻薩帝 (Li 4660, 4710, 3830).

051 *m(a)hakošaratn(a)raši atl(i)g sudur*: Skt. **mahākośaratnarāśi-sūtra*. Such a name of a sūtra does not exist. It must be a literal translation of the *Dazang Baoji jing* 大藏寶積經 in Text B as well as 毘薳毘薳薳薳薳(大藏寶積經典 : Li 4456, 4730, 5655, 1259, 0437, 4343) in the Tangut text. The name of this sūtra reminds us the *Dabaoji jing* 大寶積經 (T. 310). The Uighur and Tangut texts explain that the Ten Feast Days is extracted from the *Dazang Baoji*. However, the *Dabaoji jing* does not refer to the Ten Feast Days. This problem still remains unresolved.

055 *dipank(a)r*: < Skt. *Dīpaṅkara*. Chin. *dingguang fo* 定光佛. Tang. 瞢毘鉢 (Li 2833, 4573, 2852).

056–057 *b[i] bičgu tag-lig tamu*: Chin. *daoshan deyu* 刀山地獄. Tang. 蕭翫毘毘 (Li 5037, 4871, 0726, 1786).

059 *tikim*: “danger”. Cp. *birär üdtä turur siz tikim idiz säñirtä* (AY VII. 16b): 或在山巖深險處 (T16n0665_p0437a14). Tang. 毘薳 (Li 1111, 0464) “danger”.

068 *č[omur]sar, kačan...*: 落在波中何時出 (Text B).

069–70 *čomguluk batgu-luk ärmäz*: “Don’t transmigrate through the wrong (place) in the evil paths” (Tangut Text). 早淨土脫沈淪 (TextB). Considering both passages, the lacuna could be filled by the negative auxiliary verb. Tang. 毘薳毘薳毘薳毘薳 (Li 3351, 0020, 2983, 2952, 1735, 5937, 0726) “Don’t transmigrate through the wrong (place) in the evil paths”.

070 *özüg smaguči bäg*: Chin. *siming* 司命. Tang. 翫翫 (Li 3614, 3266). Literally translation of Chin. *siling* 司令). The character 翫 might be caused by misreading of *ming* as *ling*.

071 *b(a)drak(a)lp*: < Skt. *bhadrakalpa*. Chin. *xianjie* 賢劫. Tang. 翫翫 (Li 3294, 4740).

072–073 *buzlug tamu*: Chin. *hanbing deyu* 寒冰地獄. Tang. 翫翫毘毘 (Li 3177, 3358, 0726, 1786).

075) *kim bolgay anta tägdükdä umug inag sizlärkä*: This passage is parallel with Tangut passage 翫翫毘薳毘薳 (Li 2019, 2983, 2679, 1906, 2776, 5173, 2144) “It is difficult to rescue from there after arriving at” rather than the passage in the Dazu inscription 蓋因裸露對神明 “Supposedly, it must be due to facing to the divine spiritualities all in the buff”.

077–078 *yolanıp t(ä)ñrili yalñuk-lida anta ädgü orun-ta tuggay-sızlar*: The passage “(the world of) heavenly and human beings” is common in the Uighur and Tangut texts, while there is no parallel in the Chinese text.

078 *yol ärkliġi bäg*: Chin. *wudao jiangjun* 五道將軍. Tang. 倮靛靛靛 (Li 1999, 0020, 1531, 2805). The lacuna can be reconstructed according to the *Shiwang jing* 十王經 in Old Uighur: *beš yol ärkliġi čön luin wang (atl(i)g) bäg*. See RASCHMANN 2012: 212.

080 *bı bıġgulug sögüt-lüg tamu*: Chin. *jianshu deyu* 劍樹地獄. Tang. 𐰇𐰣𐰆𐰇 (Li 5205, 5814, 0726, 1786).

083 *yanturu özi ök täginür*: Chin. 自作自招還自受. Tang. 𐰇𐰣𐰆𐰇𐰣𐰆𐰇𐰣𐰆𐰇 (Li 1245, 5113, 1245, 1100, 3101, 1245, 3159) “What one did by himself returns to himself, and furthermore one takes (its result) by himself.”

086 *titso bodistv*: < Chin. *Dizang pusa* 地藏菩薩. Tang. 𐰇𐰣𐰆𐰇𐰣𐰆𐰇 (Li 2627, 4730, 5906, 3574).

092 *tilin tartdači tamu*: Chin. *bashe deyu* 拔舌地獄. Tang. 𐰇𐰣𐰆𐰇𐰣𐰆𐰇 (Li 3190, 1893, 0726, 1786).

097 *agtalı*: Passive of *agtar*- “to revolve, turn”. See RÖHRBORN 2010: 27 *agtal*-.

098 *t(ä)ñri-lär-niñ uruñutı*: Chin. *tiandajiangjun* 天大將軍. Tang. 𐰇𐰣𐰆𐰇𐰣𐰆𐰇 (Li 3513, 4456, 1531, 2805).

100–101 *tai-ši-či bodistv*: Chin. *dashizhi pusa* 大勢至菩薩. Tang. 𐰇𐰣𐰆𐰇𐰣𐰆𐰇 (Li 4456, 5307, 1599, 5906, 3574) “Bodhisattva who seizes great power”.

102–103 *agulug yılan-lıġ tamu*: Chin. *dushe deyu* 毒蛇地獄. Tang. 𐰇𐰣𐰆𐰇𐰣𐰆𐰇 (Li 0080, 0008, 0726, 1786).

110–112 These lines correspond to the last two stanzas of the śloka of the 24th day, but it is impossible to give exact equivalents.

113 *tay šan viu [kun]*: Uighur pronunciation of Chin. *taishanfu jun* 太山府君, Mid. Chin. t^hai šaŋ pju kjuən. Tang. 𐰇𐰣𐰆𐰇𐰣𐰆𐰇 (Li 4456, 4871, 3782, 5306).

114 [*viročan*]: < Skt. *vairocana*. The reconstructed sentence *käzgülü[k] kün ol [ol kün üzä viročan]* seems to be too long to fill the lacuna. The *ol* repeated twice might be omitted.

116 [*jdäči tamu*]: The passage can correspond to Chin. *jujie deyu* 鋸解地獄 “hell of sawing.”

121–122 *udači üčün üküš kulñč-lardın ozgurgalı*: Chin. *nian neng chu duozhongzui* 念能除多種罪. Tang. 𐰇𐰣𐰆𐰇𐰣𐰆𐰇 (Li 3317, 0968, 2852,

5870, 2748, 4587, 0105) “One just praises the Buddhas and seeks the merits”. The Uighur passage corresponds well with Chinese text. However, the Tangut translation may be a mere simplification of the expression.

123–124 *ayig kılınč-lar-niñ bolmaz avanti* ,, *tıtunıp yaguguluk sizlärkä* “[the Karmans] do not become the causes for the evil deeds. [The body] is torn to pieces and one should approach to you”: Chin. *jujie wuyou ganyoungjun* 鋸解無由敢用君 “There is no reason to execute the sewing for you.” Tang. 穉穉穉穉穉穉 (Li 5019, 4008, 5688, 0433, 2628, 4950, 3693) “How can the cutting by a saw approach to you?” The first passage in Old Uighur might correspond to *wuyu* 無由.

126–127 *m(a)harač t(ä)ñri-lär-niñ oğlan-ları*: Chin. *sitianwang* 四天王. Tang. 纒纒纒 (Li 3228, 0510, 3830). Only the Uighur text refers to the sons of Heavenly Great Kings. The reason is obscure.

128 *ot äm eligi bodistv*: Chin. *yaowang pusa* 藥王菩薩. Tang. 籊籊籊籊 (Li 3612, 3830, 5906, 3574).

142 *tämir orunluk-lug tamu*: Chin. *tiechuang deyu* 鐵床地獄. Tang. 穉穉穉穉 (Li 4995, 2397, 0726, 1786).

136–142 The Uighur translates the passage of ll. 129–133 as accusative, while the Tangut text does not translate so. However, the accordance of the words suggests that the original Chinese passage for both was the same.

143 *bolur-lar*: According to the corresponding passage in Text B (若有人看一卷，如轉金剛經三十萬卷) and the Old Uighur text (ll. 12–13), the missing passage could be reconstructed as [*kimkoki sudur ärdiniğ otuz tümän kata okımıš*] *bolur-lar*.

143–148 The order of the names of wisdoms in the Old Uighur text accords with Text B rather than with Tangut.

143–144 *ulug bilgä bilig paramit*: Chin. *mohe banruo boluomi* 摩訶般若波羅蜜. Tang. 穉穉穉穉穉穉 (Li 4737, 0685, 0776, 4983, 5685, 4710, 1339). < Skt. *mahāprajñāpāramitā*.

145–146 *kılınč-lig yorıglardakı täriñ bilgä bilig paramit*: Chin. *shenxing banruo boluomi* 深行般若波羅蜜. Tang. 穉穉穉穉穉穉 (Li 4693, 3844, 0776, 4983, 5685, 4710, 1339).

147–148 *ada tuda-larığ sızgurdaçı ketärtäçi bilgä bilig paramit*: Chin. *xiaozai banruo boluomi* 消災般若波羅密. Tang. 穉穉穉穉穉穉 (Li 2444, 1585, 0776, 4983, 5685, 4710, 1339).

5. Comparative Analyses

The title of the Old Uighur version is named *kimkoki sudur-nuḡ ävdimäsi* “The Collection from the *Jin’gangjing*” (U4886 and SI 5673). Undoubtedly, this is literary translation of the *Jin’gangjing zuan* 金剛經纂. Besides this appellation, the variant form *kimkoki sudur-nuḡ kavırası* in U5100 with the same meaning proves that there were two recensions at least. Although the Tangut text translates *jing* 經 as *jingdian* 經典, it does not contradict our supposition.

If the character *zuan* “纂” in the Chinese title rightly designates the second section only, which consists of the collection and extraction from the *Diamond sūtra* as explained by Zhuhong, there is a high possibility that the text which preserves original text of the *Jin’gangjing zuan* is the Text B printed in 1909.

As seen above, the Text A from Dunhuang and the Tangut text are equally divided into three sections: 1. Invocations of the Vajrapāṇis and Bodhisattvas. 2. Miraculous story and the words abstracted from the *Jin’gangjing*. 3. The Ten Feast Days and Calendric Twelve Worship Days. Although the Old Uighur text does not preserve the Calendric Twelve Worship Days, we can expect that it will be found in the future.

Concerning the Ten Feast Days in section 3, the Tangut, the Old Uighur texts, and the Dazu Inscription consist of prose and Gāthās, while Text A has only the prose section. Presumably, as its origin, the Ten Feast Days was a separate scripture as Text A, then the Gāthās were added to the prose, and later the Ten Feast Days with Gāthās were inserted in the *Jin’gangjing zuan* or applied to the Dazu Inscription.

The prose section of Tangut and Old Uighur texts starts with a set phrase, i.e. 1. the day of a lunar month, 2. a god descends to patrol the world, 3. one who calls the name of a Bodhisattva or Buddha one thousand times, 4. he never goes to hell. Text A explains 1, 2, and 3, on the other hand the Dazu inscriptions merely mention 3 and 4. The reason why the Dazu inscription does not mention the day of the lunar month and the names of officers and gods who patrol the world seems to relate with the composition of the figures on which the texts are written. The inscriptions are accompanied by the Ten Kings, i.e. Chin. *shiwang* 十王, respectively, whereas, the officers in the *Jin’gangjing zuan* do not accord with the names of all ten kings.⁶¹ The Dazu inscriptions intentionally do not record the names of the officers because the

⁶¹ Some kings among the Ten Kings are depicted in the *Jin’gangjing zuan*, i.e. the king Yama Rāja 閻羅王 and the General of the Five Paths 五道將軍.

texts should accord with the figures of the Ten Kings. As H. Arami pointed out, the Dazu inscriptions reflect the situation that the cult of the Ten Kings was interwoven with the Ten Feast Days.⁶²

Comparing the Gāthās of the Ten Feast Days, the Tangut and Old Uighur texts rather agree each other than to the Dazu Inscriptions: cp. Fourteenth and Eighteenth Feast Days. On the other hand, there are also some discrepancies between the Tangut and the Old Uighur texts. This can clearly be seen by an example from the First Feast Day.

Old Uighur

Hearing that nobody can climb the mountain of knives,

and if one sees its heights and quicksand, it is as if oneself feels pain.

One meets with the fast days to train oneself,

one can escape from keeping up the evil deeds conducted in the past time.

Tangut

Hearing it is the Sword-Mountain, one does not want to take hold (it),

Risky and unlikable looking makes his mind painful,

Every fast day, he practices the meritorious deeds.

One should not seek the previous evil worlds.

Dazu Inscription

聞說刀山不可攀，嗟峨險峻使心酸。

遇逢齋日勤修福，免見前程惡業牽。

Comparing the first stanza highlighted, the Old Uighur text agrees with the Dazu inscription rather than with the Tangut. But most of such discrepancies seem to be due to mistranslation or different ways of translation. On this point, the *Jin'gangjing zuan* texts are unique materials to compare the translation technics between Tangut and Old Uighur.

6. Concluding Remarks

As examined above, we can add two more versions of the *Jin'gangjing zuan* to the three versions known so far. The chart below shows the correlation between the five versions based on our results.

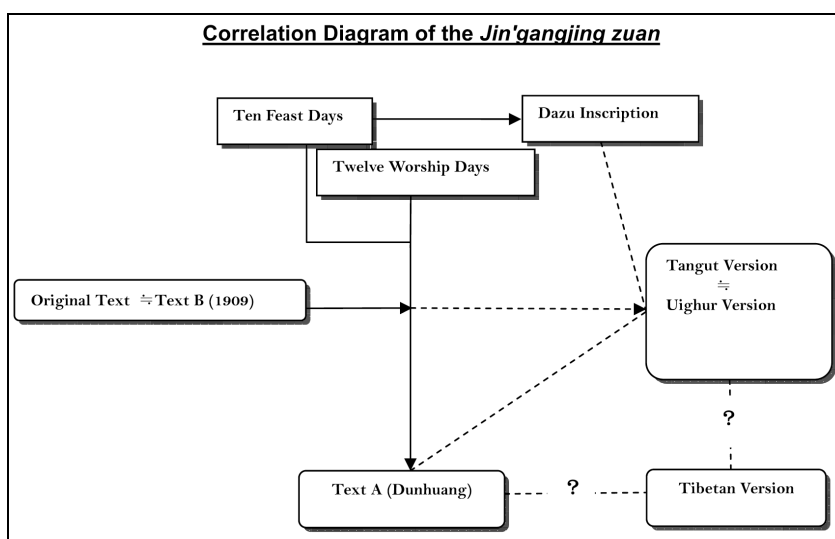
Comparing the Uighur version with the Tangut one, it is difficult to regard them as the same text, because they exhibit some specific discrepancies. Still the two versions match in composition and passages, especially, in the de-

⁶² ARAMI 2010: 177–180, ARAMI 2015: 46–47.

scription of the Ten Feast Days. Therefore we may assume that both versions were translated from a Chinese version belonging to the same branch, which became the focus of lay people's worship in the North-Western region of China stretching from Khara-Khoto to Turfan. The attribution of the Tibetan version is an open question.

Chinese historical records tell us that Uighur Buddhist monks contributed to the Buddhist activities in the capital of Xixia.⁶³ On the base of this testimony, it has been assumed that there were Buddhist interchanges between the West Uighur kingdom and the Tangut-Xixia kingdom. Even though D. Matsui demonstrated the existence of Tangut-Uighur bilingual Buddhists using a Tangut fragment for writing some Uighur scribbles,⁶⁴ we have no information on specific Buddhist texts that give evidence to the interchange or influence between Uighur and Tangut Buddhists.

Although the *Jin'gangjing zuan* does not go this far either, we were able to demonstrate that Uighur and Tangut Buddhist texts can complement each other. Hopefully, further cooperation between specialists of Uighur and Tangut Buddhism and/or language will lead to a greater understanding of the relationship between these two.



⁶³ According to the *Xixia shushi jiaozheng* 西夏書事校證 edited by Wu Guangcheng 吳廣成 in 1825, Uighur Buddhist monks expounded Buddhist scriptures at the Gaotai monasteries 高台寺 in Xingqingfu 興慶府. The lectures were recorded with Tangut scripts. YANG 2003: 476.

⁶⁴ MATSUI 2012.

Abbreviations

T: Taishō Shinshū Daizōkyō 大正新脩大藏經.

Z: Zokuzōkyō 卍藏經.

Li: Li Fanwen 1997.

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