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A Fragment of the Commentary on the *Säkiz yükmäk yaruq Sūtra*

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Recently, a fragment of the commentary on the *Säkiz yükmäk yaruq Sūtra* (SYY) was found in the Berlin Collection. Here I intend to edit it with pleasure, as this is the first time that we know the existence of the commentary. And I have to express my great thanks to Prof. Dr. Peter Zieme. He identified the commentary with the sūtra and offered me an opportunity to study the SYY. It is uncertain whether or not this commentary corresponding to the SYY: 369-372 (TT VI), was translated from an unknown Chinese original. The original might have been edited by one of Uighur Buddhists, which, if so, it is very interesting to me. We can find a Chinese commentary on the Chinese text written by a Korean Buddhist named Kyung Hwa (敬和) in 1833.¹ It, however, is different from ours. In the catalogue published by Yumio Sakurai,² we can also find some Chinese-Vietnamese texts, but it is not certain if they include any commentaries of any kind.

The fragment belonging to the *Berlin-Brandenburgische Akademie der Wissenschaften* (U 1046, T I 208) is 25 cm wide, 19 cm high, with margins of 1.5 cm at the top and 2 cm at the bottom.

- 1 Cf. 東国大学校仏教文化研究所 (Ed.), 韓国仏書解題辞典 Kokusho-kankōkai, Tokyo 1982 : 208.
- 2 See Sakurai, Yumio(桜井 由躬雄), “Catalogue of the Chinese and Vietnamese books preserved at 景福寺 belonging to Vietnamese Buddhist temples in Bangkok” (在泰京越南寺院景福寺所蔵漢籍字喃本目錄), *Tōnan-azia—Rekisi to Bunka*—8, Tokyo 1979: 106,114.

Text

(recto)

- 1 kuyü küzä[dü turalim]
 2 kim alqu tü[rlüg ayıyda kitzün]
 3 -lär adasız tu[dasizin ärzünlär tip]
 4 timäk üzä [alqu] (bo)distv-lar
 5 kntü-läri ötünmi(š) (darni arv)ış küč
 6 -intä ötrü bo yirtinčüdäki t(in)l(γ)
 7 -lar : igsiz kämsiz adası[z] tudasız bol
 8 -maq-ların uqitur : nätä(gin) (u)qit[ur]
 9 tip tisär : qlti munta [oq?] alqu (. ?)
 10 türlüg ayıy-da kidzün-lär tip [ti]
 11 -mäki är(sär) qlti ät'özin üç
 12 til-i(n) tört kōngülin üç
 13 qamay [on t]ürlüg [ayıy] qilinč
 14 [] : qlti (.)[](.)[] . . viki
 15 [] (ičgäk) rakšaz
 16 [] (.)km'k(. .)
 17 [] (s)yz (. . .)
 18 [] (. . . .)d

(verso)

- 1 [] yor]üg(in) :
 2 [] säkiz t](ü)rlügin yarumiš
 3 [] dar]ni tip tidgükä
 4 (. . .) [] töz darni ar
 5 -višiy s [] uqitur : : arviš
 6 -i (bo) ärür tip timäk üzä : uγrayu
 7 darni arvišiy körkitür : : 'kny 'kyny
 8 [']pyl' : m('n)k(y) m'nt'ly sw'x' : tip
 9 [ti]mäk [üzä] qlti bo darni arviš
 10 [-ni]ng użik v[yan](č)an üzä(ki) adaqin
 11 [körki](t)ür :: ymä bo darn(i) [arv]iš ärsär
 12 (q)amay bügü biliglig (b)[urxa]nlar-ning
 13 [](z)länčü-ti(n) üzä (. . . q . . .) [] (.)liyi
 14 ärür : ädgü [türl]üg noml[ar-?] -ni](n)g
 15 tügüni t[ut]ruq(i) [tit]ir (.) []

16	yörügüg yalt(r)[i-]
17	-ru [a]yïy sîdač[i]
18	adasîn kidä[rü]
19	yolînta (y)o[rî-]

Translation

recto 1 We must guard (our people from evil and danger) ²⁻⁴ by saying “**Make people go away from all kinds of evils. Keep people away from dangers**(hend.)”. ⁶⁻⁸ Then [the sūtra] will make clear that people in this world are all free from illnesses(hend.) and danger (hend.),⁴⁻⁶ because of to the dhāraṇī-magic power which all the Bodhisattvas called for (by themselves). ⁸⁻⁹ If asked how people should understand the dhāraṇī-magic power, ⁹⁻¹⁰ (here) the answer be as follows; **make people go away from all kinds of evils:** ¹¹⁻¹³ the conducts of all the ten kinds of evils, of which three commandments dealing with the body, four dealing with the mouth and three belonging to the mind. ..?. ¹⁴ and as ..?.¹⁵ demons(hend.) ...?

verso 4-5 [the sūtra] makes clear that the essential dhāraṇī-magic formula should be said²⁻³ to be titled as the sacred dhāraṇī in shining and lightening with the eight kinds.⁵⁻⁶ By saying “**This is a magic formula**”, ⁶⁻⁷ [the sūtra] is going to show the dhāraṇī-magic formula. ⁷⁻⁸ By saying “**ekni ekini abila mangi mantali svaxa**”, ⁹⁻¹¹ [the sūtra] shows “a foot”(= a phrase) based on the letter(s) of this dhāraṇī-magic formula. ¹¹⁻¹⁴ And the dhāraṇī-formula means ..?. from a secret (treasure) of the Buddhas with all the mystical wisdom(s). ¹⁴⁻¹⁵ It is said to be a knot (or) a prop of the good dharmas. ..?.¹⁶ (to) make the meaning clear ..?.¹⁷ (which) defeat(s) the evil ... ¹⁸ (to) make people go away from denger ..?.¹⁹ (to) go on ...

Notes

recto

1-3 Cf. L₃₆₉ küyü ₃₇₀ küzädü tutalm: kim alqu türlüg aṇïyda kitzünlär adaszn tudaszn ₃₇₁ ärzünlär tngrim: oltru ol tarni arvîşin nomladî inča tip tidilär: ; **K1**₃₀₆ küyü küzädü tutalim: kim qayu alqu türlüg ayïydan kitzün ₃₀₇ adasîzin tudasîzin ärzünlär tngrim: ötrü ol tarni tigmä arvîşïy

³⁰⁸nomladī-lar: inčä tip tidi-lär: ; **B20b**₂-tīn kitzün-lär adasiz tudasizīn ärzün[...]₃ (a)rvīš-īn nomlatī-lar inčä tip titi-lär [...]; **B26d**₇ kuyü küz₈[ädü ...] alqu türlüg ayıytīn kitzün-lär adasizīn₉ [...]-in [ärz]ünlär ärti tngrim tip ötrü ol darni arvīš-īn nomla[dī-lar₁₀] tip tidi-lär: ; **B47**₉ kuyü küzädü turalīm [₁₀]zīn tudasizīn ärzünl[₁₁]-lar inčä tip titi-lär: oom ”k’ny; **B31d**₂ tngrim: ötrü darni arvīšīn []; **B38e**₁ kuyü küşädü turalīm: kim alqu türlüg ayıy₂-lar-tīn kitzün-lär: adasizīn tudasizīn₃ ärz]ünlär tngrim tip ötrü drni arvīš-īn₄ nomladī-lar: inčä tip tidi-lär::

8 *uqit-*, “to make clear”, cf. “顯”, see M. Shōgaito, *Studies in the Uighur Version of the Abhidharmakośabhāṣya-tīkā Tattvārthā*, vol. II. Shokado, Kyoto 1993: 383.

11-12 Cf. “身三口四意三” , W. Ed. Soothill - L. Hodous, *A Dictionary of Chinese Buddhist Terms*. London (Reprint: Taipei 1975): 245b.

15 *ičgäk rakşaz* (hendiadys) < Skt. rakşas, “demons”.

verso

2-3 It can be read as: ₂ [säkiz t](ü)rlügin yarumış ₃ [yaltrimiş iduq dar]ni tip. This is a brief title of the revised text(cf. J. Oda, “New Fragments of the Buddhist Uighur Text *Säkiz yükmäk yaruq*,” *AoF* 10-1[1983]: 126).

5 It can be read as: (ar)višiy s[özlämäk-lärin] uqitur, cf. recto **7-8**: *bolmaq-lärin uqitur*.

7-8 Cf. **L**₃₇₂ ’kyny ’kyny ’pyl’ m’nky m’nt’ly sw’x’; **K1**₃₀₈ ’kyny ’kyny ’pyl’ m’nk[y m’n]t’l’ s’w’x’; **B26d** oom ’k’ny nyk’ny ’pyl’ m’nkky m’nt(’ly)₁₁ (sw’x’); **B31d**₃ ’kny ’kyny ’pyl’ m’nky m’nt’[ly]; **B38e**₅ oom ’k’ny nyk’ny ’pyl’ m’nkky m’nt’l-y) sw’x’.

10 *užik v[yan](č)an*: cf. *užik-lar vyančan-lar*, see M. Shōgaito, *Studies in the Uighur Version of the Abhidharmakośabhāṣya-tīkā Tattvārthā*, vol. I. Shokado, Kyoto 1991: 272 (4005). *vyančan* <Skt. *vyañjana*, “a syllable, the letter” (M. Monier - Williams, *A Sanskrit-English Dictionary*, Oxford 1974: 1029c). Both *užik* and *vyančan* are same meaning. *adaq*: “foot”= Skt. *pada*: “a portion of a verse, quarter or line of a stanza”(M. Monier-Williams, *A Sanskrit-English Dictionary*, Oxford 1974: 583a).

13 It can be read as: [ki](z)länčü-, cf. Kāşgarī (MK 552) ED 761.