

二〇二〇年第一輯（總第十三輯）

西域歷史語言研究集刊

Historical and Philological Studies of China's Western Regions

江其齊題



中國人民大學國學院西域歷史語言研究所

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 社會科學文獻出版社

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On the Fragments of the Hitherto Unknown Mongolian Version of the *Bhadrakalpika-sūtra**

Kirill Alekseev

The *Ārya-bhadrakalpika-nāma-mahāyāna-sūtra* (Tib. *'Phags pa bskal pa bzang po pa zhes bya ba theg pa chen po'i mdo*, Mong. *Qutuy-tu sayin čay-un neretü yeke kölgen sudur*) is a lengthy treatise of the Mahāyāna doctrinal orientation.^①

No complete Indic version of the *sūtra* has survived to the present day. The text was rendered into Tibetan by the Indian master Vidyākaraśiṃha together with the Tibetan translator dPal dbyangs, and subsequently revised by sKa ba dPal brtsegs — all scholars of the so called early period of expansion of Buddhism in Tibet (Tib. *snga dar*).^②

In the bulk of the Tibetan Kanjurs it opens the *Sūtra* section (Tib. *mDo sde*).^③ In the manuscript copies of the Mongolian Kanjur ascending to the Ligdan Khan's 1629 recension its text occupies the first two volumes of the *Eldeb* section (*ka* and *kha*),^④ while in the 1720 Peking xylographic edition (MK) the *Bhadrakalpika* is located in the first volume of the *Eldeb* section (*ka*).^⑤

* The article was prepared within the frame of the academic project supported by RFBR (Russian Foundation for Basic Research, No. 18-012-00376): "*Golden*" manuscript fragments from Dzungar monasteries — a unique source of information on the history of the Buddhist canon in Mongolia: a comprehensive historical-philological study.

① The early ninth-century Tibetan *IHaṅ kar ma* catalogue reports its length as 7800 *śloka* and 26 *bam po*. Herrmann-Pfandt 2008: No. 73. On the *Bhadrakalpika* see, for example, Csoma Kőrösi 1839: 413–16; Nattier 1991: 23–24 fn. 30; Skilling 2010; Boucher 1996: 261.

② On the translators of the *Bhadrakalpika* see Skilling 2010: 197–98.

③ For the position of the *sūtra* in the Tibetan Kanjurs see, for example, Hackett 2012: No. 111; RKTS: <https://www.istb.univie.ac.at/kanjur/rktsneu/verif/verif2.php?id=94>. In the Peking edition of the Tibetan Kanjur this text is in the first volume (marked *i*) of the *mDo* section bKa' 'gyur pe cin par ma 2010: Vol. *i*.

④ The complete text of the *sūtra* is present in the manuscript Kanjurs preserved in the libraries of the Academy of Social Sciences of Inner Mongolia (HHK1), St. Petersburg State University (PK), and the Institute for Mongolian, Buddhist and Tibetan Studies of the Siberian Branch of the Russian Academy of Sciences (UBK). For the location of the *Bhadrakalpika* in PK see Kas'ianenko 1993: Nos. 615, 616.

⑤ See Ligeti 1942–1944: Vol. I, No. 849.

The translation of the Tibetan colophon contained in both Mongolian recensions^① keeps the names of the above mentioned translators and the editor. The manuscript copies of the Mongolian Kanjur have also preserved a note that, similarly to the *IHan kar ma* catalogue, defines the size of the text as 7800 *śloka* and 26 *bam po*.^② Interestingly, similar notes are present in the colophons of the Lithang and Narthang Kanjurs, as well as in the Gondhla proto-Kanjur.^③ Both recensions name Dayičing Tayiji (late 16th – early 17th centuries), a notable scholar of the day, as the translator of the *sūtra* into Mongolian.^④

Recent years have witnessed an increased academic interest in the so called Dzungar fragments – separate folios of the Buddhist canonical texts in the Tibetan and Mongolian languages brought to various Russian and European depositories from Dzungaria in the 18th century.^⑤ Of these, the fragments of the Mongolian-language Kanjur written in gold on a black and blue background (hereinafter JGF) are of special interest due to their outlook and a certain proximity to the Golden Kanjur kept at the Academy of Social Sciences of Inner Mongolia.^⑥

The exact location of the JGF initial storage is uncertain. Most probably the fragments were discovered in one of the then abandoned Dzungar monasteries, *Ablai-yin Keyid* or *Darqan Čorji-yin Keyid*.^⑦ The former was built on the left bank of the River Irtysh by the Khoshut Ablai Tayiji (fl. 1638–1671) in the mid-1650s, and consecrated by the Oirat Zaya Paṇḍita (1599–1662) in 1657.^⑧ The monastery was deserted sometime after Ablai's defeat in 1671.^⑨ The latter monastery,

① HHK1: *kha*, 240v–242r; PK: *kha*, 71r; UUK: *kha*, 26-*duyar bölög* 22v–24r. See the transcription of the PK colophon in Kas'ianenko 1993: 198, and of the MK colophon in Ligeti 1942–1944: Vol. I, 214–16.

② MK mentions 7008 *śloka*, probably missing the word *ḡayun* in the text.

③ See KPDM 2006–2008: Vol. 45, 852 (note 13 for page 787); Tauscher 2008: 24; RKTS: <https://www.istb.univie.ac.at/kanjur/rktsneu/verif/verif2.php?id=94>.

④ W. Heissig identifies him with the well-known Sečen Dayičing Kiya Baysi. On him and his translations see Heissig 1954a: Nos. 5, 16; 1954b: 107–8; 1959: 45 fn. 5; 1962: 19–20.

⑤ On the Dzungar fragments see Alekseev 2015: 203; 2017: 40–41; 2020a; Alekseev and Turanskaya 2015; Alekseev, Turanskaia, and Iampol'skaia 2014; Alekseev, Turanskaya, and Yampolskaya 2015; 2016; Heissig 1979; 1998: 158–59; Helman-Ważny, Kriakina, and Zorin 2015; Iampol'skaia 2015; Knüppel 2014; Kollmar-Paulenz 2017; Yampolskaya 2015; 2017; Zorin 2015.

⑥ On the Golden Kanjur see Alekseev and Turanskaya 2013.

⑦ For the latest and detailed analysis of the acquisition of Tibetan and Mongolian manuscript fragments from the Dzungar monasteries see Zorin 2015.

⑧ Radnabkhadra 1999: 75.

⑨ The exact date and circumstances of Ablai's death are not quite clear. Most probably, after his defeat and capture in the battle with the Torghut Ayuka Qan (1642–1724) he was brought to Moscow where he died by 1674. This information is contained in the official response of the Russian authorities to the request of Očirtu Čečen Khan (fl. 1639–1676) to release his brother Ablai dated February 1674 Slesarchuk 1996: 271. Some sources claim that he died in the city of Astrakhan' or fell in action Slesarchuk 1996: 445.

better known under its Russian name Sem' Palat, "Seven Chambers", was erected on the right bank of the Irtysh by 1654.^①

By now 34 JGF folios have been discovered in Russian and European depositories. The bulk of them are preserved in the Institute of Oriental Manuscripts, Russian Academy of Sciences (20 fragments), while smaller numbers (from one to four fragments) are kept in the manuscript collections in Great Britain, Germany, and Sweden.^②

The majority of JGF do not have any markers (like a work or chapter title) that would allow them to be associated with specific canonical texts. Moreover, some of the folios have lost their segments with the markers of the Kanjur sections and volume signatures. Therefore, the identification of JGF was first carried out with the use of the searchable e-texts of the Tibetan Kanjurs accessible at *The Buddhist Canons Research Database*^③ and *the Resources for Kanjur & Tanjur Studies*.^④ Then the corresponding fragments were located within the manuscript Kanjur preserved in the St. Petersburg State University Library (PK), the only complete Mongolian manuscript Kanjur known so far. Finally a thorough text-critical collation of JGF and PK was implemented. The research performed allows certain assumptions to be made about the repertoire and structure of the Kanjur, to which JGF belonged, and for it to be correlated with other Mongolian manuscript Kanjurs.^⑤

Apart from three fragments all JGF represent the same Mongolian translations of the Kanjur texts as those included in PK. Three JGF fragments contain the text of the hitherto unknown Mongolian version of the *Bhadrakalpika-sūtra* that differs from Dayičing Tayiji's translation. Two of them, preserved in the Berlin State Library and Linköping City Library (folios 81 and 109? correspondingly), have already been examined and published.^⑥

Quite recently, a fragment hosted in the British Library was added to the list (JGF-BL). The folio was purchased among other Mongolian fragments by the Scottish traveler John Bell (1691–1780) during his stay in the city of Tobolsk in December, 1719 – January, 1720 on the way to Beijing. His travel essays contain a record of this event and the future fate of the manuscript folios:

While I was in Tobolsky, I met with a soldier in the street with a bundle of these papers in his hand. He asked me to buy them; which I did for a small sum. I kept them till my arrival in England,

① Borodaev and Kontev 1999: 15–16. See the description of the monastery in Müller 1747: 432–39.

② For the list of the depositories and the JGF pressmarks see Alekseev 2020b.

③ BCRD: <http://databases.aibs.columbia.edu/>.

④ RKTS: <https://www.istb.univie.ac.at/kanjur/rktsneu/sub/index.php>.

⑤ See the results of the identification in Alekseev 2020b.

⑥ For details see Alekseev and Turanskaya 2015; Alekseev 2020a.

when I distributed them among my friends; particularly to that learned antiquarian Sir Hans Sloane, who valued them at a high rate, and gave them a place in his celebrated museum.^①

A physician by trade, Sir Hans Sloane (1660–1753), mentioned in Bell’s diary, was also a notable collector of objects and texts from around the world. After his death, in accordance with the terms of his will, his extensive collection was purchased by the British Parliament, thus providing the foundation of the British Museum and the British Library.^② Curiously enough, the Dzungar fragments in the Tibetan and Mongolian languages are mentioned in the 1782 *Catalogue of the Manuscripts Preserved in the British Museum* under the heading *Various East-Indian Languages*.^③

The folio is kept in the British Library under the pressmark *Sloane 2838 (a)*. It seems to be the same fragment mentioned by P. Aalto in his 1996 article, dedicated to Bell’s journeys, as the scholar gives the transcription of the chapter title on the *recto* side of the folio. Nevertheless, Aalto indicates the folio’s pressmark as 2836 and the folio’s number as 23 (instead of 2838 and 24). He also, for some unobvious reason, identifies the fragment as part of the text No. 908 in the L. Ligeti’s *Catalogue*, which is the Mongolian translation of the *Sāgaramati-paripṛcchā*.^④

In fact, JGF-BL is the 24th folio (Mong. *qorin dörben*), belonging to the first and second chapters (Mong. *bölög*) of the *Bhadrakalpika*. On its left margin there is a note: “Two rolls of the same characters, wrote upon blew^⑤ paper, from Mr. Bell,” maintaining the history of the folio’s acquisition. A complete text-critical collation of JGF-BL with the corresponding fragments in the Peking edition of the Tibetan Kanjur (Q),^⑥ PK, and MK^⑦ is provided in the *Appendix* to the article.

Certain fragments of texts in the two versions of the *sūtra* are almost identical and diverge from each other only with some minor variant readings. Nevertheless, in general, JGF represent a version that differs from Dayičing Tayiji’s translation and reveals some interesting variations in rendering Tibetan grammatical units, common words and expressions, as well as Buddhist terms.

First of all, judging by the JGF fragments, the two Mongolian versions of the *sūtra* have different chapter markers. Tib. *le’u*, denoting the end of the first chapter, is rendered in PK and

① Bell 1763: Vol. I, 193.

② Scott 1904: iii.

③ Ayscough 1782: Vol II , 903–4.

④ Aalto 1996: 4.

⑤ Sic, = blue.

⑥ bKa’ ‘gyur pe cin par ma 2010: Vol. i.

⑦ The corresponding fragments are located in Q, *mDo mangs*, i, 18r–19r; PK, *Eldeb*, ka, 5v; MK, *Eldeb*, ka, 20v–21v.

MK as *keseg* while in JGF-BL as *bölög* that allows it to be suggested that the same designation was present throughout the whole JGF text.^①

The Tibetan topicalizer *ni* is persistently rendered in JGF as *kemebesü* vs *ber* in both PK and MK (e.g. Tib. *'di dag ni* > JGF: *edeger kemebesü*, PK, MK: *edeger ber*; Tib. *gang yin pa de ni* > JGF: *ali tere kemebesü*, PK, MK: *alimad tere ber*). The Tibetan plural marker *rnams* is translated in JGF as *-nyud* vs *büküi* in PK and MK. Similarly, Tib. *thams cad* 'all, everybody' is rendered in JGF as *qamuγ* vs *büküi* in PK, MK; Tib. *bka' stsal pa* 'had thus spoken' > JGF: *jarliy boluγsan* vs PK, MK: *nomlaysan*; Tib. *grangs med pa dag* 'countless, immeasurable' > JGF: *toy-a tomsi ügei* vs PK, MK: *toyalasi ügei*; Tib. *ji lta ba bzhin du* 'exactly as it is' > JGF: *yambar bükü metü, yambar büküi yosuyar* vs PK, MK: *yambarčilan bügesü, yambarčilan metü*; Tib. *nga ro* 'loud and deep voice, cry, roar' > JGF: *dayutu* vs more precise *kürkirel* in PK and MK; Tib. *pad+ma* 'lotus' > JGF: *linqu-a* vs PK: *badm-a lingu-a*, MK: *badm-a lingqu-a*; Tib. *rgud pa* 'decline' > JGF: *sintaraqui* vs PK, MK: *bayuraysan*; Tib. *rnam pa thams cad* 'all types, all kinds' > JGF: *qamuγ jüil* vs PK, MK: *büküi jüil*; Tib. *rnam par smin pa'o* 'fully ripened' > JGF: *olburi ür-e bolai*, PK: *teyin büged bolbasun bolyaqui buyu*, MK: *teyin büged bolbasuraysan buyu*; Tib. *rtsa ba* 'roots [of the plants]' > JGF: *ündüsün* vs PK, MK: *ebesün*; Tib. *yid du* 'ong ba' 'beautiful, pleasant' > JGF: *sedkil-tür jokistu* vs PK: *sedkil-tür oroqu metü*, MK: *sedkil-dür oroqu metü*; Tib. *zlum pa* 'round' > JGF: *tögürig* vs PK, MK: *moqolcay* etc.

Considering translation of Buddhist terms JGF text discloses the propensity for the reverse "translation" from Tibetan into Sanskrit, while Dayičing Tayiji's version mostly tends to use calques from Tibetan. Thus, for example, Tib. *rgyal chen bzhi'i ris kyi lha* 'the gods in the abode of the Four Great Kings' is rendered in JGF as *čatur maqaraḥa kayika-taki tngri*, where Skr. *kāyika* 'belonging to an assemblage or multitude'^② is the equivalent of Tib. *ris* 'lineage, type, clan, family'. PK gives a more conventional *dörben maqaraḥas-un ayimay-un tngri*. Tib. *gtams pa bye ba sum khri* denoting an extremely large number is translated in JGF as *γurban tümen költi kanikar-a toyatan*, where *kanikar-a* < Skr. *kaṅkara* 'a particular high number'.^③ PK gives *mingyan nayud költi γurban tümen*. Similarly, Tib. *'khor los bsgyur ba'i rgyal po* 'cakravartin, universal monarch' > JGF: *čakirvad* vs PK: *kürdüni* (sic) *orčiyuluyčüi qayan*; Tib. *mi* 'khrugs pa' '[Buddha] Akṣobhya' > JGF: *aksobi* vs PK: *ülü qudqulayčüi*; Tib. *mtshan* 'mark, lakṣaṇa' > JGF: *lagsan* vs PK, MK: *belge*. A similar adherence to the preservation of Sanskrit words is encountered, for example, in the 14th century Mongolian translation of the *Pañcarakṣā*. Here, Akṣobhya is also rendered as *aksobi*,

① See the transcription in the *Appendix* to the article, JGF-BL 24r9.

② Monier-Williams 1899: 274.

③ Monier-Williams 1899: 242. See also Rintchen 1959: Vol. I, 823: *gtams – kaM ka ra* = Mong. *kam'kar-a*.

cakravartin – as *čakiravadi* and Tib. *tshangs rigs kyī lha* ‘the gods in the Abode of Brahma’ – as *braqmakayig dakis mgri*.^① In the late 16th century translation by Ayusi Güsi the majority of these terms were translated from Tibetan word by word.^② Also Tib. *gsol ba ‘debs* ‘to pray’ is rendered in JGF as *orčīn jalbarin* vs PK, MK: *jalbariysan*; Tib. ... *phyir mi ldog par mdzad do* ‘brought [them] to the state of *anāgāmins* (non-returners back to a lesser level) > JGF: ... *nögögede ülü ničuquṅ bolyabai* vs PK: ... *qarin ülü ničuqui bolbai*, MK: *qarin ülü ničuqu bolbai*; Tib. *sangs rgyas kyī zhing* ‘Buddha-land, *buddha-kṣetra*’ > JGF: *burqan-u ulus* vs PK, MK: *burqan-u oron*; Tib. *shAkya thub pa* ‘Śākyamuni’ > JGF: *sigemuni burqan* vs PK: *sigemūni*, MK: *šakyamuni*; Tib. *ston pa* ‘to teach’ > JGF: *nomlaqui* vs PK, MK: *üjügülküi*; Tib. *ting nge ‘dzin ‘samādhi*’ > JGF: *samadi* vs PK: MK: *diyan*; Tib. *rin po che’i lus mtha’ yas pa* (personal name) > JGF: *erdeni-yin bey-e-tü kiṣayalal ügegüy-e* vs PK, MK: *kiṣayalal ügei erdeni bey-e-tü*. Interestingly, Tib. *pha rol tu phyin pa* ‘*pāramitā*’ is rendered in JGF in two different ways as *činadu kiṣayar-a kürügsen* and *baramid*, while in PK and MK it was standardized solely to *baramid*.

Thus, three JGF folios contain fragments of a hitherto unknown Mongolian version of the *Bhadrakalpika-sūtra*. This version differs from Dayičing Tayiji’s translation included in the bulk of the manuscript copies ascending to the Ligdan Khan’s 1629 recension as well as the 1720 Peking xylographic edition of the Mongolian Kanjur. The results of text-critical collation of the two versions allow it to be suggested that the JGF translation is more archaic. Considering some almost identical passages in the two versions it is possible to assume that later on it could be used by Dayičing Tayiji for his own translation of the text.

The presence amongst the JGF of the fragments of a possibly more archaic version of the *Bhadrakalpika-sūtra* correlates well with the inclusion of the 14th century Mongolian translation of the *Pañcarakṣā* into the Hohhot Golden Kanjur. Both texts differ from the later translations by Dayičing Tayiji and Ayusi Güsi incorporated in the rest of the Mongolian Kanjur copies. This fact allows it to be suggested that within the Ligdan Khan’s recension there were at least two groups of Kanjurs – one with the more archaic translations of the above mentioned texts and another, where they were substituted for the later ones.

① See, for example, Aalto 1961: 31, 59, 77.

② For a description of the Buddhist terminology of the two translations of the *Pañcarakṣā* see Sárközi 2010.

Appendix^①

Q, <i>mDo sna tshogs, i</i>	JGF-BL	PK, <i>Eldeb, ka</i>
[18r5] bcom ldan 'das [6] kyi 'od de las rin po che bkod pa		[5v5] ilaḷu tegüs nögčigsen-ü tere gerel-eče kijayalal [6] ügei erdenis-iyer [sic] jokiyaysan: tüg tümen kijayasutu ¹ badm-a linqu-a ² tümen költi toyatan
mtha' yas pa'i pad+ma 'dab ma 'bum yod pa bye ba khrag khri [sic] ³ byung bar gyur nas pad+ma thams cad la yang bcom ldan 'das shAkya thub pa ji lta ba bzhin du/ de bzhin gshogs pa rnams 'khor [7] de lta bu dag dang bzhugs te/	[24r1] nabčitan bolbai: qamuy linqu-a-dača ber ilaḷu tegüs nögčigsen [2] sigemuni burqan yambar bükü metü: tegünčilen iregsen-nügüd [3] tere metü kü sayuyad bolbai:	bolḷu bür-ün: badm-a linqu-a ⁴ bügüde-tür ⁵ ber [7] ilaḷu tegüs nögčigsen sigemuni ⁶ yambarčilan bügesü: qamuy tegünčilen iregsed-ün nökör tere metü ber sayubai:
mchog tu dga' ba'i rgyal po yang thams cad la gsol ba 'debs la/ sangs rgyas de dag thams cad kiyis kyang ting nge 'dzin 'di bka' stsal nas/ sems can grangs med pa dag bla [8] na med pa yang dag par rdzogs pa'i byang chub las phyir mi ldog par mdzad do//	degedü bayasqulang-tu qayan ber [4] tede bügüde-tür ber orčün jalbarin bülüge: tedeger [5] qamuy burqad ber ene samadi-yi jarliy bolḷu bür-ün: toy-a [6] tomsi ügei amitan-nuyud-i deger-e ügei ünen tegüs [7] tuyuluysan bodi qutuy-ača nögögöde ülü ničüqun bolyabai::	degedü bayasqulang-tu qayan ber [8] bügüde-tür ⁷ ber basa jalbariysan-tur ⁸ : tedeger qamuy burqad ber ene diyan-i nomlaysan-tur ⁹ : toyalasi ¹⁰ ügei amitan ber tengsel ügei üneger [9] tuyuluysan bodi ¹¹ qutuy-ača qarın ülü ničüqui ¹² bolbai:
'di ni byang chub sems dpa'i spyod pa la 'jug pa ston pa spyod pa yongs su dag par byed pa zhes bya ba'i le'u ste dang po'o//	[8] ene kemebesü bodisung-nar-un yabudal-tur oroqui-yi [9] uqayulqui: yabudal-i oyoḷata arilyayči neretü böllög [10] bolai :: ::	ene ber bodi ¹³ sadu-a-nar-un ¹⁴ yabudal-tur ¹⁵ oroqu-yi üjügülügči oyoḷata arılan [10] üileddügči ¹⁶ neretü keseg buyu: ::
[18v1] de nas bcom ldan 'das kiyis byang chub sems dpa' mchog tu dga' ba'i rgyal po la bka' stsal pa/ mchog tu dga' ba'i rgyal po de lta bas na sbyin pa lhur ma byed par chos la mchod pa bya ba'i phyir ni mchod pa [2] gyis shig/	tendeče ilaḷu tegüs nögčigsen [11] degedü bayasqulang-tu qayan bodisung-tur jarliy bolur-un: [12] degedü bayasqulang-tu qayan-a tere metü-iyer [sic] öglige-yi [13] qadayalaḷu ülü abun nom-tur takil üiledküi-yin tulada: [14] takil üiledüdkün ta	tendeče ilaḷu tegüs nögčigsen degedü bayasqulang-tu qayan bodisung-tur ¹⁷ tur jarliy bolur-un: degedü [11] bayasqulang-tu qayan tere metü ber: öglige-yi qadayalan üiledün ¹⁸ nom-tur ¹⁹ takil üiledküi-yin tulada takiydaq:
mchog tu dga' ba'i rgyal po sngon byung [sic] ba 'das pa'i dus bskal pa grangs med pa mang po dag byung ba na de bzhin gshogs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas gser sdug mdzes pa [3] rnam par nges pa'i 'od kyi gzi brjid kyi rgyal po zhes bya ba zhig byung ste/	degedü bayasqulang-tu qayan-a erte [15] urida bolḷu nögčigsen čay-tur toy-a tomsi ügei [16] olan galab-ud boluysan-tur: tegünčilen iregsen dayin-i [17] daruysan üneger tuyuluysan burqan altan you-a üjšeskü[18] leng-tü teyin büged mayad gerel-tü jibqulang-tu [19] qayan neretü nigen bolḷu bülüge:	degedü bayasqulang-tu qayan [12] urida bolḷu nögčigsen čay-tur: toyalasi ²⁰ ügei galab boluysan-tur ²¹ : tegünčilen iregsen dayin- ²² daruysan [16] üneger tuyuluysan burqan: altan [13] you-a üjšesküleng-tü teyin büged mayad gerel-ün jibqulang-tu qayan kemegedekü bolbai:
sku tshe'i tshad ni dpag tu med do// sangs rgyas kyi zhing gi bkod pa ni mtha' yas so// 'khor ni grangs med do//	nasun-u činege inu [20] čaylasi ügei buyu: burqan-u ulus-un jokiyal inu kijayalal [21] ügei bolai: nököd inu toyolasi ügei buyu:	basa nasun-u činege anu čaylasi ügei buyu: burqan-u [14] oron-u jokiyal anu kijayalal ügei:: nököd anu toyalasi ²³ ügei buyu:

① For clarity of collation the texts in the table are divided into fragments. The variant readings in MK are given in the footnotes. The following symbols are used to transcribe the *Galik* letters: d' – 𑖃, o' – 𑖜𑖟𑖛𑖟𑖛.

Appendix (Continued)

Q, <i>mDo sna tshogs, i</i>	JGF-BL	PK, <i>Eldeb, ka</i>
<p>phyi ma'i dus lnga brgya pa thā ma'i [4] tshe de'i chos smra ba rin po che'i lus mtha' yas par grags pa spyod pa'i mdzod ces bya ba zhig byung bar gyur te/</p>	<p>qoyitu [22] čay-un tabun jaγun-u ečüs čay-tur: tegün-ü nom ügülegči: [23] inu erdeni-yin bey-e-tü kijajalal ügegüy-e aldarsiyči [24] yabudal-un sang neretü nigen bolju bülegei:</p>	<p>qoyitu čay-tur tabun jaγun-u ečüs-ün učir-tur: tegün-ü nom-i [15] üfjüglügči²⁴ kijajalal ügei erdeni bey-e-tü aldarsiyšan yabudal-un sang kemegdekü ber²⁵ bolju:</p>
<p>de ting nge 'dzin 'di ston pa na dge slong gzhan dag gis bstan pa thams cad las bsnyal bar gyur to//</p>	<p>tere ene [25] samadi-yi nomlaqui-tur: busu ayay-qa tegimlig-üd [26] qotola sasin-ača bučaqun bolbai:</p>	<p>tere ber ene diyan üfjüglüküi-tür²⁶: busu ayay[16]-qa²⁷ tegimlig-üd ber üfjüglügšen bügüde-eče sintaraqun bolbai:</p>
<p>[5] de nas chos smra ba de zhum pa med pa'i sems kyis lus dang srog la mi blta bar 'di ltar dur khrod du gnas bcas nas rtsa ba dang 'bras bu za zhing ting nge 'dzin 'di bstan pa'i tshe/ de las chos mnyan pa'i phyr rgyal [6] chen bzhi'i ris kyi lha dag nas bzung ste/ 'og min gyi bar gyi lha rnam lhags so//</p>	<p>tendeče tere nom ügülegči [27] čügel ügei sedkil-iyer bey-e kiged amin-iyen ülü [24v1] qaran ene metü ükeger-tür oron jasaγu bür-ün: ündüsün [2] kiged üres-i idejü ene samadi-yi uqayulumui: tegün-eče [3] nom sonosqui-yin tulada: čatur maqaraja kayika-taki [4] tngri-ner-eče terigüljü: aganista-tur kürtele-teki [5] bükü tngri-ner irebei::</p>	<p>tere nom-i ügülegčid berkesiyel ügei sedkil-iyer bey-e kiged amin-iyen ber [17] ülü qaran: ene metü ükeger-tür oron jasaγad: ebeseün kiged üre-yi idejü ene diyan-i üfjüglübei: tegüneče²⁸ nom sonosqu-yin [18] tulada: dörben maqaraajas-un ayimay-un tngri-ner-eče terigüljü: aganista-tur²⁹ kürtele aγšan tngri-ner ber irebei:</p>
<p>de'i tshe 'khor los bsgyur ba'i rgyal po skye bo mang po mngon par dga' zhing mya ngan med pa'i nga ro zhes bya ba zhig byung ste/</p>	<p>tere čay-tur olan amitan-i [6] ilete bayasqayči γasalang ügei dayutu neretü nigen [7] čakirvad-i qayan bolbai:</p>	<p>tere čay-tur kürdüni³⁰ [19] orčiyuluyči qayan olan törölkiten-tür³¹ ilete³² bayasuyči γasalang-ügei kürkirel kemegdekü ber bolbai:</p>
<p>[7] des chos smra ba de las ting nge 'dzin 'di mnyan to// mnyan nas kyang chos smra ba de la mi 'jigs pa byin te/</p>	<p>tere kü tere nom ügülegči-eče [8] ene samadi-yi sonosbai: sonosču bür-ün tere nom [9] ügülegči-tür ayul ügei-yi öggür-ün:</p>	<p>tere nom ügülegči-eče: ene diyan-i [20] sonosuyad: sonosču ber tere nom ügülegči-tür³³ ayul ügei-yi ögdü:</p>
<p>dge slong sangs rgyas kyis yang dag par bka' stsal pa'i ting nge 'dzin 'di ston cig/ [8] bdag ni khyod la bsrung zhing skyob pa lags so// des bu stong yang de'i bsrung mar ... ³⁴ la/ thogs pa med pa'i sems kyis srog chags sum khri zhig kyang bde ba'i yo byad thams cad sbyor du bcug [19r1] go//</p>	<p>ayay-qa [10] tegimlig-e burqan-u üneger jarliy boluysan ene samadi[11]-yi üfjüglügči: bi čimai-yi sakiyad manduyulsuyai: [12] kemeged tere mingγan köbegüd-iyen ber tegüni sakiyulsun-tur [13] jokiyayad bügetele: dürbel ügei sedkil-iyer γurban [14] tümen amitan-nuyud-iyar ber: amuyulang-tu kereγ [sic] jaray[15]-tan bügüde-yi nayirayulbai:</p>	<p>ayay-qa³⁵ tegimlig-i burqan-u üneger nomlaysan ene diyan-i üfjegül³⁶: [21] biber³⁷ čimayi qadayalan sakisuyai: tegünü mingγan köbegün ber tegün-ü sakiyulsun bolyan jokiyabai: türidkel ügei sedkil-iyer γurban [9] tümen [22] amitan-i ber tegün-e amuyulang-un kereg-tü³⁸ ed bügüde-tür³⁹ barilduyulbai::</p>
<p>chos smra ba bde bar gnas par byas pa des kyang bska pa phyed kyi bar du ting nge 'dzin 'di bstan te/</p>	<p>nom ügülegči-yi amuyulang[16]-iyar ayuluyči tedeger ber jarim galab-ud-tur kürtele [17] ene samadi-yi uqayulqulbur-un [sic, = uqayulqui bür-ün]</p>	<p>nom ügülegči amuyulang-a ⁴⁰ üiledüged⁴¹: tere ber jarim galab[23]-un jaγur-a ene diyan-i üfjegüljü⁴²:</p>

Appendix (Continued)

Q, <i>mDo sna tshogs, i</i>	JGF-BL	PK, <i>Eldeb, ka</i>
<p>dge ba'i rtsa ba de byas pas chos smra ba dang/ rgyal po bu dang bcas shing skye bo'i 'khor [2] dang bcas pa dang/ tshogs pa thams cad kyijs bskal pa brgyad cur sangs rgyas gtams bye ba sum khri mnyes par byas te/ thams cad las ting nge 'dzin 'di thob po//</p>	<p>tere buyan-u ündüsün-i [18] egüs-kegsen-iyer nom ügülegçi kiged qayan-u köbegün[19]-lüge nigen-e nököd arad-luy-a nigen-e qamuγ [20] çiyuluyasad nayan galb-ud-tur [sic] yurban tümen költi [21] kanikar-a toyatan burqad-i bayasqan üiledüged: qamuγ[22]-aça ene samadi-yi olbai:</p>	<p>tere buyan-u ündüsün-i üiledügsen-iyer nom ügülegçi kiged: qayan-u köbegün-lüge olan törölkiten [24] nököd selte ba: olan çiyuluyasad bügüde ber nayan galab-tur mingyan nayud ⁴³ költi yurban tümen burqad-i bayasqan üiledöü: qamuγ[25]-aça ber ene diyan-i olbai:</p>
<p>bsam pa ji lta ba bzhin du [3] sangs rgyas kyi zhing yang yongs su 'dzin par 'gyur to// mchog tu dga' ba'i rgyal po de'i tshe na chos smra ba de gal te khyod gzhan zhig yin pa snyam du sems na de de ltar mi blta ste/ de bzhin gshegs pa tshe [4] dpag med ni chos smra ba der gyur to//</p>	<p>küsel yambar bükü yosuyar [23] burqan-u ulus-i ejelen baribai: degedü bayasqulang-tu [24] qayan-a tere nom ügülegçi-yi ker-ber öber-e nigen [25] kemen sedkibesü ele: tegün-i teyin üllü ujegdeküi [26] tegünçilen iregsen çaylasi ügei nasutu ayusi tede [27] nom ügülegçi bolbai:</p>	<p>sedkil yambarçilan metü burqan-u oron-i oyojata bariqu bolbai: degedü bayasqulang-tu qayan tere çay-daki: [26] nom ügülegçi tegün-i⁴⁴ ker-ber çï busu buyu: kemen sedkibesü: teyin üllü sedkigdeküi: tegünçilen iregsen ayusi burqan anu tere nom ügülegçi [27] ber bolbai:</p>
<p>de bzhin gshegs pa mi 'khrugs pa ni 'khor los bsgyur ba'i rgyal por gyur to//</p>	<p>tegünçilen iregsen agsobi [28] kemebestü çakirvad'-i qayan bolbai:</p>	<p>tegünçilen iregsen üllü qudqulayçi ber kürdün-i orçiyuluyçi qayan ber bolbai:</p>
<p>bskal pa bzang po pa'i sangs rgyas stong ni rgyal po'i bu mams su gyur to/</p>	<p>sayin galab-ud-un</p>	<p>sayin çay-un mingyan burqan anu qayan-u mingyan [28] köbegün ber bolbai::</p>

1. MK: *kijayasu-tu.*
2. MK: *lingqu-a.*
3. Lhasa Kanjur: *khrig.*
4. MK: *lingqu-a.*
5. MK: *bügüde-dür.*
6. MK: *şakyamuni.*
7. MK: *bügüde-dür.*
8. MK: *yalbariysan-dur.*
9. MK: *nomlaysan-dur.*
10. MK: *toyolasi.*
11. MK: *bo'dhi.*
12. MK: *niçuqu.*
13. MK: *bo'dhi.*
14. MK: *saduva-nar-un.*
15. MK: *yabudal-dur.*
16. MK: *üiledügçi.*
17. MK: *bo'dhi saduva-dur.*
18. MK: *üiledün.*
19. MK: *nom-dur.*
20. MK: *toyolasi.*
21. MK: *boluysan-dur.*
22. MK: *dayini.*
23. MK: *toyolasi.*
24. MK: *ügülegçi.*

25. MK: abs.
26. MK: *ügüleküi-dür.*
27. MK: *ayay-q-a.*
28. MK: *tegün-eče.*
29. MK: *aganista-dur.*
30. MK: *kürdün-i.*
31. MK: *törölkiten-dür.*
32. MK: *iledte.*
33. MK: *ügülegçi-dür.*
34. A gap designated with five *tsheg*. Lhasa Kanjur: *bkod.*
35. MK: *ayay-q-a.*
36. MK: *ijügül.*
37. MK: *bi ber.*
38. MK: *keregtü.*
39. MK: *bügüde-dür.*
40. MK: add. *orosin.*
41. MK: *üiledtüged.*
42. MK: *öçigüljü.*
43. MK: add. *nigen.*
44. MK: *tegüni.*

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