ON THE SOGDIAN FORMULA
FOR RECEIVING THE EIGHT COMMANDMENTS
— Pelliot sogdien 5 and 17 —

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P[elliot sogdien] 5 is the beginning of a scroll (1.35m × 0.27m, 125 lines) which contains the complete Sogdian version of the Dirghanakha-sūtra (Taishō Tripitaka, No. 584) and the beginning of another text. P17, on the other hand, is the end of a scroll (0.50 × 0.30m, 42 lines) in which the eight commandments are enumerated. The facsimiles of both MSS were published by E. Benveniste, Codices Sogdiani, Copenhagen, 1940, pp. 160–62, 199.

The publication of P5 was begun by R. Gauthiot (MSL 17, 1912, pp. 357–67) who was followed by Benveniste (Textes Sogdiens, Paris, 1940, pp. 74–81). While Gauthiot edited only the Dirghanakha-sūtra (P5. 1–88), Benveniste published the whole text. However, the last 16 lines were too fragmentary to be given a continuous translation by him. In a review of Benveniste's edition, W. B. Henning (BSOAS 11, 1946, pp. 730–31, 735) not only improved upon some of Benveniste's readings but also translated the portion left untranslated by him. Except for some minor corrections, however, Benveniste's edition of P17 (op. cit., pp. 145–47) has never been fully reviewed since its publication.

Recently I was able to establish that P5 and P17 once belonged to one and the same scroll, which was originally composed of the Dirghanakha-sūtra and a formula for the laity to receive the eight commandments. First of all attention should be drawn to the fact that when they were first discovered P5 and P17 were stuck together, and that it was just before Benveniste published it that P17 was separated from P5. Both Gauthiot and Benveniste thought that P17 had been glued to P5 for reinforcement, cf. Benveniste, op. cit., p. 145.

Apart from that, three pieces of positive evidence can be cited to confirm my discovery. (1) In addition to the main MS of P17, there are two small fragments (P17a and P17b) which are visible but almost illegible on the facsimile. When I visited the Bibliothèque Nationale in 1982, I had an opportunity to transliterate them from the originals. One of them (P17b, 9 lines)
can easily be joined to the left-hand margin of P17. 1–9. P17a, on the other hand, has proved to belong not to P17 but to P5, i.e. P17a (10 lines) constitutes the right-hand margin of P5. 115–124. For example, P17a, 8–9 and P5. 122–123 combine to give the following lines, the text of P17a being underlined:(2)

\[ \text{w'ny'kw pr[βyr[t} \text{δ'r'n ZKn]} \text{'}kryh L' ptwry 'sty ry} \text{ ms myδ 'xτph r'm'nt(3)} \text{'w δs' [γnt'kryh 'krtw]} \text{]δ[}'r'm 'w γr'yw-cyk' γnt'kryh 'krtw δ'r'[n]} \text{'[if I should have t]aught that action has no retribution, furthermore, if by day and night, habitually I should have committed] the ten [sins], if [I should] have committed sins of the body'.

(2) Of the last line of P17 one can read much more on the original than Benveniste did about half a century ago. It provides the title of the preceding text which runs as follows:

\[ [βrz](n'??)x'n δynδ'r ZY (‘st’???) sks'pt pwstk '(y?)[w prw'rt] \text{‘Sutra of the religious [Dirgha]nakha and the eight commandments, one [chapter]’}. It is clear from this title that the \text{Dirghanakha-sūtra} once preceded P17.

(3) As will be seen from my translation given below, the formula for receiving the eight commandments — if my assumption is correct — consists of several sections: (a) invitation of deities as witnesses to the confession (P5. 90–105); (b) confession of sins (P5. 105–124); lacuna; (c) reception of the eight commandments (P17. 1–33); (d) expression of the wish to obtain Buddhahood (P17. 34–41); (e) title (P17. 42).

Among the treasures unearthed from Tun-huang one can find many Chinese MSS similar to our text. They were studied by Sh. Tsuchihashi (Kairitsu no Kenkyu, Kyoto, 1980, pp. 745–50, 772–91), who selected nine MSS belonging to this genre from the Stein collection and gave the short description of their contents.(4) According to Tsuchihashi, op. cit., pp. 775–76, they are mainly composed of five sections in the following order: (a) \text{開請 ‘opening invitation’}; (b) \text{懺悔 ‘confession’}; (c) \text{三歸 ‘triśarāṇa’}; (d) \text{戒相 ‘commandments as expressions for retaining evil, etc.’}; (e) \text{願向發願 ‘pariṇāmanā and prāṇidhāna’}.

It is clear that P5–P17 was indentically composed, and that there must have been the conclusion of the confession and the whole section of the triśarāṇa in the gap between P5 and P17, although the Sogdian text does not agree closely with any of the Chinese MSS.(5)

The \text{Dirghanakha-sūtra} is far from being out of place here, since it mainly deals with the merits of keeping the eight commandments, and because it is sometimes referred to or even quoted in this kind of Chinese MSS (cf. Tsuchihashi,
op. cit., p. 775; Satomichi, art. cit., p. 82). However, it does not necessarily follow that P5–P17 was translated from a Chinese original as yet unknown. It could equally well be a free adaptation made from one of the known Chinese texts.(6)

In view of the above-mentioned discovery and improvements on previous studies, it seems to be fitting to revise Benveniste’s edition. In what follows I give the revised texts of P5. 89–125 and P17, a fresh translation, and full commentaries, together with the editio princeps of P17a and b. In the text the following notation is used (cf. N. Sims-Williams, IIJ 18, 1976, p. 45):

- βcð = reading certain.
- (βcð) = reading uncertain, owing to damage, poor-quality paper, etc.
- (βcð???) = traces compatible with the reading proposed.
- [βcð] = letters wholly restored.
- ...... = approximate number of illegible letters.
- [......] = approximate number of missing letters.

The system adopted here for the transcription of Sogdian script is the one with a consistent distinction between χ and γ which has recently been advocated by N. Sims-Williams, Appendix to W. Sundermann, Mitteliranische manichäische Texte kirchengeschichtlichen Inhalts, Berlin, 1981, pp. 194–8.

**Text**

**P 5**

89 [ nm'w pwty ] nm'w ðrm' nm'w snk
90 [ rty 'zw yw ðrxwšy'] 'nm'n 'M sttm'n 'ntc c'wn 'ws'wyt' p'zn πtkwy'm
91 ['skwn ][(t)'yka mwck' βy'n βxtm škmwn pwty 'M ðś' kyr'n γτβ
92 [ ](h) my'o'ny wyswp pwt'yśt βc'npδy xwyštrty 'PZY ðrm 't pwrnsk
93 [ ](h) ñry nwfl'rk rny rtyms tymn πtkwy'm 'skwn nšmy kyr'n xwk'y
94 (wτγ) βwmh 'w 'mty' pwty ZY 'ry'βr'wkšδf pwty-stβ 't mx'stβ pr'pt
95 pwtystβ ZY sm'nptr pwtystβ 't mnč'wšry pwtystβ ZY kšytkrp pwtystβ
96 ZY ptp'rs pwtystβ ZY 'rwr'n xwt'w pwtystβ ZY 'rwr'n 'sk'tm pwtystβ
97 ZY 'yś't zwrn'k mty'rly βc'npδ xwyśtr 'M ðś' kyr'n wyswp pwtystβ 't
98 mx'stβ 'myn 'ws'wṛty zp'rt mz'yx sm'wtry 'ntc 'M ðś' kyr'n wyswpwh
99 rx'n't ZY ZKn prτ'ykwpt 'ntc 'M ðś' kyr'n wyswp rx'n'tβ ZY ZKn ctβr r'ðwh
100 'xšwn'y pwrnsk'n'y 'ntc 'M ðś' kyr'n zrw' ZY 'dδγy ZY ctβ'r mx'rct 't
101 ZY βγ'yśt ZY n'kt 't mwrt'n'k xwt'w ZY 'št wkry 'ntc pr'yw ZY 'M wyswp šyṛ-
102 'nk'r'k ZY 'rt'w ðrm'yk' βγ'yśt ZY cyt'yt ky' xtw 'xw βγ'ny'k' γwš 'skw't
103 πtkw'n pt'ywši rty ms 'kγ' ßγ'n'y'k' cšmy 'skw't my wynδ ZY ky' ZKh xh
104 xwyckpznyhv βyrtk rty my ptβ'ywδ ZY sm'rδ ZY z'ry syδ ZY z'n'ntk βwδ' rty

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20 pc'z'm 'skwn nwr myð tp(y')r 'xšph βr'kw k'w xw[yrstn]yq p[rm w'n'w c'n']n'(w)
21 rx'nt p[rn]préirk ñmny mz(y[x m]')n(y') L' ßwt L' pr'ywy(ð) [w]'ð nydt 'k[y']'PZY
22 ZNH rx'[n'(t)] ñmny nystw ßwt (L') pr m'th 'BYw w'ð L' xwyøtk pr'wn'tr w'ð
23 L' pr 'st'wrpð'y βr'k s(wt m')y'd ms 'zw t'nm'n 'yw myð 'yw 'xšph m'n
24 'wr'mny ð'r'n 'L' xwty w'n'n 'L' ZY 'nyw 'ð'o k p(r)m'y'n pr 'ðry rtt'n'y
25 prm'(nh) [f[w'n] ss'k'pt zwk' ð'r'n
26 pc'z'm 'skwn nwr myð tp'y'r 'xšph βr'k k'w xwyrsny prø w'n'w c'n'kw
27 rx'nt p(rn)préirk ñmny L' ßmt L' znt w'ßt wyrpw znk'n sp'ry'my
28 ZY (ðw)ðh pr CWRH L' py'tyh ð'r't pr'ZY 'yd ßwðh ZY 'yd 'sp'r'tmy ZY 'yd
29 ðthy 'k'w ðr(y') rttw s'r pt'syw wnty 'zw ms 'ywrwncyd pc'z'm skwn pr
30 'ðry rttw (p)[r'm'n]h f[w'n] ss'k'pt(t) [zwk' ð']'n'w
31 pc'z'm 'skwn nwr myð tp'y'r 'xšph βr'k k'w xwyrsny prø w'n'w c'n'rw[nt]
32 pr'njpréirk ñmny znw znðy cnn 'zmnw pr(y)[.] p[y]str wxt L' xwr(t)fy 'zw ms
33 'ywrwncyød pc'y'n'm [skwn] [pr'] ñry rttw pr'(m)[nh ñw]'tn (w')ss'k'pt [zwk' ð']'r'n []
34 pcws'lw ð'r'n 'st' ss'k'pt cnn m'tyh '(B)[Yw
35 w'ð'r py'dr'w w'n'w my 'ð'yð ßwy kw'dprmt zw'w'n nwr'w [myð
36 wspy'cw kyr'n 'pw ny'z'v cz zmnyh ywnk' (w')w'n (.)wz'y[
37 [ (ð'y')kh (zw)'yc L' pt'pyð'y cz zmnyh][
38 rty [pyð'](t)r cw dwky 'M mytr'y pwty pryw (.)t[ cny mntr'y
39 pwy[Z]Kw pwy'kh prn 'ßrwn ßr(y)'n [ ]
40 [ðy't'n Z]Kw tm[y] ð'rw ZY zr'ncn' [ ]
41 [ ] 'kw pr[nyr'sn] (k)'w 'PZY p(y)rn[mncyw
42 [ðrz]'(n')x'n ðynð'r ZY '(st') ss'k'pt pwstk [y] [w prw'r'tl]

* Benveniste's text of P5, though already corrected by Henning, has been checked against the published facsimile and the photo available to me from the Toyo Bunko. In the case of P17 I have been able to refer to my own collation of the MS made in 1982 (now re-checked against the photo).

1) ñark, thus Benveniste, is less likely. 1) being encircled with dots, wspy'cw rx'nt is cancelled by the copyist. 1) written as one word. 1) Benveniste ntrty; all the letters are blotted and totally illegible on the photo. 1) ntrty, therefore, is hardly more than my restoration, but the entire lacuna is compatible with my restoration [w'tð'r 'z]unty. 1) hardly ky[ seventeenth century]. 1) Benveniste prernk' ... ðw, but hardly any space for a word between prernk' and ðw. 1) thus Benveniste; photo [kt]'r. 1) thus Benveniste; photo [k]'t]hy. 1) prn[k']hy. 1) thus Benveniste; Ms 's[kan]. 1) aftcr (t) only faint traces of letters; t'm'n, thus Benveniste, is quite uncertain. 1) Benveniste mnc; all the letters are blotted and ync is almost my restoration. 1) very small space after t'[ ]; if my restoration is correct, letters must have been squeezed in at the end of the line. 1) reading suggested by Dr. Sims-Williams; ntrty, thus read by Benveniste and me, is possible but less likely. 1) sic (omitted by Benveniste). 1) thus Benveniste; Ms [x]unty. 1) Benveniste xun [yrstn'y], but ]y is quite certain. 1) thus Benveniste; Ms p[rn][jr]. 1) nyc, hardly nyré. 1) thus Sims-Williams, 'Sogdian kw and Slavonic ku' (forthcoming in the Festschrift for V. A. Livsic). 1) thus Benveniste; Ms n[w]. 1) Benveniste k'w'n, but -z is certain. 1) Benveniste xyn', but ' is not visible on the MS.

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(89) [Namo to Buddha], Namo to Dharma, Namo to Saṅgha (90) [I, the disciple] of such and such name, together with the whole assembly, with pure mind address [the ...] teacher, devātideva Buddha Śākyamuni, with all buddhas, the chiefs of the world of the ten directions (who are) among many [...], and the law and the community of monks [...] the Three Eternal Jewels. Furthermore, I address Amitābha buddha of the western world of utmost joy, Āryāvalokiteśvara bodhisattva, Mahāsthāmaprāpta bodhisattva, (95) Samantabhadra bodhisattva, Mañjuśrī bodhisattva, Kṣitigarbha bodhisattva, Bhadrāpāla bodhisattva, Lord-of-medicines bodhisattva (≡Bhaiṣajyārāja bodhisattva), Highest-of-medicines bodhisattva (≡Bhaiṣajyasamudgata bodhisattva), and Maitreya of the coming period, the chief of the world, with all the bodhisattvas and mahāsattvas of the ten directions, the pure and clean assembly of a great ocean with the assembly of all śrāvakas and pratyekabuddhas of the ten directions, with (100) the royal assembly of monks of the ten directions and four roads, with Brahma, Śakra, four Mahārajas, devas, nāgas, the lord of the dead, and the assembly (consisting of) eight kinds (of members) of the ten directions, and with all pious, righteous, (and) lawful devas and spirits. Whoever have deva-ears, please listen to my prayer, whoever have deva-eyes, please look at me, and whoever have obtained open-mindedness, please consider and think of me, be merciful to me, and recognize me. (105) Come into this bodhimanda so that you may be the witnesses of my confession of sins.

I, the disciple of such and such name, with the whole assembly, with pure and clean mind, for the sake of all [living beings] confess (my) sins, repent (of them), and seek absolution. If, from the without-beginning, in this life, (and) today, right up to the present moment, greed, anger, ignorance, and klesas which torment my body, mouth, and mind are endless, (110) so that I have committed all the sins completely, or if I should have [burnt] and destroyed stūpas [and vihāras], or burnt and destroyed sūtras, or [...] if I should have stolen and kept the possession of the Three Jewels, [or ...] slandered (and said) ‘it was not taught by Buddha’ [...] and taken and hidden it, or if I should have [...] the commandments [...] without the commandments or keeping the commandments [...] one who has violated the commandments [...], or if I should have slandered and belittled (them), or [...] his sin, or hurt a life or ordered someone else (to
do so) [..., or] kept [...] and servants, or bound them and [...], or if I should have killed my parents, or [shed blood] from (120) Buddha’s body, or split the united community of monks into two parties, (or) [killed] an arhat śramana], or if I should have given rise to very heretical views and taught (that) action has no retribution. Furthermore, if by day or night, habitually I should have [committed] the ten [sins], if I should have committed the sins of the body, [(i.e.) killing, stealing, and practising lusts], and the sins of the mouth [...]

P 17

(1) [...] I receive [... when]ever [...] I will [not?] forget [...] then the Three Jewels [...] because [...] I receive the eight kinds of royal and noble commandments [today, ton]ight(?), (tomorrow) morning until daybreak. Just as a glorious arhat śramaṇa neither himself kills], (5) nor orders (someone else to do so), nor praises (it), nor is content (with it), [in the same way I also [receive (the commandments)]. I will obey the order of the Three Jewels (and) keep the [commandments intact].

I receive (the commandments) today], tonight(?), (tomorrow) morning until dawn. Just as an arhat śramaṇa neither commits a theft himself, nor orders (someone else to do so), nor praises (it), nor is content (with it), in [the same way I also] receive (the commandments). I will obey the order of the Three Jewels (and) [keep the commandments intact].

I receive (the commandments) [today], (10) tonight(?), (tomorrow) morning until daybreak. [Just as a glorious arhat śramaṇa] neither practises lusts himself, nor orders (someone else to do so), nor praises (it), nor is content (with it), in the same way [I also] receive (the commandments). I will obey the order of the Three Jewels (and) [keep the commandments intact].

I receive (the commandments) today, tonight(?), (tomorrow) morning [until daybreak. Just as] an arhat, a glorious śramaṇa does not tell a lie himself and is neither deceitful nor double-tongued, in the same way I (15) also receive (the commandments). I will obey the order of the Three Jewels (and) keep the commandments intact.

I receive (the commandments) today, tonight(?), (tomorrow) morning until day break. Just as] an arhat, a glorious śramaṇa, neither drinks intoxicating drink himself nor (eats) f[ive kinsd of] stinking vegetables, in the same way I also [receive (the commandments). I will [obey] the order of [the Three Jewels] (and) keep the commandments intact.

(20) I receive (the commandments) today, tonight(?), (tomorrow) morning
until day[break. Just as] an arhat, a glorious śramaṇa, is not arr[ogant] and does not sit on that seat [on which] an arhat śramana has sat nor on his parents’ seat nor on an honourable teacher’s seat, and does not [go] riding on an animal, [likewise] I, (the disciple) of such and such name, will keep my mind calm for a day and a night and will not do it myself, nor order someone else (to do so). I will [obey] (25) the order of the Three Jewels (and) keep the commandments intact.

I receive (the commandments) today, tonight(?), (tomorrow) morning until daybreak. Just as an arhat, a glorious śramaṇa, neither plays (instruments), nor dances, nor sings songs, nor wears all kinds of flowers and incense on his body as an ornament, but makes of this incense, this flower, and this music a respectful offering to the Three Jewels, in the same way I also receive (the commandments). (30) I will obey [the order] of the Three Jewels (and) keep the commandments [intact].

I receive (the commandments) today, tonight(?), (tomorrow) morning until daybreak. Just as an arhat, a glorious śramaṇa, understands the time (to eat) and after the time [ ] he does not eat food, in the same way [I also] receive (the commandments). I will [obey] the order of the Three Jewels (and) [keep] the commandments [intact].

If I have received the eight commandments for the sake of my parents [and ... all] (35) living beings, may my (following) wish come true: So long as I live, today [...] may I be] without needs from all the directions (i. e. may I not be short of anything). Whenever [...] this sin(?) [...] may I not know terrible pains. Whenever [...] may I dwell] with Maitreya buddha in the future world, [...] may I obtain the blessing of Buddha-rank [from Maitreya] buddha, [...] (40) may I shut] the gate of hell and deliver [all living beings from hell and lead them] to pari[nirvāṇa], where the previous [buddhas dwell].

Sūtra of the religious [Dīrgha]nakha and the eight commandments, one [chapter].

**Commentary**

P 5

90 [ṛty ’zw yw drxwšky] t’nm’n ’M s’tm’n ’nt’c: for the reconstruction see 105–106.
The Chinese expression underlying this phrase must be 弟子某甲等合道場人 ‘a disciple of such and such name with all the people in the bodhimāṇḍala’, which usually stands at the beginning of each section of the above-mentioned
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91 [ ]’t’yk mwck’: with all due reserve, the following restoration may be proposed: [’w śkt’p](t’yk mwck’ ‘the teacher of the commandments’, since Buddha is sometimes called 諸師 (SH 239b) ‘the teacher of the discipline, or of the commandments’, cf. H. Nakamura, *Bukkyōgo Daijiten*, Tokyo, 1975, p. 164.(8)

93 (’)ṭry nwś’k rtyn’ is for Chin. 常住三寶 (SH 349a, 63b) ‘the Eternal Triratna’.

93–94 nśmy kyr’n xwyz’’y (wṛṭ)y śumḥ must be the translation of Chin. 西方極樂世界 (SH 223a, 403a) ‘the world of utmost joy in the West, Sukhāvatīvyūha’. On this reading and translation see Henning, *art. cit.*, p. 730.

As Sims-Williams (*IIJ* 20, 1978, p. 257 n. 2) correctly points out, xwyz’(k)w ‘very’ almost certainly contains /z/ rather than /z/ and xwyz”y here cannot be a variant spelling of this word, since in P5–P17 /z/ is seldom expressed by pointed ʒ. However, xwyz’(k)w is so fit for the translation of Chin. 極 ‘very’ that I interpret xwyz”y as a miscopying of *xwyz’(’)*y.

94–95 mx’sṭḥ pr’pt pwtystḥ: following Henning, *art. cit.*, pp. 730–31, I interpret this as Mahāsthāmaprāpta bodhisattva. I differ from Henning in explaining mx’sṭḥ as a copying error of *mx’sṭ’(’)*m under the influence of the preceding pwtystḥ.

97 ’ys’t-zwn’k: for this combination and its Chin. equivalent see *BSTBL*, p. 59.

98 ’myn ‘ws’wṭy zp’rt mz’yx sm’wtry ’nt’c is surely for Chin. 清淨大海衆 (Nakamura, *op. cit.*, p. 720) ‘pure and clean great ocean congregation’, cf. also 大海衆 (SH 92b) ‘the great ocean congregation; as all waters flowing into the sea become salty, so all ranks flowing into the samgha become of one flavour and lose old differentiations’.

99 rx’nt ZY ZKn pr’ykpwt is for 聲聞緣覺 (SH 461b–462a) ‘śrāvakas and pratyekabuddhas’. Sogdian rx’nt (≺Skt. arhat-) translates Chin. 聲聞 ‘śrāvaka’, but never 阿羅漢 ‘arhat’, cf. *BSTBL*, p. 129. However, on rx’nt śmy see below.


100–101 ’t ZY: either ’t or ZY is otiose, cf. the similar copying error ZKh xh (P5. 103).

101 ṭṛ’ṣṭ ZY n’kt ’t mwrt’n’k xwś’t w ZY ’št wkṛy ’nt’c is probably for 天龍八部 (SH 148a) ‘devas, nāgas and others of the eight classes’. The intrusion of
murt’n’k xwt’w is extraordinary, since in P6. 94, 96, 97 this combination translates Chin. 細魔 (SH 383b) ‘Yama’, who is also called 死王 (SH 216a) ‘lord of death’, and because Yama is never referred to in this context.\(^{(10)}\)


102-105 This passage is closely paralleled in Moriya no. 245, 77-78:

Those who have deva-eyes, those who have dava-ears, and those who have intuitive knowledge of the minds of all other beings (＝pracittājñāna)! I wish all of you to listen to and recognize me, and to come into this bodhimaṇḍala so that you may be the witnesses of the disciple’s (＝my) confession of the sins’.

Similar feelings are expressed constantly in the Chinese MSS, e. g. S. 4081, 1137, etc. (Tsuchihashi, op. cit., pp. 784-85).

ky’ ZKh xh xwyckp’znyh řyrtk ‘those who have obtained open-mindedness’ is likely to be the free translation of 他心通 (SH 165b) ‘pracittājñāna’. However, it is not clear to me why the Chinese term is so translated into Sogdian.\(^{(11)}\)


106  ‘wyc’wʃtk: whether this is Benveniste’s misreading of ‘ws’wʃtk, as assumed by Henning, art. cit., p. 735, or whether it was miscopied by the scribe, who was apparently thinking of wyc’wʃtk ‘intelligent’, cannot be determined by the present author, who was careless enough not to collate Benveniste’s reading with the original. This is also the case with řʃβ’wk-wn’y (P5. 108-109), which is either a scribal error or Benveniste’s misreading of šyr’’k-wn’y, cf. Henning, art. cit., p. 731.

107-108  c’wn ’pwk [”ʃ’z] mrts’r: Henning’s restoration is confirmed by the Chinese MSS which have 無始以 来 (SH 378b) ‘since the without-beginning’ in the corresponding place. However, c’wn ’pw ”ʃ’z mrts’r (P9. 120), to which Henning refers, as well as c’wn ”ʃ’z mrts’r (P9. 118, 126), renders Chin. 昔以来 ‘ever since the past’, cf. Y. Yoshida, Journal of Asian and African Studies, 27, 1984, p. 82.

107-110 This passage may be compared with the following Chinese phrase:

無始已來至于今日受梵天身流浪生死妄相煩惱繫縛身心不得自在 廣造諸
‘Since the without-beginning until today when I have received the body of a worldly man (=bālapratgjana) I have been flowing to and fro through birth and death (=samsāra). Being bound by erroneous thoughts and kleśas and not being free from delusion, I have greatly committed all sins immeasurably and limitlessly’.

Similar phrases are found in almost all the Chinese MSS, e.g. S. 4464, 4610, (Tsuchihashi, op. cit., pp. 777, 781).

110–125 Except for P17a, Henning’s translation is adopted here with few alterations.

111 (ZY βrxt): my restoration is based on one of the sins enumerated in the Chinese texts, namely 破塔壞寺 ‘(if I have) broken stūpas and destroyed temples’.

113 The unattached śy at the end of the line may be explained by an accidental omission of either kt’reZY or rty caused by the lack of space. For such an unattached śy cf. Dhy., 206, with MacKenzie’s note (BSTBL, p. 59).

114 pcořtw: following Henning, art. cit., p. 731, I take this for a miscopying of pcořtw (the past stem of pcoř ‘receive’). However it may well be the past stem of a so far unknown verb.

115–116 In spite of the relatively small gaps I do not know how to restore these lines. Having no comparable expressions, the Chinese MSS are not helpful either.

119 (m’t)yh ‘byw ‘parents’. On its stem and cognates in other Iranian Vol. XX 1984
119–120 *cnn *p*tw *x*ryw (x)\[wmnw\] p*tw *dr\'n* is certainly for ‘to shed the blood from Buddha’s body’. It is one of the five deadly sins called 五逆 (SH 128a), i.e. patricide, matricide, killing an arhat, shedding the blood of a Buddha, destroying the harmony of samgha, or fraternity’. My restoration is based on *mrtxmy wxwny p*ynin’ (STii 6. 9–10) ‘O shedder of man’s blood!’.

121 *w rx\'nt *l[myn *ptxwst *dr\'n*] is likely to translate 殺阿羅漢 ‘to kill an arhat’, which is also one of the five deadly sins. Since *rx\'nt *lmy recurs in P17 my restoration is almost certain. Yet it is not quite clear if *rx\'nt *lmy, in contrast to the simple *x\'nt, is the Sogdian translation of 阿羅漢 ‘arhat’.

123–124 *w *x*ryw *cyc* *ynt\'kryh *kriw *dr\'r*[n *ptxw*](n)k *ZY (i)[ynyn *ZY ”brxs’]y: the first three of 十悪 (SH 50a) ‘ten evil things, daśākusala’ are killing, stealing, and adultery, which are named the sins of the body, cf. Chin. 身業不善行殺盗婬 (Moriya no. 245, 85) ‘the evil deeds of the body, (such as) killing, stealing, and adultery’. ]sk’r[ (or ]sk’β[) may, therefore, be a part of a word denoting one of the four evil deeds of the mouth, i.e. lying, double-tonguedness, coarse language, and filthy language.

**P 17**

1. *cw* zmnyh occurs also in lines 36 and 37. Henning, BOSAS 10, 1945, p. 477 correctly translates this combination as ‘at whatever time’, whereas he suggests another translation ‘at the right time’ (apud GMS §1144a) for the same expression found in P2. 1133, 1189, where the translation ‘at whatever time, whenever’ is certainly preferable:

\[
\text{rty prw škš’pwt z’wr cnn šry’kryt pyò’r cw zmnyh šxtnynch mrch ”ys’t ’PZY šy rv’n cnn mnb’r ’pwr’r’t rty yun’yad ”wy βγyst’nny ”z’wn βyrik’n} \text{(P2. 1132sq.)}
\]

‘by the power of the commandments and because of (his) meritorious acts, whenever a natural death comes and his soul departs from the body, he will immediately obtain a life in the abode of gods’.

\[
\text{rty yun’k mrtxm’k ’cw zmnyh šxtnynch mrchw ”yset rty yw β’in šxtn ptwy ’M γγβy pwystn’k ’nt’c pr’w ZKn pyrms’r ”yst} \text{(P2. 1189sq.) ‘Whenever a natural death comes to this man, devatideva Buddha together with a great assembly of bodhisattvas comes before him’}.
\]

6 *pr *b’ry rytny prm’nh šw’n: at least in Buddhist Sogdian šw-/wytr- construed with *pr ... means ‘to practise or do (according to) …’, e.g. *pr cw wytr’ty (P9. 121)
translating Chin. 所行 ‘what I have done’. It cannot be decided whether this usage of шо- and устр- originated as a calque on Chin. ṬṬ ‘to walk, to practise’ or not.(14)

7–8 t’ywny L’ wnty: for the combination t’ywny (k)wn- see BBB, c6.(17)

10 tpy’r: the meaning and etymology of this word are discussed by Benveniste, op. cit., p. 231 and VJ, p. 89, although its exact meaning is not known yet.(18)

17–18 p[nc znk’n] γσνυ γγτων must be for Chin. 五辛 (SH 128a) ‘the five forbidden pungent roots’. The same combination is attested in a similar context in P2. 1119, 1188.

21 mz’y[x m]‘)n(y): my restoration is based on RBkm’nty (TM 393, R2, cf. Henning, JRAS, 1944, p. 137) ‘arrogant (people)’.

27–29 On the meaning of ژντυ and ژτυ (in my text ژντυ and ژτυ) and their etymology see Sims-Williams, IJI 20, 1978, p. 259, where he also offers a partial translation of this passage.

28 ژ’d’t ‘wears’: for this translation see Sims-Williams, C2, on 55R. 20–21.

32 cnn ’zmmnw py(r)[.. p]γσstrw xwrt L’ xwr(t)[y] no doubt corresponds to Chin. •s "ñ Žž ሂ (SH 109b) ‘not to eat out of regulation hours, i.e. after noon’. cnn ’zmmnw py(r)[.. p]γσstrw is most enigmatic and resists our attempt to restore it.(19)

34  podráwstw: following Benveniste I interpret this as the past stem of پکْژز. Such an irregular metathesis of u as found in podráušt (پکْژز) occurs also in ژو’dوک, P16. 35 (پکْژز) ‘throne’. I should like to take this opportunity to give the text and translation of P16. 32–36 which has proved to employ some characteristic phrases of the Vimalakirtinirdesa-sūtra:

‘stry nthy xyp sı βγτή L’ βγτί wβy ֆδ probation 
’stry wy’ ’k’cy pw pcew’k tyst 
’xod Կ’ьw’ry L’ w’ry xw ֆδ’r’dry ILPrw $/w$mb’h yw sy’k’y $ί’yt(21)$ wysp’w’c’wn 
w’y’ry s’r nyz-y1’y ֆδ’r’ynck kt’ky yyyr γw’dw’k w$с’t w’y’ry m’y(22) ’stry xyp’d m’šk xw $фδ’р smyr γ’r’y w’w’ sp’ntny ង’n’y(23) cyantr tyst ‘Since the manner (i.e. aspect) of the existence and non-existence cannot be obtained, all existence enters the sky without (any) hindrance. Since that śuñyatā is not a (true) śuñyatā, three thousand worlds are under one canopy (cf. E. Lamotte, L’Enseignement de Vimalakirti, Louvain, 1962, p. 104). Since all existence comes out of śuñyatā, a large throne trembles in a small room (cf. Lamotte, op. cit., p. 249). Since the empty m’y (?) is the substance of the existence (or ‘Since śuñyatā is the substance of m’y-existence(?’), Mt. Sumeru enters a grain of mustard’.

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36 (γ)w"n: very few nouns end in -w'(')n(h) and other possible restorations are (z)w"n and (r)w"n. However, in view of 'zw'nh (P5. 117), (z)w"n may safely be ruled out, while I cannot decide between (γ)w"n and (r)w"n.

38 ZKw puty'kh prn: for this combination see BSTBL, pp. 60–61.

40–41 Almost the identical feeling is repeatedly expressed by SwƒÂ’sn(24) in the Sogdian Vessantara Jātaka. My restoration pr[nyrƒÀ'n] (<Skt. parinirvāna, cf. SH 337a) is based on the following passage:

rtv my KZNH "γ'kw γw y'PZY ZKw puty'kh βyr'n rty βyr'n ZKw tmy δβw rty ZKw ' ż'y'k k'w' r'ty r' cnm tmy z'r'ne'n rty 'kuv nyrβ'n 'skr'n w'n'kh r'ōh 'kuty ZKh 'nytt put'yš xt'n't (VJ., 47c sq.) ‘May the following wish of mine come true: may I obtain Buddhahood, close the gate of hell, deliver sinners from hell, and lead them to nirvāṇa by that road where other buddhas (once) proceeded’.

Notes


I should like to express my thanks to Dr. N. Sims-Williams for reading a draft of this article and for his valuable advice and suggestions, some of which are quoted below. I alone, however, am responsible for any shortcomings.

(1) Three very small pieces (P17c) are also classed with them, but it has not been possible to rejoin them: (i) }βrc[, (ii) }(γ)m[, (iii) }(w)'n].

(2) For the notation used in the text and translation see below.

(3) Henning’s restoration r'm[nt] (art. cit., p. 731) is thus confirmed.

(4) They are S. 2689, 4081, 4407, 4438, 4464V, 4494, 4610V, 4624, 6148. Recently N. Satomiichi, Bulletin of the Graduate School, Tokyo University, Graduate Program of Liberal Arts, XIX, 1982, pp. 77–96, added to this collection the following MSS: S. 1137; 落 38, 落 52, 落 64, 落 5, and 落 82 of the Peking collection; nos. 1471 (facsimile published by Ch‘en Tsu-lung, Tun-huang-k‘u-ch‘ao-wen-hsien-hui-tsu, Taipei, 1982, pp. 148–73), 2623 and 2624 of the Leningrad collection as catalogued by I. N. Men’sikov et al., Opisanie kitajskix rukopisej drev’xanskogo fonda Instituta Narodov Azii, vols. 1, 2, Moscow, 1963–1967; Pelliot chinois 2147 V, 2403 V, 2686 V, 2849 V, 3092, 3235 V, 3318 V, 3697 V, 4522 (to which Pelliot chinois 2020 should be added); no. 245 of the Moriya collection as catalogued in Moriya Kozo-shi Shushu Kokyo Zuroku, Kyoto, 1964 (of which a photo was made available to me by courtesy of the Kyoto National Museum).

(5) According to Tsuchihashi, op. cit., p. 775, the older MS S. 4494 differs from others in
that the triśaraṇā precedes the other four sections. If \([\text{nm}'w \text{ pwty }] \text{ nm}'w \text{ drrm}' \text{ nm}'w \text{ snk} (P5. 89)\) should not belong to the preceding Dirghanakha-sūtra, it could be the opening section of the formula as in the case of S. 4494. However, it is too short in comparison with the others and I am inclined to regard it as concluding the Dirghanakha-sūtra. For a similar ending see P2. 939.

(6) The fact that the Chinese MSS differ from one another considerably in detail seems to give support to the latter assumption, because it rather indicates that no text was regarded as authoritative.

(7) In the translation square brackets \([\ ]\) indicate a word or words restored in the Sogdian text, while round brackets \((\ )\) show a word or words added to improve the English.

(8) On the other hand one might expect here the Sogdian translation of one of Buddha’s ten epithets, i.e., 天人師 (SH 143b) ‘teacher of devas and men’.


(10) The fact that the Chinese MSS differ from one another considerably in detail seems to give support to the latter assumption, because it rather indicates that no text was regarded as authoritative.

(11) In Vim., 93, 179 Chin. 智慧 (SH 375a) ‘jñāna’ is rendered xwyck’-y’z’nyh, y’, cf. BSTBL, p. 19.

(12) Since “śwṣ” occurs only with preverbs (cf. Sims-Williams, BSOAS 46, 1983, p. 47), \(x'[w/p]\) cannot be the past stem of “śwṣ”.

Referring to BBB, p. 58 on 503, Dr. Sims-Williams drew my attention to “śwṣ” as past stem of “śwṣ’u’r” to violate (a commandment)” (differently BSTBL, p. 56) and gave me the following suggestion: ‘One might reconstruct somewhat as follows: “or if I should [have] broken [and violated] the [...] (and) the commandments [either] (as) one without commandments or (as) one who (theoretically) keeps the commandments [but yet] (in fact) violates the commandments”. The apparent paradox in the last phrases is like Avestan dahmō asrāyāvat-gādō (Yt. 5.92) “one of the faithful who does not recite the Gathas’.”


(14) Can this word be compared with MP ançahīr [’ntr’ykh] ‘slave’?


(16) Other examples are collected by Yoshida, art., cit., p. 80.

(17) All the occurrences of t’ywny are listed by D. N. MacKenzie, BSOAS 46, 1983, p. 534.

(18) Almost all of them having ōn wq (‘© or Ŋí) ... ŽŠ –¾ ’U (e.g. Moriya no. 245, etc.) ‘from now (this morning) on until tomorrow early in the morning’, the Chinese MSS do not seem to be helpful in this respect.

My translation of tpyr ‘xṭph as ‘tonight(?)’ was suggested by Dr. Sims-Williams, who writes: ‘As to the meaning of tpyr ‘cf. ][(t)py’r evŋ xṭph ¯ Syr. b-hn’ lly’ “this night” (which in context means “last night”), C3=T III 52+T II B 17, V27. Here tpyr ‘xṭph may be a complex phrase for “tonight”, cf. nwr myu “today”. The formula which you cite from the Chin. texts is thus expanded into “today, tonight, (and) tomorrow morning until dawn”. Regarding tpyr .... The prefix t- is likely to be the pronominal stem “this”, cf. the etymology of Engl. today, tonight, etc.”.

(19) With all due reserve the following restoration and translation can be suggested: cnn ’zmnu p(y)r[\text{nm p(y)}]trw ‘(neither) before nor after (that) time’. The vacillation in the spelling of the word for ‘time’, zmnu and ’zmnu, is also inexplicable. On the declension of z(w)mnu- see now Sims-Williams, BSOAS 42, 1979, p. 341, n. 37.

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(20) It should also be noticed that \( \gamma^\prime \delta \omega \kappa \) has another variant form \( \gamma \nu \omega \delta \kappa \), cf. GMS § 409. Incidentally, Emmerick's assumption that \( '\delta \omega \kappa \) in P16 cannot be equated with \( ''\delta \omega \kappa ' \) 'grain' (cf. TPS, 1966, p. 4) is now confirmed.

(21) Possibly \( 'st'yt \) is the outcome of OIr. \( *hi\text{-}ta- \). However it could equally well be read \( 'st'y\text{-}t \), which may be 3 sg. opt. mid. of \( 'st-' \) (cf. GMS § 780).

(22) Dr. Sims-Williams wonders whether \( w'ry \text{-}m'y \) can be a mistake for \( *wy\text{-}ry'n'ny. \)

(23) On this reading see Yoshida, StIr 13, 1984, pp. 145–46.

(24) For this name see now Sims-Williams, Sprachen des Buddhismus..., p. 139.