TURCOLOGICA 99

Masahiro Shōgaito

The Uighur *Abhidharmakośabhāṣya* preserved at the Museum of Ethnography in Stockholm

Harrassowitz Verlag

TURCOLOGICA

Herausgegeben von Lars Johanson

Band 99

2014

Harrassowitz Verlag · Wiesbaden

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Bibliografische Information der Deutschen Nationalbibliothek
Die Deutsche Nationalbibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliografie; detaillierte bibliografische Daten sind im Internet über http://dnb.dnb.de abrufbar.

Bibliographic information published by the Deutsche Nationalbibliothek
The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data are available on the internet at http://dnb.dnb.de.

For further information about our publishing program consult our website http://www.harrassowitz-verlag.de

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Printed on permanent/durable paper.
Printing and binding: ⊛ Hubert & Co., Göttingen
Printed in Germany

ISSN 0177-4743
ISBN 978-3-447-10204-9

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Preface

There are several types of Uighur *Abhidharma* texts in existence. Among them, the *Abhidharmakośabhāṣyaṭīkā tattvārthā-nāma*, preserved at the British Library, is especially lengthy over 7,000 lines. This text has already been published in Shōgaito (1991, 1993, 2008), complete with explanations, transcriptions, translations, and a glossary. The second-longest text is the *Abhidharmakośabhāṣya* over 2,000 lines; it is preserved at the Museum of Ethnography in Stockholm. These two texts are much longer than the other, more fragmentary texts.

In this book, I will examine the Uighur version of the *Abhidharmakośabhāṣya*, the second-longest *Abhidharma* text in Uighur. Kogi Kudara had started studying this text, but he passed away before he could carry out any serious research on it. However, his descriptions are useful, especially the description of the colophon on the last page of the text.

The *Abhidharmakośabhāṣya* was written by Vasubandhu and translated into Chinese by Zhēn Dì 真諦 (499–569 AD) and Xuán Zàng 玄奘 (602–664 AD). The Uighur text was translated from Chinese during the Yuan Dynasty, on the basis of Xuán Zàng's translation from the original Sanskrit text.

The commentary on the *Abhidharmakośabhāṣya* known as the *Abhidharmakośabhāṣyaṭīkā tattvārthā-nāma* was written by Sthiramati (510–570 AD or 480–540 AD[?]). The Uighur version of this commentary was also translated from Chinese during the Yuan Dynasty. Unfortunately, the Chinese translation is not complete, and the part which is relevant to our text is not available. In the absence of a corresponding Chinese text I have determined the Buddhist terminology used in this commentary based on the language in our text.

Finally, I would like to express my appreciation for Professors Lars Johanson, Peter Zieme, and Abdurishid Yakup for their support in bringing our plan for the publication of the Uighur text preserved in Stockholm to fruition. I also express my sincere thanks to Håkan Wahlquist, Musuem of Ethnography in Stockholm, for allowance for including facsimiles of the text in this book.

Kyoto, 15 December 2013
Masahiro Shōgaito

I Introduction

It is said that when the *Jñānaprasthāna* was composed, based on the Six *Padaśāstra*s, the prototype of *Sarvāstivādin* thought was established. After that, the commentary works blossomed that were composed on the *Abhidharma* literature centered on the *Jñanaprasthāna*. The masters involved with these commentary works, who were called *Vaibhāṣika*, finally composed *Mahāvibhaṣā* (The Great Commentary) as a compilation of their works and as an encyclopedia of *Sarvāstivādin* thought. This *Abhidharma* work was so voluminous with an ambiguous system that it was very difficult for anyone to understand it completely. Then, they published the compendiums of *Sarvāstivādin Abhidharma* thought, one after another. Finally, *Vasubandhu*'s *Abhidharmakośabhāṣya* appeared, in which its author skillfully formalized *Sarvāstivādin Abhidharma* thought into a compendium. However, he wrote this compendium from the view point of *Sautrāntika*, which was a heretical sect in the *Sarvāstivāda* School. Therefore, this compendium contains opinions that are critical of orthodox *Sarvāstivādin* thought.

1. The Uighur *Abhidharma* texts

We can differentiate six types of Uighur *Abhidharma* texts, as shown below:

(1) The *Abhidharmakośabhāṣya* (阿毘達磨倶舎論)

a) Sixteen leaves preserved at the Ethnographic Museum in Stockholm (1935-25~40, a total of 2065 lines).

b) A leaf preserved at the Beijing Library (129 lines). The text was published in Zhang Tieshan / Wang Meitang (張鐵山・王梅堂 1994).

c) A leaf preserved at Gansu Museum (128 lines). The text was published in Geng Shimin (耿世民 1987).

d) A fragmental leaf preserved at Fujii-yuurin-kan Museum (50 lines). The text was published by Kudara (1984).

We will discuss these texts later.

(2) The *Abhidharmakośabhāṣyaṭīkā tattvārthā-nāma* (阿毘達磨倶舎論實義疏)

The *Tattvārthā* was written by *Sthiramati* (510-570 AD or 480-540 AD?), which consists of commentaries based on the *Abhidharmakośabhāṣya*.

a) Two bulk books preserved at the British Library (Or. 8212-75A/B, a total of 7015 lines). We have already completed the studies of these books in Shōgaito (1991, 1993, 2008).

b) A long fragmental scroll preserved at Gansu Museum (1249 lines). The contents of this text are included in Or. 8212-75A of (a) above. Geng Shimin described the relation between these two texts in Geng (2002). More recently, we have discussed this relationship in more detail in Shōgaito (2008 pp. 50~65).

c) Three leaves in "North Grottoes of Mogaoku, Dunhuang" (*NGMD* vols. 1-3, nos. B52 乙-17, B128-13, B157-15, a total of 163 lines). Nos. B52 乙-17 and B157-15 are contracted texts, whose contents are included in Or. 8212-75A. The former text is discussed in Shōgaito (2000, 2008 pp. 66~80) and Zhang (2002), and the latter one in Mirkamal (2005). B128-13 is discussed in Shōgaito (2004a, 2008 pp. 80~85).

(3) *Abhidharmakośa-kārikā* (倶舎論本頌)

A leaf preserved at the library of Istanbul University (No. 13, 25 lines). The text is published in Kudara (1981).

(4) Commentaries on the *Abhidharmakośa-kārikā* (倶舎論本頌)

a) A leaf preserved at the Berlin collection (U4591, 18 lines).

b) Two leaves preserved at the Berlin collection (U5650, U5674, a total of 63 lines).

c) A leaf preserved at the library of Beijing University (D012V, 22 lines).

d) A leaf in "North Grottoes of Mogaoku, Dunhuang" (*NGMD* vol. 3, 70 lines)

e) A page preserved at the British library (Or. 8212-108, 13 lines).

The contents of text (a) and text (c) are included in the Chinese 倶舎論頌疏論本 (*Taisho* No. 1823). Text (a) was identified by P. Zieme with Chinese original passage, who advised us of it in a personal letter. Text (c) is published in Zhang (2001). Though the other texts are obviously from commentaries on *Abhidharmakośa-kārikā*, we cannot identify them with any Chinese texts. The 22 lines of text (d) are published in Zhang (2003 pp. 49~52). Text (e) is made public in Kudara (1980a), and text (b) in Shōgaito (2006, 2008 p.155~163).

(5) Commentaries on the *Abhidharmaprakaraṇa-śāstra* (入阿毘達磨論)

a) Eleven fragments of a scroll are preserved at the Institute of Oriental Manuscripts in the Russian Academy of Sciences (SI Kr. 1/24~34, a total of 314 lines). We discussed this text in Shōgaito (2004b, 2008 (pp. 135~154)).

b) Three leaves are preserved at the Ethnographic Museum in Stockholm (1935-21~23, a total of 221 lines).

c) Photographs of four leaves are housed at the Hanedas (a total of 204 lines).

Kudara mentioned the outlines of texts (b) and (c). Moreover, he published some parts of these texts in Kudara (1980b).

(6) *Abhidharmanyāyānusāra-śāstra* (阿毘達磨順正理論)

a) Two leaves are preserved at the Fujii-yuurin-kan Museum (a total of 71 lines).

b) Photographs of a leaf are housed at the Hanedas (22 lines).

Both (a) and (b) are discussed in Kudara (1982c). We discussed a leaf from Fujii-yuurin-kan in Shōgaito (1981), which has the contents included in *Tattvārthā* in the above (2-a).

2. The Uighur version of the *Abhidharmakośabhāṣya*

As mentioned above, we have a considerable number of Uighur *Abhidharma* texts, but they are fragmentary with not so many lines, except the two texts *Abhidharmakośabhāṣyaṭīkā tattvārthā-nāma* and *Abhidharmakośabhāṣya* (= *Kośa*).

Here we will discuss the Uighur version of *Kośa*, which is preserved at the Ethnographic Museum in Stockholm. Kogi Kudara first investigated this text in 1979, and then he wrote an outline, in which he correctly identified what he had investigated with a Chinese *Kośa* text in Kudara (1984 pp. 73~83). Though we have heard that he made a transcription text as a result of his longstanding research, unfortunately we have never seen it. In any case, Kudara (1984) is especially helpful for our study of this text.

The contents of the other three leaves of *Kośa*, namely a leaf preserved at the Beijing Library, a leaf preserved at Gansu Museum and a fragmentary leaf preserved at Fujii-yuurin-kan Museum, are not included anywhere in the Stockholm text. Their contents belong to the following parts of *Kośa*.

The Beijing Library text belongs to volume 5 of the Chinese *Kośa*.
The Gansu text belongs to volume 8 of the Chinese *Kośa*.
The Fujii text belongs to volume 3 of the Chinese *Kośa*.

These three texts basically share the types of the writing form and the writing system with each other and also with the Stockholm text. Therefore, we can speculate that these four texts originally belonged to the same one text.

3. The Stockholm text of *Abhidharmakośabhāṣya*

Since we have never seen the real manuscript in Stockholm, we will describe its format, depending on the description in Kudara (1984). The Uighur text of *Kośa* consists of 16 photi-type leaves in the light brown color. The size of the leaves is 13.5 × 47.2 on average. The numbers of lines are not uniform, from 63 to 74 lines per page. This manuscript is presumed to have been found in the so-called Yuan Dynasty cave of Dunhuang.

3.1 Contents

Kośa was originally composed of the following nine chapters:

Chapter 1: *Dhātunirdeśa* 界品
Chapter 2: *Indriyanirdeśa* 根品
Chapter 3: *Lokanirdeśa* 世品
Chapter 4: *Karmanirdeśa* 業品

Chapter 5: *Anuśayanirdeśa*	随眠品
Chapter 6: *Mārgapudgalanirdeśa*	賢聖品
Chapter 7: *Jñānanirdeśa*	智品
Chapter 8: *Samāpattinirdeśa*	定品
Chapter 9: *Pudgalanirdesa*, (Appendix)	破執我品

We have two Chinese versions of *Kośa*. One is 阿毘達磨倶舎釋論, which was translated by 眞諦 (*Parmārtha*, AD 499-569), and the other is 阿毘達磨倶舎論, which was translated by 玄奘 (AD 602-664). The former was divided into 22 volumes, and the latter was divided into 30 volumes. Our Uighur text was translated from 阿毘達磨倶舎論. 玄奘 translated it by recompiling the original Sanskrit text, and often made intentional free translations. *Vasubandhu* originally made up *Kośa* by means of giving commentaries for *gāthā*s. The commentaries are given for each phrase of a *gāhtā*, but in 阿毘達磨倶舎論 they are generally given for each *gāthā*, which is normally composed of four lines.

Our Uighur text has contents belonging to chapters 2, 3, 4, 6, 8, and 9. The Chinese version was divided into 30 volumes, as mentioned above. We will show the distributive relation between the chapters and our extant text, contrasting with the Chinese version, below.

Chapter	Uig. Text	Chin. text
2	25R1-26V64	*Taisho* 29 pp. 36b3-37a1, Vol. 7
3	27R1-28V63	*Taisho* 29 pp. 41b21-42c24, Vol. 8
4	29R1-29V73	*Taisho* 29 pp. 70a16-70c24, Vol. 13
4	30R1-33V66	*Taisho* 29 pp. 72b1-75b27, Vol. 14
4	34R1-34V65	*Taisho* 29 pp. 91b18-92a26, Vol. 17
4	35R1-35V65	*Taisho* 29 pp. 97b3-98a4, Vol. 18
6	36R1-37V70	*Taisho* 29 pp. 114b2-115b29, Vol. 22
6	38R1-38V72	*Taisho* 29 pp. 121c21-122b22, Vol. 23
8	39R1-39V63	*Taisho* 29 pp. 151a6-151c2, Vol. 29
9	40R1-40R20	*Taisho* 29 pp. 159b8-15, Vol. 30

It is not easy to understand the contents of the Chinese version itself, so, even with the help of the Chinese version, it is hard to adequately understand the contents of the Uighur version. Therefore, we must first gather other knowledge on this Buddhist literature in order to grasp the true meanings of the Uighur sentences. Among external secondary literature, Japanese translations of the Sanskrit original of *Kośa* and the notes for these translations were the most useful for us. The English translation by Leo M. Pruden from the French version, which was translated by Louis de La Vallée, naturally supported our English translation of the Uighur version, especially on the terminology. Louis de La Vallée made an accurate translation referring to Sanskrit as preserved by *Yaśomitra* and the Chinese of the *Kando-bon* edition of *Kusharon* (冠導阿毘達磨倶舎論). Pruden translated the French version into English referring to the Sanskrit original text. (Cf. *Pruden* pp. XXIV-XXV).

3.2 Colophon

In the end of the last chapter of the Uighur *Kośa*, a short passage composed of Chinese sentences and Uighur sentences is added. The contents of the Uighur sentences are quoted from a text named '金花抄'.[1] The colophon which is written next to these Uighur sentences has already been discussed in Kudara (1984) in detail. Here, we will again consider the contents of this colophon.

53) *sādhu*[2]
54) 説一切有部倶舎論巻第參拾　了也
55) 此聖有部倶舎論之大德尊者三藏
56) 法師告以諸人中劣下我等三小人
57) 從初至足對了者也增闕有者我
58) 等由鈍根是後聖師見與懺悔[3]

59) *bu ïduq košavarti-nïng on säkiz kuun-nï mn taysimtu bitidim*
60) *luu yïl birygrminč ay beš ygrmi pošat bačay kün*
61) *üz-ä bu ïduq košavarti šastir-ning patart-ïnda on*
62) *kuun-ïn mn nomqulï šabi qy-a közkišu tägindim yangluq*
63) *ägsük bolmïš ärsär öz-üm-nüng bašyarïp umayuq-um*
64) *ärür kinki qudluy tüz-ünlär körüp inčgäläyü ornadu yrlïqazun-lar* ::

Kudara stated that since the Chinese sentences from line 54 to line 58 accorded with the word order of Uighur (or Mongolian), they are considered to be expressed through Uighur (or Mongolian) sentences. Then, he tried to reconstruct the Uighur sentences through the Chinese ones. However, we doubt that these Uighurized Chinese sentences are made through Uighur ones, but suppose that they were using Chinese sentences specifically for Uighurs in Dunhuang at the time. Actually, the Uighurs left a number of Uighurized Chinese sentences.

The contents of the above Chinese partially correspond to those of the subsequent Uighur. Below, we put the translation of the Chinese as (a), and the translation of the Uighur as (b).

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1 Kudara already discussed these Uighur sentences quoted from a text named '金花抄' in Kudara (1982).

2 *sādhu* is deformed writing with *Brāhmī* scripts. We have the same writing in the colophon of Or. 8212-109, preserved at the British Library, and we have already mentioned it in Shōgaito (1974).

3 Kudara reconstructed '*bo ïduq sarva'ativad nikay-taqï košavarti šastir ol*' from 此聖有部倶舎論之 in line 55, by regarding 之 as Uighur copula '*ol*'. However, 之 should be here regarded as a character representing the genitive case. He reconstructed '*üzä*' (with) for 以 in line 56, but it functions as an object marker here. He recognized a character 矣 after 我等由鈍根是後聖師見與懺悔 in lines 57-58, and reconstructed the Uighur sentence as '*bizing tümgä ärkliglärimiz uyurïnta ärür. kinki tözün baxšïlar körüp birü yarlïqazunlar. kšanti ötünü täginür biz.*' However, we cannot accept 矣 as a normal character, because it is an unidentified character with bars for erasure. If we reconstruct an Uighur sentence from this Chinese sentence, it might be '*bizing tümgä ärkligläri-ning uyurïnta ärür. kenki tüzün baxšïlar körüp kšantï berü yarlïqazunlar.*' Moreover, in this Chinese sentence, 由 and 與 are according to Chinese, rather than Uighur, word order.

a.
'Chapter thirty of *Kośavṛtti-śāstra* in *Sarvāsti-vāda-nikāya* has been finished. We, three persons of no importance, faced (= worked with) (some parts) of this sacred *Kośavṛtti-śāstra* in *Sarvāsti-vāda-nikāya*, mentioned by the Venerable Master Sam-tso (= *Tripiṭaka*), from the beginning to the end (of the text). If there are unnecessary (words) or lacks (of words), they are caused by our poorer faculties. Later, may a sacred master see it and give us (the chance of) confession!'
b.
'I, *Taysimtu*, wrote the eighteen volumes of this sacred *Kośavṛtti-śāstra*. On the fifteenth day of the eleventh month of the Dragon year, namely on the *upavasatha* day, I, novice *Nomqulï* have faced (= have worked with) the ten volumes among the leaves of this sacred *Kośavṛtti-śāstra*. If there are errors and lacks, they are from my own immatureness. May the later coming saints investigate and complete them!'

The contents of the both sentences are similar, and some phrases are in concrete accord, as underlined for these parts above.

3.3 Comparison of the Uighur text with the Chinese text in the opening sections

We have two varieties of the Chinese version of *Kośa*, as mentioned above. Our Uighur text was obviously translated from 阿毘達磨俱舍論 by 玄奘. We can easily demonstrate this by looking at the two Chinese beginning parts preceding the Uighur sentences. Their Chinese characters are identical to the beginnings of the Chinese 阿毘達磨俱舍論, except for two extra characters, namely 眞 and 志.
a.
Uighur text
阿毘達磨俱舍論卷第七　眞
尊者世親造三藏法師玄奘奉詔譯
分別根品二之五
intrayakoš ärklig-lärig bölmäk adïrtlamaq bölük ikindi-ning
分別根品第二之五
bešinč (25R1-5)

Chinese text
阿毘達磨俱舍論卷第七
尊者世親造三藏法師玄奘奉　詔譯
分別根品第二之五 (*Taisho* Vol. 29, p. 36b *ll.* 3-6)
b.
Uighur text
阿毘達磨俱舍論　卷第十四　　志
尊者世親造三藏法師玄奘奉詔譯
分別業品第四之二
karmakoš bölmäk adïrtlamaq bölük törtünč-nüng ikinti-si : (30R1-4)

Chinese text
阿毘達磨俱舍論卷第十四
尊者世親造三藏法師玄奘奉　詔譯
分別業品第四之二　(*Taisho* Vol. 29, p. 72b *l.* 1～75b *l.* 27)

The characters 眞 and 志 indicate the order of the text packages. The order is designated according to the character-order of *Qiānzìwén* 千字文. Such use of characters of *Qiānzìwén* for the package order is a usual way in the Chinese *Tripiṭaka*s. Ordinarily, a packet is composed of ten volumes of text, and given one character of *Qiānzìwén* per packet. According to Chikusa (2003), three kinds of numbering are available according to the types of *Tripiṭaka*. The characters 眞 and 志 appear in the following strings of characters in *Qiānzìwén*: 神疲守眞志滿逐物. In our text, the character 眞 is given to the seventh volume (第七) and 志 is given to the fourteenth volume (第十四). If Uighur used '*Gaoryeo-Tripiṭaka* (高麗藏)' as the original Chinese text, 疲 would be used instead of 眞, and 守 would be used instead of 志. If Uighur used the *Tripiṭaka* in the Jiang-nan region (江南藏), then 眞 and 志 would be applicable as our Uighur text. If Uighur used *Khitan-Tripiṭaka* (契丹藏), 志 would be used instead of 眞, and 滿 would be used instead of 志, or 滿 would be used instead of 眞, and 逐 would be used instead of 志. Kudara (1984) asserted that 眞 and 志 in our text corresponded to the order of *Song-Yuan-Tripiṭaka* (宋・元) which was included in the *Jiang-nan Tripiṭaka* (江南藏). His assertion is fairly rational, but we have an alternative opinion. *Khitan-Tripiṭaka* does not canonically correspond to 真 and 志 in our text, as mentioned above. However, if based on the catalogue of *Khitan-Tripiṭaka* reconstructed in *Busshokaisetsu-daijiten*(佛書解説大辭典 Ono (1936) vol.13 pp. 689-703), 眞 and 志 accurately correspond to the seventh volume and the fourteenth volume respectively, as in our Uighur text. Prof. Nishiwaki has informed us that the twentieth volume of Chinese *Kośa* belonging to *Khitan-Tripiṭaka*, preserved in St. Petersburg (Dx 17104), has 志 as the order of the package, which also accords to the catalogue of *Khitan-Tripiṭaka* in *Busshokaisetsu-daijiten*. The fourteenth volume and twentieth volume were put into the same text package. Furthermore, *Khitan-Tripiṭaka* has a unique usage of characters: the most notable characteristic of this is the use of 涅盤 instead of 涅槃.[4] Our text has 涅盤 in the colophon page, too. Therefore, we can infer that the Uighur translation of our text was made from the Chinese text belonging to *Khitan-Tripiṭaka*.

3.4 Characteristics of the Uighur translation

Though our text was obviously translated from the Chinese 阿毘達磨俱舍論, as mentioned above, we also find a number of differences from 阿毘達磨俱舍論 that are compiled into the *Taisho-Tripiṭaka*. It is rather difficult to decide whether these disparities result from the method of translation into Uighur, or from the existence of different original Chinese texts. Though we will discuss three contrasting characteristics of content below, we have no obvious solution to this problem.

4 Cf. Chikusa (2003), p. 20.

3.4.1 Frameworks of 'question and answer'

We see the consistent use of frameworks of 'question and answer' in our text, but not in the Chinese text. The 'question and answer' are written in the characters 問 and 答 as follows:

Uighur

問 *näčük ol yintäm öz uyuš-luγ-ïnta oq mu öngdünki-si uyur kenki-singä tüz arasïz basutčï bolγalï tep* 答 *antaγ ärmäz tep* 問 *nätäg ol tep* 答 *öngdünki köngül bölüklüg nom yumtaru kenki bölük-lüg-ingä tüz arasïz basutčï bolur yintäm öz uyuš-luγ-ïnga oq ärmäz*: (25V1-25V6)

'問：Is it only in relation to its own type that an earlier one is able to have an 'equal and uninterrupted condition' with regard to a later one?

答： No, it is not right.

問： Why?

答： In general, the *dharma* of mental state of an earlier type (= the mental state of sensation (= *vedanā*) in an earlier Moment) is in an 'equal and uninterrupted condition' of the mental state of the later type (= to all the mental state in a later Moment). It does not only (relate with the mental status of) its own type.'

Chinese

豈唯自類前能為後等無間緣。不爾。云何。前心品法總為後品等無間緣。非唯自類。

We can see the same frameworks in the Uighur *Tattvārthā*, but the Chinese version has no such frameworks. Incidentally, a Chinese *Kośa* preserved in Mainz numbered 728 has 問 and 答 ('question and answer') as interlinings. This passage corresponds to *Taisho-Tripiṭaka* (Vol. 29 36a12-36b2).

15 果謂如眼識等爲[眼根等果四修習果謂如]
16 化心等爲諸靜慮[果如是四果皆是士用增]
問
17 上果攝説因果已[復應思擇此中何法幾因]
答
18 所生法略有四謂[染汚法異熟生法初無漏]
19 法三所餘法餘法[者何謂除異熟餘無記法]
20 除初無漏諸餘善[法如是四法頌曰]
21 染汚異熟生餘初聖[如次除異熟遍二及同類餘生]
22 此謂心心所餘及除[相應]
23 論曰諸染汚法[除異熟因餘五因生異熟生法]
24 除遍行因餘五因[生三所餘法雙除異熟遍]
25 行二因餘四因生[初無漏法雙除前二及同]
問 [答]
26 類因餘三因生如[是四法爲説何等謂心心]
問 [答]
27 所不相應行及[色四法復幾因生如心心所]

28 所除因外及除相[應應知餘法從四三二餘]
29 因所生此中染[汚異熟生法餘四因生三所]
30 餘法餘三因生初[無漏法餘二因生一因生法]
31 決定無有[ ]
32 説一切有部倶舍[論卷第六]

The interlinear characters 問 and 答, which are written in red ink, have rational concords in the contexts as follows:

問：[此中何法幾因]所生。答：法略有四謂[染汚法異熟生法初無漏]法三所餘法。
問：如[是四法爲説何等」。[答]：謂心心]所。
問：不相應行及[色四法復幾因生]。[答]：[如心心所]所除因外及除相[應應知餘法從四 三二餘]因所生.

This Chinese *Kośa* text has a short colophon in Uighur scripts, so it is possible to assume that 問 and 答 in this text were added by an Uighur monk.[5]

Judging from such examples of 問 and 答, we could conclude that the frameworks of 'question and answer' in our text were made at the time when it was translated into Uighur.

3.4.2 The Chinese text which the Uighur translation was based on

It is tempting to suppose that our Uighur text was translated from a different Chinese text from the text of *Taisho-Tripiṭaka*, when we observe the following examples.

(1) *alqu ämgäk täginmäk-lär-ning tuγmïš ödi ämgäk turmïš ödi ämgäk* 壞時樂 *ardamïš ödi mängi ärür tep täng täginmäk qïlïnč uγrïnta bütär ämgäk töz-lüg qamaγ basut-čï(-lar) -tïn bolmïš üčün qltï sudur-ta yrlïqamïš ol qayu ürlügsüz ärsär bu oq inčip ärür ämgäk tep* (36R32-37)

'"All sensations of suffering are suffering when they arise, (and also) while they last'. (However), they are agreeable when they destruct. An equivalent sensation (= neither-suffering-nor-pleasure) has suffering by in nature through activity, because it becomes from every cause; as *sūtra* says: 'This is just suffering, if impermanent.'"

Chin. 諸苦受生時苦住時苦。不苦不樂受由行成苦性。衆緣造故。如契經言。若非常即是苦。

Between the Uighur text and the Chinese one, there are two different parts. First, the Chinese text does not have the phrase 壞時樂 which is present in the Uighur text, followed by an Uighur sentence corresponding to these three characters: *ardamïš ödi mängi ärür* 'they are agreeable when they destruct.' Second, the Chinese phrase 不苦不樂 '(sensation of) neither-suffering-nor-pleasure' is expressed as *täng täginmäk* 'equivalent sensation' in Uighur.

5 Cf. Shōgaito (2008), pp. 21-22.

We are tempted to conclude that the Chinese text from which the translation into Uighur was made was a different one from the text in *Taisho-Tripiṭaka*. If it is plausible, 壞時樂 might have been written directly after 諸苦受生時苦住時苦, and 非二 might have been written instead of 不苦不樂 in the supposed Chinese text. 非二 'non-two' corresponds to *täng täginmäk* 'equivalent sensation.'

3.4.3 Phrases including the specific person and the person's group

Phrases with proper nouns which are not specified in the Chinese text or the original Sanskrit text appear in the Uighur text. The beginnings of these inserted phrases have Chinese characters indicating the proper nouns. They may have originally existed in the Chinese text from which the Uighur translation was made.

3.4.3.1 '經' and '婆'

The Chinese character 經 expresses the masters of *Sautrāntika* sect (經量部) or the opinions of *Sautrāntika* sect, while 婆 expresses the opinions of *Vaibhāṣika* (毘婆沙師).

In the Chinese version of *Abhidharmakośabhāṣya*, we find the masters of the *Sautrāntika* sect and the *Vaibhāṣika* as the narrators of a discussion as follows:

(1) 婆 *vaibašike-lïy baxšï-lar söz-lär až-un yintäm ärür örtügsüz yrly-sïz tep*. (28V7-8)
'The masters of *Vaibhāṣika* say, " (Every) realm of rebirth is simply unimpeded moral-neutrality."'

Chin. 毘婆沙師說。趣唯是無覆無記。

(2) 經部師說 *sodurantiki nikay-lïy baxšï-lar söz-lär qltï ädgü sanvar angayu čïn kertü äd üz-ä bolmamïš täg atï bolyalï uqïtmaz tep bu asanvar ymä ök čïnlayu ärmäz*. (33R53-56)
'The masters of *Sautrāntika-nikāya* say: "Since Good discipline cannot be called "*avijñapatī*" with another true *dravya*, "undiscipline" should not be true (*dravya*)."'

Chin. 經部師說如善律儀無別實物名為無表。此不律儀亦應非實。

Though such narrators are not usually referred to in the Chinese text, the Uighur text often indicates them by the Chinese characters 婆 and 經, which are absent in the Chinese text.

(3) 經 *nätägin adï kötrülmiš-lär bilir kälmädük ödtä bu nom-nung basa-sïnta bu nom turyu krgäk tep* (25V31-33)
'經 (Question of *Sautrāntika*) : How does the Blessed One know that such a dharma will arise immediately after such a dharma, in the future?'
Chin. 如何世尊知未來世此法無間此法應生。

(4) 婆 *birök antay ärsär antrabav ymä ök munta až-un bolyu krgäk tep* 經 *antay ärmäz až-un-nung yorügi birlä birlä yaratïlmaz üčün tep až-un ärsär qïtï baryuluq ärür bolmaz söz-lägälï incip tep antrabav-ïy ärür baryuluq tep ol oq ölmüš orun-ta tuyar üčün* 婆 *birök*

antay ärsär öngsüz uyuš ymä ök až-un ärmäz bolyu krgäk : ol oq ölmiš orun-ta inčip tuyum täginür üčün tep 經 *antay bolu tükädmäk üz-ä antrabav-nïng atï bolur üčün : ara bolmaq tep adï bolmayu krgäk až-un tep* (28R48-56)

婆: If this is so, the intermediate existence must be realm of rebirth.

經: That is not right because it is not suitable to the meaning of realm of rebirth. The realm of rebirth is (the place) where one goes. It cannot be said that intermediate existence is (the place) where one goes. This is the reason it arises in the place where one died, (at the same time of death).

婆: If that is so, (the existence of) *Ārūpyadhātu* should not be the realm of rebirth, either. It is the reason that it takes birth in the place where one died.

經: Since it has already been called 'intermediate existence', its name should not be 'realm of rebirth'.

Chin. 若爾中有亦應是趣。不爾。趣義不相應故。趣謂所往不可說言中有是所往。即死處生故。若爾無色亦應非趣。即於死處而受生故。既爾中有名中有故不應名趣。

3.4.3.2 主

The Uighur text signifies *Vasubandhu* by the Chinese character 主, which is an abbreviated form of 論主 (the leader of discussions).

(1) 主(理實應言) *yörüg töz-inčä ärsär čïn kertü tägimlig ol söz-lägli* (36V16-17)
'主 (= The leader of discussion, *Vasubandhu*) : According to this reason, it should be said truly so.'

Chin. 理實應言。

(2) 主 *tuydačï öčdäči törü-lüg üčün körür-lär bolur ürlügsüz tep tüz-ün-lär-ning köngül-ingä qaršï üčün körür-lär bolur ämgäk tep* (36V42-45)
'主 (= The leader of discussion, *Vasubandhu*): Because (things by their nature) have the rule of birth and perish, (*āryan*s) regard them as impermanent. Because (things by their nature) violate the minds of *āryan*, (*āryan*s) regard them as suffering.'

Chin. 生滅法故觀為非常。違聖心故觀之為苦。

(1) 主大衆都 *vasubandu baxšï söz-lär mxasang{i}ke nikay-lïy baxšïlar-a birök söz-läsär siz-lär ikinti-si ymä yintäm ooqsuz yol oq bolup bay-tïn öngi üdrülmäk-lig prapti birlä bir ödtä inčip tuyar tep munï üz-ä ötrü bu tuš-ta ol ol adqanyu-lar-ta otyuraq turmayu krgäk tarïqu tükätmiš sez-igig biltäči (bilgä) bilig* (38R63-69)
'Master *Vasubandhu* says, "Masters of *Mahāsaṃghika-nikāya*! If you say that the second (Patience) is the only uninterrupted path and it arises simultaneously with the possession of disconnection from binding, (it is unreasonable) at the same time because of (the fact) that the knowledge which has renounced doubt on this or that object (= on the suffering of 'the bondage to *Kāmadhātu*') in this stage would necessarily not rise."'

Chin. 無間道與離繫得俱時而生。則此位中於彼彼境應定不起已斷疑智。

主大衆都 *vasubandu baxšï söz-lär mxasang{i}ke nikay-lïy baxšïlar-a* 'Master *Vasubandhu* says, "Masters of *Mahāsaṃghika-nikāya*!"' is not expressed in the original Sanskrit text or the Chinese text.[6]

3.4.3.3 有餘(師) and 有説

It is rather difficult to identify the narrators in the text when their names are not explicit. In the Chinese text, these narrators are often indicated as 有餘 'the other(s),' 有餘師 'the other master(s)' and 有説 'someone says.' On the other hand, the Uighur text sometimes indicates them more concretely by their names or group names.

3.4.3.3.1 Masters of *Vibhajyavādin-nikāya*

(1) 有餘復言 *vibačivadi nikay-lïy baxšï-lar yänä söz-lär vyp'ks'v'dy ymä ter : tïnly-lar-nïng ät'öz-intä bar kälmädük ödki tüš-nüng tïltay-lïy öngdün ušaqčï-sï ärür köngül-tä öngi qïlïnč yükmäk-ning adruq-ï* (25V56-60)
'The masters of *Vibhajyavādin-nikāya* say again that there are the provisional indications which are the causes of future results into the bodies of beings—a distinction of *saṃskāra-skandha* disassociated from the mind (= *citta-viparayuktaḥ saṃskāra-viśeṣaḥ*)'.

Chin. 有餘復言。有情身內有未來世果因先兆。是不相應行蘊差別。

The Uighur text has *vibačivadi nikay-lïy baxšï-lar* 'Masters of *Vibhajyavādin-nikāya*' for Chin. 有餘 (the others). *vibačivadi* is borrowed from Skt. *Vibhajyavādin*, which corresponds to Chin. 分別説部 or 分別論者. (Cf. Commentary 25V57, p.178)

3.4.3.3.2 Master of *Mahāsaṃghika-nikāya*

(1) 大衆部 *mxasan(gï)ke nikay-lïy baxšï-lar söz-lär ymä ök bar üstün altïn iki bulung yïngaq-lar* (27V31-33)
'Masters of *Mahāsaṃghika-nikāya* say, "There are also two (vertical) directions, upside and downside."'

Chin. 有説亦有上下二方。

For the Chinese 有説 'someone says', the Uighur states 大衆部 *mxasan(gï)ke nikay-lïy baxšï-lar söz-lär* 'Master of *Mahāsaṃghika-nikāya* says'. 大衆部*(Mahāsaṃghika-nikāya)* might well be added as a note in the original Chinese text.

6 The character 都 of 大衆都 should be read as 部.

3.4.3.3.3 Saṃghabhadra

(1) 衆賢 *sanggabadre baxšï söz-lär bir yintäm ärür öngi bïšmaq tuyum tep* (28V8-10)
'Master *Saṃghabhadra* says, "(the realm of rebirth) is solely *vipāka-svabhāva*."'

有說。一向是異熟生。

For the Chinese 有説 'someone says', the Uighur text has added 衆賢 *sanggabadre baxšï söz-lär* 'Master *Saṃghabhadra* says'. 衆賢(*Saṃghabhadra*) who is the author of 阿毘達磨順正理論(*Abhidharmanyāyānusāraśāstra*), might well be added as a note in the original Chinese text.

3.4.3.3.4 *Kumāralāta*

(1) *adqantačï qart-ïy bolur mängi tep kumaralte baxšï munta šlok üz-ä yörä söz-lär* 能為苦因故 *uyur üčün ämgäk-kä tïltay bolyalï* 二 *uyur üčün yïyyalï qamay* (*ämgäk-lig*) 三 *boltuqda ol küz-ägülük üčün söz-lämiš ol mängi-ning ymä ök adï bolur ämgäk tep* (36V11-16)
'Here, master *Kumāralāta* explains by *śloka*: 13) "Because it is able to be cause of suffering, (二) because it (= 'agreeable') is able to (arise) by the gathering of all suffering, (三) because when (suffering) it asks for that (= 'agreeable'), 'agreeable' is therefore named 'suffering."

Chin. 有餘於此以頌釋言。能為苦因故 能集衆苦故 有苦希彼故說樂亦名苦

(2) 具摩囉羅地 *kumaralarte baxšï söz-lär birök ürlügsüz-i-ning uyrïnta körsär mängig bolur ämgäk tep ürlügsüz üz-ä ämgäk üz-ä körmäklig uyur-lar-nïng nägül adïrtï tep* (36V39-42)
'Master *Kumāralāta* says: "If (*āryans*) regard the agreeable as suffering through the impermanence (of suffering), what differences are there between the aspects of regarding as impermanent and (the aspects of regarding) as suffering?"'

若由非常觀樂為苦。非常苦觀行相何別。

For the Chinese 有餘 'some one' in (1), Uighur uses 'Master *Kumāralāta*', whose name appears at the same passage of *Sphuṭāthā Abhidharmakośa-vyākhyā* by *Vasumitra* (世友) . Cf. Sakurabe/ Odani (1999) p.25. The *kumaralarte* in (2) is probably a miscopy of *kumaralte* or *kumaralate*, to which 具摩囉羅地 corresponds. 具摩囉羅地 (M. Chin. gru muâ lâ lâ diĕi, IUPC ku ma la la ti) might be formed of the Uighur *kumaralate*.

3.4.3.3.5 *Śrīlāta*

The Chinese character 室 appears six times between 36V48 and 37R28. 室 is an abbreviated form of 室利羅多 (< Skt. *Śrīlāta*), who is a master of the *Sautrāntika* sect. Here 室 or 室 *širalade baxšï* is employed for Chin. 有餘部師 or zero.

(1) 室 *širalade baxšï muntay tep adqanur ot-yuraq yoq čïn kertü mängi täginmäk yintäm ämgäk ök ärür tep* 對法 *abidarmake-lïy baxšï-lar söz-lär nätägin bilgäli bolur antay ärtükin tep* (室 *agam-lï yukdi-lï uyur-ïnda anïn tep*) 對法 *qayu ol agam uyur-ïntaqï-sï tep* 室 *qltï adï kötrülmiš yrlïqamïš ol qayu näčä bar ärsär täginmäk yoq ämgäk ärmäz boldačï tep* 又 *yoq munta ämgäk tetmädäči tep ymä ter ter yänä sudur-ta yrlïqamïš ol siz-lär tägimlig ol ämgäk üz-ä körgäli mängi täginmäk-ig tep yänä sudur-ta yrlïqamïš ol ämgäk-ig sözläsär mängi tep adï bolur tätrülmäk tep* 對法師 *qayu ol yukdi uyrïntaqï-sï tep* 室 *alqu mängi-ning tïltay-ï barča otyuraq-sïz üčün* (36V48-60)
'室 (Master *Śrīlāta*): "There is surely no (sensation of) true 'agreeable, ' and sensation is simply suffering."
Masters of *Abhidhārmika*: "How do you understand such a thing?"
室(Master *Śrīlāta*): "(We understand) it through (the evidences from) scripture and reasoning."
(The masters of *Abhidhārmika*): "What is (to understand) through scripture?"
室(Master *Śrīlāta*): "Blessed One says that nothing is said that is not 'suffering' among any and all sensations."
The *sūtra* says, "You should regard an "agreeable sensation" as suffering."
Further, the *sūtra* says, "If you call suffering an 'agreeable, ' it is named 'turnover.'"
(The masters of *Abhidhārmika*): "What is to be (understood) through reasoning?"
室(Master *Śrīlāta*): "All the causes of 'agreeable' are indefinite, (so, 'agreeable' does not exist)."'

Chin. 有餘部師作如是執。定無實樂受唯是苦。云何知然。由教理故。云何由教。如世尊言。諸所有受無非是苦。又契經言。汝應以苦觀於樂受。又契經言。於苦謂樂名為顛倒。云何由理。以諸樂因皆不定故。

(2) 室 *nätägin bilgäli bolur antay ärtükin tep* 主 *munta yänä tätrü sez-ig qïlmïš krgäk tanïp yoq tesär* (*siz-lär*) *mängig qayu-nung adï bolur ämgäk tep* (37R17-20)
'室 (*Śrīlāta*'s question) : "How can you know it?"
主 (Answer of *Vasubandhu*) : "Here we should ask in return: if you deny 'agreeable' and say that it does not exist, what is called suffering?"'

Chin. 云何知然。撥無樂者何名為苦。
(3) 室 *širlate baxšï-ya birök söz-läsär siz-lär sävigning töz-i činkertü-si bütär ärmäz nätägin tep tesär alqu tüz-ün-lar kkir-tin öngi üdrül-miš ödtä säviglig-i yänä sävigsiz bolur üčün tep bu adïy urmasar ymä vasubandu baxšï taplay-ï ärdüki bililür* 不爾可愛 *antay ärmäz* (37R28-33)
'Master *Śrīlāta*! If you say that the quality of desire is not always truly completed, because when all *āryan*s detach pollution, desire also becomes non-desire, it is not exact.'
Chin. 若謂可愛體非成實。以諸聖者於離染時可愛復成非可愛故。不爾。

We can recognize the deleted traces of the character 經 in the bottom of line 31 and the top of line 33. This character 經 means 經量部 (Skt. *Sautrāntika*). *Vasubandhu* wrote this *Abhidharmakośabhāṣya* depending on the opinions of the *Sautrāntika* sect. In the underlined sentence at line 32, the reason for deleting 經 is rendered as follows: *bu adïy*

urmasar ymä vasubandu baxšï taplay-ï ärdüki bililür 'Even if the name (= 經量部) is not put (here), it (= this opinion) is known to have been on the *Vasubandhu*'s standpoint'. In the margin of the leaf this Uighur comment is rewritten as follows: *adïy ursar ymä vasubandu bəxši taplay-ï ärdüki bililür* 'Even if the name is put (here), it is known to have been on the *Vasubandhu*'s standpoint'. In either case, we can consider that these comments were written by an Uighur monk.

3.4.3.3.6 *Sukhâpavādin*

Sukaapavadi (< Skt. *sukhâpavādin* (Chin. 撥無樂人～発無樂人)) is not a proper noun but a common noun, which means 'one who blames "agreeable"'. 素迦阿波縛底 in the Uighur text corresponds to Skt. *sukhâpavādin*, and 素迦 is an abbreviated form of 素迦阿波縛底. However, the phonetic form of 素迦阿波縛底 (M. Chin. so kiâ â puâ buâ tiei, IUPC su ka a pa pa ti) is closer to the Uighur form than the Sanskrit one.

(1) 素迦阿波縛底若諸法中 *sukaapavadi-lïy baxšï-lar söz-lär birök alqu nom-lar-ta ymä ök taplasar bar mängi tep qayu tïltay-ïn täk söz-lädi ämgäk-ig bolur tüz-ün-lär kertü-si tep* 婆有一類釋 *bar birär uyuš-luy vaibasike-lïy baxšï-lar yörär mängi-si az üčün qltï ur-tuqda yašïl burčaq-ïy qara burčaq-lïy yükmäk-tä az-ï eyin bolmaq üz-ä üküš-ingä* 又 *az-ï üz-ä üküš-intä ymä ter adamïš täg qara burčaq-lïy yükmäk tep* (36R73-V9)
'The masters of *sukhâpavādin* say, "If it is admitted that 'agreeable' exists in all *dharma*s, why do they say that only suffering is the truth of *āryan*s?"
The masters of *Vaibhāṣka* in some class explain: "It is because of the slightness of 'agreeable'. When (a few) green beans are put into a pile of black beans, the beans are called a pile of black beans, as the few follow the many."'

Chin. 若諸法中亦許有樂。何緣但說苦為聖諦。有一類釋。由樂少故。如置緑豆烏豆聚中。以少從多名烏豆聚。

(2) 素迦 *suka'apavadi-lïy baxšï-lar söz-lär nätägin bilgülük ol munung öz töz üz-ä mängi ärtükin tep* (主) *qltï bar arxa(n)t-nïng bir šlok söz-lämiš-i* 諸佛正遍覺 *alqu burxan-lar köni tüz tuyuylï-lar bilmiš-tä alqu t{a}vranmaq-lär-nïng ürlügsüz-in ulatï etig-lig nom-lar-nïng tägšildäči artadačï-sïn anïn yrlïqamïš ol täginmäk barča ämgäk ol tep* (37V27-34)
'The masters of *Sukhâpavādin* say, "How do we know that (an agreeable sensation) is agreeable in its own nature?"
主 (Answer of *Vasubandhu*, the owner of the argument): "There is a *Śloka*: All *Buddha*s, namely all *Samyak-saṃbuddha*s know the impermanence of all exercises, and the changing and decaying of *saṃskāra*s. Therefore, it is declared that sensation is suffering."'

Chin. 如何知此自相。是樂。如有頌言諸佛正遍覺 知諸行非常 及有為變壞 故說受皆苦

3.4.4 Mistranslations

We find out many mistranslations in our text when we compare it with the Chinese text of *Taisho-Tripiṭaka*. We will illustrate some examples of these mistranslations below.

We have two types of mistranslation. One is on the original sentences of the Uighur text, and the other is on the rewritten sentences. Furthermore, we have one special instance in the number 6 below that again implies the existence of another Chinese text from which our Uighur text was translated, apart from the *Taisho-Tripiṭaka*, as mentioned in 3.4.2.

3.4.4.1 Mistranslations in original Uighur sentences

(1) 如隻雙金 *qltï yalïntïq-tïn qooš altun yar{a}tmïš bolmïš täg ulatï beš-tin on ygrmi az-u töz-läri öngin öngin angayu ärip tükäl käz-tä mü tuγar üč türlüg sanvar-lar tep tükäl käz-tä mü tuγar üč türlüg sanvar-lar tep* 答體不相雜 *töz-läri bir ikinti-kä qatïlïšmaz olar-nïng töz-läri öngin öngin angayu ärip : tükäl käz-tä tuγar* (30R61-66)

'(Question): "It is as if a pair of gold become from single one (which adds to another one), as well as ten and twenty from five. Or, do the substances separate from each other and the three disciplines arise perfectly and promptly?"

答(Answer): "The substances do not mix with each other. Their substances, which are separate from each other, arise perfectly and promptly."'

The corresponding Chinese is as follows: 如隻雙金錢及五十二十。為體各別具足頓生。三種律儀體不相雜。其相各別具足頓生. Uighur contains 三種律儀 (three disciplines) in the sentence of the question, but this phrase belongs to the sentence of the answer in the Chinese version. We will retranslate these Uighur sentences depending on the Chinese version as follows:

'(Question): "It is as if a gold (coin) becomes two (coins by adding another one to it), as well as producing ten (coins) and twenty (coins) from five (coins). Do the substances (of these disciplines) separate from each other, and do (these disciplines) arise perfectly and promptly?"

(Answer): "The substances of the three disciplines (of *bhikṣu*, *śrāmaṇera*, and *upāsaka*) do not mix with each other. Their substances, which are separate from each other (in their characteristics), arise perfectly and promptly."'

(2) (*täginsär*) *üküš türlüg ögrätingülük orun-uγ anča anča oq uyur öngi ütrülgäli üküš türlüg kürägürmäk tuz-ïqmaq-lïγ orun-tïn ödtin bu oq inčip ärür öngi üdrülmäk üküš tälim ölüt-tä ulatï-larïγ turγuryuluq tïltay-tïn* (30V8-11)

'If a person seeks out many sorts of places for learning, he can renounce the place and the time of many sorts of vanity, in such and such (number), this is for him to avoid the causes from which many killings, etc. arise.'

Considering the corresponding Chinese '受多種學處。如是如是。能離多種憍逸處時。即離衆多殺等緣起,' we can give the following meaning to this passage: 'If a person seeks for such and such many sorts of places for learning (namely matters to learn), he can gradually renounce the places of many sorts of vanity ('intoxication-pride' = *mada-*

pramāda-pada). And then, this is for him to (rise in discipline) to avoid the causes from which many (transgressions), such as killings, etc. arise.'

Therefore, the Uighur sentence is not appropriate. We can correct it as follows:
(täginsär) üküš türlüg ögrätingülük orun-uγ anča anča oq uyur öd-tä öngi ütrülgäli üküš türlüg kürägürmäk tuz-ïqmaq-lïγ orun-tïn bu oq inčip ärür öngi üdrülmäk üküš tälim ölüt-tä ulatï-larïγ turγuryuluq tïltaγ-tïn

(3) *uvut-luγ äymänč-lig ärsär uqïtmaz-ïγ täginmäk-ning küčintä qïlmaz-lar qamaγ ayïγ-larïγ anïn adï bolmïš ol qïlmamaq tep uqïtur üz-ä qïnmaq* (31R1-3)
'Persons with shame do not commit all transgressions, by the power of undertaking *avijñapti*. Therefore, this is named "not doing." However (here) it is named "being done, " because (*avijñapti*) is also made either by the *vijñapti* or by the volition.'

Considering the corresponding Chinese '有慚恥者受無表力不造衆惡故名不作思表所造得所作名, ' we can give the following meaning to this passage: 'Persons with shame do not commit all transgressions, by the power of the *avijñapti* in undertaking (morality). Therefore, it is named "not doing." However, (here) it is named "being done, " because (*avijñapti*) is also made either by the *vijñapti* or by the volition.'

The phrase *uqïtmaz-ïγ täginmäk-ning küčintä* 'by the power of undertaking *avijñapti*' is a wrong translation. It should be written as *täginmäk üzä uqïtmaz-nïng küčintä* 'by the power of the *avijñapti* in undertaking (morality).'

(4) *inčip olar baštïnqï kšan-ta yintäm tükäl-lig bolur-lar közünür ödki-singä kntü munta-ta ïnaru yumtaru tükäl-lig bolur-lar ärtmiš közünür ödki-singä tep* (32R14-17)
'Thus, they simply possess (*avijñaptis* of) the present at the first Moment (of action); at a (Moment) later than this (first Moment) they themselves possess (*avijñaptis* of) the past and present, in total.'

Considering the corresponding Chinese '然其初念唯成現在 自茲以後通成過現, ' we can give the following meaning to this passage: 'The persons simply possess (*avijñaptis* of) the present at the first Moment (of action); at a (Moment) later than this (first Moment) the persons possess (*avijñaptis* of) the past and present, in total.'

The phrase *kntü munta-ta ïnaru* in Uighur corresponds with the Chinese 自茲以後 'later than this'. Uighur translates 自 as *kntü* 'self' ('themselves'), but this Chinese character has a function of the ablative case here.

(5) *birök söz-läsär siz-lär quruldurtačï ardattačï-sï ärür tep bar bolu tükädmäk üz-ä üklidtäči ašdačï-sï mängi-ning bar-ï bütgü krgäk* (37R22-25)
'If you say that it is damage, the existence of 'agreeable' would be inherent because "increasing" has already existed'.

Chin. 若謂損害既有饒益有樂應成。

The Chinese expression 饒益 is translated as *üklidtäči ašdačï-sï* 'increasing, ' but here the meaning of 饒益(Skt. *anugrāhaka*) is 'favoring, benefit.' Uighur made a mistranslation

for this Chinese word. The true meaning of this passage is as follows: 'If you say that it (= suffering) is damage, the existence of "agreeable" would be inherent because benefit has already existed (as imagination).'

(6) *amtï-qï bu söz-lämiš-ingiz-lär oxšayur yügün kikinč-ingä inčä qltï bolduq-ta ayïtdačï yügün kim-ning ol tep kikinč berü söz-läsär ad idiẓ-i-ning tep inčip anga oq yänä ayïdtuqta at itiz-i kim ol tep kikinč berü söz-lämiš täg badačï ärür tep ančulayu ymä iki kikinč-lä üz-ä barča-nï kim uqïtmïšïngïz-lar tep* (27R49-55)

'What you say now can be compared to (the so called) "the answer to the bridle question". This is how it goes: Someone (= A) asked, "To whom does the bridle belong?" Someone else (= B) answered, "It belongs to the owner of the horse." When he (= A) asked him (= B) "Who is the owner of the horse?" He (= B) answered, "'He is the person who hitches the horse as mentioned in the answer." These two answers do not teach us anything.'

Chin. 今此所言同縛馬答。猶如有問縛馬者誰。答言馬主。即彼復問馬主是誰。答言縛者。如是二皆不令解。

This metaphor is slightly different between Uighur and Chinese. We can give the following meaning to this Chinese passage: 'Now what you say here is just (the so called) "The answer to a person who hitches a horse": "When someone (= A) asked: 'Who does hitch the horse?' Another (= B) answered: 'He is the owner of the horse.' When the former (= A) asked: 'Who is the owner of the horse?' The latter (= B) answered: 'He is the person who hitches the horse'." These two answers do not teach us anything.'

We suggest the existence of another Chinese text from which our Uighur text was translated, apart from the *Taisho-Tripiṭaka*, because the Chinese text is very likely to have contained the character 轡 corresponding to *yügün* 'bridle'.

3.4.4.2 Mistranslations on Rewritten Uighur sentences

(1) *üč sanvar-lar-ta tükäl bolur üč ölüt-tin öngi üdrülmäk ulatï tükäl bolur üč*(○) (又 *üčünč tesär ymä bolyu-ta turur inčgäläz-ün-lär* :) *bor bägni ičmäk-tin öngi üdrülmäk* (30R66-V2)

The original sentence can be translated as follows:
'In these three disciplines, three renounces of killing are provided, moreover, three renounces of drinking are provided, too.'

The note in the parentheses, which is written between the lines, expresses the following contents: "the third (*üčünč*)"may be used instead of "three (*üč*)". You should investigate it.'

With this correction employed, the content would change as follows:

'In these three disciplines, three renounces of killing are provided, moreover, the third renounce of drinking is provided, too.'

The corresponding Chinese 三律儀中具三離殺乃至具足三離飲酒 has the almost same content as the unmodified Uighur sentences. This passage means that these three

disciplines (namely the disciplines of *bhikṣu, śrāmaṇera* and *upāsaka*) have altogether five separate 'renounces' from killing to drinking. The drinking in the correction is not 'the third one' but the fifth out of five renounces.

(2) *kertgünmäk*(○) (*kertgünüp*) *uγrïnta eyin yorïγïr*(○) (*yorïmaq uγrïnta ärip ymä ter*) *üčün adamïš ol kertgünč ey(i)n yorïtačï tep olar-nïng bar üčün kertgünč ey(i)n yorïmaqï adamïš ol kertgünč eyin yorï-tačï tep* (38V60-63)

Chin. 由信隨行名隨信行。隨信行名隨信行者。

These Uighur sentences are altered. The original sentences are as follows:
kertgünmäk uγrïnta eyin yorïγïr üčün adamïš ol kertgünč ey(i)n yorïtačï tep olar-nïng bar üčün kertgünč ey(i)n yorïmaqï adamïš ol kertgünč eyin yorï-tačï tep
'They practice pursuing (the reason of Truths) with belief, therefore they are named *Sraddhānusārin*. They have the practice according to belief, therefore they are named *Sraddhānusārin*.'

Below, we will show the corrected sentences, though with some suppositions, because the deletion marks are incomplete.
kertgünüp eyin yorïmaq uγrïnta ärip adamïš ol kertgünč ey(i)n yorïtačï tep olar-nïng bar üčün kertgünč ey(i)n yorïmaqï adamïš ol kertgünč eyin yorï-tačï tep
'They believe and practice pursuing (the reason of Truths), so they are named *Sraddhānusārin*. They have the practice according to belief, therefore they are named *Sraddhānusārin*.'

Compared with the contents of Chinese, we can say that the original Uighur contents are closer to the Chinese than the altered ones.

4. Conclusion

From the above discussion on the *Abhidharmakośabhāṣya,* we can conclude as follows.
The Uighur text was translated from the Chinese text of the *Khitan-Tripiṭaka*, which was originally translated from Sanskrit by *Xuán Zàng* 玄奘. The differences in the contents of the Uighur and Chinese texts of the *Taisho-Tripiṭaka* will be attributed to the following three factors.

a. The Chinese text used as the original for the Uighur translations has contents that are somewhat different from the *Taisho-Tripiṭaka.*
b. Additions and modifications were made in the Uighur text.
c. The Uighur translation has a number of errors.

The Uighur text suitably expresses the highly complex contents of the Chinese *Abhidharmakośabhāṣya,* and thus, in the Uighur Buddhist world the study of the *Abhidharma* must have considerably improved.

II Transcription and English translation of the Uighur *Abhidharmakośabhāṣya*

*We arrange the transcription on the left pages with line numbers, and on the right pages the English translation and the corresponding Chinese text.

*In the transcription we do not distinguish between *t* and *d* phonemically, representing them in the transliteration-forms. Readers find their phonemic forms in the headings of the glossary. [ ] is used for lost letters or words; ( ) is used for interlineated words, phrases and so on; { } is used for additions by the author of this book.

(Chapter Two: *Indriya*s) 25R1~26V64 *Taisho* 29 p. 36b3~37a1, vol. 7

Recto

25R1) 阿毘達磨俱舍論卷第七　真
25R2)　尊者世親造三藏法師玄奘奉詔譯
25R3)　分別根品二之五
25R4) intrayakoš ärklig-lärig bölmäk adïrtlamaq bölük ikindi-ning
25R5) bešinč 問 kengürü söz-läyü tükädmiš bolur tïltaγ-ïγ
25R6) basudčï yänä qayu ol tep 答頌曰説有
25R7) 四種緣 yrlïqamïš ol bar tört türlüg basutčï
25R8) töz-lär tep tïltaγ atlγ basutčï beš tïltaγ töz-lüg
25R9) ärür : tüz arasïz basutčï kenki-si ärmäz : köngül köngül-täki
25R10) nom-lar-ta tuγa tükädmiš-i ärür : adqaγ atlγ basutčï
25R11) ärsär alqu nom-lar ärür ärksinmä atlγ basutčï ärsär
25R12) oq ärksinmä tïltaγ ärür tep 於何處説
25R13) qayu orun-ta yrlïqadï tep tesär : qltï sudur-ta
25R14) yrlïqamïš ol tört basutčï töz-lär ärür tep : qltï
25R15) tïltaγ atlγ basutčï töz : tüz arasïz basutčï töz ad
25R16) -qaγ atlγ basutčï töz : ärksinmä atlγ basutčï töz ärür :
25R17) munta töz ärsär ärür basutčï-nïng uγuš-ï oxšatïγï
25R18) altï tïltaγ-lar-ta öngi ketärip ärksinm-ä tïltaγ-ïγ
25R19) adïn beš tïltaγ-lar : ärür tïltaγ atlγ basutčï töz öngi
25R20) ketärip arxant-lar-nïng nirvan bulγasuγ ödtäki qamaγ

(Chapter Two: *Indriyas*)

25R 1) *Abhidharmakośabhāṣya*, Volume Seven, 眞 (= package number).
2) The author: *Vasubandhu;* The translator: Master *Xuan-zang* (玄奘), who is well versed in the *tripiṭaka.*
3~4) 'Classification of *Indriyas*', Section Five of Chapter 2.

(The Four *Pratyayas*)

(Four *pratyayas*)

5) 問 (Question): We have explained *hetus* (= causes) in detail. 6) What is a *pratyaya* (= condition)?

6) 答頌曰 (Answer in *gāthā*):

(61b) 7) It is said that there are four types of *pratyaya.* 8) The *pratyaya* named '*hetu*' (= 'the direct cause', *hetu-pratyaya*) is five (types of) *hetu.*

(62) 9) The *pratyaya* (named) '*samanantara-pratyaya*' (= 'equal and uninterrupted condition') is the mind and its mental states (= *citta-caitta*) which have already arisen, with the exception of the last ones. 11) 'The *ālambana-pratyaya*' is all *dharma.* The '*adhipati-pratyaya*' is a 12) cause (named) '*kāraṇa-hetu*' (= predominant cause, cause in its broadest sense).

13) 論曰 (Explanation):

In what part were (the four *pratyayas*) mentioned?

Just like in the *Sūtra*, 14) it was said: 'There are four "natures" of *pratyaya*: 15) *hetu-pratyayatā, samanantara-pratyayatā,* 16) *ālambana-pratyayatā,* and *adhipati-pratyayatā.*' 17) Here, 'nature' means 'a type of *pratyaya*'.

18) Except for the cause (named) *kāraṇa-hetu,* 19) the remaining five causes are types of *pratyaya* named 'cause' (= *hetu-pratyaya).*

20) Except for the last mind and its mental states of the *Arhat* at the Moment (that it enters)

25R4) 分別根品第二之五 5) 廣說因已。6) 緣復云何。頌曰。7) 說有四種緣 8) 因緣五因性 9) 等無間非後 10) 心心所已生 11) 所緣一切法 增上即 12) 能作 13) 論曰。於何處說。謂契經中。14) 如契經中說四緣性。15) 謂因緣性。等無間緣性。16) 所緣緣性。增上緣性。17) 此中性者是緣種類。18) 於六因內除能作因。19) 所餘五因是因緣性。20) 除阿羅漢臨涅槃時

25R21) -ta angkenki köngül köngül-täki nom-lar-ïn
25R22) alqu adïn tuγa tükädmiš köngül köngül
25R23) -täki nom-lar ärür tüz arasïz (basudčï töz bu) basutčï-tïn
25R24) tuγmïš nom tüz ärip inčip arasïz ymä üčün
25R25) bu yörüg-kä tayaq-lïγ-ïn uqïtmïš ol tüz arasïz
25R26) tep ad üz-ä 由此色等 munung uγrïnta öng
25R27) -tä ulatï-larïγ barča bolmaz uqïtγalï tüz arasïz
25R28) basutčï bolur tep tüz-süz tuγar üčün 謂欲界色
25R29) qltï amranmaq uγuš-taqï öng-nüng az-u-ča ymä
25R30) basa-sïnta tuγar amranmaq uγuš-taqï önglüg uγuš
25R31) -taqï iki uqïtmaz öng-lär 又 öng-lär az-u-ča
25R32) ymä ulap tuγurur ymä ter : az-u-ča ymä basa-sïnta
25R33) tuγar amranmaq uγuš-taqï aqïγsïz iki uqïtmaz öng
25R34) -lär : nätägin tep tesär alqu öng nom-lar qadïlïšu bulγaš
25R35) -u yüz yügärü bolur tüz arasïz basutčï-tïn tuγmïš-ï
25R36) qadïlmaq-sïz bulγašmaqsïz üčün anïn öng-üg uqït(ma)mïš
25R37) ol tüz arasïz basutčï bolur tep 尊者世友
25R38) ayaγ-qa tägimlig vasimitre baxšï muntaγ tep söz-lär :
25R39) bir ät'öz-tä bir üklimä töz-lüg öng ulalïp
25R40) üz-ülmäz-kän yänä bolur ikinti üklimä töz-lüg
25R41) öng-nüng tuγmaqï qaršï arqa ärmäz üčün bolmaz uqït
25R42) -γalï tüz arasïz basutčï bolur tep 大德 ayaγ-qa
25R43) tägimlig darmatadi (divati) baxšï yänä söz-lär alqu öng nom
25R44) -lar arasïz tuγduq-ta turduq-ta 又 ulalïp ymä ter az-u
25R45) -ča ymä az : az-u-ča ymä üküš bolur qltï az-u
25R46) -ča ymä birär ödtä üküš-intin törüyür az-ï qltï
25R47) örtädüktä tuturqan sapï-lïγ uluγ yükmäkig kül bolmïš
25R48) -taqï-sï ärür az-u-ča ymä ödtä yänä bolur az-ïn
25R49) -tïn üküš-nüng törümäk qltï yinčgä-kyä uruγ-tïn
25R50) törüp niyagrot sögüt yïltïz-ï ulun-ï butïq-ï
25R51) yapïrγaqï ančan ančan eyin käz-igčä ükliyü etilü
25R52) bürčüki sapï salïnγa butïq-larï üküšüg örtmäk köšitmäk

Nirvāṇa, 22) all remaining minds and mental states which have already arisen 23) are a type of *pratyaya* named 'equal and uninterrupted' (= *samanantara-pratyayatā*).

24) The *dharma* produced by this *pratyaya* is 'equal and uninterrupted' (that is, there are no *dharmas* between the *pratyaya* and its result). 25) For this reason, it is called 'equal and uninterrupted' (= *samanantara*). 26) Therefore, it cannot be said that all material *dharmas* etc. 27) are in an 'equal and uninterrupted condition' (*samanantara-pratyaya*) 28) because they arise in inequality (between them and their results). 29) After the *rūpa* (of the sphere) of *Kāma-dhātu*, 30) there arise uninterruptedly and simultaneously two non-manifest *rūpas* (*avijñapti-rūpas*): (one) from *Kāmadhātu* and (the other,) from *Rūpadhātu*; 32) or there arise uninterruptedly and simultaneously two non-manifest *rūpas*: (one) from *Kāma-dhātu* and (the other,) from the Undefiled (*kleśa*). 34) Why? The reason is that all material *dharmas* arise with confusion, 35) whereas those that arise from an 'equal and uninterrupted condition' are without confusion. 36) Hence, we do not explain material (*dharmas*) as an 37) 'equal and uninterrupted condition'.

38) Venerable *Vasumitra* says that 39) while a *rūpa* that is in a state of increase in a body is uninterruptedly successive, 40) the second *rūpa*, which is also in a state of increase in (the same body), arises without 41) conflicting (with the former one). Hence, we cannot explain (*rūpa*) as an 'equal and uninterrupted condition'.

42) Venerable *Darmatadi* (?) also says, 43) 'Though all material *dharmas* arise uninterruptedly, they are more or less (than previous material *dharmas*). 45) At times, less arises from more. For example: when a great mass of rice straw burns, it becomes (a small mass of) ash. At other times, more arises from less. (For example:) when a small seed produces a *nyagrodha* tree, its root, trunk, branches, and leaves become progressively exuberant, and then 52) its trunk becomes thick dangling and its branches embower many (things). (Hence material *dharmas* are not called an "equal and uninterrupted condition".)'

21) 最後心心所法 22) 諸餘已生心心所法。23)是等無間緣性。24) 此緣生法等而無間。25) 依是義立等無間名。26) 由此 27) 色等皆不可立等無間緣。28) 不等生故。29) 謂欲界色。30) 或無間生界欲界色 31) 二無表色。32) 或無間 33) 生欲界無漏二無表色。34) 以諸色法雜亂 35) 現前等無間緣生 36) 無雜亂。故色不立 37) 等無間緣。38) 尊者世友作如是言。39) 於一身中一長養色相續 40) 不斷。復有第二長養 41) 色生不相違害故不可立 42) 等無間緣。43) 大德復言。以諸色法 44) 無間生起 45) 或少或多。46) 謂或有時從多生少。47) 如燒稻稈大聚為灰。48) 或時復有從少 49) 生多。如細種 50) 生諾瞿陀樹。根莖枝 51) 葉漸次增榮。52) 聳幹垂條多所蔭映。

25R53) -i ärür tep 問 inčip ol köngül-täki nom-lar ooqsuz 又
25R54) ulalïp ymä ter tuγmïš ödtä ymä ök bolmaz mu az üküš
25R55) bölük uγuš üz-ä tängikmämäki qltï ädgü ayïγ yrlïγ
25R56) -sïz köngül-tä yoγun saqïnč-lïγ yinčgä saqïnč-lïγ
25R57) dyan-ta ulatï-lar-ta tep 答 munung öngi uγuš
25R58) -luγ-ïnta čïn kertü bolur az-ï üküš-i inčip
25R59) öz uγuš-luγ-ïnta bolmaz tängikmämäk-lig yörügi qltï
25R60) bolmaz az täginmäk-tin ulalïp üküš-nüng tuγmaqï
25R61) 又 az-qy-a täginmäk-ning basa-sïnta tuγmaqï üküš-i-ning
25R62) ymä ter : az-u-ča ymä üküš-tin ulalïp tuγmaqï(○)
25R63) az-ï-nïng(○) (又) az-nïng tuγmaqï ymä ter saqïnč-ta ulatï-lar
25R64) ymä antaγ oq ärür bultuqmaz tängikmämäk-lig mün qataγ

25V1) tep 問 näčük ol yintäm öz uγuš-luγ-ïnta oq mu
25V2) öngdünki-si uyur kenki-singä tüz arasïz basutčï
25V3) bolγalï tep 答 antaγ ärmäz tep 問 nätäg ol tep
25V4) 答 öngdünki köngül bölüklüg nom yumtaru kenki bölük
25V5) -lüg-ingä tüz arasïz basutčï bolur yintäm öz uγuš
25V6) -luγ-ïnga oq ärmäz : munta täginmäk-tä ulatï öz töz
25V7) -lüg uγuš-luγ nom-lar-ta bolmaz az-tïn üküš-nüng
25V8) törümäki söz-lämäk üz-ä täng tüz tep yörüg ol tep
25V9) 唯執同類相續者説 yintäm bir uγuš
25V10) -luγ-ïn ulalur tep adqantačï santanasabagik-lïγ baxšï
25V11) -lar söz-lär yintäm öz uγuš-luγ-ïnga oq bolur tüz
25V12) arasïz basutčï köngül-tin yintäm köngül-nüng tuγmaqï tägin
25V13) -mäk-tin yintäm täginmäk-ning tuγmaqï ärür tep○又 köngül
25V14) -tin yintäm tuγar köngül ymä ter ulatï kengürü söz-lämiš
25V15) krgäk birök kkir-siz-intin 又 -tin basa kkir-lig (ymä ter) -ligi(○
25V16) ymä ter(?) tuγsar bu kkir-lig köngül-tä qayu bolmïš niz-vanï-lar
25V17) -qa ašnu öčmiš niz-vanï-lar bolur tüz arasïz basutčï
25V18) qltï öčmäk dyan-tïn ünmiš-täki köngül yanturu ašnu öč
25V19) -miš 又 öčmäk(○) ymä ter dyan-qa kirgü-täki köngül tïltaγ bolmaq üz-ä :

53) 問: When the *dharmas* in a mental state (= *caitasika dharma*, which the mind possesses) arise continuously, 55) they are equal by types of less or more? It is just (a case of the) mind of 'Good, ' mind of 'Bad, ' and mind of 'morally neutral' (= *avyākṛta*) (that arise continuously from each other); and (of) meditation of rough thinking (= *savitarka*) fine thinking (= *savicāra*), etc. (arising continuously each other). (Hence, there is no equality for the mental states and the material *dharmas*.)

57) 答: There are really (differences of) less or more between other types. 59) However there is no reason for inequality between the own types. More precisely, it is not that more sensations arise successively from less numerous sensations, or less numerous sensations arise successively from more sensations. 63) The same is true for ideas and (other mental states). 64) Thus, there is no defect in inequality

25V1) 問: Is it only in relation to its own type that an earlier one is able to be 'equal and uninterrupted condition' with regard to a later one?

3) 答: No, that is not right.

3) 問: Why?

4) 答: In general, the *dharma* of the mental state of an earlier type (= the mental state of sensation [= *vedanā*] in an earlier Moment) is an 'equal and uninterrupted condition' of the mental state of a later type (= to all the mental states in a later Moment). It does not only (relate with the mental status of) its own type. 6) Here, in the *dharmas* of their own types of sensation etc., there is no case in which more arise from less; thus, the reason of equality is (justified).

9) The teachers (called) *Sāṃtānasabhāgikā* (= 相似相續論者), who adhere to the thinking that (a certain type of *dharma*) is only succeeded by (a *dharma* of) the same type, say that an 'equal and uninterrupted condition' is only in (the mind and its mental states of) the own type. It is necessary to explain in detail that mind arises only from mind, sensation from sensation, etc.' 15) (In this hypothesis), when a defiled (mind) arises uninterruptedly after an undefiled (mind), *kleśa* which has previously perished is an 'equal and uninterrupted condition' for *kleśas* proportional to this defiled mind. 18) It is just like saying that 'the mind entering into absorption', which was previously destroyed, is (a *samanantara- pratyaya)* for 'the mind leaving absorption of extinction'; therefore the latter mind arises.

53) 豈不心所無間 54) 生時亦有少多 55) 品類非等。謂善不善無記 56) 心中。有尋有伺 57) 三摩地等。此於異類 58) 實有少多。然 59) 自類中無非等義。60) 謂無少受無間生多。62)或復從多無間生少。63) 想等 64) 亦爾。無非等過。25V1) 豈唯自類 2) 前能為後等無間緣。3) 不爾。云何。4) 前心品法總為後品 5) 等無間緣。非唯自類。6) 且於受等自體 7) 類中無少生多 8) 以說等義。9) 唯執同類 10) 相續者。11) 說唯自類有等 12) 無間緣。心唯生心 13) 受唯生受 14) 乃至廣說 15) 若從無染無間染生。16) 此染心中所有煩惱 17) 用先滅煩惱為等無間緣。18) 如出滅定心還用先滅 19) 正入滅定心為緣

20) 答: (Refutation by *Vasubandhu*): (The theory of the *Sāṃtānasabhāgikas*) is inadmissible because (in this case) the pure mind (produced) for the first time (= *prathamānāsrava-citta*) has no such condition (= *pratyaya*), but (the pure mind) can nevertheless arise.

23) Actions disassociated from the mind (= *citta-viprayukta-saṃskāra*) appear with confusion, like all the material *dharma*s. Hence, they are not an 'equal and uninterrupted condition' because *dharma*s belonging to any of the three spheres (of existence) and (*dharma*s) which are not bonded, (namely pure *dharma*s), can appear at the same time.

28) 問: For what reason do you not admit (the *dharma*) in the future as an 'equal and uninterrupted condition'?

29) 答: Future *dharma*s stay in confusion; that is, there is no early and late (order of time among them).

31) 經 (Question of *Sautrāntika*): How does the Blessed One know that such a *dharma* will arise immediately after such a *dharma* in the future? (He knows the arising-order of all that arise until the end of time.)

33) 婆 (Answer of *Vaibhāṣika*): By referring to the *dharma*s of the past and the present, he discerns the (future *dharma*s). 35) It is commonly known that the 'Blessed One' sees the past — 'such a type of retributive result arose from such a type of action; such a type of *dharma* arose immediately after such a *dharma*' — and (he discerns) 'such a type of retributive result shall arise (in the future) from such a type of action at present; such a type of *dharma* shall arise immediately (in the future) after such a *dharma* at present'. Having seen it as such, and with regard to all confusing *dharma*s in the future, he can correctly discern that 'such a *dharma* shall necessarily arise immediately after such a *dharma*.'

44) In this manner, he (the Blessed One) discerns (the future), but it is not from the analogical knowledge (which is used by ordinary persons). By comparing the orders of cause and effect in the past and the present, *Buddha*s can actually (and instinctively) discern all confusing *dharma*s in the future. If such a type of living beings does such a type of

20) 故起。彼說非善。21) 初無漏心應闕 22) 此緣而 23) 得生故。24) 不相應行亦如諸色。25) 雜亂現前故非等無間緣。26) 三界及不繫 27) 可俱現前故。28) 何緣不許未來世 29) 有等無間緣。以未來 30) 法雜亂而住無前 31) 後故。如何世尊 32) 知未來世此法無間此法 33) 應生。比過 34) 現法而現知故。35) 傳說。世尊見從過去 36) 如此類業此類 37) 果生。是法無間生如 38) 是法。又從現在如 39) 此類業此類果 40) 生。是法無間生如是法。41) 如是見已。42) 便於未來諸亂住法。43) 能正了達此法無間 44) 此法應生。雖如是知 45) 而非比智。由佛 46) 比類過去現在 47) 因果次第。便於未來 48) 亂住諸法能 49) 現了達。謂未來 50) 世如是有情造如是

25V51) qïlïnč-ïγ tartar muntaγ osuγ-luγ tüš-üg tep bu ärür
25V52) küsüš bilir bilgä bilig-tä tutulmïš anïn (näng) tänglämäk
25V53) bilgä bilig ärmäz tep 經 birök antaγ ärsär adï
25V54) kötrülmiš-lär körmädük-tä 又 körmägінčä ymä ter öngdünki
25V55) uuč-taqï kenki uuč-taqï nom-larïγ umaγu krgäk
25V56) bilgäli tep 有餘復言 vibačivadi nikay-lïγ baxšï
25V57) -lar yänä söz-lär vyp'ks'v'dy ymä ter : tïnlγ-lar
25V58) -nïng ät'öz-intä bar kälmädük ödki tüš-nüng
25V59) tïltaγ-lïγ öngdün ušaqčï-sï ärür köngül-tä
25V60) öngi qïlïnč yükmäk-ning adruq-ï burxan-lar
25V61) yintäm körüp munï ötrü bilir kälmädük ödkig
25V62) näng yügärü dyan-ta bögülänmäk bilgä bilig-tä
25V63) käz-ä yorïmaq-ïγ iiš-läšip ärmäz tep 經 birök
25V64) antaγ ärsär alqu burxan-lar ötrü kälmädük ödkig

26R1) blgü-sin bälgü-lämiš üčün bilip yügärü tanuq-lamïš üčün
26R2) ärmäz bolγu krgäk anïn sodurantike nikay-lïγ alqu baxšï
26R3) -lar-nïng söz-lämišimz-täki-čä adï kötrülmiš-lär nä
26R4) köngül bolu birlä bütürü bilir-lär alqu nom-larïγ tängläp ärmäz
26R5) bälgü-läp ärmäz tep bu söz-lämiš ymä ök uz bolur qltï
26R6) adï kötrülmiš yrlïqamïš ol : alqu burxan-lar-nïng ädgü-sin
26R7) ädräm-in išin kütükin alqu burxan-lar-nïng atqanγu uγuš
26R8) -ïn bolmaz saqïnγalï bögüngäli tep 又 ädgü-si ädräm-i sim
26R9) -i čïzïγ-ï saqïnu söz-läyü yetinčsiz ärür ymä ter :
26R10) 問 birök kälmädük ödkig bolmasar otγuraq öngdün ken
26R11) bolmaq-lïγ käz-ig tizig üz-ä ornatïp uqïtmaq(○) (又 uqïtγalï ymä ter) nä üčün
26R12) täk söz-lädi yertinčü-lügdä yeg nom-nung basa-sïnta
26R13) yintäm tuγar ämgäk-tä nom bilgä bilig taplaγ tuγmaz adïn
26R14) nom-lar tep ančulayu oq kengürü söz-lämiš ol(○) krgäk uladï
26R15) včra'upam dyan-nïng basa-sïnta yintäm tuγar alqïnču
26R16) bilgä bilig tuγmaz adïn nom-lar tep 答 birök bu nom
26R17) -nung tuγmaqï qošuγ-luγ san-lïγ ärsär ol nom-qa išläšip
26R18) anïng basa-sïnta bu temin bolur tuγγalï qltï qolunga
26R19) -ta ulatï-lar-nïng tuγmaqï iiš-läšip tayanmïš(?) täg(ト)

action, it shall draw such a type of retribution (to him) in the future. 51) This (way) is acceptable as the knowledge which knows wish (= *praṇidhi-jñāna*); therefore it is not analogical knowledge (= *anvaya-jñāna*).

53) 經 (*Sautrāntika*, refutation by *Vasubandhu*): If it is so, while the Blessed One never sees the end of previous time (= the past and the present), he cannot inevitably know the *dharma*s of the end of the coming time (= the future). (It is contradictory to omniscience.)

56) The masters of *Vibhajya-vādin nikāya* say again that there are previsional indications, which are the causes of future results on the bodies of beings — a distinction of '*saṃskāra-skandha* disassociated from the mind' (= *citta-viparayuktaḥ saṃskāra-viśeṣaḥ*). 60) *Buddha*s only know future (results) by seeing these (indications), but never by having to really go around (= to cultivate) in the *Dyāna* and Knowledge of Magical Power (= *abhijña*).

63) 經 (*Sautrāntika*, refutation by *Vasubandhu*): If it is so, all *Buddha*s know the future by divination, and need not give actual evidence of it.

26R2) Hence, as all masters of *Sautrāntika* such as us say, the Blessed One knows all things completely at his will, not by inference or divination.

5) (Appreciation by *Vasubandhu*:) This opinion is excellent. The Blessed One says, 'The virtuous functions of all the *Buddha*s and the (perceptible) spheres of all the *Buddha*s, are incomprehensible.'

10) 問: When the future (*dharma*) does not have a stable manifestation with a definite earlier or later order (of time), why can you say that 'the Patience that has the *Dharma* Knowledge of Suffering' (= *duḥkhe dharma-jñāna-kṣānti*) arises immediately after 'the Supreme Worldly *Dharma*' (= *laukika-agra-dharma*s), but no other *dharma* arises? 14) In the same way, one necessarily says in detail, 'Furthermore, the Annihilation-Knowledge (= *Kṣayajñāna*) arises immediately after *vajrôpamasamādhi*, but no other *dharma* arises.'

16) 答: When the rising of this *dharma* is bound to that *dharma*, this (*dharma*) can necessarily arise immediately after that (*dharma* without an 'equal and uninterrupted

51) 業招如是果。52) 是願智攝故非比智。53) 若爾世尊 54) 未見前際。55) 於後際法應不能 56) 知。有餘 57) 復言。有情 58) 身內有未來世果 59) 因先兆。是不相應 60) 行蘊差別。佛 61) 唯觀此便知未來。62) 非要現遊靜慮通慧。63) 若 64) 爾諸佛便於未来 26R1) 占相故知。非為現證。2) 故如經部諸師 3) 所言。世尊 4) 舉意遍知諸法非比 5) 非占。此說為善。如 6) 世尊說。諸佛德 7) 用諸佛境界 8) 不可思議。10) 若於未來無定前後 11) 次第安立。何故 12) 但言世第一法無間 13) 唯生苦法智忍不生 14) 餘法。如是廣說。乃至 15) 金剛喻定無間。唯生盡 16) 智不生餘法。若此法 17) 生繫屬彼法要 18) 彼無間此乃得生。

26R20) täg uruγ-ta ulatï-lar-qa inčip bolur ärmäz tüz arasïz
26R21) basutčï tep 問 alqu arxant-lar-nïng qamaγ
26R22) -ta angkenki köngül köngül-täki nom-larïγ
26R23) qayu tïltaγ -ïn(○) 又 üz-ä ymäter anïn
26R24) söz-lädi tüz arasïz basutčï ärmäz tep 答
26R25) yoq üčün adïn köngül-tä ulatï-lar muntïrdïn ulalïp
26R26) turdačï tep 問 näčük ol munï munčulayu arasïz ärtmiš
26R27) köngül-ning ymä ök adï bolmaz mu köngül tep kenki köngül
26R28) -nüng basa-sïnta bilig tuγmayu tükädsär adï bolmayu
26R29) krgäk köngül tep 答 köngül ärür tayaq üz-ä uqγu(○) -luγ
26R30) 又 uquldačï ymä ter iš kütük üz-ä uqγuluq(○)
(uqultačï ymä ter) ärmäz bu qamaγ
26R31) -ta angkenki köngül-üg? ärür tayaq bolmaq-lïγ yörügi
26R32) adïn basutčï-sï ägsük üčün kenki bilig tuγmaz tüz
26R33) arasïz basutčï iš kütük üz-ä uqγu(○) -luq
(又 uqu(l)dačï ymä ter) ärür qayu
26R34) nom bu basutčï-ta tüš alγu-luq bolu tükädsär otγuraq
26R35) bolmaz alqu nom-lar-ta ulatï alqu tïnlγ-lar-ta udačï
26R36) tïtïp tutup kim anï turγurmaγalï anïn qamaγ-ta ang
26R37) -kenki köngül-nüng näčä bolsar ymä atï bolγalï köngül
26R38) tep inčip bolmaz söz-lägäli tüz arasïz basutčï bolur
26R39) tep 問若法与心 qayu nom köngül (birlä) tüz ulalmaq-lïγ
(又 ulalma ymä ter) bolsar
26R40) ol nom ymä ök munta köngül-kä arasïz bolur mu tep
26R41) 答 čatuškodi tört padak qïlmïš krgäk bašdïnqï padakï
26R42) ärsär qltï köngül-süz dyan-tïn ünmiš-täki köngül köngül
26R43) -täki nom-lar ulatï ikinti-tä ulatï iki dyan-lïγ kšan
26R44) -lar ärür ikinti padakï ärsär qltï ang-bašlayu-qï turmïš
26R45) iki dyan-lïγ kšan-lar-nïng ulatï köngül-lüg tuš-taqï
26R46) alqu köngül köngül-täki nom-lar-nïng tuγmaq turmaq kävmäk
26R47) ärtmäki ärür üčünč padak ärsär qltï ang-bašlayu-qï
26R48) turmïš iki dyan-lïγ kšan-lar ulatï köngül-lüg tuš-taqï

condition'), just as the rising of a bud etc. necessarily depends on the seed etc., without an 'equal and uninterrupted condition'.

21) 問: Why are the last mind and mental states of the *Arhat* not *samanantara-pratyaya*?

24) 答: Because there is no mind etc., to arise after them.

26) 問: Why did you call the mind which is disappearing uninterruptedly '*manas*'? 27) Since no mind (= *vijñāna*) has arisen after the last mind (of an *Arhat*), the name (of his last mind) should not be '*manas*'.

29) 答: (No), the *manas* must be understood as the support (of the subsequent mind) but not as the activity (of the subsequent mind). This last mind (of *Arhat*) has the meaning of 'being a support'; (that is, it is *manas*). However, the other causes (= *pratyaya*s) are deficient (in the last mind), so that the next mind (= *vijñāna*) does not arise (from the last mind).

32) An 'the equal and uninterrupted condition' (= *samanantara-pratyaya*) is what is explained as an activity (to produce results). When a *dharma* has been grasped as a result in this (equal and uninterrupted) condition, all the *dharma*s and living things can definitely not hinder the *dharma* from arising. 37) Hence, even if the name of the last mind (of *Arhat*) can be *manas*, it should not be called 'the equal and uninterrupted condition'.

39) 問若法与心: If (there is) a *dharma* which has a certain mind for its equal and uninterrupted (condition), does this *dharma* also follow this mind uninterruptedly?

41) 答: The four (alternative) lines should be made here.

The first line: The mind and its mental states of leaving the Absorptions free from the mind, the Moments of these two Absorptions (free from the mind) of the second (Moment), etc.

44)The second line: The (four characters) of the rising of the first Moments of the two Absorptions (*jāti, sthiti, jarā*, and *anityatā*) and (the four characteristics) of all minds and mental states of a conscious state (*jāti, sthiti, jarā*, and *anityatā*).

47)The third line: The first arising Moment of the two Absorptions, and the *dharma*s of the minds and mental states of a conscious state.

如芽 19) 等生要藉 20) 種等。然此非有等無間 21) 緣。諸阿羅漢最 22) 後心心所。23) 何緣故 24) 說非等無間緣。25) 無餘心等續此 26) 起故。豈不如是無間滅 27) 心亦名為意。後心 28) 無間識既不生應不名 29) 意。意是依所顯 30) 非作用所顯。此最 31) 後心有所依義。32) 餘緣闕故後識不生。33) 等無間緣作用所顯。34) 若法此緣取為果已。定 35) 無諸法及諸有情能 36) 為障礙令彼不起。故最 37) 後心雖得名 38) 意而不可說等無間緣。39) 若法與心為等無間。40) 彼法亦是心無間耶。41) 應作四句。第一句者。42) 謂無心定出心心所。43) 及第二等二定剎那。44) 第二句者。謂初所起 45) 二定剎那。及有心位 46) 諸心心所生住異滅。47) 第三句者。謂初 48) 所起二定剎那。及有心位

26R49) köngül köngül-täki nom-lar ärür törtünč padak ärsär qltï
26R50) ikinti-tä ulatï iki dyan-lïγ kšan-lar-nïng ulatï
26R51) köngül-süz dyan-tïn ünmïš-täki köngül köngül-täki nom-lar-nïng
26R52) tuγmaq turmaq kävmäk ärtmäk-i ärür tep 問若法与心
26R53) qayu nom köngül tüz ulam-a-lïγ bolsar köngül-süz dyanqa
26R54) ara-sïz bolur mu tep 答 čatuškodi tört padak qïlmïš
26R55) krgäk qltï öngdünki üčünč (törtünč) padak-larïγ amtï baštïnqï
26R56) ikinti padak qïlmïš krgäk ol oq öngdünki baštïnqï
26R57) ikinti padak-larïγ amtï üčünč törtünč padak qïlmïš krgäk
26R58) tep 問 iki dyan-lar-tïn ünmiš-täki alqu köngül köngül
26R59) -täki nom-lar dyan-qa kirgü-täki nom-lar dyan-qa kirgü
26R60) -täki köngül-kä körü ikin arasï ïraq tïtïl(○) -lïγ
又 tïtïlmïš ymä ter
26R61) ärip nätägin ol anga tüz ulama bolur
(又 ulama-lïγ bolur ymä ter) tep 答 ikin
26R62) arasï tïγmaz(○) üčün (又 tïtïlmaz üčün ymä ter)
köngül köngül-täki nom-larïγ(○) (-lar üz-ä ymä ter) tep
26R63) 問 munï munčulayu yör-ä tükädmiš bolur tüz arasïz basutčïγ
26R64) adqaγ atlγ basutčï töz ärsär ol oq alqu nom-lar ärür

26V01) yetinč ülüš iki
26V1) köngül köngül-täki nom-lar-qa körü eyin yaraγïnča qltï
26V2) köz biligingä ulatï birlä yaratïlmïš nom-lar-qa alqu öng-lär
26V3) adqaγ atlγ basutčï bolur ančulayu oq qulγaq bilig-ingä
26V4) ulatï birlä yaratïlmïš nom-lar-qa alqu ün burun
26V5) bilig-ingä birlä yaratïlmïš nom-lar-qa alqu yïd til
26V6) bilig-ingä birlä yaratïlmïš nom-lar-qa alqu tatïγ
26V7) ät'öz bilig-ingä birlä yaratïlmïš nom-lar-qa alqu bürtüg
26V8) köngül bilig-ingä birlä yaratïlmïš nom-lar-qa alqu nom

49)The fourth line: *jāti*, *sthiti*, *jarā*, and *anityatā* of the Moments of the two Absorptions of the second (Moment) etc., and *jāti*, (*sthiti*, *anityatā*, and *jarā*) of the mind and its mental states leaving the Absorptions free from the mind.

52) 問: If it is a *dharma* which has a certain mind for its equal and uninterrupted (condition), does this *dharma* also follow uninterruptedly the Absorptions that are free from the mind?

54) 答: The four (alternative) lines should be made here: Now, (the *dharma*s of) the third and the fourth lines mentioned above should be (replaced by the *dharma*s of) the first and the second lines; That is, (the *dharma*s of) the first and the second lines mentioned above should be (replaced by the *dharma*s of) the third and the fourth lines.

58) 問: In respect of the minds entering absorption, if we see all minds and mental states which leave the two Absorptions, there exist so much distance between them. Why would the mind entering absorption be an equal and uninterrupted (condition) for (the mind leaving the Absorptions)?

61) 答: Because what intervenes between the two (Absorptions) is not the *dharma*s of the mind and its mental states.

63) 問: In this way, 'the equal and uninterrupted condition' has been interpreted. 'The condition named object' (= *ālambana-pratyaya*), by its nature, is all the *dharma*s which are proper in respect of the mind and its mental state. 26V 1) All visible things are their 'conditions of object' (*ālambana*s) for the consciousness of the eye (= seeing) and the dharmas associated with it (= its *saṃprayoga*); 3) all sounds (are their conditions of object) for the consciousness of the ear (= hearing) and the *dharma*s associated with it; 5)all odours (are their conditions of object) for the consciousness of the nose (= smelling) and the *dharma*s associated with it; 6)all tastes (are their conditions of object) for the consciousness of the tongue (= tasting) and the *dharma*s associated with it; 7)all touches (are their conditions of object) for the consciousness of the body (= touching) and the *dharma*s associated with it; 8)and all *dharma*s (are their conditions of object) for the consciousness of the mind (= 'mental') and the *dharma*s associated with it.

49) 心心所法。第四句者。謂 50) 第二等二定剎那。及 51) 無心定出心心所 52) 生住異滅。53) 若法與心為等無間。與無心 54) 定為無間耶。應作四句。55) 謂前第三第四句為今第一 56) 第二句。即前第一 57) 第二句為今第三第四句。58) 從二定出諸心心所 59) 望入定 60) 心中間遠隔。61) 如何為彼等無間耶。62) 中間不隔心心所故。63) 如是已釋等無間緣。64) 所緣緣性。即一切法 26V1) 望心心所隨其所應。謂 2) 如眼識及相應法以一切色 3) 為所緣緣。如是耳識 4) 及相應法以一切聲。鼻 5) 識相應以一切香。舌 6) 識相應以一切味。7) 身識相應以一切觸。8) 意識相應以一切法

26V9) bolur adqaγ atlγ basutčï 答若法与彼法 qayu nom ol nom
26V10) -qa adqaγ bolsar bolmaz ödi munung anga adqaγ ärmäz
26V11) bolγuluq adqanmaduq(○) (又 adqaγ bolmaduq ymä ter)
tuš-ta-qïz-ï ymä ök adqaγ-ta
26V12) tutular adqaγ-qa tägmiši-ning adqaγ bolmaduq-ï-nïng
26V13) (又 adqanmatuq-ï-nïng ymä ter) anïng töz-i bir üčün inčä
qltï otung-ta ulatï
26V14) -nïng küyürülmädük ödtäki-si ymä ök küyürgülük adamïš
26V15) täg töz-läri adïrtsïz üčün tep 問 köngül köngül-täki
26V16) nom-lar-nïng qltï adqaγ-ïnta orun-ï ädi kšan-ï üčägü
26V17) -si barča adïrtlïγ otγuraq ärür 又 bolmïš täg (ymä ter) tayaq-ïn-ta
26V18) ymä ök bolur mu muntaγ adïrtlγ otγuraq-ï tep 答
26V19) tägimlig ol söz-lägäli ymä ök bolur muntaγ adïrtlγ otγur
26V20) -aq bolmaqï tep tep inčip közünür ödki-si yaqïn tayanur
26V21) öz tayaq-ïnga ärtmiš käl-mädük ödki-si tayaq-ï
26V22) birlä bir ikinti-kä adrïlmïš (又 adrïlïšmïš ymä ter) ärür tep 有説
26V23) birär baxšï-lar söz-lär ärtmiš ödtä turdačïsï
26V24) ymä ök yaqïn tayanur tayaq-ïnga tep munï
26V25) munčulayu yör-ä tükädmiš boltï adqaγ atlγ basutčï töz
26V26) -üg ärksinmä basutčï töz ärsär ol oq ärksinmä tïltaγ ärür
26V27) nätägin tep tesär ol oq ärksinmä tïltaγ ärksinmä basutčï
26V28) bolur üčün bu basutčï-nïng töz-i keng alqïγ üčün
26V29) adamïš ol ärksinmä basutčï tep alqu barča ärür üčün ärksinmä
26V30) basutčï tep 問 alqu nom-lar ymä ök adqaγ atlγ basutčï bolu
26V31) tükädsär bu ärksinmä basutčï-nïng nätägin säčä töz-i keng
26V32) bolur tep 答 birlä bolmïš alqu nom-lar arïtï adqaγ bolmadïn
26V33) inčip ärksinmä bolur üčün yintäm munung töz-i keng bolur
26V34) az-u-ča ymä iš-i kütüki keng üčün adamïš ol ärksinmä

26V 9) 答: When a *dharma* is the object of its *dharma* (= the mind and its mental state), it is not (possible) that this (*dharma*) at any Moment is not the object of that (= the mind and its mental state). 11) Even when it is in the state of a 'non-object' (that is, it is not being grasped as an object), it is regarded as an object. Whether it is grasped or not grasped as an object, its nature is same. 13) For example, firewood which has not been burned is also called fuel because the natures of the two are not different.

15) 問: With regard to the mind and its mental states, in (the *dharma* as) its object, the three (folds) — (sense-) field (= *āyatana*), substantial thing (= *dravya*), and Moment (= *kṣaṇa*) — are completely determined. In the same way, is it (the mind and its mental states) also determined with regard to its support (= *āśraya*)?

18) 答: We should say that there is such a determination.

However, it (= the mind and its mental states) are bound to their own support in the present, but (the *dharma*s) in the past and the future are separated from (their own supports). (Therefore it is determined in the present, but not in the future and the past.)

22) Some (other) masters say that (the *dharma*) which arose in the past is also bound to its support.

25) In this manner, we have interpreted the nature of 'the condition named object' (= *ālambana-pratyaya*).

The predominant condition (*adhipati-pratyaya*), by its nature, is (regarded as the) predominant cause (*kāraṇa-hetu*).

Why?

It is because the predominant cause is precisely the predominant condition. 28) This condition (*pratyaya*) is called predominant because its nature is broad (= *adhika*); 29) all (*dharma*s) are predominant conditions.

30) 問: Why is it that although (it was said above that) all *dharma*s were (also) 'the conditions named object' (= *ālambana-pratyaya*), only the nature of this predominant condition (*adhipati-pratyaya*) wide?

32) 答: Since all the *dharma*s coexisting (with a certain mind and its mental state) are not ultimately the object (of this mind and its mental state), whereas they are the predominant condition (*adhipati-pratyaya*), only the nature (of *adhipati-pratyaya*) is wide.

Occasionally, it is called a predominant condition because its operation is broad (that is, it is exercised with respect to the greatest number of *dharma*s).

9) 為所緣緣。若法與彼法為 10) 所緣。無時此與彼非所緣。11) 於不緣位亦所緣 12) 攝。被緣不緣 13) 其相一故。譬如薪等 14) 於不燒時亦名所燒。15) 相無異故。心心所法。16) 如於所緣處事剎那三 17) 皆決定。於所依 18) 亦有如是決定耶。19) 應言亦有如是決定。20) 然於現在親附 21) 自所依。過去未來與所依 22) 相離。23) 有說。在過去 24) 亦親附所依。25) 如是已釋所緣緣性。26) 增上緣性即能作因。27) 以即能作因為增上緣 28) 故。此緣體廣 29) 名增上緣。一切皆是增上 30) 緣故。既一切法亦所緣緣。31) 此增上緣何獨體廣。32) 俱有諸法未嘗為所緣。33) 然為增上故。唯此體廣。34) 或所作廣名增上

26V35) basutčï tep 以一切法 nätägin tep tesär alqu nom-lar
26V36) öngin öngin öngi ketärip öz töz-in alqu etig
26V37) -lig nom-lar-ta ärksinmä basutčï bolur üčün tep 問 näčük'ol
26V38) bar mu nom : nom-qa bütün tört basutčï ärmäz boltačï tep
26V39) 答 bar qltï öz töz öz töz-kä adïn töz-kä ymä
26V40) ök bar : bar qltï etiglig etigsiz-kä etigsiz etigsiz
26V41) -kä tep (問) munï munčulayu alqu basutčï-lar-nïng qayu
tuš -taqï(○) (-qï)
26V42) nom-ta inčip ükliyür iši kütüki tep 答頌曰二因於
26V43) 正滅 iki tïltaγ-lar-nïng öčä turur ödki-sintä üč
26V44) tïltaγ-lar-nïng tuγa turur ödki-sintä adïn iki basutčï
26V45) -lar-nïng tägšütinčä inčip ükliyür iš-i kütüki tep
26V46) 前説五因 öngdün söz-lädi ärdi beš tïltaγ-larïγ
26V47) bolur tïltaγ atlγ basutčï töz tep iki tïltaγ-lar-nïng
26V48) iš-i kütüki öčädürür ödki-sintä bolur öčädürür ödki
26V49) tegüči sav üz-ä uqïtur nom-nung közünür ötki ödtä(○)
boldačï(○) (-siz ymä ter)
26V50) -sïz öčgü-kä yüüz yügärü bolmïš üčün adamïš ol öčä
26V51) turur öd-ki-tä tep birlä bolmaq birlä qatïlmaq tïltaγ
26V52) -lar-nïng nom öčä turur tuš-ta temin ök ükliyür iši kütüki
26V53) bu iki tïltaγ-lar-nïng kim birlä tuγmïš tüš-inta bolur üčün
26V54) iši kütüki üč tïltaγ-lar-nïng tuγa turur ärkän tep
26V55) temiš ärsär qltï kälmädük ödki nom-lar-nïng tuγa turur
26V56) tuš-taqï-sï ärür tuγγu-qa yüüz yügärü bolmïš üčün
26V57) adamïš ol tuγa turur ödki tep oxšadï qamaγ-ta
26V58) yorïtačï öngi bïšmaq üčägü-nüng nom tuγa turur tuš-ta

35) Why? Because every *dharma* is the predominant condition in all *dharma*s which are made, with the exception of itself.

37) 問: Is there any *dharma* which is not completely (one of) the four (types of) *pratyayas,* to (other) *dharma*s?

39) 答: There exists (such a *dharma*). (This is the *dharma* in which the *dharma*) itself is the object to itself.

There exists (such a) *dharma* which is itself an object to another. For example, *asaṃskṛta* (*dharma* cannot be a *pratyaya*) to *saṃskṛta* (*dharma*), and *asaṃskṛta* (*dharma* cannot be a *pratyaya*) to *asaṃskṛta* (*dharma*).

(The Activities of the Four *Pratyaya*s)

41) (問): Regarding the activities of all such conditions (=*pratyaya*s), at what state of *dharmas* do they blossom?

42) 答頌曰:

(53) The activities of two causes blossom just in perishing time; the activities of three causes, just in arising time, and the activities of the other two conditions (= *samanantara-pratyaya* and *ālambana-pratyaya*), in inconsistency.

46) (論曰:)

Previously, it was said that the five causes were the conditions named 'cause' (= *hetu-pratyaya*) by its nature. The activities of the two causes (= *sahabhūhetu* and *saṃprayuktaka-hetu*) (blossom) in perishing time.

48) The phrase 'just in perishing time' means ('state of the present'; that is,) a *dharma* actually perishes as soon as it exists. For this reason, it is called 'perishing time'.

51) The activities of *sahabhūhetu* and *saṃprayuktaka-hetu* just blossom when the *dharma* is in position for perishing time, as their activities for the results coexist with these two causes.

54) It was said that the '(activities of the) three causes (blossom) just in arising time'. A future *dharma* is (a *dharma*) of an arising state. Because it is bound to arise (in the future), it is called 'arising time'. 57) The activities of the three (causes) — *sabhāgahetu*, *sarva-traga-hetu*, and *vipākahetu* — just blossom in the state that the *dharma*s arise (in the future).

35) 緣。以一切法 36) 各除自性與一切有為 37) 為增上緣。38) 頗有法於法全非四緣不。39) 有謂自性於自性。於他性亦 40) 有。謂有為於無為。無為於無為。41) 如是諸緣於何位 42) 法而興作用。43) 頌曰。二因於正滅 三 44) 因於正生 餘二緣 45) 相違 而興於作用 46) 論曰。前說五因 47) 為因緣性。二因 48) 作用於正滅時。正滅時 49) 言顯法現在 50) 滅現前故名 51) 正滅時。俱有相應 52) 於法滅位方興作用。53) 由此二因令俱生果有作用 54) 故。所言三因於正生者。55) 謂未來法於正生 56) 位。生現前故 57) 名正生時。同類遍 58) 行異熟三種。於法生位

26V59) iši kütüki temin ök ükliyür söz-läyü tükädmiš
26V60) boldï tïltaγ atlγ basutčï-nïng (iki) ödtä iš-lig kütük
26V61) -lüg bolmaq-ïn iki basutčï-lar-nïng iš-i kütük-i
26V62) munung tägšütinčä tetir : tüz arasïz basutčï-nïng nom
26V63) tuγa turur tuš-ta inčip ükliyür iš-i kütük-i
26V64) 以彼生時 nätägin tep tesär ol tuγmïš(○) (又 tuγa tutur ymä ter) ödtä

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27R1) ulatï üč uγuš-lar tep 答 uyur tutγalï öz töz(卜)
27R2) -lüg(卜) töz-in anïn atï bolmïš ol uγuš tep az-u-ča ymä
27R3) uγuš töz tep yörüg ol öngdün yörä tükädmiš täg tetir
27R4) amranmaq-qa san-lïγ uγuš-uγ söz-lämiš ol amranmaq uγuš tep
27R5) ad üz-ä önglüg-kä san-lïγ uγuš-uγ 又 öng-kä [sanl]ïγ
27R6) ymä ter söz-lämiš ol önglüg uγuš tep ad üz-ä qavïrïp [ketärmiš]
27R7) üčün ikin ar(a)qï savïn anïn muntaγ tep söz-lämiš [ol]
27R8) 如胡椒飲 qltï murč ičgü vzir üzük te[miš] täg
27R9) ol uγuš-ta öng bar ärmäz üčün adï bolmïš ol öngsüz
27R10) tep öng tep temiši ärsär munung tägšiltäči (tïtïldačï) tep yörüg
27R11) ol az-u-ča ymä uqïtγu-luq körgitgülük ol tep yörüg
27R12) ol : anïng töz-i öng ärmäz üčün uqïtmïš ol öngsüz
27R13) tep ad üz-ä näng ol täk öng-nüng yoqadmaqï töz
27R14) -lüg ärmäz öng-süz-kä sanlïγ uγuš-uγ söz-lämiš ol öng
27R15) -süz uγuš tep ad üz-ä qavïrïp ketärmiš üčün ikin araqï
27R16) savïn yölägürgäy öngdün söz-lämiš täg tetir 又欲之界
27R17) yänä amranmaq-nïng uγuš-ï üčün adï bolmïš ol amranmaq uγuš
27R18) tep bu uγuš-nung küči uyur üčün särgürüp tutγalï amranmaq
27R19) -ïγ önglüg öngsüz uγuš-larïγ bilmiš krgäk ymä antaγ oq

59) It has been explained that the conditions (= *pratyaya*s) have activities in two times (perishing and arising time). (Moreover), the 'activities of the other two conditions (*samanantara-pratyaya* and *ālambana-pratyaya*) blossom in inconsistency'.

62) The activity of 'the equal and uninterrupted condition' (= *samanantara-pratyaya*) blossoms in the state that *dharma* is arising (in the future).

64) Why? Because when it (= a mind and its mental state) arises, (the former mind and its mental state cedes its place to the latter).

(Chapter Three: The World)

(Name and meaning of the Three Worlds (*Traidhātuka*))

27R 1) (Why are these called) the Three Worlds, which are composed of *Kāma-dhātu* etc.?

答: (The first opinion.) They are called *dhātu* (= world) because a (*dhātu*) can hold a *svalakṣaṇa*; or, a (*dhātu*) can mean *gotra*, as has been explained above. 4) A *dhātu* associated with *kāma*s is explained by the name of *Kāma-dhātu* and a *dhātu* associated with *rūpa*, by *Rūpa-dhātu*. The phrase ('associated with' [= *saṃprayukta*]), which appears between the two (words), is omitted. 8) This is similar to 'pepper potion' (= *marica-pānaka-vat* ['a potion mixed with pepper']) and 'diamond ring' (= *vajra-vālaka-vat* ['a ring decorated with diamonds']). When matter (= *rūpa*) is absent from *dhātu*, its name is (*dhātu of*) non-matter (= *Ārūpya-dhātu*). 10) 'Matter' (= *rūpa*) refers to 'that which is changed and destroyed by resistance' or 'that which shows and reveals'. When its nature is not one of the *rūpa*, (which is changed and destroyed by resistance, or shows and reveals), it is called *arūpa*. The narure (of an *arūpa*) does never only become by the lack of a *rūpa*.

14) A *dhātu* associated with an *arūpa* is called *Ārūpya-dhātu*. The word ('associated with' [= *saṃprayukta*]), which appears between the two (words, *ārūpya* and *dhātu*,) is also omitted.

(The second opinion.) 16) As for the receptacle of *kāma*, its name is *Kāma-dhātu*. (This is not an instance in which 'associated with' is omitted.) 18)The reason is that the power of this *dhātu* can hold and keep the *kāma*. 19)The *Rūpadhātu* and *Ārūpya-dhātu*

59) 作用方興。已說 60) 因緣二時作用。61) 二緣作用 62) 與此相違。等無間緣於法 63) 生位而興作用。64) 以彼生時(前心心所與其處故。)

27R1) (何故名為欲) 等三界。能持自 2) 相故名為界。或 3) 種族義如前已釋。4) 欲所屬界 5) 色所屬界說名色界。6) 說名欲界。略去 7) 中言故作是說。8) 如胡椒飲如金剛環。9) 於彼界中色非有故名為無色。10) 所言色者。是變礙義。11) 或示現義。12) 彼體非色立無色 13) 名。非彼但用色無為體。14) 無色所屬界說 15) 名無色界。略去中 16) 言喻如前說。17) 又欲之界名為欲界。18) 此界力能任持欲。19) 色無色界應知亦然。

27R20) tep 問 munta amranmaq tegüči sav üz-ä az-u söz-läyür
27R21) siz-lär qayu nomuγ tep 答 qavïrasïnča söz
27R22) -läsär tanču aš vyyl(?) amranmaq üz-ä tartïlmïš
27R23) az ärür qltï sudur-ta šlok-ta söz-lämiš ol
27R24) 世諸妙境非真欲 yertinčüdäki
27R25) alqu yeg soγančïγ višay-lar čïn kertü amranmaq ärmäz-lär
27R26) čïnkertü amranmaq ärsär qltï kiši-lär-ning saqïnč bodulmaq-qï
27R27) ärür yeg soγančïγ višay-lar öngräki täg ök turur ärip
27R28) yertinčü-tä bilgä-lär anta taryaru tükädür-lär amranmaq-ïγ
27R29) tep 邪命外道 trs öz eltinmäklig ačvake tirti
27R30) ötrü sez-ig qïlu ayaγ-qa tägimlig šariputre-qa söz
27R31) -lädi 若世妙境非真欲 birök yertinčü-täki
27R32) yeg soγančïγ višay-lar čïnkertü amranmaq ärmäz ärip tep(○) söz
27R33) -läsär siz-lär amranmaq ärür kiši-lär-ning saqïnč bodulmaqï
tep(＋) (又 birök yertinčü-täki yeg soγančïγ višay-lar čïnkertü amranmaq ärmäz-lär amranmaq ärsär ärür kiši-lär-ning saqïnč bodulmaq-lar tep söz-läsär siz-lär tep oqïsar bolur)
27R34) toyïn-lar nä ärdükin-lär bolγu krgäk amranmaq-ïγ tägintäči
27R35) kiši tep (turγurmïš) üčün ayïγ bodulmaq-lïγ yoγun saqïnčïγ tep ol
27R36) ödtä šaripudre arxant tätrü sez-ig qïlu anga söz-lädi
27R37) 若世妙境是真欲 birök yertinčü-täki yeg soγančïγ
27R38) višay-larïγ ärür čïn kertü amranmaq tep söz-läsär siz-lär
27R39) amranmaq ärsär kiši-lär-ning saqïnč bodulmaqï ärmäz tep siz
27R40) -lär-ning baxšïngïz-lar-nïng adï bolγu krgäk amranmaq-ïγ
27R41) tägintäči kiši tep turqaru körür üčün säviglig yeg
27R42) soγančïγ öng-lärig tep 問若法於彼三界
27R43) qayu nom ol üč uγuš-lar-ta yügärü yorïsar bu nomuγ
27R44) inčip söz-lägülük ol : üč uγuš-lar-ta tutulmïš tep
27R45) 答 antaγ ärmäz tep 問 nätäg ol tep 答 anta eyin
27R46) üklisär 又 üklitdäči-si ärsär ymä ter üč uγuš-taqï az ärür
27R47) üč uγuš-ta tutulmïš tep 問 munta qayu nomuγ atadï üč
27R48) uγuš-taqï az tep 答 qaltï üč uγuš-lar-ta öngin öngin
27R49) eyin üklidäči-si (又 ükliši?) ymä ter ärür tep 問 amtï-qï bu söz
27R50) -lämiš-ingiz-lär birikür 又 oxšayur ymä ter yügün kikinč-ingä
27R51) inčä qltï bodluγ(ト) bolduq-ta ayïtdačï yügün kim-ning ol tep

should be understood in this way, (that is, as the receptacles of *rūpa* and *ārūpya*).

20) 問: What *dharma* do you explain by the word *kāma* here?

答: Briefly, it is the craving (= *rāga*) induced by a lump of food (= *kavaḍī-kārâhāra*) and by sexual desire (= *maithuna*). It is explained in the stanza of the *sūtra*:

24) All fine and excellent objects are not true *kāma*. True *kāma* is the desire imagined and discerned by humans. Though fine and excellent objects are still found in the world as before, the sages completely cut off the desires in there.

29) The *Ajīvaka-tīrthya*, who lives an evil life, reproached saint *Śāriputra*, and said,

33)'If you say that the fine and excellent objects in the world are not true *kāma*s, and that *kāma* is (the desire) perceived and discerned by humans, *bhikṣu*s must be persons who accept the *kāma*s because they (= *bhikṣu*s) produced rough thinking with bad discernments.'

36) At that time, *Śāriputra arhat* refuted it and said,

37) 'If you explain that the fine and excellent objects in the world are true *kāma*s, and (that) *kāma* is not the desire imagined and discerned by humans, your Master must be a person who accepts *kāma*s. It is the reason that he always sees agreeable fine and excellent *rūpa*s.'

42) 問: If any *dharma* manifests in (one of) the Three Worlds, should one explain this *dharma* as the bondage to (that of) the Three Worlds (= *kāma-rūpârūpya-pratisaṃyukta*)?

45) 答: That is not right.

問: Why not?

答: Among them, (*dharma*s) which gradually increase the craving (= *rāga*) in the Three Worlds are the bondage to the Three Worlds.

47) 問: Among them, what *dharma*s are called 'craving' in the Three Worlds?

答: (*Dharma*s) which gradually increase (craving) in the Three Worlds.

49) 問: What you say can be compared to (the so called) 'the answer to the bridle question'. This is how it goes: Someone (= A) asked, 'To whom does the bridle belong?' 52) Someone else (= B) answered, 'It belongs to the owner of the horse.'

20) 此中欲言為說 21) 何法略說 22) 段食婬所引 23) 貪。如經頌言。24) 世 25) 諸妙境非真欲 26) 真欲謂人分別貪 27) 妙境如本住 28) 世間 智者於中已除 29) 邪命外道 30) 便詰尊者舍利子 31) 言。 若世 32) 妙境非真欲 33) 說欲是人分別貪 34) 比丘應名受欲人 35) 起惡分別尋思故 36) 時舍利子反質彼言。 37) 若世妙 38) 境是真欲 說 39) 欲非人分別貪 40) 汝師應名 41) 受欲人 恒觀可意妙 42) 色故 43) 若法於彼三界現行。此法 44) 即說三界繫不。45) 不爾。云何於中隨 46) 增三界貪者是 47) 三界繫。此中何法名三 48) 界貪。謂三界中各 49) 隨增者。今此所言 50) 同縛馬答。51) 猶如有問縛馬者誰。52) 答言馬主。即彼

27R52) kikinč berü söz-läsär ad idiẓ-i-ning tep inčip anga
27R53) oq yänä ayïdtuqta at itiz-i kim ol tep kikinč berü
27R54) söz-lämiš täg badačï ärür tep ančulayu ymä iki kikinč-lärig (-lär üz-ä)
27R55) barča-nï kim uqïtmïšïngïz-lar tep 答 amtï-qï bu söz-lägüči
27R56) sav-ïmz birikmäz (oxšamaz ymä ter) ol kikinč-kä qltï öngdün söz-lägüči
27R57) amranmaq uγuš-taqï alqu orun-larta öngi üdrülmäk ärsär
27R58) az-tïn ol az-nïng adï bolur amranmaq az tep : munta eyin
27R59) ükligülüki-ning adï bolur amranmaq uγuš-ta tutulmïš tep
27R60) öngdün söz-lägüči önglüg öngsüz uγuš-lar-taqï-nïng
27R61) eyin [yaraγïnča] inčip bilmiš krgäk ymä antaγ oq ärür
27R62) tep az-u-ča ymä yïγïnyaq-sïz orun-ta-qï az-nïng atï
27R63) bolur amranmaq az tep : munta eyin ükligülüki-ning atï
27R64) bolur amranmaq uγuš-ta tutulmïš tep alqu selu dyan orun

27V01) säkiz-inč ülüš iki
27V1) -taqï az-nïng atï bolur önglüg az tep munung eyin
27V2) ükligül(ü)ki-ning adï bolur önglüg uγuš-ta tutulmïš tep :
27V3) [alq]u öngsüz orun-taqï az-[nï]ng ad bolur öngsüz az tep
27V4) [munung] eyin ükligülükin adamïš ol öngsüz uγuš-ta tutulmïš
27V5) [tep] amranmaq uγuš-taqï blgürtdäči köngül-tä nätägin turur
27V6) [amranmaq az] tep 答 adïn-tïn äšidmäk üz-ä az-u-ča
27V7) [ymä knt]ü öz-i tayturmaq itdürmäk üz-ä tuγurur üčün
27V8) [amranma]q tatγanmaq-ïγ az-u-ča ymä körtükdä blgürtmä-lär
27V9) [-ning ä]rksinmäk-lig küčin kösünin ol blgürdtäči köngül-tä
27V10) tuγurur üčün az-lanmaq amranmaq-ïγ qayu köngül usar blgürtgäli
27V11) yïd-lï tatïγ-lï iki türlüg nom-larïγ bu blgürtdäči köngül
27V12) ärür amranmaq uγuš-ta tutulmïš önglüg uγuš-taqï
köngül umaz
27V13) üčün blγürdüp qïlγalï yïd-lï tatïγ-lïγ tep 問 munï

53)When he (= A) asked him (= B) 'Who is the owner of the horse?' He (= B) answered, 'He is the person who hitches the horse as mentioned in the answer.' These two answers do not teach us anything.

55) 答: Now, the word that we use here is not suitable for that answer.

56) In all the places of *Kāma-dhātu* that have been explained before, if a person has not been detached from craving, that craving is named 'Craving proper to *Kāma-dhātu*'. (The *dharma*) which (the craving) gradually develops is named 'the bondage to *Kāma-dhātu*'.

60) *Rūpadhātu* and *Ārūpya-dhātu*, as has been said before, you should understand in the (same) way. It is right.

62) The craving in the place where one has not entered into absorption (= *asamāhita-bhūmika*) is named 'Craving proper to *Kāma-dhātu*', and (the *dharma*) that the craving gradually develops is named 'the bondage to *Kāma-dhātu*'. 64) The craving in all places of absorption (= *dhyāna-bhūmis*) is named 'craving proper to *Rūpadhātu*', and (the *dharma*) that this (craving) gradually develops is named 'the bondage to *Rūpadhātu*.' 27V 3) The craving in all places of *Ārūpya* is named 'craving proper to *Ārūpya-dhātu*', and (the *dharma*) that this (craving) gradually develops is named 'the bondage to *Ārūpya-dhātu*'.

5) (問) Why does 'craving proper to *Kāma-dhātu*' arise in the mind to create (magical objects) (= *nirmāṇa-citta*) in *Kāma-dhātu*?

6) 答: Because by hearing (about the *nirmāṇa-citta*) from another or by retreating to himself (= by the past *nirmāṇa-citta*), he raises desire and taste (= attachment); 8) or when seeing the mighty power of the creator (= *nirmāṇa-vaśa*), he (indirectly) raises the desire (= *tṛṣṇā*) in the mind to create (= *nirmāṇa-citta*).

10) If the mind can bring forth the two sorts of *dharma* — odour and taste — the mind to create is the bondage to *Kāma-dhātu*, 12) because the mind cannot bring forth and create odour and taste in *Rūpa-dhātu*. (No odour and taste exist in the *Rūpa-dhātu*.)

53) 復問馬主是誰。54) 答言縛者。如是二答 55) 皆不令解。今此所言 56) 不同彼答。謂於前說 57) 欲界諸處未離貪者 58) 貪名欲貪。此所隨 59) 增名欲界繫。60) 於前所說色無色中 61) 隨其所應當知亦爾。62) 或不定地貪名 63) 欲貪。此所隨增名 64) 欲界繫。諸靜慮地 27V1) 貪名色貪。此所隨 2) 增名色界繫。3) 諸無色地貪名無色貪。4) 此所隨增名為無色界繫。5) 於欲化心上如何起 6) 欲貪。從他所聞。或 7) 自退失生 8) 愛味故。或觀化者 9) 自在勢力於彼化心 10) 生貪愛故。若心能化 11) 香味二法。此能化心 12) 是欲界繫。色界心不能 13) 化作香味故。

27V14) munčulayu üč uγuš-lar yintäm bir ök mü bolur tep [答]
27V15) üč uγuš-lar učsuz qïtïγ-sïz ärür-lär qltï kök qalïq
27V16) -nïng ülgü-sï täg üčün anïn näčä bolmadïn yangïrtï tuγda
27V17) -čï tïnlγ ülgülänčsiz učsuz qïtïγ-sïz burxan-lar ünüp blgürüp
27V18) yertinčü-tä biri biri ödläp ärigläp ozγurup qutγarïp sansïz
27V19) saqïššïz tïnlγ-larïγ kim tanuq-ladsar-lar ymä qalïsïz nirvan-lïγ
27V20) uγuš-uγ inčip tüpükmäz alqïnmaz inčä qltï kök qalïq täg
27V21) tep 問世界當言 yertinčüg inčip söz
27V22) -lägülük ol nätäg ornanïp turur tep 答 inčip
27V23) söz-lägülük ol arqura-sïnča turur tep anïn
27V24) sudur-ta yrlïqamïš ol inčä qltï tngri-tin yaγmur yaγ
27V25) -mïš täg tamïz-ïm qltï qanglï-nïng čuγ-ïnča oqu-suz(?) üz
27V26) -üksüz kök qalïq-tïn aqïlu qudulu ančulayu oq ymä öng
27V27) -tün bulung yïngaq-tïn ooqsuz üzüksüz ülgülänčsiz yertinčü
27V28) -lär ol az-u-ča ymä ardayu turur az-u-ča ymä etilü turur
27V29) nätäg ärsär öngdün bulung yïngaq-taqï-sï küntin ketin taγ
27V30) -tïn bulung yïngaq-taqï-sï ymä ök yänä ančulayu oq ärür tep
27V31) yrlïqa(ma)mïš mn(卜) ol söz(○) -lämämiš(○) ol üstünki-sin altïnqï(-sï) tep 大
27V32) 衆部 mxasan(gi)ke nikay-lïγ baxšï-lar söz-lär ymä ök bar üstün
27V33) altïn iki bulung yïngaq-lar adïn nikay-lïγ-lar-nïng sudur
27V34) -ïnta yrlïqamïš üčün on bolur yïngaq-lar tep akaništa
27V35) -ta üstün yänä bar amranmaq uγuš amranmaq uγuš-ta altïn bar
27V36) akaništa kim-lär birök öngi üdrülmiš ödtä bir amranmaq
27V37) uγuš-taqï az-tïn alqu amranmaq uγuš-taqï az-tïn barča
27V38) bolur-lar öčürüp öngi üdrülgäli önglüg öngsüz uγuš-lar
27V39) -taqï-sïntïn öngi üdrülmämiš bilmiš krgäki ymä antaγ oq
27V40) 依初靜慮 baštïnqï dyan-qa tayaq-lïγ-ïn turγurmïš
27V41) ödtä bögü-länmäk bilgä biligig qayu öritmiš riti bögülänmäk
27V42) üz-ä täk uyur barïp täggäli öz tuγγuluq uγuš-ï äz-rua
27V43) yertinčü-singä adïn-qa ärmäz adïn bögülänmäk bilgä bilig-lär

(Number of the Three Worlds)

13) 問: Are the Three Worlds unique?

14) 答: The Three Worlds are infinite, like the capacity of space. 16) Therefore, although there have not been any beings born newly (who did not exist previously), 17)and although immeasurable infinite *Buddhas* appearing in the world enlighten innumerable beings and make them free (from the bondage of illusion) one by one and moreover, make them realize (the need to obtain) the complete *Nirvāṇa* world, they (= the beings) are never exhausted. It is just like space.

(The arrangement of the Three Worlds)

21) 問: How should we say that the world is stable?

22) 答: We should say that it stays horizontally. The *sūtra* says, for example, 'When it rains from heaven, the drops flow down without interruption from the sky, like the axle of a cart.'26) In the same way, in an eastward direction, immeasurable worlds are being broken or built without interruption. The situations in the southward, westward, and northward directions are the same as that of the eastward direction. 31) It (= *Sūtra*) did not say 'toward the upside and downside' (that is, 'vertically').

32) The masters of *Mahā-saṃghika* say, 'There are also two (vertical) directions, upside and downside, 33) because the *sūtra* of the other *nikāya* says that there are "10 directions". (Therefore,) there is a *Kāma-dhātu* above *Akaniṣṭha* or an *Akaniṣṭha* below *Kāma-dhātu*'.

36) If any person is detached from the craving of one *Kāma-dhātu*, the cravings of all *Kāma-dhātu* (of all universes) can completely be extinguished and detached from him. 38) You should know that such way of detachment is the same in *Rūpadhātu* and *Ārūpya-dhātu*.

40) When someone produces knowledge of magical power depending on the First *Dhyāna* with the magical power which arises (in him), he can only arrive at the universe where he himself is born and at *Brahma-loka*, not at other (universes). 43) You should know the other knowledge of magical power in the same way.

14) 如是三界唯有一耶。15) 三界無邊如虛空量。16) 故雖無有始起 17) 有情。無量無邊佛出 18) 於世。一一化度無數 19) 有情令證無餘般涅槃 20) 界而不窮盡猶若虛空。21) 世界當言 22) 云何安住。當 23) 言傍住故。24) 契經言。譬如天雨 25) 滴如車軸。無間無斷 26) 從空下澍。如是 27) 東方無間無斷無量世界 28) 或壞或成。29) 如於東方。南西北 30) 方亦復如是。31) 不說上下。32) 有說亦有上 33) 下二方。餘部經 34) 中說十方故。色究竟 35) 上復有欲界。於欲界下有 36) 色究竟。若有離一欲 37) 界貪時。諸欲界貪皆 38) 得滅離。離色無色 39) 應知亦爾。40) 依初靜慮起 41) 通慧時。所發神通 42) 但能往至自所生界梵 43) 世非餘。所餘通慧應知亦爾。

27V44) üz-ä 又 -lärig(○) bilmiš krgäk ymä ter antaγ oq tep 問 söz-läyü
27V45) tükädmiš boltï üč uγuš-larïγ beš až-un-lar qayu ol tep 答
27V46) 頌曰 karik söz-lär 於中地獄等 anta tamu-luγ-ta
27V47) ulatï-larïγ öz ad-larïnča sözlämiš ol beš až-un-lar tep
27V48) yintäm örtügsüz yrlïγ-sïz töz-lüg ärip tïnlγ san-lïγ ärür :
27V49) antrabav ärmäz tep 於三界中 üč uγuš-lar-ta söz
27V50) -lämiš ol bar beš až-un-lar tep ol oq tamu-luγ-ta ulatï
27V51) -larïγ öz ad-larïnča söz-lämiš ol qltï öngdün söz-lägüči
27V52) tamu yïlqï pret ulatï yalnguq tngri bular-nïng adï bolur
27V53) beš až-un-lar tep yintäm amranmaq uγuš-ta bar(○) (bolur) tört až-un-lar
27V54) bütün üč uγuš-lar-ta öngin öngin bolur(○) (bar) ngri až-un
27V55) -nïng yarïmï tep 問為有三界 az-u bar mu üč
27V56) uγuš-taqï nom ärip až-un-ta tutulmïš ärmäz boltačï inčip
27V57) uγuš-lar-ta söz-lämiš üčün bar beš až-un-lar tep 答
27V58) bar qltï ädgü nom kkir-lig nom taštïn sïngar-qï itiš
27V59) yertinčü antrabav ärür : näčä ärür ärsär ymä uγuš-nung töz-i
27V60) 又 uγuš töz-lüg ymä ter inčip až-un-ta tutulur ärmäz
27V61) beš až-un-lar-nïng töz-i yintäm örtügsüz yrlïγ-lïγ-sïz
27V62) ärür birök munta öngi ol tep tesär až-un bir ikinti
27V63) -kä qatïlïšγu krgäk 於一趣中 bir až-un-ta tükäl
27V64) bar üčün beš až-un-taqï-lar-nïng qïlïnč niz-vanï-sï

28R1) beš až-un yintäm ärür tïnlγ san-ïnta tutulmïš töz-I antrabav
28R2) ärmäz pratniyapdipat šastir-ta muntaγ tep söz-lämiš ol
28R3) tört tuγum-ta tutulur beš až-un-lar beš-ägü-tä tutulur
28R4) ärmäz tört tuγum-lar tutulmadačï-sï ymä qayu ol tep
28R5) tesär qltï antrabav ärür tep darmasikantapat šastir-ta ymä
28R6) ök muntaγ tep söz-lämiš ol köz uγuš ymä qayu ol tep
28R7) tesär qltï tört mxabut-lar-tïn bolmïš süz-ük suγ-luγ
28R8) ärür köz : köz ärklig köz orun köz uγuš tamu-luγ-lar-nïng
28R9) yïlqï-lar-nïng pret-lär-ning yalnguq-lar-nïng tngri až-un

(The Five Realms of Rebirth)

44) 問: The Three Worlds have been explained. What are the Five Realms of Rebirth?

45) 答: *Kārikā* says: There, hellish beings etc. (in the Three Worlds) are called 'Five Realms of Rebirth' by their own names. 48) They have only the nature of unimpeded moral-neutrality, and belong to human beings but not to *antarā-bhava*.

49) (論曰):

It is said that there are Five Realms of Rebirth in the Three Worlds. They are said to be hellish beings etc. by their own names. 51) In short, they are hellish (beings), animals, *pretas*, humans, and gods, which have been explained before. Their name is 'Five Realms of Rebirth'.

53) Only in *Kāma-dhātu* are the four realms of rebirth complete. 54) In all the three *Dhātus*, there are parts of the heavenly realms of rebirth.

55) 問: While it is said that there are Five Realms of Rebirth in the *Dhātus*, is there anyone in the three worlds which is not included in the realms of rebirth?

57) 答: Yes: the good *dharma*, the dirty *dharma*, the outer physical world, and intermediate existence. They have the natures of *Dhātu* but are not included in the realms of rebirth. 61) The nature of the Five Realms of Rebirth is only unimpeded moral-neutrality. 62) If one utters a (contrary opinion), the realms of rebirth will confuse each other. This is the reason that the illusions and actions in the Five Realms of Rebirth are fulfilled in one realm of rebirth.

28R1) The Five Realms of Rebirth are only included in the number of living beings (= *sattvâkhyā*). Their nature is not one of intermediate existence. 2) The *Prajñapti-śāstra* says, 'The Five Realms of Rebirth are included in the four wombs, but the four wombs are not included in the Five (Realms of Rebirth).

4) What is not included there?

5) Just intermediate existence.

5) The *Dharmaskandha-śāstra* asks, 'What is eye-territory (= *cakṣurdhātu*)? 7) (It is) the clean matter (*rūpa-prasāda*) derived from the four elements —8) the eye, eye-organ,

44) 已說 45) 三界。五趣云何。46) 頌曰。於中地獄等 47) 自名說五趣 48) 唯無覆無記 有情 49) 非中有 論曰。於三界中說 50) 有五趣。即地獄等 51) 如自名說。謂前所說 52) 地獄傍生鬼及人天是名 53) 五趣。唯於欲界有四趣 54) 全。三界各有天 55) 趣一分。為有三 56) 界非趣所攝。而 57) 於界中說有五趣。58) 有謂善染外器 59) 中有雖是界性 60) 而非趣攝。61) 五趣體唯無覆無記。62) 若異此者趣應相 63) 雜。於一趣中 64) 具有五趣業煩惱故。28R1) 五趣唯是有情數攝。體非中有。2) 施設足論作如是說。3) 四生攝五趣非五攝 4) 四生。不攝者何。5) 所謂中有。法蘊足論亦 6) 作是言。眼界云何。7) 四大種所造淨色 8) 是眼。眼根眼處眼界地獄 9) 傍生鬼人天趣

28R10) -ïntaqï-lar-nïng bïšrunmaq üz-ä bütmiš-lär antrabav-lar-nïng
28R11) tep sudur-ta ymä ök adïrmïš ärür antrabav-ïγ až-unta
28R12) öngi bu qayu sudur ol tep 謂七有經 qltï
28R13) saptabav sudur ärür anta söz-lämiš ol yeti türlüg bolmaq-lar
28R14) -ïγ qltï tamu-ta bolmaq yïlqï-ta bolmaq pret-tä bolmaq
28R15) tngri-tä bolmaq yalnguq-ta bolmaq qïlïnč bolmaq ara bolmaq ärür
28R16) tep ol sudur-ta söz-lämiš üčün beš až-un-larïγ ulatï
28R17) tïltaγ-ïn(○) (-ïγ) birlä yänä až-un-qa quntačï-larïγ anïn až-un
28R18) yintäm ärür örtügsüz yrlγ-sïz tesär ol yörüg artuqraq bütär
28R19) adïrγalïr (adïrmïš ymä ter) üčün qïlïnč bolmaq-lïγ tïltaγ-ïγ (alqu) až-un-lar-ta
28R20) öngi tep kašmir el-lig baxšï-lar söz-läyür-lär
28R21) muntaγ osuγ-luγ 契經尊者 sudur
28R22) -uγ ayaγ-qa tägimlig šariputre arxant muntaγ
28R23) tep söz-läti öz-lüg-lär-ä kimlär-ning tamu
28R24) -luγ qïltačï alqu aqïγ-lar-ï yüüz yügärü bolmïš üčün anïn
28R25) qïlïp yaratïp üklitsär ašsar tamu-ta tägingü-kä eyin
28R26) yaraši qïlïnčïγ olar ät'öz-in til-in köngül-in ägri kkir
28R27) čöp qïlïnč-larïγ qïlmïš üčün tamu-ta täginür-lär beš
28R28) yükmäk-lig öngi bïšmaq-ïγ öngi bïšmaq-ï turu tükädtük
28R29) -tä adï bolur tamu-luγ tep beš yükmäk tegli nom-ta öngi
28R30) ol tamuγ arïtï bolmaz üčün bulγalï anïn až-un yintäm ärür
28R31) örtügsüz yrlïγ-sïz tep 經 birök antaγ ärsär parakarnapad
28R32) šastir-ïγ inčip nätäg uduz-γuluq ol anta söz-lämiš üčün
28R33) beš až-un-lar alqu eyin yatdačï-lar-nïng eyin ükligü
28R34) -lüki ärür tep 婆 anta söz-lämiš ol beš až-un-lar-ta
28R35) tuγum ulalur kšan-ta uγrï yïqï bolur bolγuluq beš bölük-täki
28R36) alqu niz-vanï-lar tep až-unta(○) (-uγ) ulatï kirgü-täki köngül-tä(○) (-üg)
28R37) yumdarïp söz-läsär až-un bolur tep bolmaz qaršï bolmaq-lïγ
28R38) mün qataγ inčä qltï suzaq-ïγ käntig ulatï suz-aq-nïng känt

eye-place, and eye-territory — 9)which is among hellish beings, animals, *pretas*, humans, and the beings in heaven; among accomplishment by absorption; and among intermediate beings.'

11) Also, in the *sūtra*, it is said that the intermediate existence differs from the realm of rebirth.

12) What *sūtra* is it?

12) It is *Sapta bhavāḥ*, 14) which speaks about seven existences, that is, existence in hell, animals, *pretas*, heaven, humans, action, and intermediate existence. 16) This *sūtra* explains the Five Realms of Rebirth and the cause (= existence in action); and the carriers of the realm of rebirth (=intermediate existence).

17) Therefore, if you say the realm of rebirth is only unimpeded moral-neutrality, its reason is finally fulfilled — that the cause of existence in action (which is good or bad by nature) is distinguished from all realms of rebirth.

20) The masters of *Kaśmīra* kingdom read such a *sūtra*: 'Saint *Śāriputra-arhat* said, "One who has long life (= *Ayuṣmant*, Venerable One)!" All *āsravas* of someone's hellish act appear. Therefore, if he makes and accumulates "the actions which accord with acceptance in hell" (= *naraka-vedanīya-karma*), he accepts the *vipāka* of five *skandhas* in hell by doing these tortuous (*vaṅka*), dirty (*doṣa*), and corrupted (*kaṣāya*) actions with the body, voice, and mind. When *vipāka* have completely arisen, the name is (one who is in) hell (= *narakka*). 29) Except for the *dharma* called the five *skandhas*, one cannot take hell .'

30) Therefore, the realm of rebirth (including in hell) is only unimpeded moral-neutrality.

31) 經 (Refutation of *Sautrāntika*): If this is so, how should *Prakaraṇa-pāda-śāstra* (= *Prakaraṇa-grantha*) be adapted? It is said there that 'all *anuśayas* gradually develop in the Five Realms of Rebirth'.

34) 婆 (Answer of *Vaibhāṣika*): There, it (= *Prakaraṇa-grantha*) says that there, all *kleśas* of the five types must be in (the mind of) the Moment for the rebirths to continue (= *pratisaṃdhi-citta*) in the Five Realms of Rebirth. As the realm of rebirth and mind of entering are commonly mentioned in the realm of rebirth, there is no error of contradiction. 38) Similarly, a village and the periphery of the village are commonly called 'village'

10) 修成中有。11) 契經亦簡中有異趣。12) 是何契經。謂 13) 七有經。彼說七有。14) 謂地獄有傍生有餓鬼有 15) 天有人有業有中有。16) 彼經中說五趣及 17) 因并趣方便。故趣 18) 唯是無覆無記其理極成。19) 簡業有因異諸趣故。20) 迦濕彌羅國誦 21) 如是契經。22) 尊者舍利子作是 23) 言。具壽。若有地獄 24) 諸漏現前故 25) 造作增長順地獄受 26) 業。彼身語意曲穢 27) 濁故於奈落迦中受五 28) 蘊異熟。異熟起已。29) 名那落迦除五蘊法 30) 落迦都不可得。故趣唯是 31) 無覆無記若如是者。品類足 32) 論當云何通。彼說 33) 五趣一切隨眠所隨增故。34) 彼說五趣 35) 續生心中容有五部 36) 一切煩惱趣及入心。37) 總說為趣。無相違 38) 失。譬如村落及村落

28R39) -ning tägräsi-sin yumtaru adamïš täg suz-aq känt tep 經
28R40) až-un-nung töz-i ymä ök yumtaru ädgü kkir-lig bolur inčip
28R41) sapdabav sudur-ta adïrmaqï ärsär qïlïnč bolmaq-ïγ näng adïrïp
28R42) söz-lämiš üčün otγuraq anta tudulmaz ärmäz qltï beš
28R43) čöpdik-lär-tä niz-vanïγ körüm-lär(ト) birlä adïrïp söz-lämiš täg
28R44) 又 ol ymä ter čöpdik bolur tep näng adïrïp söz-lämiš üčün
28R45) ol körüm otγuraq niz-vanï-ta tutulmaz ärmäz
28R46) ančulayu oq ymä qïlïnč bolmaq näčä ymä ök ärür ärsär ymä
28R47) až-un uqïtγalïr üčün až-un-qa tïltaγ bolur-ïn anï
28R48) üčün adïrïp söz-lämiš ol tep 婆 birök antaγ ärsär antrabav
28R49) ymä ök munta až-un bolγu krgäk tep 經 antaγ ärmäz až-un
28R50) -nung yörügi birlä birlä yaratïlmaz üčün tep až-un ärsär
28R51) qltï baryuluq ärür bolmaz söz-lägäli inčip tep antrabav-ïγ
28R52) ärür baryuluq tep ol oq ölmüš orun-ta tuγar üčün 婆
28R53) birök antaγ ärsär öngsüz uγuš ymä ök až-un ärmäz bolγu
28R54) krgäk : ol oq ölmiš orun-ta inčip tuγum täginür üčün
28R55) tep 經 antaγ bolu tükädmäk üz-ä antrabav-nïng atï bolur
28R56) üčün : ara bolmaq tep adï bolmaγu krgäk až-un tep
28R57) iki až-un-lar-nïng ikin ara-sïnta bolur üčün adï bolmïš
28R58) ol antrabav tep munï birök až-un-ta tutulur tep tesär
28R59) ikin ara ärmäz üčün munï üz-ä ötrü tägimlig
28R60) ärmäz söz-lägäli antrabav tep ad üz-ä tep 婆然彼
28R61) 尊者 inčip ol ayaγ-qa tägimlig šariputre arxant-nïng
(vaibašike-lïγ-lar tegü täg turur)
28R62) söz-lämäki ärsär öngi bïšmaq turu tükädük-tä adï bolur
28R63) tamu-luγ tep söz-lämiš ol öngi bïšmaq-ï turduq-ta temin

28V01) säkiz-inč ülüš üč
28V1) ök atï bolur tamu-luγ tep näng söz-lämiš ärmäz tamuγ tep(ト)
28V2) yintäm ärür öngi bïšmaq tep inčip yänä söz-lämäki ärsär
28V3) inčä tep beš yükmäk tegli nom-ta öngi ol tamuγ bolmaz
28V4) bulγalï tep tïtγalïr üčün čïnkertü bar-ïn alqu až-un
28V5) -lar-qa bardačï pudgale-nïng anïn muntaγ tep söz-lämiš ol näng
28V6) tïtγalïr üčün adïn yükmäk-lärig: anïn muntaγ tep
28V7) söz-lämiš ärmäz tep 婆 vaibašike-lïγ baxšï-lar söz-lär
28V8) až-un yintäm ärür örtügsüz yrlγ-sïz tep 衆賢

39) 經 (?): 'The realms of rebirth, by their nature, are also commonly good and defiled. Thus, it is only for saying, especially (its importance), 41) that *Sapta-bhava-sūtra* distinguishes *karmabhava* (= existence in action) (from the Five Realms of Rebirth). It does not (mean) that (*karmabhava*) is never included there (= in the five realms of rebirth). 43)In the same manner, *kleśa* and the view are differed among the five corruptions (= *pañca-kaṣāya*), but they are called corruption (as a whole). Though its view is explained separately, it is not that the view is never included in *kleśa*. 46) In this way, even if *karmabhava* is also the realm of rebirth, it is mentioned separately to explain the cause for the realm of rebirth.'

48) 婆 (?): If this is so, the intermediate existence must be realm of rebirth.

49) 經 (?): That is not right because it is not suitable to the meaning of realm of rebirth. The realm of rebirth is (the place) where one goes. 51) It cannot be said that intermediate existence is (the place) where one goes. This is the reason it arises in the place where one died, (at the same time of death).

52) 婆 (?): If that is so, (the existence of) *Ārūpya-dhātu* should not be the realm of rebirth, either. It is the reason that it takes birth in the place where one died.

55) 經 (?): Since it has already been called 'intermediate existence', its name should not be 'realm of rebirth'.

57) Its name is intermediate existence because it is between the two realms of rebirth. 58) If one says that it is included in the realm of rebirth, then it cannot be between the two, and should not be called by the name of 'intermediate existence'.

61) 婆: Saint *Śāriputtra-arhat* says, 'When *vipāka* has completely arisen, the name is "hell" '. He says that when *vipāka* arises, the name becomes "hell" (= beings in hell), though he never simply says that "hell" is *vipāka*'. 28V2) Furthermore, he says, 'Except for the *dharma* called the five *skandhas*, one cannot take hell finally.' This (text) says that the real existence of *pudgala*, who goes to all the realms of rebirth, should be blocked. 5) However this (text) never says that the other *skandhas* (of good or bad) should be blocked.

7) 婆: The masters of *Vaibhāṣika* say, '(Every) realm of rebirth is simply unimpeded moral-neutrality.'

39) 邊總名村落。有說。40) 趣體亦通善染。然 41) 七有經簡業有者。非別 42) 說故定非彼攝。如五 43) 濁中煩惱與見別說 44) 為濁。非別說故。45) 如是業者 彼見定非煩惱所攝。46) 如是業有雖亦是 47) 趣。為顯趣因。是 48) 故別說。若爾中有 49) 亦應是趣。不爾。趣 50) 義不相應故。趣 51)謂所往不可說言中有 52) 是所往。即死處生故。53) 若爾無色亦應非趣。54) 即於死處而受生故。55) 既爾中有名中有 56) 故不應名趣。57) 二趣中故名為 58) 中有。此若趣攝 59) 非中間故。是則不應 60) 說名中有。61) 然彼尊者舍利子 62) 言異熟起已名 63) 地獄者。說異熟起方 28V1) 名地獄。非說地獄 2) 唯是異熟。然復說 3) 言除五蘊法彼那落迦不可 4) 得者。為遮實有 5) 能往諸趣補特伽羅故作是說。非 6)遮餘蘊故作是 7) 言。毘婆沙師說。8) 趣唯是無覆無記。

28V9) sanggabadre baxšï söz-lär bir yintäm ärür öngi bïšmaq tuγum
28V10) tep bar adïn baxšï söz-lär ymä ök yumtaru üklimä
28V11) ärür tep ol oq üč uγuš-lar-ta ulatï beš až-un-lar-ta
28V12) qltï (andata) eyin käz-igčä bilig turuq-ï bolur yeti tep 問 olar
28V13) yetigü qayu ol tep 答頌曰身異及想
28V14) 異 [ätöz]-lär öngi ulatï saqïnč-larï öngi ät'öz-läri
28V15) öngi bir täk (bir) saqïnč-lïγ munung tägšüt-inčä ät'öz-lär-i
28V16) saqïnč-larï bir birlä yänä öngsüz: asraqï üčägü ärür anïn
28V17) bilig turuq-ï bolur yeti adïn-larï ärmäz [bar] üčün
28V18) qurulturdačï-sï artadačï-sï tep 契經中說 sudur
28V19) -ta yrlïqamïš ol bar önglüg tïnlγ-lar ät'öz-läri öngi saqïnč
28V20) -larï öngi qltï yalnguq-lar yarïm-ča tngri-lar ärür :
28V21) bu ärür ang'ilki bilig turuq-ï yarïm-ča tngri
28V22) -lär ärsär qltï amranmaq uγuš-taqï tngri-lär
28V23) ulatï baštïnqï dyan-taqï-lar ärür öngi ketär
28V24) -miš krgäk klp bašlaγ-ïnta turmïš-larïγ ät'öz-läri öngi tep
28V25) temiš ärsär qltï olar-nïng önglüg ät'öz-läri adruq adruq
28V26) öng töz-lüg bod sïn töz-lüg öng körk oxšatïγ üz-ä
28V27) adïrt öngi 又 adïrïlmïš (ymä ter) üčün ärür olar-nïng ät'öz-läri
28V28) öngi bolmaq uγrïnta az-u-ča ymä bar üčün öngi ät'öz
28V29) -läri anïn ol tïnlγ-lar-ïγ söz-lämiš ol ät'öz-läri öngi tep
28V30) adï üz-ä 言想異者 saqïnč-larï öngi tep temiš-i
28V31) ärsär qltï olar ämgäk mängi täg saqïnč-lar üz-ä adïrïlmïš
28V32) üčün ärür olar-nïng saqïnč-larï öngi bolmaq uγrïnta az-u
28V33) -ča ymä bar üčün öngi saqïnč-larï anïn ol tïnlγ-larïγ
28V34) söz-lämiš ol saqïnč-larï öngi tep ad üz-ä 有色有情

9) 衆賢: Master *Saṃghabhadra* says, '(The realm of rebirth) is solely *vipāka-svabhāva.*' (That is, hell, by its nature, does not have the postnatal elements.)

10) Another adds, '(The realm of rebirth) is commonly an accumulation (= *aupacayika*).' (That is, it partially has the postnatal elements).

(The Seven Abodes of Consciousness)

11) In the Three Worlds and the Five Realms of Rebirth, there are seven abodes of consciousness (= *vijñāna-sthiti*), in (the ascending) order.

12) 問: What are the seven?

12) 答頌:

(5) They are: (1st) beings that are different in both bodies (= *kāya*s) and ideas (= *saṃjñā*s), (2nd) beings that are different in bodies but alike in ideas, (3rd) in contrast, (beings that are different in ideas but alike in bodies), (4th) beings that are alike in both bodies and ideas, and (5th ~ 7th) beings in the three non-material lower (classes).

16) (6) Consequently, therefore, the abodes of consciousness (= *vijñāna-sthiti*) are seven. The remainder are not (abodes of consciousness), because they damage (the consciousness).

18) (論曰):

The *Sūtra* says, 'There exist material beings (= beings in material worlds) who are different in bodies and ideas, namely, humans and a part of the Gods. They are the first abodes of consciousness (= *vijñāna-sthiti*).' 21) 'A part of Gods' refers to the gods of *Kāma-dhātu* and those of the first *Dhyāna*, except those who arose at the beginning of the *kalpa* (= *prathamâbhinirvṛttas*).

24) It is said that 'the bodies are different' because their material bodies (= *rūpa-kāya*s) differ from each other in form by their material natures (clothes, ornaments, etc.) and in figure, also by their material natures (height etc.). Therefore, through their bodies, which differ (from each other), or because they have different bodies, those beings are called by the name 'the bodies are different'.

30) It is said that 'the ideas are different' because they differ in ideas of pleasure and suffering. Therefore, through their ideas, which differ (from each other), or because they have different ideas, those beings are called by the name of 'the ideas is different'.

9) 有說。一向是異熟生。10) 有餘師言。亦通長養。11) 即於三界及五趣中。12) 如其次第識住有七。13) 其七者何頌曰。14) 身異及想異 身 15) 異同一想 翻此身 16) 想一并無色下三 故 17) 識住有七 餘非有 18) 損壞 論曰。19) 契經中說。有色有情身異想 20) 異如人一分天。21) 是第一識住。一分天者。22) 謂欲界天 23) 及初靜慮除 24) 劫初起。言身異者。25) 謂彼色身種種 26) 顯形狀貌異故。27) 彼由身 28) 異。或有異身 29) 故彼有情說名身異。30) 言想異者。31) 謂彼苦樂不苦不樂想差別 32) 故。彼由想異。或 33) 有異想故彼有情 34) 說名想異。

28V35) bar önglüg tïnlγ-lar ät'öz-läri öngi öngi ärip saqïnč
28V36) -larï bir qltï braxmakayik-taqï tngri-lär-tä qltï klp bašlaγ
28V37) -ïnta turmïš-lar ärür : bu ärür ikinti bilig turuqï nä üčün
28V38) tep tesär klp bašlaγ-ïnta turmïš ol alqu äz-rua quvraγ-ï tur
28V39) -γurur-lar muntaγ osuγ-luγ saqïnčïγ biz barča ärür biz uluγ
28V40) äz-rua-tïn tuγmïš tep uluγ äz-rua ol ödtä ymä ök
28V41) turγurur bu saqïnč-ïγ bu alqu äz-rua quvraγ-ï barča mintirtin
28V42) tuγyuq-lar ol tep bir täk saqïnmïš üčün bir tïltaγ-ïγ
28V43) anïn adamïš ol saqïnč-larï bir tep 大梵王身 uluγ
28V44) äz-rua-lar eligi-ning ät'öz-i-ning anïng ülgü-si etiz
28V45) keng körki oxšatïγ-ï 又 öngi qïrtïš-ï ymä ter čoγ-ï yalïnï
28V46) ädgü-si ädräm-i sav-ï söz-i yruq-ï yaltrïq-ï ton
28V47) ditim-tä ulatï sav-larï biri biri barča äz-rua quvraγ-ï-nïng
28V48) birlä bir täk ärmäz üčün anïn adamïš ol ät'öz-läri öngi
28V49) tep 問 sudur-ta yrlïqamïš ol äz-rua quvraγ-ï muntaγ tep
28V50) saqïnur inčä tep biz öngrä körtümüz muntaγ osuγ-luγ tïnlγ
28V51) -lar-nïng uz-un öz-lüg-in yaš-lïγ(-ïn) ür keč turmïš-ïn
28V52) ulatï turγurmïš-ïn qut küsüš nätägin ärsär inčip kim alqu
28V53) adïn tïnlγ-lar tuγz-un-lar ärti mäning oxšatïγïm-ta tep
28V54) ol uγrayu tuγurmïš ödtä bu köngül-täki küsüš-üg biz ötrü
28V55) tuγdumuz anïng oxšatï-sïnta tep äz-rua quvraγ-ï qayu
28V56) orun-ta öngrä körti äz-rua-lar eligin tep : 答
28V57) bar adïn baxšï-lar söz-lär abasvar-ta turduq-ta ol tngri
28V58) yer-intin yïqïlïnïp kälip tuγmïš üčün munta tep 問
28V59) nätägin amtï ödtä bulmaduq ärip ikinti dyan-ïγ inčip
28V60) uyur ögäli ötiglägäli ol orun-taqï öngrä 又(?) až-un
28V61) -taqï turmïš sav-larïγ birök olar bulu tükädmiš ärsär
28V62) ikinti dyan-ïγ nätägin uluγ äz-rua adqaγ-lïγ anïlayu oq
28V63) turγurur čxšapt törü qavramaq-ïγ tep 答 bar adïn baxšï

35) There are material beings whose bodies are different (from each other), but whose ideas are the same. They are just like the *Brahmakāyika* gods and those who arose at the beginning of the *kalpa* (= *prathamā-bhinirvṛtta*). They are the second abode of consciousness.

37) Why?

38) All these *Brahma-kāyika*s who arose at the beginning of the *kalpa* raise such an idea: 39)'We are all those who were created by *Mahā-brahman*.' *Mahā-brahman* also raised this idea: 'All these *Brahma-kāyika* were created by me.' They think of the single cause (of *Mahā-brahman*) equally. 43)Therefore, (the second abode) is named 'the ideas are single'.

43) The body of the *Mahā-brahman* king is high and wide; moreover his looks, greatness, speech, shining, clothes, crown, etc. are completely unlike those of *Brahmakāyika*. Therefore it is named 'the bodies are different'.

49) 問: The *sūtra* says, '*Brahmakāyika* thinks as follows: We have seen before such a beings who had long life, long existence; moreover, he (= the beings) made vow, "May all other beings (= *Brahmakāyika*s) surely be born in my company!" When he had just raised this vow in his mind, we (= *Brahmakāyika*s) were born in his company (namely the same class).'

55) At what place did the *Brahmakāyika*s see the king of *Brahmā* before?

56) 答: Certain masters say, 'After staying in *Ābhāsvara* Heaven, they (= *Brahmakāyika*s) came down from this Heaven, and were then born there (namely, in the world of *Brahmā*).'

58) 問: At the time that they did not get the Second *Dhyāna*, how could they remember the things of a past existence in that place? 61) Furthermore, if they have the Second *Dhyāna*, how could they raise *Sīla-vrata-parāmarśa-dṛṣṭi* by considering *Mahābrahmā* (as a creator)?

63) 答: Certain masters say:.....

35) 有色有情身異想 36) 一如梵衆天謂劫初 37) 起。是第二識住。所以者何。38) 以劫初起。彼諸梵衆起 39) 如是想。我等皆是大 40) 梵所生。大梵爾時亦 41) 起此想。是諸梵衆皆我 42) 所生。同想一因 43) 故名想一。大 44) 梵王身其量高 45) 廣。容貌威 46) 德言語光明衣 47) 冠等事。一一皆與梵衆 48) 不同故名身異。49) 經說。梵衆作是 50) 念言。我等曾見如是有情 51) 長壽久住。52) 乃至起願。云何當令諸 53) 餘有情生我同分。54) 於彼正起此心願時。55) 我等便生彼同分內。梵衆何 56) 處曾見梵王。57) 有餘師言。住極光淨。從彼天 58) 沒來生此故。59) 云何今時不得第二靜慮。而 60) 能憶念彼地宿 61) 住事耶。若彼已得 62) 第二靜慮。云何緣大梵猶 63) 起戒禁取。有餘師(說。)

(Chapter Four: *Karma*) 29R1～35V65 (*Taisho* 29 p.70a16~p. 98a4, vols.13~28)

29R1～29V73 *Taisho* 29 p.70a16~p. 70c24, vol. 13

[sez]

29R1) -ikingiz-lär törü-süz ärür tüdi tilämiš ögrädig-ning
29R2) küči uγrïnta uγramïš ödtä tuγuryalï münüg qadaγïγ
29R3) ödiglätüktä ötrü tïtïlur üčün čxšapt-nïng
29R4) turγan tïtïγ bolmaq-lïγ yörügi ymä ök bu yangča
29R5) bolγu krgäk qltï ašnu-ča turγurur iišläšmäk taryar
29R6) -maq-ïγ otγuraq qïlmaz mn ayïγ-ïγ tep ken baz-a
29R7) baz-a öp ödigläp uvut ïyat-ïγ yüüz yügärü
29R8) qïlur uyur kntü öz-i tïtïnïp tudunup kim yaz
29R9) -maγalï čxšapt-ïγ (anïn) turγan tïtïγ bolmaq-lïγ yörüg köngül
29R10) täginmäk tutmaq uγrïnta ärür birök uqïtmaz-nïng uγrïnta
29R11) uyur tïtïlγalï čxšapt yazmaq tep tesär siz-lär
29R12) bolmaγu krgäk ög itdürmäk üz-ä inčip čxšapt
29R13) sïtačï-lar az turz-un munta(-ta) ulatï üküš tälim
29R14) tigirt-lig sav-lar (tep) vaibašike-lïγ baxšï-lar söz
29R15) -lär barčïn kertü äd adï ol uqïtmaz öng tep
29R16) öng(○) tep(○) ärür biz-ing taplanma(qï) tep 問 öngdün
29R17) söz-läti ärti uqïtmaz-ïγ mxabut-lar-tïn bolmïš
29R18) töz-lüg tep az-u uqïtur-nung mxabut-lar-tïn
29R19) mu bolmïš ol az-u öngi-tin mü bolmïš ol tep
29R20) 答頌曰此能造大種 munung bolturtačï mxabut-lar-ï
29R21) öngi ärür uqïtur-nung tayaq-ïnta tep (無表) uqïtmaz-ï
29R22) uqïtur-ï birlä öngi mxabut-lar-tïn tuγar nä
29R23) üčün tep tesär bir qatïlmïš qavïšmïš-tïn bolur
29R24) inčgä yoγun tüš tep tesär yörüg töz-ingä

(Chapter Four: *Karma*)

(*Sautrantika* refutation of *Vaibhaṣka* theory)

29R 1) Your doubt is unreasonable because when (a thought of) transgression is bound to arise, it is avoided by remembering (the previous vow) through the power of *vāsanā*.

3) The reason that *Sikṣāpada* has (the characteristics of) a dike would accord to this way, too. Previously, one sets up affirmation (= *pratijñā*): 'I surely do not make a vice'. Later he often remembers it, and so his shame really appears. Then he restrains himself and cannot violate morality. 9) Therefore, the meaning of the dike is through the accepting and keeping mind. If you say that the violation of morality can be prevented by *avijñapti*, there would not be a person who violates morality by the lapse of memory.

(Decision of *Vasubandhu*)

13) Let us stop these much disputative talk for a short while.

14) The masters of *Vaibhāṣika* say that there exists a substantial thing (= *dravya*) called *avijñapti-rūpa*. This is (the same as) our principles.

(*Mahābhūta*s and *Karma*)

(*Mahābhūta*s for producing the *vijñapti* and the *avijñapti*)

16) 問: It has been explained that the *avijñapti*, by its nature, becomes from *mahā-bhūta*s, (when it exists as a substantial thing). 17) Does (*avijñapti*) arise whether from (the same) *mahā-bhūta*s (which are the support) of the *vijñapti* or from other (*mahā-bhūta*s)?

20) 答頌曰:

The *mahā-bhūta*s that produce (*avijñapti*) are different from those on which *vijñapti* depends.

21) (論曰):

The *avijñapti* and the *vijñapti* arise from different *mahā-bhūta*s.

22) Why?

23) Because if we say that both a subtle result (for *avijñapti*) and a rough result (for *vijñapti*) arise from the same complex (of four *mahā-bhūta*s), it is not suitable to the reason.

29R1) 此難非理。由熏習 2) 力欲起過時 3) 憶便止故。戒 4) 為隄塘義亦應准此。5) 謂先立誓限 6) 定不作惡。後數 7) 憶念慚愧現前。8) 能自制持令不犯 9) 戒。故隄塘義由心 10) 受持。若由無表 11) 能遮犯戒。12) 應無失念而 13) 破戒者。且止此等衆多 14) 諍論。毘婆沙師說。15) 有實物名無表色。16) 是我所宗。前 17) 說無表大種所造 18) 性。為表大種 19) 造。為有異耶。20) 頌曰。此能造大種 21) 異於表所依 論曰。無表 22) 與表異大種生。23) 所以者何。從一和合有 24) 細麤果

29R25) yaraši bolmaz üčün tep 問 qltï uqïtur
29R26) -ï mxabut-larï birlä otγuraq bir ödtä
29R27) tuγmïš täg uqïtmaz-ï ymä antaγ oq mu ol
29R28) az-u bar mu adïrtï tep 答 alqu bolmïš öng
29R29) -lär üküš mxabut-larï birlä bir ödtä inčip
29R30) tuγar inčip közünür kälmädük ötdäki-sintä ymä
29R31) ök bar az ülüš-inčä ärtmiš ödtäki-singä tayandačï
29R32) tep 問 az ülüš-i (ymä) qayu ol tep 答頌曰欲後
29R33) 念無表 amranmaq uγuš-taqï kenki kšan-taqï uqït
29R34) -maz öng ärtmiš ödki mxabut-lar-qa tayaq-lïγ
29R35) -ïn tuγar tep 唯欲界繫 yintäm amranmaq uγuš-ta
29R36) tutulmïš baštïnqï kšan-ta kenki qayu barïn-ča(?) uqït
29R37) -maz ärtmiš ödki mxabut-lar-tïn tuγar bu nizvanï(○)
29R38) tayaq bolmaq üz-ä uqïtmaz öng bolur turγalï yügärü
29R39) ät'öz-täki mxabut-lar täk uyur nizvanï(○) tayaq
29R40) bolγalï bolur ävirdäči eyin ävirdäči tïltaγ anïng
29R41) eyin ey{i}n k{ä}z-igčä qltï tilgän yer-tä yorïduq
29R42) -ta elig yer tayaq bolmïš täg tep 問 qayu orun
29R43) -taqï ät'öz-täki til-täki qïlïnčï qayu orun-taqï
29R44) mxabut-lar-tïn bolmïš ol tep 答頌曰有漏
29R45) 自地依 aqïγlïγ-ï öz orun-taqï-sïnga tayanur aqïγ
29R46) -sïz-ï qayu ärsär tuγmïš orun-taqï-sïnga tep 欲
29R47) 界所繫 amranmaq uγuš-ta tutulmïš ät'öz-täki til
29R48) -täki iki qïlïnč-lar yintäm amranmaq uγuš-ta tutulmïš
29R49) mxabut-lar-tïn bolmïš ärür ančulayu oq ulatï törtünč
29R50) dyan-taqï ät'öz-täki til-täki iki qïlïnč
29R51) -lar yintäm ärür ol orun-taqï mxabut-lar-tïn
29R52) bolmïš 若身語業 birök ät-öz-täki til(-täki) qïlïnč ärür

(Arising order of *avijñapti* and *vijñapti*)

25) 問: The *vijñapti* arises simultaneously with *mahā-bhūti*. Does the *avijñapti* (arise) in the same way (as *vijñapti*) or in a different (way)?

28) 答: Many of all derived *rūpa*s arise simultaneously with *mahā-bhūti*s. However, of the (derived *rūpa*s) which are in the present and in the future, some are (derived) by depending on the past (*mahā-bhūti*).

32) 問 What is 'the partial ones?'

32) 答頌曰:

(4) The *avijñapti-rūpa* of *Kāma-dhātu* in the later Moment — after the first Moment — arises by depending on the past *mahā-bhūti*.

35) (論曰):

All *avijñapti*s that arise later than the first Moment belonging to *Kāma-dhātu* only arise from the past *mahā-bhūti*s. This (*mahā-bhūti*s in past) is the support (= *āsraya*) through which an *avijñapti-rūpa* can arise. 38) The *mahā-bhūti* in actual body can only be the (weak) support (= *saṃniśraya*). 40) It becomes the cause of the *pravṛtti* and the *anuvṛtti*. Following its order, it (= the *mahā-bhūti* in actual body) can be likened to this situation: when the wheel goes on the ground, and the hand and the ground are supports.

(Spherical relationship between the *kāma*s and *mahābhūti*s)

42) 問: Do the bodily and vocal actions belonging to certain spheres (among the *Kāma-dhātu* and Four *Dhyāna*s) derive from the *mahā-bhūti*s belonging to a particular sphere?

44) 答頌曰:

(5a) (The bodily and vocal actions belonging to) 'Impure' depend on the (*mahābhūti*s of) their own spheres. (The bodily and vocal actions belonging to) 'Pure' depend on the (*mahābhūti*s of) the sphere where they are born.

47) (論曰):

The two actions — bodily and vocal actions — connecting to *Kāma-dhātu* derive only from the *mahābhūti* connecting to *Kāma-dhātu*.

49) In the same way, the two action — bodily and vocal actions — belonging to the Fourth *Dhyāna* derive from *mahā-bhūti*s of that particular sphere.

25) 不應理故。如表 26) 與大心同時 27) 生。無表亦然。28) 為有差別。一切所造色 29) 多與大種俱時而 30) 生。然現在未來亦 31) 有少分依過去者。32) 少分者何。33) 頌曰 欲後念 34) 無表 依過大種 35) 生 論曰。唯欲界 36) 繫初剎那後所有 37) 無表從過大生。此 38) 為所依無表得起。現 39) 身大種但能為依。40) 為轉隨轉因。41) 隨其次第如輪行 42) 於地手地為依。何地 43) 身語業何地 44) 大所造。頌曰。45) 有漏自地依 無漏 46) 隨生處 論曰。47) 欲界所繫身 48) 語二業。唯欲界繫 49) 大種所造。如是乃至第四 50) 靜慮身語二業。51) 唯是彼地大種所 52) 造。若身語業是

29R53) ärsär aqïγ-sïz bu orun-ta tuγmïšï ey{i}n yüüz yügärü
29R54) öridgäli tägimlig inčip ärür bu orun-taqï mxa
29R55) -but-lar-tïn bolmïš nätägin tep tesär aqïγ-sïz nom
29R56) -lar uγuš-lar-ta tüšmäz üčün otγuraq bolmaz üčün
29R57) mxabut-lar-nïng munta aqïγ-sïz bolmaqï tayaq-ï
29R58) -nïng küči uγrïnta aqïγsïz-ï tuγar üčün tep
29R59) bu uqïtur uqïtmaz-nïng anïng uγuš-ï qayu
29R60) ärür yänä ärür qayu uγuš-luγ mxabut-lar-tïn
29R61) bolmïš tep 答頌曰無表無執受 uqïtmaz öng
29R62) tutyaq-sïz ärip ymä ök *sysdw* töz-lüg tïnlγ
29R63) san-lïγ ärür sačuq-ï *sysdw* töz-lüg tutyaq-lïγ (öngi) mxabut
29R64) -larqa tayaq-lïγ-ïn tuγar dyan-tïn tuγmïš-ï ük
29R65) -limä töz-lüg tutyaq-sïz öngi-siz mxabut-lar-qa
29R66) tayaq-lïγ-ïn uqïtur-ï yintäm *syz-dw* töz-lüg ärüg(?)
29R67) ät'öz-kä san-lïγ-nï tutyaq-lïγ tetir tep 今此頌曰
29R68) amtï bu karikig söz-lämäk üz-ä až-nu-ča
29R69) uqïtur uqïtmaz-nïng tutyaq-sïz ärtükin tägšilmäksiz
29R70) tïtïγ-sïz üčün ymä ök *sysdw* tözlügin ymä
29R71) ök tegüči sav üz-ä uqïtur munung kšan-ik
29R72) bolur-ïn qltï angbašlayu-qï aqïγ-sïz-i(ト) ärür
29R73) adïn-lar-ï barča *sysdw* töz-lüg ärür-lär qltï

29V01) üč ygrminčlü(?) altï
29V1) oxšatï tïltaγ-tïn turmïš-ï ärür bu yintäm tïnlγ san
29V2) -lïγ ärür ičtin sïngar(-qï) -qa tayaq-lïγ-ïn turmïš üčün

52) (However), when the actions of body and voice are pure, they must really appear according to those produced in this sphere. Namely, they (= the actions of body and voice) are simply (produced) from the *mahā-bhūti* of this sphere.

55) Why?

55) Because the pure *dharma*s do not descend into the *dhātu*s; (that is, they are transcendent to the sphere of existence). For this reason, none of the *mahā-bhūti*s here are 'pure'; 57) 'pure' arises through the power of the support, (namely the power of *mahābhūti*s).

(The Types of *Avijñapti* and *Vijñapti*, and *Mahābhūtis*)

59) What are the types of the *vijñapti* and *avijñapti*? Moreover, from what types of *mahā-bhūti* do they derive?

61) 答頌曰:

(5b) The *avijñapti* (*-rūpa*) does not get sensation; (that is, the *avijñapti* is not integral to the organism) (= *anupāttika*). It is also an 'outflowing' by its nature, and belongs to living beings (= *sattvâkhya*).

(6) 63) (The *avijñapti* in) not-of-absorption derives by depending on the *mahābhūti*s which are an 'outflowing' by their nature, get sensation (since *avijñapti* is integral to the organism), and are differentiated. 64) (The *avijñapti*) that arises from absorption (derives) by depending on the *mahābhūti*s, which are an increase by their nature, do not get sensation and are not differentiated. 66) The *vijñapti* is simply an 'outflowing' by its nature. (When the *vijñapti*) belongs to the body it is said to be 'getting sensation', (namely becoming integral to the sense organism).

68) (論曰):

Now, according to this *kārikā*, the *avijñapti* is first explained as not getting sensation, (that is, it is not integral to the sense organism), because of its non-changing and non-obstructing nature; also it is an 'outflowing' by its nature. 70) By saying 'also', it is explained that this (= *avijñapti*) can be the *kṣaṇika*. It is the first pure (*avijñapti*). 73) The others are all 'outflowing' by their nature. They arise only from *sabhāgahetu*.

29V 1) This thing belongs simply to all beings. This is the reason that it arises depending on the inside (of the body).

53) 無漏者。隨生此地應起現前。54) 即是此地大種 55) 所造。以無漏法 56) 不墮界故。必無 57) 大種是無漏故。由所依 58) 力無漏生故。59) 此表無表其類是何。60) 復是何類大種所造。61) 頌曰。無表 62) 無執受 亦等流情 63) 數 散依等流性 64) 有受異大生 定生依長 65) 養 無受無異大 66) 表唯等流性 67) 屬身有執受 68) 論曰。今此頌中先 69) 辯無表是無執受。無變 70) 礙故。亦等流性。71) 亦言顯此有是剎那。72) 謂初無漏。73) 餘皆等流性。謂 29V1) 同類因生。此唯有情。2) 依內起故。

29V3) anta amranmaq uɣuš-taqï qayu barča uqïtmaz *sysdw* töz
29V4) -lüg tutyaq-lïɣ angayu öngi mxabut-lar-tïn tuɣar
29V5) öngi mxabut-lar-tïn tuɣar tegüči sav üz-ä
29V6) uqïtur ät'öz-täki til-täki yetigü-nüng biri biri
29V7) angayu mxabut-lar-tïn bolmïš ärdükin dyan-tïn
29V8) turmïš uqïtmaz adïrïlïp bolur iki qltï alqu dyan
29V9) -lï aqïɣ-sïz-lï sanvar-lï ärür bular ikägü birlä
29V10) dyan üz-ä üklimiš ašïlmïš tutyaq-sïz öngi-siz mxabut
29V11) -lar-qa tayaq-lïɣ-ïn turmïš ärür öngi-siz mxabut
29V12) tegüči sav üz-ä uqïtur bu uqïtmaz-nïng yeti
29V13) bölük-läri bir täk bir tükäl tört mxabut-lar
29V14) -tïn turmïš-ïn nä üčün tep tesär tayanɣuluq mxabut
29V15) -larï köngül täg yintäm bir adïrtsïz üčün bilmiš
29V16) krgäk uqïtmaq-lïɣ-ï yintäm ärür *sysdw* munung qayu
29V17) ät'öz-kä san-lïɣ-ï ärsär ärür tutyaq-lïɣ adïn
29V18) yörügi barča sačuq uqïtmaz-nïngï birlä bir täk
29V19) ärür tep (問) uqïtur qïlïnč tuɣmïš ödtä azu iišläšip
29V20) buzulur artayur mu (töz) ät'öz-nüng bod sïn ülgüsi
29V21) (azu) antaɣ bolmaz mu tep 答 birök antaɣ ärsär nägü mün
29V22) q{a}taɣ bolur tep 問 birök buzulsar ardasar (öngi) bïšmaq töz
29V23) -lüg öng üzültüktä taplayu krgäk ikiläyü ulalur
29V24) tep munï üz-ä ötrü qarïšmïš ärtmiš bolur
29V25) vaibaš šastir-ta-qï taplaɣ-tïn birök
29V26) buzulmasar ardamasar nätägin bolur bar
29V27) bolɣalï bir ät'öz-lüg orun-ta iki
29V28) bod sïn ülgü-si-ning bütmäki tep 答 bolur
29V29) angayu yangï turmïš *sysdw* töz-lüg mxabut qïltačï
29V30) uqïtmaq-lïɣ qïlïnčïɣ buzulmaz töz ät'öz-i tep 問
29V31) birök antaɣ ärsär tayanmïš-ï eyin qayu ärsär ät'öz
29V32) ülüš-i-ning orun-ïnga turɣursar uqïtmaq-lïɣ qïlïnč

3) There, all *avijñaptis* (belonging to) the *Kāma-dhātu* are 'outflowing' by their nature and get sensation. They derive from different *mahābhūtis*. 5) By the phrase 'deriving from different *mahābhūtis*', it is explained that each of the seven (*avijñaptis* of the renouncing of killing etc.), in body and voice, derive from different *mahābhūtis*.

7) The *avijñapti* derived from *dhyāna* is divided into two (types): discipline of every *dhyāna* (= *Dhyāna-saṃvara*) and discipline of the pure (= *Anāsrava-saṃvara*). 9) Both of these (types of *avijñapti*) increase and do not get sensation through absorption. They derive depending on non-differentiated *mahābhūtis*. 11) By 'non-different *mahābhūti*', it is explained that these seven branches of the *avijñapti* derive from the same complete four-*mahābhūtis*.

14) Why?

14) Because (in *dhyāna*), *mahābhūtis* that are depended upon are undifferentiated, as the mind is unity.

15) You should know that the *vijñapti* is simply an 'outflowing'. (However), when this belongs to the body, it gets sensation.

17) All the other meanings are same as (the case of) *avijñapti* in not-of-absorption.

19) 問: When the action of the *vijñapti* arises, is the figure-quantity (= *saṃsthāna*) of the previous body (= pre-existent body) destroyed or not?

21) 答: If it is so, (that is, if the figure-quantity of the previous body is destroyed), is there error?

22) 問: If (the previous body) is destroyed after the *vipāka-rūpa* has (once) been interrupted, it must be allowed to continue again. 24) This (hypothesis) deviates from the principles of the *śāstra* of *Vaibhaṣika*. 25) If it (= the figure-quantity of the previous body) is not destroyed, why is it possible that there exists the accomplishment of two figure-quantities in one bodily place?

28) 答: (At that time), there exists another newly arising *mahābhūti*, which has the nature of an 'outflowing'. The action of *vijñapti* (then) arises, (depending on the new *mahābhūti*), so that the (figure-quantity of) the previous (*vipāka*-) body is not destroyed.

31) 問: If this is so, when the action of the *vijñapti* arises by depending on any places of bodily parts (= *aṅga*), (the bodily parts) must be bigger than the previous ones. This is the reason that newly arising *mahābhūtis* increase extensively (in the bodily parts).

3) 於中欲界所有無表。4) 等流有受別異大生。5) 異大生言。6) 顯身語七一一 7) 是別大種所造。定 8) 生無表差別有二。謂諸靜慮 9) 無漏律儀。此二俱 10) 依定所長養無受。無異大種 11) 所生。無異大 12) 言。顯此無表七 13) 支同一具四大種 14) 所生。所以者何。所依大種 15) 如心唯一無差別故。應知 16) 有表唯是等流。此若 17) 屬身是有執受。餘 18) 義皆與散無表同。19) 表業生時為要 20) 破壞本身形量。21) 為不爾耶。若爾何失。22) 若破壞者。異熟 23) 色斷應可更續。24) 是則違越 25) 毘婆沙宗。若 26) 不破壞如何得有 27) 一身處所二 28) 形量成。有 30) 有表業不破本身。31) 若爾隨依何身 32) 分處起有表業應

29V33) -ïγ uluγ bolγu krgäk öngräki-sintä yangï turmïš mxa
29V34) -but-lar tüz-ü-tä üklimiš ašïlmïš üčün birök
29V35) tüzü-tä üklimäsär ašïlmasar nätägin tüz-ü-tä
29V36) tuγurur uqïtur-uγ tep 答身有孔隙 ät'öz-tä
29V37) bar üčün üd{= wd} yarmïš anïn bolur bir ikinti-kä
29V38) sïγurušγalï tep 問 uqïtu tükädmiš boltï qïlïnčï
29V39) uγrï-nïng iki üč beš öngi adïrtïn munung
29V40) töz üz-äki uγuš orun üz-äki adïrtï nätäg
29V41) ol tep 答無表記餘三 uqïtmaz öng
29V42) yrlïγ-lïγ ärip adïn-larï üčär türlüg bolur ayïγ-ï
29V43) -yn(卜) yintäm turur amranmaq uγuš-ta uqïtmaz-ï tüz
29V44) -ü amranmaq-lï önglüg-li uγuš-lar-ta bolur
29V45) uqïtur-ï yintäm yinčgä saqïnčlïγ ikigü-tä amranmaq
29V46) uγuš-ta bolmaz örtüglüg uqïtur nätägin tep
29V47) tesär bolmaz üčün tüz turdačï-sï tep 無
29V48) 表唯通 uqïtmaz öng yintäm yumtaru
29V49) ädgü ayïγ töz-lüg ärür bolmaz yrlïγ-sïz bolmaqï
29V50) nä üčün tep tesär yrlïγ-sïz köngül-nüng küči
29V51) kösüni küč-süz kösün-süz ärdüki üz-ä umaz
29V52) tartïp öritip küčlüg qïlïnč-ïγ kim tuγuryalï
29V53) taplayuluq tïltaγ-ï öčmiš ödtä tüš-i anïlayu
29V54) oq ulalïp turur tep adïn-larï tep temiš-i ärsär
29V55) qltï uqïtur ulatï qïïnmaq ärür üčär türlüg
29V56) bolmaqï ärsär qltï barča yumtaru ädgü ayïγ yrlïγ

34) If it does not increase extensively (on the contrary), why (does the action of the) *vijñapti* arise extensively?

36) 答: There exist voids in the body (of *vipāka*); therefore, (newly arising *mahābhūtis*) can pass through each other.

(*Vijñapti* and *Avijñapti*, and Nature, *Dhātu*, and *Bhūmi*)

(Summary)

38) 問: We have already discussed the two, three, and five (different types [= *paryāyas*]) of action. What are the differences in the natures of *dhātu* (= realm of existence) and *bhūmi* (= sphere)?

41) (頌曰) 答:

(7) The *avijñapti* (*-rūpa*) is 'morally non-neutral' and the other (actions) are of each of the three types. 42) Bad (action) is only in *Kāma-dhātu*. 43) *Avijñapti* exists extensively in *Kāma-dhātu*

and *Rūpadhātu*. 45) *Vijñapti* (exists) in the two (spheres, namely *Kāma-dhātu* and the First *Dhyāna*), having the minute thinking (= *savicāra*).

(8a) 45) In *Kāma-dhātu*, there is no *vijñapti* (called) concealing (= *nivṛta*). 46) Why? Because there is nothing to produce equally (= *samutthāna*).

(Three types of nature in *vijñapti* and *avijñapti*)

48) (論曰):

Avijñapti (*-rūpa*) has the natures of good and bad, simply and commonly. 'Morally-neutral' (= *aviyākṛta*) does not exist there.

50) Why?

50) Because the morally neutral mind, whose power is weak, cannot draw and engender a powerful action (of *avijñapti*), whose effect continues after its (initial) cause (= action of *vijñapti*) has perished.

54) 'The other (actions)' which were mentioned (in *gāthā* above) are (actions of) *vijñapti* and (of) thinking. The 'three types' mean that commonly, (these actions) can be good, bad, or neutral (*avijñapti*).

33) 大於本。新生大 34) 種遍增益故。若 35) 不遍增益。如何遍 36) 生表。身 37) 有孔隙故得相 38) 容。已辯業 39) 門二三五別。40) 此性界地差別云何。41) 頌曰。無表 42) 記餘三 不善 43) 唯在欲 無表遍 44) 欲色 45) 表唯有伺二 46) 欲無有覆表 47) 以無等起故 48) 論曰。無表唯通 49) 善不善性無有無記。50) 所以者何。以無記心勢力 51) 微劣。不能 52) 引發強業令生。53) 可因滅時果仍 54) 續起。所言餘者 55) 謂表及思。三 56) 謂皆通善惡無記。

29V57) -sïz bolmaqï ärür anta ayïγ-ï turur amranmaq uγuš
29V58) -ta adïn-ta ärmäz taryaru tükädmiš üčün ayïγ
29V59) yïltïz-ïγ uvut-suz ïyat-sïz-ïγ ädgü ulatï
29V60) yrlïγ-sïz-ï alqu orun-lar-ta barča bolur nätägin
29V61) tep tesär karikdä adïr(ma)miš tïtmamïš üčün amranmaq
29V62) önglüg iki uγuš-lar-ta barča bolur uqïtmaz
29V63) nätägin teptesär öngsüz uγuš-ta bolmaz üčün
29V64) mxabut qayu ärsär orun-ta bolmïš-ï eyin ät'öz
29V65) -nüng til-ning ävrilmäki yintäm bu orun-ta bolur
29V66) ät'öz-täki til-täki sanvar tep 問 birök antaγ
29V67) ärsär ät'öz-i tuγup amranmaq önglüg iki uγuš
29V68) -lar-ta öngsüz dyan-qa kirdäči-lär-ning bolγu krgäk
29V69) sanvar-ï qltï aqïγ-sïz köngül-in ör{i}tdäči-lär-ning
29V70) bolmïš täg aqïγ-sïz uqïtmaz-ï tep 答 antaγ ärmäz
29V71) nätägin tep tesär ol tüšmäz üčün uγuš-lar-ta
29V72) öngsüz uγuš-ta birök bolsar uqïtmaz bolγu krgäk
29V73) uqïtmaz mxabut-lar-tïn tuγmïš ärmäz boltačï 不可說言

30R1~33V66 *Taisho* 29 p. 72b1~p. 75b27 vol. 14
30R1) 阿毘達磨俱舍論 卷第十四 志
30R2) 尊者世親造三藏法師玄奘奉詔譯
30R3) 分別業品第四之二
30R4) karmakoš bölmäk adïrtlamaq bölük törtünč-nüng ikinti-si :
30R5) 傍論已已了復應辯前表無表相答曰
30R6) azu-qï sav-lar ärtä tükädi : yänä tägimlig ol uqïtγalï :
30R7) öngdünki uqïtur uqïtmaz-nïng blgü-sin tep 答 karik söz-lär : 頌曰

(*Dhātus* and *bhūmis* in *vijñapti* and *avijñapti*)

57) Among them (= all *vijñaptis* and *avijñaptis*), bad (action) stays in *Kāma-dhātu* but not in other (*dhātus*). The reason is (in the upper two *dhātus*,) the roots of evil (= *rāga-dveṣa-moha*), non-existence of (a sense of) shame (with respect to oneself), and lack of shame (for others) (= *āhrīkyânapatrāpya*) have already been cut off.

59) (In contrast), good and neutral (actions) exist in all spheres, (that is, in all of the three *Dhātus*). Why? Because they are not distinguished and restricted in the *kārikā* (= stanza). 61) In the two *Dhātus*, the *Kāma-dhātu* and *Rūpadhātu*, there exist *avijñaptis*. Why? There does not exist a *mahābhūti* in the *Ārūpya-dhātu*, (so that there is no *avijñapti* in the *Ārūpya-dhātu*).

64) In any place where there exists the rolling (of *vijñapti* actions) of body and voice, there simply exist (*avijñaptis* of) the discipline of body and voice. (This is the reason *avijñaptis* exist in *Kāma-dhātu* and *Rūpadhātu*.)

66) 問: If this is so, when the body arises in the two *Dhātus* — *Kāma-dhātu* and *Rūpadhātu* — a person who enters into an *ārūpya* absorption should have discipline. 69) Similarly, a person who raises a pure mind has a pure *avijñapti*.

70) 答: It is not so. Why? The reason is that (a pure *avijñapti*) does not descend to the *dhātus*. If there exists an *avijñapti* in *Ārūpya-dhātu*, there should also exist an *avijñapti* that is not born from *mahābhūtis* (of *Kāma-dhātu* and *Rūpadhātu*).

30R1) 阿毘達磨俱舍論卷第十四志
30R2) 尊者世親造三藏法師玄奘奉詔譯
30R3) 分別業品第四之二
30R4) A chapter for classifying *Karma-kośa*; the second (section) of the fourth (chapter)

(The Three Types of *Avijñapti*)

5) 傍論已已了復應辯前表無表相答曰: 6) The supplementary arguments are finally finished. Furthermore, we should explain the characteristics of the previous *vijñapti* and *avijñapti*.

57) 於中不善在欲 58) 非餘。已斷不善 59) 根無慚無愧故。善及 60) 無記諸地皆有。61) 以於頌中不別遮故。欲 62) 色二界皆有無表。63) 以無色中無大種故。64) 於何處有身 65) 語轉。唯是處有 66) 身語律儀。若 67) 爾身生欲色二界 68) 入無色定應有 69) 律儀。如起無漏心有 70) 無漏無表。不爾 71) 以彼不墮界故。72) 於無色界若有無表。73) 應有無表非大種生。(不可說言) 6) 傍論已了。復應辯 7) 前表無表相。頌曰。

30R8) 無表三律儀 uqïtmaz öng üč bolur sanvar : asanvar iki
30R9) ärmäz ärür tep 論曰此中無表 munung uqïtmaz öng
30R10) qavïr-a-sïnča söz-läsär bolur üč : ang'ilki sanvar ikinti
30R11) asanvar üčünč iki ärmäz qltï sanvar ymä ärmäz : asanvar ymä
30R12) ärmäz ärür tïtdačï öčürdäči üčün ayïγ čxšapt-nïng ulaq
30R13) -ïn anïn adamïš ol sanvar tep 問 munï munčulayu sanvar
30R14) adrïlïp bolur qač tep 答頌曰律儀別解脫
30R15) sanvar ärsär pratimokš : dyan-tïn ulatï yol-tïn tuγmïš-ï
30R16) ärür tep 律儀差別 sanvar adrïlïp qavïr-a-sïnča bolur
30R17) üč türlüg ang'ilki pratimokš-a sanvar qltï amranmaq üz-ä
30R18) ägrikmiš-lär-ning čaxšapt-ï ärür : ikinti dyan-tïn turmïš
30R19) sanvar qltï öng üz-ä ägrikmiš-lär-ning čxšapt ärür
30R20) üčünč yol-tïn tuγmïš-ï sanvar : qltï aqïγ-sïz čaxšapt ärür
30R21) tep 問 angbašlayu-qï snvar-nïng töz üz-äki atürtï :
30R22) nätäg ol tep 答頌曰初律儀八種有 ang
30R23) -bašlayu-qï sanvar säkiz türlüg bolur čïnkertü töz
30R24) üz-ä yintäm tört ök bolur blgü-si tägšil
30R25) -tükdä adï öngi bolmïš üčün öngin öngin adïrsar
30R26) qaršï bolmaz tep 別解脫律儀 pratimokš-a sanvar töz üz-ä
30R27) adïrïlïp säkiz bolur : ang'ilki toyïn sanvar-ï ikinti Šmnanč
30R28) sanvar-ï (üčünč šikšamane sanvar) törtünč šarmire sanvar-ï bešinč šarmiranč sanvar-ï

7) 答: The *kārikā* says:

(13a) an *avijñapti* is three (folds); that is, discipline, 'undisipline' (= *asaṃvara*), and one which is neither of the two.

9) 論曰:

Among them, in short, an *avijñapti* is three (folds): first, discipline; second, 'undiscipline'; and third, one which is neither of the two (folds); that is, not-discipline-nor-undiscipline. 12) We name discipline (= *saṃvara*), because it is able to constrain and extinguish the sequence of immorality (= *dauḥsīlya*).

Discipline

(Types of discipline)

13) 問: Into how many (types) is such a discipline divided?

15) 答頌曰:

(13b) Discipline is (divided into) *Prātimokṣa* (discipline), (discipline) arising from *dhyāna*, and (discipline) arising from path (= pure discipline).

16) (論曰):

Discipline is divided into three types. First, *Prātimokṣa-saṃvara*: the morality of one surrounded by *kāma*, (namely the morality of the sphere of *Kāma-dhātu*). 18) Second, discipline arising from *dhyāna*: the morality of one surrounded by *rūpa*, (namely the morality of the sphere of *Rūpadhātu*). 20) Third, discipline arising from path: pure morality.

(Discipline of *Prātimokṣa*)

21) 問: What are the differences in the characteristics of the first discipline?

22) 答頌曰:

(14) The first discipline, (*Prātimokṣa-saṃvara*), is of eight types. 23) However, in substance, (the first discipline) is of only four (types) 24) because, in accordance with the changing of the form, (that is, changing with the gender etc.), the name also changes. Although (the disciplines) exist separately, they are not contrary (to one another).

26) 論曰:

The discipline of *Prātimokṣa* is divided into eight, based on their characteristics: First, discipline of *bhikṣu*; Second, discipline of *bhikṣuṇī;* Third, discipline of *Śikṣamāṇā*;

8) 無表三律儀 不律儀非二 9) 論曰。此中無表 10) 略說有三。一者律儀。二 11) 不律儀。三者非二謂非律儀非不律儀。12) 能遮能滅惡戒相續 13) 故名律儀。如是律儀 14) 差別有幾。頌曰。15) 律儀別解脫 靜慮及道生 16) 論曰。律儀差別略 17) 有三種。一別解脫律儀。謂欲 18) 纏戒。二靜慮生律儀。19) 謂色纏戒。20) 三道生律儀。謂無漏戒。21) 初律儀相差別 22) 云何。頌曰。23) 初律儀八種 實體 24) 唯有四形 25) 名異故 各別 26) 不相違 論曰。別解脫律儀相 27) 差別有八。一苾芻律儀。二苾芻尼 28) 律儀。

30R29) altïnč upasï sanvar-ï yetinč upasanč sanvar-ï säkiz-inč
30R30) bačaq sanvar ärür : munï munčulayu säkiz türlüg sanvar-lar-ïγ :
30R31) töz üz-ä adrïlmïš-ïγ yumtarsar adï bolur ang'ilki pratimokš-a
30R32) sanvar tep näčä ad üz-ä säkiz bolsar ymä čïn krtü töz
30R33) üz-ä yintäm tört ök bolur : ang'ilki toyïn sanvar-ï ikinti
30R34) šramire sanvar-ï üčünč upasï sanvar-ï törtünč bačaq sanvar
30R35) ärür : yintäm bu tört türlüg pratimokš-a sanvar-lar barča čïn
30R36) kertü töz üz-ä bar töz-lär-i öngin öngin angayu
30R37) üčün nä üčün tep tesär toyïn sanvar-ïnta öngi yoq
30R38) angayu šimnanč sanvar-ï šarmire sanvar-ïnta öngi yoq angayu
30R39) šikšamane šarmiranč sanvar-ï upasï sanvar-ïnta öngi yoq
30R40) angayu upasanč sanvar-ï nätägin bilgäli bolur antaγ ärtükin
30R41) tep tesär 由形改轉 blgüsi tägšilmäk ävrilmäk uγrïnta
30R42) töz-i-ning näčä bolmasar ymä titilmäk bululmaqï inčip
30R43) üz-ä bar üčün adïrtï 形謂形相 blgü ärsär qltï
30R44) yïltïz blgü ärür 又 -lig blgü ärür ymä ter bu oq inčip erkäk
30R45) tiši ärklig-lär ärür : bu iki ärklig-lär uγrïnta erkäk
30R46) tiši blgü-si täk blgü-si tägšilmäk uγrïnta kim alqu
30R47) sanvar-lar-nïng atï bolur toyïn-nïng šmnanč-nïng tep
30R48) ulatï : qltï ang'ilki(ㅏ) (ärklig-i) tägšilmiš tuš-ta kim öngräki toyïn
30R49) sanvar-ï-nïng atï bolur šamnanč sanvar-ï tep az-u-ča
30R50) ymä šimnanč sanvar-ï-nïng adï bolur toyïn sanvar-ï tep kim
30R51) öngräki šarmire sanvar-ï-nïng adï bolur šarmiranč sanvar-ï tep
30R52) azuča ymä šarmiranč sanvar-ï-nïng ulatï šikšamane sanvar-ï-nïng
30R53) atï bolur šarmire sanvar-ï tep kim öngräki upasï sanvar-ï-nïng
30R54) atï bolur upasanč sanvar-ï tep (azu-ča ymä upasanč
sanvar adï bolur upasï sanvar-ï tep) näng ärkligi
30R55) tägšilmäk tuš-ta bolur ärmäz titilip ašnu bululmïš-ï bululmaqï
30R56) ašnu bulmaduq(○) (bululmaduq) sanvar bulγuluq tïltaγ basutčï-lar-nïng anïn
tört
30R57) türlüg sanvar-lar üčägü-nüng töz-intä öngi ärmäz tep 問 birök

Fourth, discipline of *Srāmaṇera*; Fifth, discipline of *Śrāmaṇerikā*; Sixth, discipline of *Upāsaka*; Seventh, discipline of *Upāsikā*; Eighth, discipline of *Upavāsastha*.

30) Thus, if the different characteristics of the eight types of discipline are integrated, it is named '*Prātimokṣa* discipline' of the first (discipline).

32) Even if there are eight (disciplines) in name, there are only four in substance (= *dravya*): the disciplines of *bhikṣu*, *Śrāmaṇera*, *Upāsaka*, and *Upavāsastha*. 35) All four types of *Prātimokṣa* discipline have only true substances (= *dravya*s), for which reason their characteristics are decided separately.

37) Why?

37) The discipline of *bhikṣuṇī* does not exist separately from the discipline of *BhikSu*. The disciplines of *Śikṣamāṇā* and of *Śrāmaṇerikā* do not exist separately from the discipline of *Śrāmaṇera*. The discipline of *Upāsikā* does not exist separately from the discipline of *Upāsaka*.

40) How can we know such a situation?

41) Even if the substance (of discipline) has nothing to abandon or take, there is only a difference in the name through the changing of form (= *liṅga*). 43) The form is just the 'root form' (= *vyañjana*), namely the sense-organs of man and woman (= *strīpuruṣêndriya*). 45) Through these two sense-organs, the forms of man and woman (are distinguished). Through the changing of form, the names of all disciplines become *bhikṣu*, *bhikṣuṇī*, and so on. 48) When the sense-organ (of gender) is modified, the name of the discipline of *bhikṣu* becomes *bhikṣuṇī*, or the reverse; the name of the discipline of *Śrāmaṇera* (becomes) *Śrāmaṇerikā*, or the names of the disciplines of *Śrāmaṇerikā* and *Śikṣamāṇā* (become) *Śrāmaṇera*; and the name of the discipline of *Upāsaka* (becomes) *Upāsikā*, or the reverse. 54) When the sense-organ (of gender) is modified, there is no cause to abandon (the previous discipline) or to take the discipline that was not had previously. 56) Therefore, the four (female) disciplines (of *bhikṣuṇī*, *Śrāmaṇerī*, *Śikṣamāṇā*, and *Upāsikā*) are not different from the substances of the three (male) disciplines (of *bhikṣu*, *Śrāmaṇera*, and *Upāsaka*).

三正學律儀。四勤策律儀。五勤策女律儀。29) 六近事律儀。七近事女律儀。30) 八近住律儀。如是八種律儀 31) 相差別。總名第一別解脫 32) 律儀。雖有八名實體 33) 唯四。一苾芻律儀。二 34) 勤策律儀。三近事律儀。四近住律儀。35) 唯此四種別解律儀皆 36) 有體實。相各別故。37) 所以者何。離苾芻律儀。38) 無別苾芻尼律儀。離勤策律儀無別 39) 正學勤策女律儀。離近事律儀無 40) 別近事女律儀。云何知然。41) 由形改轉。42) 體雖無捨得而名 43) 有異故。形謂 44) 形相。即男 45) 女根。由此二根男 46) 女形別。但由形轉令諸 47) 律儀名為苾芻苾芻尼等。48) 謂轉根位令本苾芻 49) 律儀名苾芻尼律儀。或 50) 苾芻尼律儀名苾芻律儀。令 51) 本勤策律儀名勤策女律儀。52) 或勤策女律儀及正學律儀 53) 名勤策律儀。令本近事律儀 54) 名近事女律儀。或近事女律儀名近事律儀。55) 非轉根位有捨先得得 56) 先未得律儀因緣。故四 57) 律儀非異三體。

30R58) upasï sanvar-ï(ㅏ) -ïntïn täginsär šarmire sanvar-ïn yänä šarmire sanvar
30R59) -ïntïn täginsär toyïn sanvar-ïn bu üč sanvar-larïγ az-u ašmaq
30R60) üstämäk uγrïnta mu ïraq öngi ütrülgülük al altaγ-ïγ
30R61) uqïtdï angayu angayu ad üz-ä 如隻雙金 qltï
30R62) yalïntïq-tïn qooš altun yar{a}tmïš bolmïš täg ulatï beš-tin
30R63) on ygrmi az-u töz-läri öngin öngin angayu ärip :
30R64) tükäl käz-tä mü tuγar üč türlüg sanvar-lar tep 答體
30R65) 不相雜 töz-läri bir ikinti-kä qatïlïšmaz olar-nïng töz
30R66) -läri öngin öngin angayu ärip : tükäl käz-tä tuγar üč

30V01) tört ygrminč bir(?) -ky-ä
30V1) sanvar-lar-ta tükäl bolur üč ölüt-tin öngi üdrülmäk ulatï
30V2) tükäl bolur üč(○) (又 üčünč tesär ymä bolγu-ta turur
inčgäläz-ün-lär :) bor bägni ičmäk-tin öngi üdrülmäk adïn
30V3) sanï-nïng üküš-i az-ï anïng eyin yaraγ(-ïnča) bolur tep 問
30V4) antaγ bolu tükädmäk üz-ä bir ikinti-kä körüšü bir uγuš-luγï
30V5) -nïng nägül adïrtï tep 答 tïltaγ-ï basutučïsï adïrïlmaq uγrïnta
30V6) bir ikinti-kä körüšü bolur adïrtï öngi-si tep 問
30V7) ol sav nätäg ol tep 答如如求受 näčä näčä tiläsär
30V8) tägzinsär(ㅏ) (täginsär) üküš türlüg ögrätingülük orun-uγ anča anča
30V9) oq uyur öngi ütrülgäli üküš türlüg kürägürmäk tuz-ïqmaq
30V10) -lïγ orun-tïn ödtin bu oq inčip ärür öngi üdrülmäk
30V11) üküš tälim ölüt-tä ulatï-larïγ turγuryuluq tïltaγ-tïn
30V12) nätägin tep tesär alqu ïraq öngi üdrülmäk-lär tïltaγ basut
30V13) -čï-lar-qa tayaq-lïγ-ïn tuγar üčün anïn tïltaγ-ï basutčï
30V14) -sï adrïlsar ïraq öngi ütrülmäk-ning (bolur) adïrtï öngisi birök
30V15) bolmaz bu sav-lar tep tesär titdüktä toyïn sanvar-ïn ol öd
30V16) -tä ötrü üč türlüg sanvar-lar : barča titilgü krgäk
30V17) öngdünki ikigü tutulup türmiš üčün kenki bir-intä taplamayu
30V18) tükädmäk üz-ä antaγ ärtükin anïn üčägü öngin öngin
30V19) adrïlur inčip bular üčägü bir ikinti-kä qaršï bolmaz bir ät'öz

57) 問: If a person undertakes the discipline of *Śrāmaṇera* after the discipline of *Upāsaka*, and the discipline of *bhikṣu* after the discipline of *Śrāmaṇera*, are these three disciplines explained on each separate name through an increase in the means of renouncing ('no-good' *dharma*)? 61) It is as if a gold (coin) becomes two (coins by adding another one to it), as well as producing ten (coins) and twenty (coins) from five (coins). Do the substances (of these disciplines) separate from each other, and do (these disciplines) arise perfectly and promptly?

64) 答: The substances of the three disciplines (of *bhikṣu*, *Śrāmaṇera*, and *Upāsaka*) do not mix with each other. Their substances, which are separate from each other (in their characteristics), arise perfectly and promptly. 30V 1) In these three disciplines, three renunciations of killing and three renunciations of drinking are provided. (In other words, these three disciplines have respectively 'five renunciations' from killing to drinking.) The other (renunciations) are described as 'many' and 'few', depending on the (cases). (For example, the discipline of *Upāsaka* lacks 'eating food at forbidden times', but the disciplines of *bhikṣu* and *Śrāmaṇera* have it.)

3) 問: In such a situation, seeing each other, (namely comparing each other), they (= renunciations) are of a class. What is the difference?

5) 答: When they see each other through the differences of occasion (= *nidāna-viśeṣa*), there are differences (in the renunciations, too).

6) 問: What are the cases?

7) 答: If a person seeks many such and such sorts of places for learning, (namely matters to learn), he can gradually renounce the places of many sorts of 'intoxication-pride' (= *mada-pramāda-pada*). 10) And then, it is for him to (raise discipline) to avoid the causes from which many (transgressions) of killing etc. arise. 12) Why? All renunciations arise by depending on the causes. 13) Therefore, as the occasions are different, there is a difference in the renunciations. 14) If there were no such matters, when a person abandons the discipline of *bhikṣu*, he would just avoid all three types of discipline at the same time. 17) This is the reason a person undertakes the previous two (disciplines) and integrates them into the latter one, (namely the discipline of *bhikṣu*). However, since such a situation is not admitted, the three (disciplines) differ. 19) Moreover, the three (disciplines) are not contrary to each other; they turn (= are undertaken) at one time in one body,

58) 若從近事律儀受勤策律儀。59) 復從勤策律儀受苾芻律儀。此三律儀為 60) 由增足遠離方便 61) 立別別名。如 62) 隻雙金錢及五 63) 十二十。為體各別 64) 具足頓生。三種律儀 65) 體不相雜。其相 66) 各別具足頓生。三 30V1) 律儀中具三離殺。乃至 2) 具足三離飲酒。3) 餘數多少隨其所應。4) 既爾相望同類何別。5) 由因緣別 6) 相望有異。7) 其事云何。如如求 8) 受多種學處。如是如是。9) 能離多種憍逸 10) 處時。即離 11) 衆多殺等緣起。12) 以諸遠離 13) 依因緣發故。因緣 14) 別遠離有異。若 15) 無此事捨苾芻律儀。爾時 16) 則應三律儀皆捨。17) 前二攝在後一中故。既不許 18) 然。故三各 19) 別。然此三種互不相違。於一身

30V20) -tä bir ödtä inčip ävrilür näng kägilmäk(ト) täginmäk uγrïnta
30V21) kenki-sin titilür ärmäz öngdünki sanvar näng titdüktä toyïn
30V22) čxšapt-ïn ötrü upasï ulatï bolmaz ärmäz tep
30V23) 問 upasï bačaq-ï šarmire (toyïn-nïng-ïnda ulatï) tört türlüg sanvar
30V24) -larïγ nätäg ornatïp uqïtdï tep 答頌曰受離五八十
30V25) täginip öngi üdrülmiš ärsär beš säkiz on alqu öngi
30V26) üdrülgäli tägimlig-lär-tin uqïtmïš ol upasï bačaq šarmire
30V27) ulatï toyïn sanvar-ï tep 應知此中 bilmiš krgäk
30V28) munta qltï sanï-nïng käz-ig tiz-igінčä tört türlüg ïraq
30V29) öngi ütrülmäk-lär-kä tayaq-lïγ-ïn uqïtmïš ol (tört) türlüg sanvar
30V30) -larïγ : qltï täginip öngi ütrülmiš ärsär beš türlüg ïraq
30V31) öngi ütrülgäli tägimlig-lär-tin ornatïp uqïtmïš ol ang'ilki
30V32) upasï sanvar-ïn qayu-nung adï bolur beš türlüg öngi üdrülgäli
30V33) tägimlig-lär tep tesär ang'ilki ölüt ölürmäk ikinti
30V34) oγrï oγurlamaq üčünč amranmaq-ta trsgärü yorïmaq törtünč
30V35) äz-üg igit söz-lämäk bešinč ičmäk ärür alqu boruγ bägnig kim
30V36) -lär täginip öngi üdrülmiš ärsär säkiz türlüg ïraq öngi üdrül
30V37) -gäli tägimlig ornatïp uqïtmïš ol : ikinti bačaq sanvar-ïγ
30V38) qayu-nung adï bolur säkiz-i türlüg ïraq öngi ütrülmäk-lär
30V39) tep tesär 一 ang'ilki ölüt ölürmäk 二 ikinti oγrï oγurlamaq
30V40) 三 üčünč yeel yorïq 四 törtünč äz-üg igit sav 五 bešinč
30V41) alqu bor-uγ bägnig ičmäk 六 altïnč yït yïpar türtünmäk
30V42) bäzäk üz-ä etinmäk bötimäk ïrlamaq körmäk tïnglamaq 七 yetinč
30V43) yatmaq olurmaq etiz keng etiglig körklä orun-luq-lar-ta
30V44) orun-larta säkiz-inč öd-süz aš yemäk ärür 若受離十
30V45) kim-lär täginip öngi ütrülmiš ärsär on türlüg ïraq öngi
30V46) üdrülgäli tägimlig-lär-tin ornatïp uqïtmïš ol üčünč
30V47) šarmire sanvar-ïn qayu-nung adï bolur on türlüg öngi
30V48) ütrülgäli tägimlig tep tesär 謂於前八 qltï öngdünki
30V49) säkiz-ägü-tä yïdyïpar türtünmäk bäzäk üz-ä etinmäk böt
30V50) -imäk ïrlamaq körmäk tïnglamaq-ïγ adïrïp iki türlüg
30V51) yänä üsdäsär täginmäk yïγmaq-ïγ altun kümüš ulatï ärdini

(that is they can coexist). In undertaking the latter discipline, they never abandon the previous one. 21) When the discipline (= *saṃvara*) of *bhikṣu* is abandoned, *Upāsaka* etc. must not be missing.

(Establishing the disciplines of *Upāsaka*, *Upavāsastha*, *Śrāmaṇera*, and *bhikṣu*)

23) 問: How does one establish the four types of discipline — *Upāsaka*, *Upavāsastha*, *Śrāmaṇera*, and *bhikṣu* — in stability?

24) 答頌曰:

(15) By undertaking the renunciation of the five (items to have to avoid), the eight (items to have to avoid), the 10 (items to have to avoid), and all the items to have to avoid, one establishes the disciplines of *Upāsaka*, *Upavāsastha*, *Śrāmaṇera*, and *bhikṣu*.

27) (論曰):

It should be known that here, according to the number, the four types of discipline are established based on the four types of renouncing. 30) By undertaking the renunciation of the five items to have to avoid, the first discipline of *Upāsaka* is established in stability.

32) What are the names of the five (items) to be renounced? 33) (1) killing; (2) stealing; (3) illicit sexuality; (4) lying; and (5) all alcoholic drinks.

35) If one undertakes the renunciation of the eight items to have to avoid, he establishes the second discipline of *Upavāsastha* in stability.

38) What are the names of the eight (items) to be renounced? 39) (1) killing; (2) stealing; (3) evil action; (4) lying; (5) all alcoholic drinks; (6) smearing perfumed oil, decorating by ornament, dancing, singing, seeing, and hearing; (7) lying and sitting in the high, wide, and decorated seat; and (8) eating at forbidden times.

45) If one undertakes the renunciation of the 10 items to have to avoid, he establishes the third discipline of *Śrāmaṇera* in stability.

47) What are the names of the 10 (items) to be renounced?

48) If one divides (the sixth) of the eight (items above) into two (items), that is, 'smearing perfume and decorating with ornament' and 'dancing, singing, seeing, and hearing', and add 'getting and gathering jewels of gold, silver, etc.' to them, one arrives at a total of 10 items.

20) 中俱時而轉。非由受 21) 後捨前律儀。勿捨苾芻 22) 戒便非近事等。23) 近事近住勤策苾芻四種律儀 24) 云何安立。頌曰。25) 受離五八十 一切所應離 26) 立近事近住 勤策 27) 及苾芻 論曰。應知 28) 此中如數次第。依四遠 29) 離立四律儀。30) 謂受離五所應遠 31) 離。安立第一 32) 近事律儀。何等名為五所應離。33) 一者殺生。二 34) 不與取。三欲邪行。四 35) 虛誑語。五飲諸酒。36) 若受離八所 37) 應遠離。安立第二近住律儀。38) 何等名為八所應離。39) 一者殺生。二不與取。40) 三非梵行。四虛誑語。五 41) 飲諸酒。六塗 42) 飾香鬘舞歌觀聽。七 43) 眠坐高廣嚴麗床座。44) 八食非時食。45) 若受離十所應遠 46) 離。安立第三 47) 勤策律儀。何等名為十所應離。48) 謂於前 49) 八塗飾香鬘 50) 舞歌觀聽開為二種。51) 復加受畜金銀等寶

30V52) -lärig onunč-luγï ärür : kim-lär täginip öngi ütrülsär
30V53) alqu öngi ütrülgäli tägimlig ät'öz-täki til-täki qïlïnč
30V54) -tïn ornatïp uqïtmïš ol törtünč toyïn sanvar-nïng(?) pratimokš-a
30V55) sanvar-nïng atï üz-ä-ki adïrtï ärsär tep 頌曰俱得 名尸羅
30V56) birgärü bulmïš ol adïn čxšapt ädgü (yorïq) qïlïnč sanvar-ï tegüči
30V57) yintäm ang-bašlayu-qï uqïtur uqïtmaz-nïng adï bolur pratimokša
30V58) tep qïlïnč yolï tep : 能平險業 tüzdäči üčün
30V59) ada-lïγ qïlïnč-larïγ anïn bolmïš čxšapt tep (訓釋詞者) ad yörügin
30V60) yörgü-čä ärsär qltï süz-ük soγïq üčün qltï šlok-ta
30V61) söz-lämiš ol čxšapt tägintäči tudtačï-lar mängilig bolur-lar
30V62) ät'öz-läri-ning bolmaz bušurulmaq-ï örlädilmäki tep anïn
30V63) adï bolmïš ol (čxšapt tep) čyrpwdyyyp(卜)
bilgä-lärkä öggülük külägülük
30V64) üčün anïn adï bolmïš ol ädgü qïlïnč tep qïlïlmïš öz
30V65) töz-lüg üčün anïn adï bolmïš ol qïlïnč tep 問 näčük ol
30V66) uqïtmaz-nïng ymä ök atï bolmaz mu qïlmamaq tep nätägin

31R1) amtï söz-lädi qïlïlmïš öz töz-lüg tep 答 uvut-luγ äymänč
31R2) -lig ärsär uqïtmaz-ïγ täginmäk-ning küčintä qïlmaz-lar qamaγ
31R3) ayïγ-larïγ anïn adï bolmïš ol qïlmamaq tep uqïtur üz-ä qïnmaq
31R4) üz-ä qïlïlmïš üčün bulmïš ol qïlïlmïš tegüči adïγ bar adïn
31R5) yörä söz-lädači-lär ärür üčün qïlmaq-nïng tïltaγ-ï ärür üčün
31R6) qïlmaq-nïng tüš-i adasar qïlmaq tep mün qataγ bolmaz tïtdačï üčün
31R7) ät'öz-üg til-ig anïn adamïš ol sanvar tep : munï munčulayu
31R8) bilmiš krgäk pradimokš-a čxšapt-nïng yumtaru angbašlayu-qï
31R9) kenki tuš-taqï-sï-nïng yoq adïrt öngi adï yintäm ang
31R10) bašlayu-qï kšan-taqï uqïtur ulatï uqïtmaz bulmïš ol pradimokš
31R11) ulatï qïlïnč yolï tegüči adïγ 謂受戒時 qltï čxšapt
31R12) täginmiš ödtäki angbašlayu-qï uqïtur uqïtmaz angayu angayu
31R13) qotdurtačï titdürtäči üčün adruq adruq ayïγ-larïγ angbašlayu

52) If one undertakes the renunciation of all the actions of body and voice to have to avoid, the fourth discipline of *bhikṣu* is established in stability.

(Synonyms of *Prātimokṣa*)

54) The discipline of *Prātimokṣa* was divided by its name.

55) 頌曰:

(16) The (discipline of *Prātimokṣa*) is commonly called 'morality', 'good conduct', 'action', and 'discipline'. Only *vijñapti* and *avijñapti* in the first (Moment) are called '*Prātimokṣa*' or 'course of action'.

58) (論曰):

(*Prātimokṣa*) redresses dangerous (transgressive) conduct and makes it peaceful; therefore, it is named 'morality (= *śīla*). 'The (etymological) meaning (= *nirukti*) of the name ('*śīla*') is 'clarified and cold' (by the root '*śī-*').

60) The *śloka* says that persons who undertake and keep morality are pleasant. Their bodies have not the suffering (of heat).

62) Therefore, the name is 'morality' (= *śīla*).

63) (*Prātimokṣa*) is praised by the wise men; therefore, it is named 'good conduct'

64) (*Prātimokṣa*) is 'being done' (= *kriyā*) by its nature; therefore, it is named 'action' (= *karma*).

65) 問: Why was *avijñapti* named 'not doing'? How is it defined as 'being done' by its nature', now?

31R 1) 答: Persons with shame do not commit all transgressions, by the power of the *avijñapti* in undertaking (morality). Therefore, it was named 'not doing'. However, (here) it is named 'being done', because (*avijñapti*) is also made either by the *vijñapti* or by volition.

4) Other interpreters say that this (*avijñapti*) is the cause of action and the effect of action; therefore calling it 'doing' (= action) is not an error.

6) (*Avijñapti*) is named discipline because it constrains the body and voice.

7) Thus, you should know: (The name of) '*Prātimokṣa* discipline' is current through stages of the first (Moment) and the latter (Moment), and there is no (other) different name. 9) The *vijñapti* and *avijñapti* in the first Moment only take the names '*Prātimokṣa*' and 'course of action' (= *karma-patha*). 11) At the time of undertaking the discipline, the *vijñapti* and *avijñapti* in the first (Moment) abandon separately various transgressions;

52) 以為第十。若受離 53) 一切應離身語業。54) 安立第四苾芻律儀。別解 55) 律儀名差別者。頌曰。56) 俱得名尸羅 妙行業律儀 57) 唯初表無表 名別解 58) 業道 論曰。能平 59) 險業故名尸羅。訓釋詞者。60) 謂清涼故。如伽他 61) 言。受持戒樂。62) 身無熱惱故 63) 名尸羅。智者稱揚 64) 故名妙行。所作自 65) 體故名為業。豈 66) 不無表亦名不作。如何 31R1) 今說所作自體。有慚恥 2) 者受無表力不造衆 3) 惡故名不作。表思 4) 所造得所作名。有餘 5) 釋言。是作因故。6) 是作果故。名作無失。能防 7) 身語故名律儀。如是 8) 應知。別解脫戒通初 9) 後位無差別名。唯初 10) 剎那表及無表得別解脫 11) 及業道名。謂受戒 12) 時初表無表。別別 13) 棄捨種種惡故。依初

31R14) angayu titdürmäk-lig yörüg-kä tayaq-lïγ-ïn uqïtmïš ol
31R15) pradimokš-a tep ad üz-ä inčip ol ödtä qïlγuluq iš-i (küdük)
31R16) tüpükdüktä qïlïnčïγ kögürmäk-lig yörüg-kä tayaq-lïγ-ïn uqït
31R17) -mïš ol qïlïnč yol tep ad üz-ä 故初剎那 anïn
31R18) angbašlayu-qï kšan-taqï-sï-nïng adï bolur pradimokš-a tep ymä
31R19) ök bulmïš ol adïγ (pratimokšasanvar tep ymä ök
bulmïš ol adïγ) töz töpü qïlïnč yolï tep ikinti kšan-tïn
31R20) ulatï titmägінčäkädäki adï bolmaz pradimokš-a tep ärür bolur pratimokš
31R21) -asanvar tep atï bolmaz qïlïnč yolï tep adï bolur kentdurdačï
31R22) -sï tep 問 kim-lär birök tükäl-lig bolur-lar qayu sanvar-lar
31R23) -ta tep 答頌曰別解脫八成 säkiz-ägü tükäl-lig bolur
31R24) -lar pratimokš-a asanvar-qa selu dyan-ïγ bulmïš tüz
31R25) -ün-lär tükäl-lig bolur-lar dyan-lï yol-lï-tïn tuγmïš kenki
31R26) iki köngül eyin ävrildäči-lär-kä tep 八衆皆成 säkiz
31R27) türlüg quvraγ barča tükäl-lig bolur-lar pradimokšasanvarqaqltïtoyïn
31R28) -tïn ulatï bačaqqadägi'ärürtip 問 taš az-aq nomluγ-lar-nïng yoq mu
31R29) tägingülük čxšapt-ï tep 答 näčä bar ärsär ymä atï bolmaz prati
31R30) -mokš čxšapt tep olar-nïng qayu täginmiš-i-ning (uγur-ïnda) bolmaz üčün
31R31) ädräm birdämlädi ozγuryuluq alqu ayïγ-lar-tïn bolmaq-ta tayanmaq
31R32) yapsïnmaq-tïn 靜慮生者 dyan-tïn tuγmïš tep
31R33) temiši ärsär qltï bu sanvar selu dyan-tïn tuγar az-uča ymä
31R34) selu dyan-qa tayaq-lïγ-ïn birök bulsar selu dyan-ïγ otγuraq
31R35) tükäl-lig bolur-lar bu snvar-qa alqu selu dyan-nïng qonšï-sï
31R36) -nïng ymä ök adï bolur selu dyan tep qltï suz-aq-nïng känt
31R37) -ning yaqïnï bulmïš-ï täg suz-aq känt tegüči adïγ anïn bar
31R38) inčä tep söz-lämiš-i bu suz-aq(-ta) känt-tä bar tuturqan tarïγ-laγ
31R39) -ta ulatï-lar tep bu ymä antaγ oq bolγu krgäk

14)therefore, firstly, depending on the meaning 'abandoning separately', it is explained as '*Prātimokṣa*' by the name. 15) At such time, if the task is completed, it is explained by the name of 'course of action', depending on the meaning of 'to bring action'. 17) Therefore, the name in the first Moment is *Prātimokṣa*, or it takes the name 'discipline of *Prātimokṣa*' or 'fundamental course of action'. 19) The name is not '*Prātimokṣa*, 'from the second Moment to the (time of) 'having not yet abandoned'. 20) It is called 'discipline of *Prātimokṣa* (type)', but not 'course of action'. It is called 'later arising one' (because it rises after 'course of action').

(Capacities to understand and disciplines)

22) 問: Who attains which discipline (of the three disciplines)?

23) 答頌曰:

(17) Eight (types of persons) attain the discipline of *Prātimokṣa*. 24) Persons who attain *dhyāna* attain (the discipline) which arises from *dhyāna*. *Āryans* attain (the discipline) which arises from course (= pure discipline). Two latter (disciplines = *dhyāna* and course) are concomitants of the mind (= *cittânuvartin*.)

26) (論曰):

All eight types of persons (= *aṣṭau nikāyaḥ*), that is, from the *bhikṣu* to the *Upavāsastha*, attain (the discipline of) *Prātimokṣa*.

28) 問: Don't non-Buddhists (= *bāhyakas*) have a discipline that they undertake?

29) 答: Though they have (a morality), it is not named *Prātimokṣa* (discipline). 30) (Why?) 30) Because, any (disciplines) that they (non-Buddhists) undertake do not have the merits to be released eternally from all transgressions and from attaching to existence (= three existences).

32) It is said '(discipline) arises from *dhyāna*'; that is, this discipline arises from *dhyāna* or depends on *dhyāna*. 34) If they take *dhyāna*, they surely accomplish this discipline. 35) (Here), all the neighbours of *dhyāna* are named *dhyāna*, too. 36) It is just like a neighbourhood in a village, which gets the name 'village'. In fact, it is known that there are several paddy fields in this village. 39) Such utterance must be exact, too.

14) 別捨義立 15) 別解脫名。即於爾時所作 16)究竟。依業暢義立 17) 業道名。故 18) 初剎那名別解脫。19) 亦得名曰別解律儀。亦得名為根本業道。從第二念 20) 乃至未捨不名別解脫名別解 21) 律儀。不名業道名為後起。22) 誰成就何律儀。23) 頌曰。八成 24) 別解脫 得靜慮 25) 聖者 成靜慮道生 後 26) 二隨心轉 論曰。八 27) 衆皆成就別解脫律儀。謂從苾芻 28) 乃至近住。外道無 29) 有所受戒耶。雖有不名別解脫 30) 戒。由彼所受無有 31) 功能永脫諸惡依 32) 著有故。靜慮生者。33) 謂此律儀從靜慮生。或 34) 依靜慮。若得靜慮者定 35) 成此律儀。諸靜慮邊 36) 亦名靜慮。如近村邑 37) 得村邑名故。有 38) 說言於此村邑有稻田 39) 道生律儀 等。此亦應然。

31R40) yol-tïn tuγmïš sanvar-qa tüz-ün-lär tükäl-lig bolur-lar bu yänä
31R41) bolur-lar(卜) iki türlüg qltï bošγutluγ bošγutsuz tep 問 öngdün
31R42) bölgüči adïrtlaγučï birlä bolmaq tïltaγ-ta söz-lädi ärti iki
31R43) türlüg sanvar-lar ärür köngül eyin ävrildäči tep bolur üčägü-tä
31R44) olar ikigü qayu ol tep 答 qltï dyan-tïn tuγmïš ulatï yol
31R45) -tïn tuγmïš ikigü ärür : (näng) pratimokš ärmäz nä üčün tep tesär
31R46) 異心無心 öngi köngül-tä köngül-süz-tä ymä ök turqaru
31R47) ävrilür üčün tep 問 dyan-lï aqïγsïz-lï iki türlüg sanvar
31R48) -lar-nïng ymä ök adï bolur prxanasanvar tep qayu tuš-qa tayaq-lïγ
31R49) -ïn uqïtdï tep (又 ornadïp uqïdtï tep ymä ter) 答頌曰未至九無間 känki tägmäz
31R50) tayaq dyan-taqï toquz oqsuz yol birlä : birlä tuγdačï ikigü
31R51) -nü{n}g adï bolur prxanasanvar tep 未至定中 tägmäz-känki tayaq
31R52) dyan-taqï toquz ooqsuz yol birlä : birlä tuγdačï dyan-lï aqïγ
31R53) -sïz-lï sanvar-lar umaq üz-ä birtämlädi taryaryalï amranmaq üz-ä
31R54) ägrikmiš-lär-ning ayïγ čxšapt-ïn ulatï turyurdačï niz-vanï
31R55) -larïγ adï bolur prxanasanvar tep munung uγrïnta az-u-ča ymä
31R56) bar dyanasanvar bolup prxanasanvar bolmadačï čatuškodi tört padak
31R57) qïlmïš krgäk bašdïnqï padakï ärsär öngi ketärip tägmäz-känki
31R58) tayaq dyan-taqï toquz ooqsuz yol-lar birläki aqïγ-lïγ snvar
31R59) -larïγ adïn aqïγ-lïγ dyanasanvar-lar ärür : ikinti padakï ärsär
31R60) tägmäz-känki tayaq dyan-qa tayaq-lïγ toquz ooqsuz yol-lar birläki

40) *Āryans* (= *Ārya-pudgala*) attain discipline which arises from course (= *anāsrava*). There are also two types in these (*āryas*), namely, the *śaikṣas* and *aśaikṣas*.

41) 問: Previously, in classifying *sahabhū-hetus*, we said that two types of discipline are 'concomitants of the mind' (= *cittânuvartin*). 43) Which of the three disciplines are these two?

44) 答: They are the (last) two: (the discipline) which arises from *dhyāna* and (the discipline) which arises from course, but not *Prātimokṣa*.

45) Why?

46) Because it (= *Prātimokṣa*) is always concomitant with other minds (= bad mind or neutral mind) or with unconsciousness.

(*Prahāṇasaṃvara*)

47) 問: The two types of discipline — *dhyāna* and pure discipline (= *anāsrava*) — are named 'abandoning-discipline' (= *prahāṇasaṃvara*). Are they established by depending on certain positions?

49) 答頌曰:

(18a) Two (disciplines) arising together with the nine uninterrupted ways (= *ānantaryamārgas*) of absorption that has not been reached (= *anāgamya*) are called 'abandoning-discipline'.

51) (論曰):

The disciplines of *dhyāna* and 'pure', which arise together with the nine *ānantaryamārgas* of *anāgamya*, can eternally abandon the immorality of persons wrapped in desire and defilement, which produce (immorality) by force; therefore, they are named 'abandoning-discipline'.

55) For this (same reason), there is also a discipline which is a *dhyāna-saṃvara* (=discipline arising from *dhyāna*) but not 'abandoning-discipline'. 56) Here, the *catuṣ-koṭika* should be made.

57) The first *pādaka*: The other impure disciplines of *dhyāna*, with the exception of the impure disciplines together with the nine uninterrupted ways (= *ānantarya-mārgas*) of absorption which has not been reached (= *anāgamya*), (that is, the discipline arisen from *dhyāna* which is not 'abandoning').60) The second *pādaka*: The pure disciplines together with the nine uninterrupted ways (= *ānantarya-mārga*) depending on absorption

40) 道生律儀聖者成就。此復 41) 有二。謂學無學。於前 42) 分別俱有因中說二 43) 律儀是隨心轉。於此三內 44) 其二者何。謂靜慮生及道 45) 生二。非別解脫。所以者何。46) 異心無心亦恒 47) 轉故。靜慮無漏二種律儀。48) 亦名斷律儀。依何位 49) 建立。頌曰。未至 50) 九無間 俱生二 51) 名斷 論曰。未至 52) 定中九無間道。俱生靜慮 53) 無漏律儀。以能永斷欲 54) 纏惡戒及能起惑 55) 名斷律儀。由此或 56) 有靜慮律儀非斷律儀。應作四句。57) 第一句者。除未 58) 至定九無間道有漏律儀。59) 所餘有漏靜慮律儀。第二句者。60) 依未至定九無間道

31R61) aqïγsïz sanvar-lar ärür üčünč padakï ärsär tägmäz-känki tayaq
31R62) dyan-qa tayaq-lïγ toquz ooqsuz yol-lar birläki aqïγ-lïγ sanvar
31R63) -lar ärür : törtünč padakï ärsär öngi ketärip tägmäz-känki tayaq
31R64) dyan-taqï oqsuz yol-lar birläki (aqïγ-sïz sanvar-larïγ adïn alqu) aqïγsïz sanvar-lar ärür : ančulayu
31R65) oq az-uča ymä bar anasiravasanvar bolup pr{a}x{a}n{a}sanvar bolmadačï čatuškodi
31R66) tört padak qïlmïš krgäk : öngdünki tört padak-lar yangïnča

31V01) tört ygrminč iki :
31V1) eyin yaraγ-ïnča inčip bilmiš krgäk tep 問 birök antaγ ärsär
31V2) atï kötrülmiš yrlïqamïš ol qavïra čxšapt-ïγ : 身律儀
31V3) 善哉 ät'öz üz-ä yïγïnmaq ädgü ärür ädgü ärür til üz-ä
31V4) yïγïnmaq köngül üz-ä yïγïnmaq ädgü ärür ädgü ärür tolp-tïn
31V5) yïγïnmaq tep 契經說 yänä sudur-ta yrlïqamïš ol tägimlig
31V6) ol uz küz-ädingäli saql{a}nγalï (tägimlig) ol uz ornanïp turγalï köz
31V7) ärkligin yïγïnmaq-ta tep bu köngülüg ärkligig yïγïnmaq qayu
31V8) öz töz-lüg ärür tep 答 bular ikigü-nüng öz töz-i uqït
31V9) -maz öng ärmäz tep 問 birök antaγ ärsär qayu ärür tep 答頌
31V10) 日正知正念合 köni-sinčä bilmäk(〇) (bilinmäk) köni-sinčä öglänmäk
31V11) -ig qavšursar adï bolur köngül-üg(ㅏ) ärkligig yïγïnmaq tep 為
31V12) 顯如是二種 uqïtγalïr üčün muntaγ osuγ-luγ iki türlüg
31V13) yïγïnmaq-lar-nïng ikigü birlä köni-sinčä bilinmäk könisinčä
31V14) öglänmäk töz-lüg ärtükin anïn tiz-ä tükädtüktä adïn
31V15) yänä söz-lämiš ol qavšursar tegüči savïγ qltï köngülüg yïγïnmaq
31V16) bilgä bilig ög töz-lüg ärür 即合二種 ol oq qavšur
31V17) -γučï ikigü bolur ärkligig yïγïnmaq anïn adïraγ(ㅏ) (adïr-a) qavšursar tegü

which has not been reached (= *anāgamya*), (that is, the discipline which is abandoning, but not arisen from, *dhyāna*). 61) The third *pādaka*: the impure disciplines together with the nine uninterrupted ways depending on absorption which has not been reached, (that is, the discipline arisen from *dhyāna* which is abandoning.) 63) The fourth *pādaka*: all the other pure disciplines, with the exception of the pure discipline, together with the nine uninterrupted ways of absorption which has not reached, (that is, the discipline not arisen from *dhyāna* which is not abandoning.)

64) In this way, there is also discipline which is pure discipline but not abandoning. 65) The *catuṣ-koṭika* (in this case) should be made, (too). According to the previous *catuṣ-koṭika*, one must suitably understand (its composition).

(Discipline of mind and discipline of sense-organ)

31V 1) 問: If it is explained so, the Blessed One states a simplified morality:

Discipline of the body is good. Good is discipline of the voice.

Discipline of the mind is good. Good is discipline in everywhere.

5) 契經說: Moreover, (the Blessed One) says in a *sūtra*: One would protect himself and dwell in stability through the discipline of the sense-organ of sight. What is the nature of these (two disciplines), namely the discipline of the mind and the discipline of the sense-organ?

8) 答: The own nature of these two (disciplines) is not *avijñapti-rūpa*.

9) 問: If that is so, what are they?

10) 答頌曰:

(18b) When 'correct perceiving' and 'correct thinking' unite, they are named discipline of the mind and discipline of the sense-organ.

12) (論曰):

In order to explain that these two types of discipline have both of the natures of correct perceiving and correct thinking; therefore, the word 'unite' is said after their (two) names have been arranged side by side. 15) Only the discipline of mind has the nature of the perceiving (= *saṃprajñāna*) and the thinking (= *smṛti*). By uniting the two

61) 無漏律儀。第三句者。依未 62) 至定九無間道有漏律儀。63) 第四句者。除未 64) 至定九無間道無漏律儀所餘一切無漏律儀。如是 65) 或有無漏律儀非斷律儀。應作四句。66) 准前四句 31V1) 如應當知。若爾 2) 世尊所說略戒。3) 身律儀善哉　善哉語 4) 律儀　意律儀善哉　善哉遍律儀 5) 又契經說。應 6) 善守護應善安住眼 7) 根律儀。此意根律儀以何。8) 為自性　此二自性 9) 非無表色。若爾是何。10) 頌曰。正知正念 11) 合　名意根律儀 12) 論曰。為顯如是二種 13) 律儀俱以正知正 14) 念為體故。列名 15) 已復說合言。謂意律儀 16) 慧念為體。即合 17) 二種為根律儀。故離合

31V18) -či sav üz-ä uqïtur käz-igi täg ärmäz-in (tep) 問 amtï
31V19) saqïnmïš adïrtlamïš krgäk uqïtur ulatï uqïtmaz-ta kim-lär
31V20) tükäl-lig bolur-lar qayu-sïnga qayu öd ülüš-i täginčä tep
31V21) 答 munta uqïtur tükäl-lig bolmaq-ïγ uqïtmaz sanvar-qa
31V22) asanvar-qa tep 頌曰住別解無表 pratimokš uqïtmaz
31V23) -ta tuγmïš-lar titmäginčä turqaru tükäl-lig bolur-lar
31V24) közünür ödki-singä kšan-ta ken tükäl-lig bolur
31V25) -lar ärtmiš ödki-singä asanvar-ta turmïš-lar ymä
31V26) antaγ oq dyanasanvar-ïγ bulmïš-lar turqaru tükäl-lig bolur-lar
31V27) ärtmiš kälmädük ödki-singä tüz-ün-lär-kä bašdïnqï kšan
31V28) -ta öngi ketärmiš krgäk ärtmiš ödki-sin dyan-ta yol-ta
31V29) turmïš-lar tükäl-lig bolur-lar ikin ar{a}qï-sïnga tep 住別
31V30) 解脫 pratimokš-ta turmïš tïnlγ-lar titmäginčä (-kä tägi) bärü turqaru
31V31) tükäl-lig bolur-lar közünür ödki-singä bu pratimokšasanvar
31V32) uqïtmaz öng baštïnqï kšan-ta ken ymä ök tükäl-lig bolur
31V33) ärtmiš ödki-singä öngdünki titmäginčä tegüči savïγ tüzü
31V34) aqïlturup tägürmiš krgäk kenki-singä sačuq uqïtmaz-nïng bolmaz
31V35) tükäl-lig bolmaqï kälmädük ödki-singä köngül eyin bolmadačï
31V36) öng-nü{n}g küči kösüni küčsüz kösünsüz üčün 如說安住
31V37) nätäg söz-lämädimz ärsär ornanïp turmïš-larïγ pratimokšasanvar-ta

(things), it becomes discipline of the sense-organ. 17)Therefore, by the words 'uniting' and 'dividing', it is explained that they are not in order. (That is, it does not mean that 'correct perceiving' is named discipline of mind, and 'correct thinking' is named discipline of sense-organ).

(Possessing *Vijñapti*, *Avijñapti*, Discipline, and 'Undiscipline')

(Possessing of discipline and 'undiscipline' of *avijñ ti*)

18) 問: Now, we must think and discriminate who possesses (which type of) *vijñapti* and *avijñapti*, and until what period (of the three periods).

21) 答: Here, (first), it is explained that *avijñapti* fulfils discipline and 'undiscipline'.

22) 頌曰:

(19) One who is in *Prātimokṣa* always possesses *avijñapti* of the present, as long as the *avijñapti* is not rejected. 24) After (the first) Moment, he possesses (*avijñapti* of) the past. (20) 25) One who dwells in 'undiscipline' is also just so, (that is, one who dwells in 'undiscipline' always possesses *avijñapti* of the present, as long as the 'undiscipline' is not rejected.) 26) One who attains the discipline of *dhyāna* always possesses (*avijñaptis* of) the past and the future. 27) (However), the *ārya*, at the first Moment, necessarily renounces (*avijñapti* of) the past. (21a) 28) One who is in (a state of) absorption or in the Way, possesses (*avijñapti* of) the mid of two, (namely *avijñapti* of the present Moment).

30) 論曰:

Living beings who dwell in *Prātimokṣa* (discipline) always possesses (*avijñapti* of) the present, as long as they do not reject (the *avijñapti* which constitutes this discipline). 31) The *avijñapti* of this *Prātimokṣa* fulfils (the *avijñapti* of) the past after the first Moment.

33) The phrase 'as long as it is not rejected' must have an extensive reach by flowing to later (all cases).

34) An *avijñapti* in not-of-absorption does not fulfil (*avijñapti* of) the future 35) because the power of *rūpa* which does not accord to the mind is weak.

37) Just as we talked about one who dwells in stability in *Prātimokṣa* discipline, we should understand one who dwells in 'undiscipline', too (in the same way). It is exact.

18) 言顯勿如次。今 19) 應思擇。表及無表誰 20) 成就何。齊何時分。21) 且辯成無表律儀 22) 不律儀。頌曰。住別解無表 23) 未捨恒成 24) 現 剎那後成 25) 過 不律儀亦 26) 然 得靜慮律儀 恒成就 27) 過未 聖初 28) 除過去 29) 住定道成中 30) 論曰。住別解脫補特伽羅。未捨以來恒 31) 成現世。此別解脫律儀 32) 無表。初剎那後亦成 33) 過去。前未捨言遍 34) 流至後。無散無表 35) 有成未來。不隨心 36) 色勢微劣故。37) 如說安住別解律儀。

31V38) (asanvar) -ta turmïš-larïγ bilmiš krgäk ymä antaγ oq qltï titmägінčä-kädägi bärü
31V39) ayïγ čxšapt-ïγ bärü(卜) turqaru tükäl-lig bolur-lar közünür ödki
31V40) -singä ayïγ čxšapt tetmiš uqïtmaz-nïng bašdïnqï kšan-ta ken
31V41) ymä ök tükäl-lig bolur-lar ärtmiš ödki-singä kim-lär birök
31V42) bulsar dyanasanvar-ïγ ulatï titmägінčäkädäki turqaru tükäl-lig
31V43) bolur-lar ärtmiš kälmädük ödki-singä 餘生所失 adïn
31V44) až-unta itdürmiš ärtmiš ödki dyanasanvar-ïγ amtï bašdïnqï kšan
31V45) -ta odγuraq yanturu bulmïš üčün anï alqu tüz-ün-lär anasirava
31V46) -sanvar-nïng ärtmiš kälmätük ödki-singä ymä ök turqaru tükäl
31V47) -lig bolur-lar adïrtlïγ-ï ärsär qltï bašdïnqï kšan-ta otγuraq
31V48) tükäl-lig bolur-lar kälmätük ödki-singä (näng) tükäl-lig bolur ärmäz
31V49) ärtmiš kälmädük ödki-singä bu uγuš-luγ tüz-ün yol-uγ ašnu
31V50) turγurmaduq üčün 若有現住 kim-lär birök yügärü tursar-lar
31V51) selu dyan-ta ol yol-ta eyin käz-igčä tükäl-lig bolur-lar
31V52) közünür ödki dyan-lï yol-lï sanvar-lar-qa näng dyan-tïn ünmiš
31V53) ödtä bolur ärmäz tükäl-lig bolmaqï közünür ödki-singä (tep 問) uqïtu
31V54) tükädmiš bolur ornanïp turmïš-ïγ ädgü ayïγ sanvar-lar-ta otra
31V55) turdačï-sï nätäg ol tep 答頌曰住中有無表 otra turdačï
31V56) -sïnta bolur uqïtmaz angbašlayu tükäl-lig ikin araqï-sïnga
31V57) ken ikigü-kä tep 言住中者 otra turdačï tep temiši ärsär
31V58) qltï sanvar ymä ärmäz asanvar ymä ärmäz-i ärür : anï üz-ä turγurul
31V59) -mïš iš küdük-tä näng otγuraq alqu-ta barča bolmaz uqïtmaz birök
31V60) bolsar uqïtmaz bu oq inčip ärür ädgü čxšapt-nïng azu-ča ymä ärür

38) As long as one does not reject immorality, he always possesses (the *avijñapti* of) the present and (the *avijñapti* of) the past time after the first Moment of *avijñapti* which was called immorality.

41) If someone attains discipline arisen from *dhyāna* (= discipline of *dhyāna*), as long as he does not reject it, he always possesses (the *avijñapti* of) the past and (*avijñapti* of) the future. The reason is, in the current first Moment, he surely again attains the discipline arisen from *dhyāna* in past, which he has lost in the other existence.

45) All *āryas* always possess pure discipline (= discipline of *anāsrava*) in the past and the future. 47) (However), there are differences (between the first Moment and the second Moment), that is, in the first Moment (of the Way), they just surely possess (the *avijñapti* of) the future, but never (the *avijñapti* of) the past, 49) because the holy path of this class has not arisen previously.

50) If the person actually stays in absorption (= *dhyāna*) and his Way, he possesses (*avijñapti* of) discipline of absorption at present and (the *avijñapti* of) discipline of Way (= Pure discipline) at present, in order. 52) However, when one leaves the absorption, he does not possess (*avijñapti* in) the present.

(Possessing in the intermediary person)

53) 問: It has been explained about persons who dwell in stability in good discipline (= discipline) or bad discipline (= 'undiscipline'). 54) How is a person who stays in intermediary (of discipline and 'undiscipline')?

55) 答頌曰:

(21b) If person who dwells in intermediary (possesses) *avijñapti*, he possesses the intermediary (*avijñapti*) at the first (Moment); afterwards (he fulfils) both, (that is, *avijñapti* of the present and *avijñapti* of the past).

57) (論曰):

The saying '(a person who) dwells in intermediary' refers to (a person who is in) neither-discipline-nor-undiscipline (= *naivasaṃvaro nasaṃvaraḥ*).

58) The action he produces by it is not necessarily *avijñapti* in total. 59) If there is an *avijñapti*, it is included either in the kind of good morality or in the type of bad morality.

38) 住不律儀應知亦爾。謂至未捨 39) 惡戒以來恒成現世。40) 惡戒無表初剎那後 41) 亦成過去。諸 42) 有獲得靜慮律儀。乃至未捨恒 43) 成過未。餘 44) 生所失過去定律儀。今初剎那 45) 必還得彼故。一切聖者 46) 無漏律儀。過去未來亦恒 47) 成就。有差別者。謂初剎那必 48) 成未來非成 49) 過去。此類聖道先未 50) 起故。若有現住 51) 靜慮彼道。如次成 52) 現在靜慮道律儀。非出觀 53) 時有成現在。已辯 54) 安住善惡律儀。55) 住中云何。頌曰。住中 56) 有無表 初成中 57) 後二 論曰。言住中者。58) 謂非律儀非不律儀。59) 彼所起業未必一切皆有無表。若 60) 有無表即是善戒是

31V61) ayïγ čxšapt-nïng uγuš-ïnta (oxšatïγ-ïnta) tutulmïš aning bašdïnqï kšan-ïnta täk
31V62) tükäl-lig bolur közünür ödki-singä inčip közünür öd turmïš
31V63) üčün ärtmiš kälmädük öd-nü{n}g ikin arasïnta anïn tükäl-lig
31V64) bolmaq üz-ä ikin araqï-sïnga söz-lämiš ol tükäl-lig bolur
31V65) 又 -lar(○) ymä ter közünür ödki-singä tep bašdïnqï kšan-ta ken titmägінčä
31V66) bolur turqaru tükäl-lig bolur ärtmiš közünür : iki ödki uqïtmaz

32R1) -qa tep 問 kim-lär birök ornanïp tursar-lar sanvar asanvar-ta
32R2) ymä ök bolur mu tükäl-lig bolmaqï ayïγ ädgü uqïtmaz-qa birök
32R3) bolsar tükäl-lig bolmaqï az-uča näčä tänglig öd ärtginčä
32R4) bolur tep 答頌曰住律不律儀 sanvar-ta asanvar-ta
32R5) turmïš-lar turγursar-lar kkir-lig kkirsiz uqïtmaz-ïγ angbašlayu
32R6) tükäl-lig bolur-lar ikin araqï-sïnga ken ikigü-kä kkir-lig
32R7) kirsiz-ning küči kösüni üzülginčäkädäki tep 若住律儀
32R8) birök sanvar-ta turmïš-lar yeg adruq niz-vanï-lar-nïng uγrïnta
32R9) qïlsar ölürmäk bamaq-ta ulatï alqu ayïγ qïlïnč-larïγ munung
32R10) uγrïnta ötrü tuγar ayïγ uqïtmaz asanvar-ta turmïš-lar yintäm
32R11) süz-ük kertgünč köngül uγrïnta qïlsar tngri burxan-qa yükünmäk
32R12) -tä (ulatï) yeg adruq ädgü qïlïnč munung uγrïnta ymä ök
32R13) tuγar alqu ädgü uqïtmaz ulatï bu iki köngül-lär tarïqmaγïnča
32R14) -qadägi bärü qayu tuγmïš uqïtmaz turqaru ödün ulalur inčip
32R15) olar baštïnqï kšan-ta yintäm tükäl-lig bolur-lar közünür
32R16) ödki-singä kntü munta-ta ïnaru yumtaru tükäl-lig bolur
32R17) -lar ärtmiš közünür ödki-singä tep 問 uqïtu tükädmiš
32R18) boltï uqïtmaz-ïγ uqïdur-qa tükäl-lig bolmaqï nätäg ol tep
32R19) 答頌曰表正作成中 uqïtur-uγ qïlu tururärkän tükäl

61) In its first Moment, only (the *avijñapti* of) the present is fulfilled. 62) (The *avijñapti* of) the present stays between the future and the past; therefore, (the phrase) 'possessing the intermediary' is said as 'possessing (the *avijñapti* of) the present'.

65) One always possesses *avijñaptis* in the two times — the past and the present — as long as he does not refuse it, after the first Moment.

(Discipline and 'undiscipline', and good and bad in the intermediary person)

32R1) 問: Do persons who dwell in stability in discipline possess the bad *avijñapti*? In contrast, do persons who stay and live in 'undiscipline' possess the good *avijñapti*? If they do, that is, if there are such cases, how long does (the *avijñapti*) last (in either)?

4) 答頌曰:

(22) If persons who are in discipline raise impure *avijñapti*, or if persons who are in 'undiscipline', raise pure *avijñapti*, they possess (*avijñapti* of) intermediary in the first (Moment) and possess both (*avijñaptis* of the past and present), until the powers of impure or pure run out.

8) (論曰):

If persons who are in discipline make any bad actions, such as killing and binding by (the power of) the special strong defilement (= *kleśa*), the bad *avijñaptis* arise through their (actions). 10) Meanwhile, if persons who are in 'undiscipline' make excellent good actions, such as making a vow to *Buddha* by pure faith, all good *avijñaptis* also arise through their (actions).

13) Moreover, as long as these two minds (of good and bad) are not interrupted, any *avijñaptis* which are produced are always done so continuously. 14) Persons simply possess (*avijñaptis* of) the present at the first Moment (of action); at a (Moment) later than this (first Moment) the persons possess (*avijñaptis* of) the past and present, in total.

(Possessing *vijñapti* action)

17) 問: We have already explained *avijñapti*. How does a person possess *vijñapti*?

19) 答頌曰:

(23) While creating *vijñapti*, a person possesses it in intermediary, (namely, in the

61) 惡戒種類所攝。彼初剎那但 62) 成現在。然現在世處 63) 過未中。故以 64) 成中說成 65) 現在。初剎那後未捨以來。66) 恒成過現二世無表。32R1) 若有安住律不律儀。2) 亦有成惡善無表不。設 3) 有成就為經幾時。4) 頌曰。住律不律儀 5) 起染淨無表 初 6) 成中後二 至染 7) 淨勢終 論曰。8) 若住律儀由勝煩惱 9) 作殺縛等諸不善業。由此 10) 便發不善無表。住不律儀。11) 由淳淨信。作禮佛 12) 等諸勝善業。由此亦 13) 發諸善無表。乃至此二心未斷來。14) 所發無表恒時相續。然 15) 其初念唯成現在。16) 自茲以後通成 17) 過現。已辯 18) 無表。成表云何。19) 頌曰。表正作成

32R20) -lig bolur ikin araqï-sïnga ken tükäl-lig bolur ärtmiš
32R21) ödki-singä näng kälmätük ödki-singä ärmäz örtüg
32R22) -lüg ulatï örtügsüz-nüng yintäm tükäl-lig bolur
32R23) közünür ödki-singä tep 諸有安住
32R24) kim-lär birök ornanïp tursar-lar sanvar-ta
32R25) asanvar-ta ulatï otra turdačï-ta ulatï qïlu
32R26) turur ärkän alqu uqïtur qïlïnč-larïγ bärü turqaru tükäl
32R27) -lig bolur-lar közünür ödki uqïtur qïlïnč-qa bašdïnqï
32R28) kšan-ta ken titmägінčäkädäki bärü turqaru tükäl-lig bolur-lar
32R29) ärtmiš ödki-singä odγuraq bolmaz tükäl-lig bolmaqï kälmädük
32R30) ödki uqïtur-qa uqïtmaz-nïng täg yörmiš krgäk örtüglüg
32R31) örtügsüz iki yrlïγ-sïz uqïtur-nung odγuraq bolmaz umaq-ï
32R32) tükäl-lig bolγalï ärtmiš kälmädük ödki-singä nomsï(ト) (nom-ï) -nïng
32R33) küči küčsüz bolu tükädmäk üz-ä tägmäki-ning küči ymä
32R34) ök küčsüz bolur anï üčün bolmaz umaq tätrü istäyü
32R35) tükäl-lig bolγalï 問 bu nom-nung küči-ning küč-süz bolmaqï
32R36) kim-ning qïlmaqï ärür tep 答 ärür(○) köngül-nüng qïlmïšï ärür tep
32R37) 問 birök antaγ ärsär örtüglüg yrlïγ-sïz köngül-tä ulatï-lar
32R38) -nïng(ト) (näng) tükäl-lig bolmaγu krgäk ärtmiš kälmädük ödki-singä
32R39) tep 此責非理表 bu sez-igingiz-lär törü-süz ärür 又
32R40) bu qïnamaq-ïngïz-lar ymä ter uqïtur-ï qaramdï tümgä üčün
32R41) adïn-qa tayaq-lïγ (turtï) üčün köngül-tä ulatï-lar antaγ ärmäz yrlïγ
32R42) -sïz uqïtur qïlïnč küčsüz köngül-tin tuγar anïng küči artuq
32R43) küčsüz ärür : anï turγurdačï köngül üčün anïn uqïtur-nung köngül
32R44) birlä bütär adïrtï öngisi qltï öngdün nä ymä söz-lädi
32R45) ärdi asanvar-ta turmiš-lar tep bu asanvar-nïng (adï-nïng) atïrdï ärsär tep
32R46) 頌曰惡行惡戒業 ayïγ qïlïnč(○) (yorïq) ayïγ čxšapt qïlïnč qïlïnč

present). 20) Later, (after the first Moment), he possesses (*vijñapti*) in the past, but never in the future.

(24a) 21) A person possesses (*vijñapti*) of the *nivṛta* and *anivṛta* (classes) only in the present.

24)(論曰):

As long as one who dwells in stability in discipline, 'undiscipline', or intermediary is creating all *vijñapti* actions, he possesses *vijñapti* action in the present. 27) As long as persons do not reject (the *avijñapti*) after the first Moment, they always possess it in the past. Those who do not possess *vijñapti* in the future must be necessarily explained as (the case of) *avijñapti* (class).

30) No one can possess (the action of) *vijñapti* of two *avyākṛta* of the *nivṛta* and *anivṛta* (classes), in the past and the future. 32) (Because) 'the power of *dharma*' has already become weak, 'the power of possession' also becomes weak. For this reason, no one can possess (the action of *avijñapti*) with seeking it inversely.

35) 問: Who weakens this power?

36) 答: It is by an act of the mind.

37) 問: If that is so, (the possession of) minds of the *nivṛtâvyākṛta* etc. never fulfils (the action of *avijñapti*) in the past and future.

39) (答): Your condemnation is unreasonable. Because *vijñapti* is silly and dull, 41) it arises furthermore depending on others. (However), the mind etc. is not such a case. (This is why the) action of *vijñapti* produced by *avyākṛta* arises from a weak mind. The power (of the action) is weaker than the mind that produces it. Therefore, the difference is completed between (the action of) *vijñapti* and the mind.

(Synonyms of 'undiscipline')

44) Anyway, we have previously discussed 'persons who are in 'undiscipline'. 45) About the different (names) of 'undiscipline', (*gāthā* says):

46) 頌曰:

(24b) It is (called) 'bad conduct', 'immorality', 'action', 'course of action', and 'undiscipline'.

20) 中 後成過 21) 非未 有覆 22) 及無覆 唯成就 23) 現在 論曰。24) 諸有安住律 25) 不律儀及住中者。乃至 26) 正作諸表業來恒 27) 成現表。初 28) 剎那後至未捨來恒成 29) 過去。必無成就未來表者。30) 如無表釋。有覆 31) 無覆二無記表。定無有能 32) 成就過未。法 33) 力既劣得力亦 34) 微。是故無能逆追成者。35) 此法力劣 36) 誰之所為。是心所為。37) 若爾有覆無記心等 38) 勿成過未。39) 此責非理。40) 表昧鈍故。41) 依他起故。心等不然。無記 42) 表業從劣心起。其力倍 43) 劣彼能起心。故表與心 44) 成有差別。如前所說 45) 住不律儀。此不律儀名差別者。46) 頌曰。惡行惡戒業 業

32R47) yolï asanvar ärür tep 此行惡戒(卜) 等 bu ayïγ qïlïnč-ta
32R48) ulatï beš türlüg nizank at-lar ärür asanvar-nïng adï
32R49) -nïng adïrtï ärür üčün alqu bilgä-lärkä aqlaγuluq irgülük
32R50) tüš-i sävigsiz üčün uqïtmïš ol (ayïγ) qïlïnč tep adï üz-ä
32R51) tïtar üčün arïγ čxšapt-ïγ anïn adï bolmïš ol ayïγ čxšapt
32R52) tep ät'öz üz-ä til üz-ä qïlïlmïš üčün anïn adï bolmïš
32R53) ol qïlïnč tep töz-tä tüp-tä tutulmïš üčün anïn
32R54) adï bolmïš ol qïlïnč yolï tep ät'öz-in til-in tïtïnmamaq
32R55) -nïng atï asanvar tep inčip qïlïnč yolï tegüči ad üz-ä
32R56) yintäm körgitür baštïnqï kšan-taqï-sïn yumtaru angbašlayu-qï
32R57) kenki tušdaqï-sïn uqïtmïš ol adïn tört ad-lar üz-ä azu
32R58) -ča ymä tükäl-lig bolur uqïtur qïlïnč-qa uqïtmaz-qa ärmäz
32R59) tep ulatï čatuškodi tört padak qïlmïš krgäk 問 anïng sav-ï
32R60) nätäg ol tep 答頌曰表成非無表 tükäl-lig bolur-lar
32R61) uqïdur-qa uqïtmaz-qa ärmäz otra turdačï-lar qodï asïra
32R62) qïnmaq üz-ä qïlsar-lar titmiš-lär uqïduruγ turγurmaduq tüzün
32R63) -lär tükäl-lig bolur-lar uqïtmaz-qa uqïtur-qa ärmäz tep 唯
32R64) 成就表 yintäm tükäl-lig bolup uqïdur-qa uqïtmaz-qa
32R65) ärmäz boltačï-lar ärsär qltï sanvar ymä ärmäz asanvar ymä ärmäz
32R66) -ta turdačï-lar (ärür) qodï asïra qïnmaq üz-ä ädgü qïlsar ayïγ-ïγ

32V01) tört ygirminč üč
32V1) qïlsar yintäm (tuγar uqïdur) qïlïnč anïlayu oq bolmaz uqïtmaz taqï nä ayïtmïš
32V2) krgäk yrlïγ-sïz qïnmaq üz-ä tuγurulmïš uqïtur qïlïnčïγ öngi
32V3) ketärmiš krgäk tayaq-lïγ buyanïγ ulatï qïlïnč yol-ïnga tükäl-lig
32V4) -lärig 唯成無表非表 yintäm tükäl-lig bolup uqïtmaz
32V5) -qa uqïdur-qa ärmäz boldačï-lar ärsär qltï tuγum tägšürmiš tüz
32V6) -ün-lär tïnlγ-lar-ta uqïtur qïlïnčïγ tuγurmaduq-lar az-uča ymä
32V7) tuγuru tükädüktä titmiš-lär ärür ikigü-kä birlä tükäl

47) (論曰):

These five sorts of nickname, namely 'bad conduct' etc., are the aliases of 'undiscipline'.

49) Because it is blamed by all wise men and has disagreeable results, it is called 'bad conduct'. 51) Because it opposes clean morality, its name is 'immorality'. 52) Because it is created by body and voice, its name is 'action'. 53) Because it is included in the principal (course of action), its name is 'course of action'. 54) (Because it) does not constrain body and voice, its name is 'undiscipline'.

55) However, persons indicate simply ('undiscipline') of the first Moment, which is named 'course of action'. However, (when the 'undiscipline') is totally in the first and the latter stages, it is explained by the other four names ('bad conduct', 'immorality', 'action', and 'undiscipline').

(Possessing *vijñapti* action and *avijñapti* action)

57) A *catuṣ-koṭika* must be made (in cases where) a person possesses the action of *vijñapti* but not of *avijñapti* etc.

59) 問: What are these cases?

61) 答頌曰:

(25) If persons possess *vijñapti* but not *avijñapti*, they dwell in intermediary, with weak volition. 62) *Āryan*s who have abandoned or have not produced *vijñapti* possess *avijñapti* but not *vijñapti*.

64) (論曰):

A person who possesses *vijñapti* but not *avijñapti* stays in neither-discipline-nor-'undiscipline'. If he makes good or bad (action) with a weak volition, he simply produces action of *vijñapti*, but no longer any *avijñapti*. 32V 1) Still, it is much more in the action of *vijñapti* produced by volition of neutral (= *avyākṛta*), (that is, there is no possession of *avijñapti* by volition of neutral). 2) (However), the merit of support and fulfilling course of action must be refused.

4) A person who simply possesses *avijñapti* and not *vijñapti* is just an *ārya-pudgala* who changes his existence, has not produced the action of *vijñapti*, or has abandoned (the action of *vijñapti*) after producing (it).

7) The line of the possession of the two (namely, *vijñapti* and *avijñapti*) and the line of the non-(possession of the two) must be understood suitably (in the same principles).

47) 道不律儀 論曰。此惡行 48) 等五種異名。是不律儀名 49) 之差別。是諸智者所訶厭故。50) 果非愛故立惡行名。51) 障淨尸羅故名惡戒。52) 身語所造故名 53) 為業。根本所攝 54) 故名業道。不禁身語 55) 名不律儀。然業道名 56) 唯目初念。通初 57) 後位立餘四名。或 58) 成表業非無表等。59) 應作四句。其事 60) 云何。頌曰。成 61) 表非無表 住中劣 62) 思作 捨未生表聖 63) 成無表非表 論曰。64) 唯成就表非無表者。65) 謂住非律儀非不律儀。66) 以微劣思造善造惡。32V1) 唯發表業尚無無表。況 2) 無記思所發表業。3)除有依福及成業道。4) 唯成無表 5) 非表業者。謂易生聖 6) 補特伽羅。表業未生或 7) 生已捨。俱成

32V8) -lig ärmäz padak-larïγ (eyin) yaraγ-ïnča inčip bilmiš krgäk tep
32V9) 問 söz-läyü tükädmiš boltï sanvar-ta asanvar-ta ulatï-larta
32V10) turmïš-lar-nïng tükäl-lig bolmïš-ïn uqïtur qïlïnč-qa uqïtmaz
32V11) qïlïnčq-a bu alqu sanvar-lar qayu-nung uγrïnta inčip bulur tep
32V12) 答頌曰定生得定地 dyan-tïn tuγmïš-ï bululur dyan orun
32V13) -taqï-sïntïn anta tüzün-intin bululur yol-tïn tuγmïšï pratimokš
32V14) -asanvar bululur adïn ödlätäči-ning ulatï uγrïnta tep 靜慮
32V15) 律儀 dyan-a sanvar bulmaq uγrïnta aqïγlïγ töz tüp qonšï
32V16) dyan orun-taqï köngül-üg ol ödtä ötrü bululur köngül birlä
32V17) birlä bolur üčün anasiravasanvar bulmaq uγrïnta aqïγsïz töz tüp
32V18) qonšï dyan orun-taqï köngül-üg ol ödtä ötrü bululur :
32V19) ymä ök köngül birlä birlä bolur üčün 彼聲為顯 anta
32V20) tegüči sav üz-ä (uqïdur) öngdünki dyan-taqï köngül-üg yänä söz-lämäk
32V21) üz-ä tüz-ün-intin tegüči savïγ adïrïp almïš krgäk aqïγsïz
32V22) -ïn altï dyan orun-larta bolur aqïγsïz köngül qltï
32V23) tägmäz-känki tayaq dyan araqï dyan ulatï tört
32V24) töz tüp dyan-lar ärür üčägü-nüng qonšï-sï
32V25) ärmäz qltï ken inčip uqïdγay biz pratimokš asanvar adïn
32V26) ödlätäči-ning ulatï uγrïnta bululur 能教他者 ödlätildäči
32V27) -tä adïnï ärsär söz-lämiš ol adï bolur adïn tep munï munčulayu
32V28) adïn ödlätäči-ning küčintä tuγar üčün čxšapt anïn söz
32V29) -lämiš ol bu čxšapt-ïγ adïn ödlätäči-ning uγrïnta bululmïš
32V30) tep 此復二種 bu yänä iki türlüg bolur qltï quvraγ
32V31) -tïn tïnlγ-tïn bolmaq üz-ä adrïlmïš üčün quvraγ-tïn
32V32) bululmïšï ärsär qltï toyïn-nïng šmnanč-nïng (ulatï) šikšamane-nïng

(Conditions for Acquiring the Disciplines)

9) 問: It has already been explained that persons who stay in discipline or 'undiscipline' etc. possess the action of *vijñapti* or *avijñapti*. 11) How does one acquire all these disciplines?

12) 答頌曰:

(26) (The discipline) that arises from *dhyāna*, is acquired through the (same) sphere of *dhyāna*. 13) There, (the pure discipline) arising from course is acquired through the holy (sphere of *dhyāna*). 13) The discipline of *Prātimokṣa* is acquired through another teaching (= *paravijñāpana*) etc.

15) (論曰):

The discipline of *dhyāna* (= discipline that arises from *dhyāna*) is (also) acquired by acquiring the mind belonging to the sphere of *dhyāna*, the (impure *dhyāna* of) fundament (= *maulīya*), and (*dhyāna* of) neighbours (= *sāmantakīya*). This is why it is concomitant with (this type of) mind.

17) By acquiring the mind in the sphere of *dhyāna*, the (pure *dhyāna* of) fundament (= *maulīya*), and (*dhyāna* of) neighbours (= *sāmantakīya*) at that time, the discipline of *anāsvara* is (also) acquired. This is also why it is also concomitant with (this type of) mind.

19) With the word 'there' (= Uig. *anta*), the previous mind of *dhyāna* is explained. Furthermore, by saying the phrase 'through the holy', the pure must be selected and acquired. In the six spheres (of *dhyāna*), there exists the pure mind. The spheres are *anāgamya-dhyāna*, *antara-dhyāna*, and the four *maulīya-dhyāna*s. 24) The *sāmantakīyas* of the three (*dhyāna*s) are not included. We will explain them later.

25) The discipline of *Prātimokṣa* is acquired through other teachings etc. (= *paravijñāpana* etc.) It is said that the name of one who can teach another is 'another'. 27) In this way, in the power of another teaching, discipline arises; therefore, it is said that this discipline is acquired through another teaching (= *paravijñāpana*).

30) This has two sorts. Thus, there is a difference between (the discipline of *Prātimokṣa*) which is from *saṃgha* and (the discipline of *Prātimokṣa*) which is from *pudgala*. (The disciplines) acquired from *saṃgha* are just disciplines of *bhikṣu*, *bhikṣuṇī*, and *Śikṣamāṇā*. 33) (The disciplines) acquired from *pudgala* are just the other five types of discipline.

8) 非句如應當知。9) 說住律儀不律儀等 10) 成就表業無表 11) 業已。此諸律儀由何而得。12) 頌曰。定生得定地 13) 彼聖得道生 別解脫 14) 律儀 得由他教等 論曰。15) 靜慮律儀由得有漏根本近分 16) 靜慮地心。爾時便得。與心俱 17) 故。無漏律儀由得無漏根本 18) 近分靜慮地心。爾時便得。19) 亦心俱故。彼 20) 聲為顯前靜慮心。復說 21) 聖言簡取無漏。22) 六靜慮地有無漏心。謂 23) 未至中間及四 24) 根本定。非三近分。25) 如後當辯。別解脫律儀 26) 由他教等得。能教 27) 他者說名為他。從如是 28) 他教力發戒。故 29) 說此戒由他教得。30) 此復二種。謂從僧伽 31) 補特伽羅有差別故。從僧伽 32) 得者。謂苾芻苾芻尼及正學

32V33) čxšapt-ï ärür tïnlγ-tïn bululmïšï ärsär qltï adïn beš türlüg
32V34) čxšapt-lar ärür alqu vinay-a vaibašike-lïγ baxšï-lar söz-lär
32V35) bar on türlüg tükäl čxšapt bulγuluq nom-lar tep tutulduryalïr
32V36) üčün olar-nï üčün(ト) anïn yänä söz-lämiš ol ulatï tegüči
32V37) savïγ qayu-lar ol on tep tesär 一由自然 ang'ilki öz-in
32V38) ök uγrïnta qltï burxan-lar-nïng pratikabut-lar-nïng ärür 二 ikinti
32V39) bolmaq uγrïnta kirgäli körmäk yol-qa ol (angayu ol tesär ???) qltï pančake toyïn
32V40) -lar-nïng ärür 三 üčünč tngri burxan uqïtmaq(ト) (oqïmaq) uγrïnta kälmišing
32V41) ädgü toyïn tep qltï yaše-ta ulatï-lar-nïng ärür 四 törtünč
32V42) kertgünmäk täginmäk uγrïnta tngri burxan-ïγ uluγ baxšï ol tep
32V43) qltï mxakašipe-nïng ärür 五 bešinč uz-anïp yrašï kikinč
32V44) bermäk uγrïnta qayu aydïγ-qa qltï soday-i šarmire-nïng ärür
32V45) 六 altïnč ayayu täginmäk uγrïnta säkiz türlüg gaurvadaram nom
32V46) -larïγ qltï mxapračapadgavtami šmnanč-nïng ärür 七 yetinč arqïš
32V47) ïtmaq uγrïnta qltï drmadine šmnanč-nïng ärür 八 säkiz-inč
32V48) vinay-a-tare bešinč-lik kiši uγrïnta qaltï uč qïtïγ el
32V49) -täki-lär-ning ärür : 九 toquz-unč on quvrayγ uγrïnta qltï
32V50) ordun el-täki-ning ärür 十 onunč üč qat(-a) söz-lämäk
32V51) uγrïnta ïnanurmn burxan nom bursang quvrayγ-qa tep qltï
32V52) altmïš badiravargalïγ sayдïnč(?) -lïγ-lar-nïng birgärü yïγïlïp tükäl
32V53) čxšapt täginmiš-läri ärür munï munčulayu bululγučï pratimokš
32V54) -asanvar adïrtlγ odγuraq uqïtur qïlïnč-qa tayaq-lïγ-ïn
32V55) inčip tuγar ärmäz 問 yänä bu söz-lägüči pratimokšasanvar-ïγ
32V56) tägimlig ol näčä tänglig ödtä iš-läšip tanqarïp inčip
32V57) tägingäli tep 答頌曰別解脫律儀 pratimokšasanvar
32V58) ölü ölginčä-lik ärür az-uča künlük tünlük ymä tep
32V59) 七衆所持 yeti türlüg quvrayγ-nïng qayu tutmïš pratimokš
32V60) čxšapt-ïn yintäm tägimlig ol ölü ölginčä iišläšip tan
32V61) -qarïp inčip tägingäli bačaq-lar-nïng qayu tutmïš pratimokš-a

34) All *Vinaya* masters of the *Vaibhaṣika* School (= *Vinaya-Vaibhāṣika*) say that there are 10 types of *dharma* to take complete discipline. The word 'etc.' is said (in the *śloka*) to make them include.

37) What are the 10 (types)?

37) The first (complete discipline) is by oneself, as in the case of the *Buddha* and the *Pratyekabuddha*. 38) The second is through being able to enter into *darśana-mārga*, as in the case of the five *bhikṣu*s. 40) The third is through the summoning by *Buddha* — 'Come, Good *bhikṣu*!' — as in the case of *Yaśa*s etc. 41) The fourth is through believing and accepting *Buddha* as the great master, as in the case of *Mahākāśyapa*. 42) The fifth is through replying skilfully to any questions (of *Buddha*), as in the case of *Sodāyin*. 45) The sixth is through accepting eight sorts of *gaurava-dharma*, as in the case of *Mahāprajāpatī*. 46) The seventh is through dispatching a messenger, as in the case of *Dharmadinnā*. 47) The eighth is through the fifth person as *vinaya-dhara*, as in the case of the ones in frontier land. 49) The ninth is through Ten Gatherings (= *daśa-varga*), as in the case of the ones in central land. 50) The tenth is through repeating 'I believe in *Buddha*, *Dharma*, *Saṃgha*' three times, as in the case of 60 *bhadra-varga*s, and accepting complete discipline (= *upasaṃpādita*).

53) The *Prātimokṣa* discipline acquired in this manner does not necessarily arise depending on action of *vijñapti*.

(The Length of Time One Undertakes the Discipline)

(*Prātimokṣa* discipline)

55) 問: When one makes a vow and undertakes the *Prātimokṣa* discipline explained here, for how long should he undertake it, (in thinking to keep the discipline)?

57) 答頌曰:

(27a) (A person undertakes) the *Prātimokṣa* discipline for a lifetime or for a day and a night.

59) (論曰):

Any disciplines of *Prātimokṣa* which the seven categories of the group keep must be simply undertaken, until the end of life. 61) Any disciplines of *Prātimokṣa* which *Upavāsa* keeps are simply undertaken for a day and a night. These periods are surely such (regular periods).

33) 戒。從補特伽羅得者。謂餘五種 34) 戒。諸毘柰耶毘婆沙師說。35) 有十種得具戒法。為攝 36) 彼故復說等 37) 言。何者為十。一由自然。38) 謂佛獨覺。二 39) 由得入正性離生。謂五苾芻。40)三由佛命 41) 善來苾芻。謂耶舍等。四 42) 由信受佛為大師。43) 謂大迦葉。五由善巧酬 44) 答所問。謂蘇陀夷。45) 六由敬受八尊重法。46) 謂大生主。七由遣使。47) 謂法授尼。八 48) 由持律為第五人。謂於邊國。49) 九由十衆。謂 50) 於中國。十由三說 51) 歸佛法僧。謂 52) 六十賢部共集受具戒。53) 如是所得別解律儀。54) 非必定依表業而 55) 發。又此所說別解律儀。56) 應齊幾時要期而 57) 受。頌曰。別解脫律儀 58) 盡壽或晝夜 59) 論曰。七衆所持別解脫 60) 戒。唯應盡壽要 61) 期而受。近住所持別解脫

32V62) čxšapt-ïn yintäm bir kün tün üz-ä iiš-läšip tanqarïp
32V63) inčip tägingülük ol munung ödi otγuraq anča oq ärür tep
32V64) 問 (nä üčün tep 答) čxšapt ödi-ning učï qïtïγ-ï täk bolur iki türlüg
32V65) ang'ilki öz yaš-ï učï qïtïγ-ï ikinti kün tün uč-ï
32V66) qïtïγ-ï ärür qatna(y)u söz-lämäk üz-ä kün-üg tünüg bolur

33R1) yarïm ay-ta ulatï-lar tep 問時名是何法 öd tegüči
33R2) ad ärür qayu nom-nung tep 答 qltï alqu tavranmaq-lar-nïng adï
33R3) ärür tört divip-lar-ta yruq bolmïš tušuγ qarangγu bolmïš tušuγ
33R4) qltï (anda) eyin käz-igčä uqïtmïš ol kün tün tep ad üz-ä tep
33R5) 經 iki uč qïtïγ-lar-ta ölü ölginčä-liki tapladïlur antaγ
33R6) bolz-un ölmiš-tä ken näčä bolsar ymä iišläšmäk tanqarmaqï
33R7) inčip umaz tuγurγalï pratimokš čxšapt tayaq ät'öz-i adrïl
33R8) -mïš üčün angayu tayaq ät'öz-tä bolmaz üčün tavranmaqïbolmaz üčün
33R9) ödiglämäk ömäki 一晝夜後 bir kün-tä tün-tä ïnaru
33R10) az-uča ymä beš az-u-ča ymä on kün tün-tä ulatï-lar-ta
33R11) täginsär bačaq čxšapt-ïγ qayu nom tïtïγ qïlmaq üz-ä kim ol
33R12) üküš tälim bačaq asanvar-lar ymä ök bolur ärmäz tuγγalï tep 婆
33R13) odγuraq bolγu krgäk nom tïtïγ adaγ qïltačï nätägin tep tesär
33R14) adï kötrülmiš sudur-ta yrlïqamïš üčün bačaq sanvar yintäm
33R15) bir kün-lük tün-lük tep 經於如是義 muntaγ osuγ
33R16) -luγ yörügüg yumγïγun yinčürü saqïnmïš-ïngïz-lar krgäk
33R17) azu tngri burxan uγrayu körmiš üčün mü bir kün-tä tün
33R18) -tä ïnaru yörüg töz-inčä ärsär bolmaz-qa(○) (-ïn) uγrï yïqï turγu
33R19) -luq bačaq sanvar-nïng anïn sudur-ta yrlïqadï bir kün-lük
33R20) tün-lük tep azu körmiš üčün mü qutγaryuluq vainike-lar
33R21) -ta töz-i yïltïz-ï alp turulduryuluq-ï ärsär yänä bergäli tägim
33R22) -ligin bir kün-lük tün-lük čxšapt-ïγ 依何
33R23) 理教 qayu yukti-qa agam-qa tayaq-lïγ-ïn
33R24) muntaγ tep söz-lädi munung artuq čxšapt-nïng

64) 問: Why?

64) 答: (Because) there are two sorts of time limits in discipline. 65) The first is the limit of a lifetime and the second, the limit of a day and a night. If you say by piling (the periods of) a day and a night, (the time limits) become half a month and so on.

33R 1) 問: For what *dharma* is the word 'time' (= *kāla*) which we call (here) named?

2) 答: (The word 'time') is just the name (for expressing) every conditioned thing (= *saṃskāra*). 3) In the four continents (= *dvīpā*), the light place and the dark place are explained by the name of 'day' and 'night', respectively, according to the order (of movement).

5) 經 (Question of the *Sautrantikas*): In the two limits, we appreciate the limit of the lifetime properly. 6) After death, even if one made a vow (to keep disciplines), the disciplines of *Prātimokṣa* would not arise because: the body which he would depend on (= *āśraya*) would be different; 8) there would not be preparatory action (= *prayoga*) in the other (new) *āśraya*; and there would not be the memory (which he had undertaken the disciplines). 9) After a day and a night, if a person assumes to undertake the disciplines of *Upavāsa* for five or 10 or more days and nights, what *dharma* would be an obstacle and prevent him from producing the many disciplines of *Upavāsa*?

13) 婆 (Answer of *Vaibhāṣika*): A *dharma* would surely be an obstacle because in a *sūtra*, the Blessed One says that '[t]he discipline of *Upavāsa* is only (undertaken) for a day and a night'.

15) 經 (Refutation of *Sautrantikas*): You should all think of the principle as follows: Is it precisely why *Buddha* observed that it was not natural to produce the discipline of *Upavāsa* as a principle after one whole day and night, so that it was called 'a day and a night' in the *sūtra*? Or is it why he (= *Buddha*) observed that the discipline for a day and a night should be given to persons who were instructed but not able to arrange their *indriyas*?

23) (Question of *Vaibhāṣika*): Based on what scripture and 'reason' did he say so?

24) (Answer of *Sautrantikas*): It is simply that the rising of discipline over this (= a day and a night) is not contrary to the principle.

62) 戒。唯一晝夜要期 63) 而受。此時定爾。64) 所以者何。戒時邊際但有二種。65) 一壽命邊際。二晝夜邊際。66) 重說晝夜為 33R1) 半月等。時 2) 名是何法。謂諸行增語。3) 於四洲中光位闇位 4) 如其次第立晝夜名 5) 二邊際中盡壽可爾。6) 於命終後雖有要期 7) 而不能生別解脫戒。依身別 8) 故。別依身中無加行故 9) 無憶念故。一晝夜後 10) 或五戒十晝夜等中 11) 受近住戒。何法為障令彼 12) 衆多近住律儀非亦得起。13) 必應有法能為障礙。14) 以薄伽梵於契經中說近住律儀唯 15) 一晝夜故於如是 16) 義應共尋思。17) 為佛正觀一晝夜 18) 後理無容起 19) 近住律儀。故於經中說一晝 20) 夜。為觀所化 21) 根難調者。且應授 22) 與一晝夜戒。23) 依何理教作 24) 如是言。過此戒

33R25) tuγmaqï yörüg töz-ingä qaršï bolmaz üčün tep vaibaz
33R26) -ike-lïγ baxšï-lar muntaγ tep söz-lär arïtï yoq sudur-ta
33R27) yrlïqamïšï kün-tä tün-tä artuq bolur angayu täginmäk-tin
33R28) bululmïš bačaq snvar tep anï üčün biz-ing taplaγmïz-ta
33R29) tapladïlmaz bu yörüg tep 問 qayu uč-qa qïtïγ-qa tayaq-lïγ
33R30) -ïn bululur asanvar tep 答頌曰惡戒無晝夜 ayïγ čxšapt
33R31) bolmaz kün-lük tün-lük qltï ädgü-si täg täginür ärmäz üčün
33R32) tep 要期盡壹 iiš-läšmäk tanqarmaq üz-ä ölü
33R33) ölginčä qïlur-mn alqu ayïγ qïlïnč-larïγ tep bululur asanvar
33R34) näng bir kün tün üz-ä ärmäz qltï (bačaq) čxšapt täg nä üčün
33R35) tep tesär qltï (munï ädgü čxšapt täg täginür ärmäz
üčün qltï) otγuraq bolmaz ülägü urup baxšï udru-sïnta
33R36) tägingäli asanvar-ïγ qltï bačaq čxšapt täg mn bir kün tün
33R37) otγuraq täginürmn asanvar-ïγ tep bu ärür üčün bilgä kiši-lärkä
33R38) irgülük aqlaγuluq qïlïnč 經若尔亦無有 birök antaγ ärsär
33R39) ymä ök bolmaz ülägü uryalï baxšï utru-sïnta mn ulatï
33R40) isig özüm üzülginčä otγuraq täginürmn ayïγ čxšapt-ïγ tep
33R41) näng ölü ölginčä bululmayu krgäk asanvar tep 婆 näčä
33R42) bolmasar ymä baxšï utru-sïnta iišläšgäli tanqaryalï ölü ölginčä
33R43) qïlur mn alqu ayïγ qïlïnč-larïγ tep 由起畢竟 turγurmaq
33R44) uγrïnta abamuluγ ädgü ašayïγ ardatmaq-ïγ bululur asanvar näng
33R45) turγurmaq üz-ä anča-qy-a ödlüg ädgü ašayïγ ardatmaq-ïγ baxšï
33R46) -sïz-ïn kim anga bululur ärmäz asanvar anïn asanvar bolmaz bir kün
33R47) -lük tün-lük (tep) 然近住戒 inčip bačaq čxšat-ïγ yügärü
33R48) baxšï utru-sïnta iišläšip tanqarïp täginmäk-ning küči
33R49) uγrïnta näčä yoq ärsär ymä abamuluγ ayïγ ardatmaqï

25) The masters of *Vaibhāṣika* say that it is not preached in the *sūtra* that there is another acceptance, namely the discipline of *Upavāsa*, which is acquired over a day and a night. For this reason, this principle is not appreciated in our principles.

(Length of 'undiscipline')

29) 問: Depending on what limit (of time) is the 'undiscipline' (= *asaṃvara*) acquired?

30) 答頌曰:

(27b) (The vow of) immorality is not for a day and a night because it is not undertaken, as Good (which is undertaken).

32) (論曰):

When one makes a vow, such as 'I will do every bad actions in my entire lifetime', he acquires the 'undiscipline'. It is never like the discipline of *Upavāsa*, whose (vow) is for a day and a night.

34) Why?

35) Because no one undertakes this ('undiscipline') in the same (manner) as (a person who undertakes) good discipline (does). Facing his master, he surely cannot undertake 'undiscipline' by limiting the span (of time); that is, he cannot say, 'I surely undertake "undiscipline" for a day and a night.' (This vow), made in *Upavāsa* discipline, is unwanted and hateful action for wise men.

38) 經 (Refutation of the *Sautrantikas*): If it is so, when facing the master, one does not limit the range by saying, 'I will undertake immorality until the end of my life'. Thus, one does not necessarily undertake 'undiscipline' for an entire lifetime.

41) 婆 (Explanation of the *Vaibhāṣikas*): Even when a person is facing his master and cannot make the vow 'I will do every bad actions until the end of my life', he acquires 'undiscipline' by producing *āśaya* to destroy Good, eternally. 44) When you produce *āśaya* to destroy Good for a short while, (namely for a day and a night,) your master does not make you acquire 'undiscipline', Therefore, 'undiscipline' is not (undertaken) for a day and a night. 47) However, with the discipline of *Upavāsa*, even if there is no (*āśaya*) which destroys Bad eternally, discipline is acquired through the power undertaken by making

25) 生不違理故。毘婆沙者 26) 作如是言。曾無契經 27) 說過晝夜有別受 28) 得近住律儀。是故我宗不許 29) 斯義。依何邊際 30) 得不律儀。頌曰。惡戒 31) 無晝夜 謂非如善受 32) 論曰。要期盡壽 33) 造諸惡業得不律儀。34) 非一晝夜如近住戒。所以者何。35) 謂此非如善戒受故。謂必無有立限對師 36) 受不律儀如近住戒我一晝夜 37) 定受不律儀。此是智人 38) 所訶厭業故。若爾 39) 亦無有立限對師我乃至 40) 命終定受惡戒。41) 勿盡形壽得不律儀。42) 雖無對師要期盡壽 43) 作諸惡業。由起 44) 畢竟壞善意樂得不律儀。45) 非起暫時壞善意樂。46) 無師令彼得不律儀。故不律儀無一晝 47) 夜。然近住戒由現 48) 對師要期受力。49) 雖無畢竟壞惡意樂。

33R50) inčip bululur sanvar birök bolsar baxšï udru-sïnta iiš-läšip
33R51) tanqarïp anča-qy-a tägingäli asanvar-ïγ ymä ök otγuraq bulγu
33R52) krgäk arïtï(ㅏ) (ärti) inčip arïtï körülmädük üčün anïn uqïtmamïš
33R53) ol bolur tep 經部師說 sodurantiki nikay-lïγ baxšï
33R54) -lar söz-lär qltï ädgü sanvar angayu čïn kertü äd üz-ä
33R55) bolmamïš täg atï boltačï(ㅏ) (bolγalï) uqïtmaz tep bu asanvar ymä ök čïnlayu
33R56) ärmäz bolγu krgäk inčip uγrayu ayïγ-ïγ qïlmïš-taqï ayïγ
33R57) asanvar(ㅏ) (ašayï) ulalïp titilmäsär atï bolur asanvar tep munung
33R58) uγrïnta ken ödtä ädgü köngül näčä tursar ymä inčip atï
33R59) bolur tükäl-lig (bolmïš) asanvar-qa tep nätägin tep tesär titmämiš üčün
33R60) bu ašanin(o) (ašay-ïn) tep 問 söz-lägüči bir kün-lük tün-lük bačaq sanvar
33R61) -ïγ uγrayu tägingäli küsämiš ödtä inčip nätäg tägingülük
33R62) ol tep 答近住於晨旦 bačaq sanvar-ïγ tangda
33R63) erdä qodï orun-ta baxšï-tïn tägingülük ol bošγurdačï eyin
33R64) söz-läp tükäl bölükin etig yaratïγ-ïγ öngi ketärip kün
33R65) tün üz-ä tep 近住律儀 bačaq sanvar-ïγ tangda
33R66) erdä tägingülük ol (qaltï tägingülük) bu čxšapt-ïγ iiš-läšip kün tuγ-a turur

33V01) tört ygrminč tört
33V1) ödtä 此戒要經 čxšapt-ïγ išläšmäk(-iš) üčün bir kün
33V2) tün ärtginčä kim-lär birök ašnu qïlmïš ärsär muntaγ osuγ-luγ iiš
33V3) -läšmäk tanqarmaq-ïγ qaltï mn turqaru ay-nïng säkiz yangï-sïnta
33V4) ulatï otγuraq inčip täginürmn bu bačaq sanvar-ïγ tep birök tangda
33V5) ertä tïtïγ tïltaγ bolsar bačaq ärdtüktä ymä ök bolur tägingäli
33V6) 言下座者 qodï orun-ta tep temiši ärsär qltï baxšï
33V7) -sï ön-gintä qodï asïra orun-ta turmaq ärür az-u-ča
33V8) ymä türsänip(???) az-u-čaymä čökitip ängitip(○) (ägilip) ay-a qabšurup yintäm

a vow in front of one's master. 50) If one can undertake 'undiscipline' by making a vow for a short time (namely for a day and a night) while facing his master, he must (logically) take it. 52) But since nobody has seen (such a person), it is not explained as 'he exists'.

53) The masters of *Sautrāntika-nikāya* say, 'Since Good discipline cannot be called *avijñapti* with another true *dravya*, 'undiscipline' should not be true (*dravya*).' 56) When the *āśaya*, which is intended to do evil, continues and is not rejected, the name is 'undiscipline'. Because of this, even if the good mind arises later on, the name fulfils 'undiscipline'.

59) Why?

This is the reason it has not rejected the *āśaya*.

(The Discipline of *Upavāsa*)

(How to undertake the discipline of *Upavāsa*)

60) 問: When one intends to undertake the discipline of *Upavāsa* for a day and a night, which was mentioned above, how should he undertake it?

62) 答 (頌曰):

(28) One should undertake the discipline of *Upavāsa* from his master in the early morning, in the lower place, 63) speaking after (the words of master's) teaching on the complete branches, and removing ornament—within a whole day and night.

65) 論曰:

One should undertake the discipline of *Upavāsa* in the early morning. 33V 1) A person should undertake *Upavāsa* while the sun is rising, because it (= this discipline) needs to pass a whole day and night.

2) (However), if someone has made a vow, such as 'I will surely undertake this discipline of *Upavāsa* in the eighth day etc. of every month', 4) even after finishing the commandment (= after taking breakfast), he can undertake it (= discipline) (before noon) if there is a cause of hindrance (for undertaking the discipline of *Upavāsa*) early in the morning.

6) The 'lower place' mentioned above means that one joins his palms together, squatting or kneeling in a humble place in front of his master. Only sick persons are exempted. If one does not respect (his master), the discipline does not arise.

50) 而得律儀。設有對師要期 51) 暫受不律儀者。亦必應得。52) 然未曾見故不立 53) 有。經部師 54) 說如善律儀無別實物 55) 名為無表。此不律儀亦應非實。56) 即欲造惡不善 57) 意樂相續不捨名不律儀。由此 58) 後時善心雖起而名 59) 成就不律儀者。以不捨 60) 此阿世耶故。說一晝夜近住律儀。61) 欲正受時當如何受。62) 頌曰。近住於晨旦 63) 下座從師受 隨教 64) 說具支 離嚴飾晝 65) 夜 論曰。近住律儀於晨旦 66) 受。謂受此戒要日出 33V1) 時。此戒要經一晝 2) 夜故。諸有先作如是要 3) 期。謂我恒於月八日 4) 等必當受此近住律儀。若旦 5) 有礙緣齋竟亦得受。6) 言下座者。謂在師 7) 前居卑劣座。或 8) 蹲或跪曲躬合掌。唯

33V9) öngi ketärip igligig ayamasar ayïrlamasar tuγmaz sanvar bu otγuraq
33V10) baxšï-tïn bolur bolmaz uγrï yïqï kntü öz-intin tägingülük nätägin
33V11) tep tesär ken birök tušsar alqu čxšapt yazγuluq tïltaγ-lar-qa
33V12) 由愧戒師 uyadmaq(○) (avïdmaq) uγrïnta karmasvake baxšï-qa uyur qarïš
33V13) -maγalï yazmaγalï bu čxšapt tägintäči-lär (ärsär) tägimlig ol baxšï-nïng
33V14) bošgurmïšï eyin tägindäči ken söz-lägäli öngdün ärmäz birlä
33V15) ymä ärmäz muntaγ-ïn temin bütär baxšï-tïn bošγurmaq täginmäk
33V16) munta öngi bermäk täginmäk ikigü birlä bütmäz tükäl täginsär
33V17) säkiz bölük-lärig temin ök bačaq bütär qayu-sï ärsär ägsük bolsar
33V18) bačaq bütmäz tägingülük ol bu sanvar-ïγ odγuraq öngi ketärip
33V19) etigig yaratïγ-ïγ kürägürmäk tušïqmaq-nïng orunï üčün uzatï
33V20) ät'öz-in edtür yivig-ligig otγuraq krgäk ärmäz titgäli
33V21) anïng tïltaγ-ïnta umaz üčün tuγγalï artuqraq kürägürmäk tuz
33V22) -ïqmaq qltï yangï öngisindäki täk tägingülük ol bu sanvar
33V23) -ïγ otγuraq krgäkläp künüg tünüg qltï ikinti
33V24) kün tangda kün burnï tuγ-a turur ödkädägi birök
33V25) muntaγ tayanmadïn törü-kä täginsär täk tuγup ädgü qïlïnč
33V26) bululmaz sanvar yänä birök muntaγ kün tün ärtginčä täginsär tükäl
33V27) tïtïlïp ölürmäk käyik-lämäk tuz(a)q-lamaq oγrïlamaq-tïn tïnlγ-lar
33V28) bačaq sanvar-nïng artuqraq bütär išligi 言近住者 yaqïn
33V29) turmïš tep temiši ärsär qltï bu sanvar arxant-lar-qa yaqïn
33V30) turur nätägin tep tesär eyin ögrätinmiš üčün anta tep 有
33V31) 說 birär baxšï-lar söz-lär bu ölü ölginčä-lik čxšapt-qa
33V32) yaqïn turur tep muntaγ osuγ-luγ sanvar-nïng azu-ča ymä adï
33V33) ol igitdäči bolturdačï tep igitip boldurtup yoq-qy-a az-qy-a
33V34) ädgü yïltïz-lïγ tïnlγ kim olar-nïng ädgü yïltïz-ïn anča

9) One (undertakes) this (commandment) from his master, but never from himself. Why? 10) Later on, if he meets any cause to break the commandment, he will not be able to break it, out of shame of *karma-svaka* (= his own action) for his master.

13) A person who undertakes this commandment should speak only after (the words of his) master's teaching, never before or at the same time as (the words of teaching). 15) In this way, the undertaking of his master's teaching is fulfilled. Otherwise, both the giving and the receiving (of the commandment) are not fulfilled.

16) If one completely undertakes (the disciplines of) eight parts, he fulfils the commandment. 17) If there is any deficiency (in the eight parts), the commandment is not fulfilled.

18) A person must distance himself from ornaments before undertaking discipline 19) because they (= ornaments) create a place of vanity. He does not have to abandon the equipment with which he usually adorns his body, because by the cause (= usual ornaments), the extreme vanity similar to the case of new different (ornaments) cannot arise

22) One should undertake this discipline for a day and a night faithfully; that is, until the sun of the second day rises.

24) When one tries to undertake (the discipline) without adhering to the rules, he does not acquire the discipline, though a good action is produced. 26) And when one tries to undertake (the discipline by obeying the rules) until a whole day and night has passed, the functions of the discipline of *Upavāsa* mature tremendously. (The functions) completely prevent living beings from killing animals, trapping, and stealing.

28) The saying 'staying near' (= *Upavāsa*) means that this discipline stays near *Arhats*. 30) Why? Because, one learns according to them (= *Arhats*).

31) Some masters say, '(A person) stays near a 'life-long discipline' (= *yāvaj-jīvika-saṃvara*) through this (discipline).'

32) A discipline like this is named 'making grow' (= *poṣadha*) because it makes living beings grow, who have very small roots of good, and then it makes their roots of good increase gradually.

9) 除有病。若不恭敬不發律儀。此必　　10) 從師無容自受。11) 以後若遇諸犯戒緣。12) 由愧戒師能 13) 不違犯。受此戒者應隨師 14) 教受者後說。勿前勿俱。15) 如是方成從師教受。16) 異此授受二俱不成。具受 17) 八支方成近住。隨有所闕 18) 近住不成。受此律儀必離 19) 嚴飾。憍逸處故。常 20) 嚴身具不必須捨。21) 緣彼不能生甚憍逸 22) 如新異故。受此律儀 23) 必須晝夜。謂至明 24) 且日初出時。若 25) 不如斯依法受者。但生妙行 26) 不得律儀。又若如斯盡晝夜受。具 27) 制屠獵姦盜有情。28) 近住律儀深成有用。言近 29) 住者。謂此律儀近阿羅漢 30) 住。以隨學彼故。31) 有說。此近盡壽戒 32) 住。如是律儀或名 33) 長養。長養薄少 34) 善根有情。令其善根漸

33V35) anča üklidür ašar üčün qltï bar šlok söz-lämiš 頌由
33V36) 此能長養 bu umaq uyrïnta igitgäli bolurturγalï(?) öz-nüng
33V37) adïn-nïng ädgü arïγ köngül-in anï üčün atï kötrülmiš yrlï
33V38) -qamïš ol munï igitdäči bolurtdačï(?) tep ad üz-ä tep 問 qayu
33V39) tïltaγ-ïn tägingülük ol bu otγuraq (atürtlγ) tükäl säkiz bölük-lärig tep
33V40) 答頌曰戒不亦禁支 čxšapt sïmtaγ-sïz tïtïγ twqyq bölüki tort
33V41) bir üč eyin käz-igčä tïtar üčün alqu (töz) üz-äki yaz-uq-uγ
33V42) ög id{t}ürmäkig ulatï kürägürmäk tušïqmaq-ïγ tep (八中前四) säkiz-tä öngdünki
33V43) törtägü ärür čxšapt bölüki qltï öz-lüg ölürmäk-tin öngi
33V44) üdrülmäk ulatï äz-üg (ärmiš) sav-tïn öngi üdrülmäk ärür bular törtägü
33V45) öngi üdrülmäk (-dürur) üčün töz üzäki yazuq-tïn basa bolmïš
33V46) birägü ärür sïmtaγsïz bölük qltï öngi üdrülmäk ärür alqu
33V47) bor bägni ičmäk-tin osal sïmtaγ sav-larïγ tururdačï näčä täginsär
33V48) ymä čxšapt-ïγ birök ičsär alqu boruγ bägnig ötrü köngül
33V49) osal sïmtaγ bolup yazar üčün čxšapt-ïγ 後有三種 kenki bolmïš
33V50) üčägü ärür tïtïγ tutuγ bölüki qltï öngi üdrülmäk ärür :
33V51) yïdyïpar türtünmäk bäzäk üz-ä etinmäk-tin ulatï ödsüz aš
33V52) ašamaq-tïn nätägin tep tesär uyur üčün eyin udu qïlγalï
33V53) irip öngi üdrülmäk-lig köngül-kä tep 問 qayu
33V54) tïltaγ-ïn tükäl tägingülük ol muntaγ osuγ-luγ üč bölük-lärig
33V55) tep 答 birök tükäl bolmasar bölük-läri ötrü umaz öngi üdrül
33V56) -gäli töz üz-äki yazuq-tïnög idtürmäk kürägürmäk tušïqmaq
33V57) -lïγ lwq mün qataγ-lar-tïn qltï angbašlayu-qï ölüt-tin öngi
33V58) üdrülmäk ulatï äzüg ärmäk sav-tïn uyur tïtγalï töz üzäki
33V59) yazuquγ öngi ütrüldürür üčün az övkä biligsiz-tin tuγmïš
33V60) ölüt-tä ulatï alqu ayïγ qïlïnč-lar-tïn 次離飲酒 basaqï
33V61) bor bägni ičmäk-tin öngi üdrülmäk uyur tïtγalïög idtür
33V62) -mäkig nätägin tep tesär bor bägni ičmiš ödtä uyur üčün
33V63) kim unïtγalï itdürgäli qïlγalï tägimlig tägimsiz alqu iš kütük
33V64) -lärig kenki üčägü-tin öngi üdrülmäk uyur tïtγalï kürägürmäk

35) A *śloka* simply says:
'This can make one's own and other's good pure minds grow;
therefore, the Blessed One called it by the name of "*poṣadha*".'

(Having eight parts)

38) 問: For what reason should one undertake the complete eight parts?

40) 答頌曰:

(29) They are (composed) partly of morality (= *śīla*), partly of vigilance (= *apramāda*), and partly of ascetic vows (= *vrata*). (The first) has four (parts); (the second,) one; and (the third,) three. They are for avoiding every sin by nature, lapse of memory, and vanity, respectively.

42) (論曰):

The first four of the eight (parts) are the parts of morality, 43) from the renunciation of killing to the renunciation of lying, because by these four (parts), the sin by nature is abandoned.

45) The next one is the part of vigilance, 46) which is the renunciation of all kinds of drinking that produce affairs of non-vigilance. 47) Even if one has undertaken morality (= *śīla*), his mind will not be vigilant when he takes alcoholic drinks, and he will sin against morality. 49) The latter three (parts) are ascetic vows (= *vrtâṅgas*) renouncing (vanity)—from decorating by ornament and smearing perfumed oil to eating out of time. 52) Why? It is the reason that these (ascetic vows) can accord to the mind of renouncing by hating.

53) 問: For what reason are these three parts, (namely *śīla*, *apramāda*, and *vrata*) completely undertaken?

55) 答: If one does not have these parts completely, he cannot renounce the sins by nature, namely, the fault of lapse of memory and the fault of vanity. 57) (The four parts) from the first renunciation of killing to (renunciation of) lying, can prevent the sin by nature 59) because one renounces every bad action, such as killing, which arises from craving, anger, (= *pratigha*) and ignorance (= *moha*). 60) The renunciation of drinking can prevent the lapse of memory. 62) Why? Because when one drinks alcohol, (the action) can make him forget all the things he ought or ought not to do. 64) The last three renounce vanity.

35) 增多故。如有頌言。36) 由此能長養 自 37) 他善淨心 是故薄伽梵 說 38) 此名長養 何 39) 緣受此必具八支。40) 頌曰。戒不逸禁支 四 41) 一三如次 為防諸性罪 42) 失念及憍逸 論曰。八中前 43) 四是尸羅支。謂離殺生 44) 至虛誑語。由此四種 45) 離性罪故。次有 46) 一種是不放逸支。謂離飲諸 47) 酒。生放逸處。雖受 48) 尸羅若飲諸酒則心 49) 放逸。犯尸羅故。後有 50) 三種是禁約支。謂離 51) 塗飾香鬘乃至食非時食。52) 以能隨順 53) 厭離心故。54) 何緣具受如是三支。55) 若不具支便不能離 56) 性罪失念憍逸 57) 過失。謂初離殺 58) 至虛誑語。能防性罪。59) 離貪瞋癡所起 60) 殺等諸惡業故。次 61) 離飲酒能防失念。62) 以飲酒時能 63) 令忘失應不應作諸事業故。64) 後離三種能防憍

33V65) tušïqmaq-ïγ nätägin tep tesär kim-lär täginsär išlätsär adruq adruq
33V66) yïdyïpar bïšγ(卜) (bäzäk yaγ) etiz keng orun-luq-uγ orun-'uγ ïrlamaq bötimäk

34R1~34V65 *Taisho* p.91b18~p. 92a26 vol. 17
34R1) üdrülmäkig 問 *syz-dw* nätägin bolur tep 答 qltï qamaγ-ta
34R2) yorïtačï ayïγ-nïng ulatï ämgäkig körmäk üz-ä taryaryuluq
34R3) adïn ayïγ qïlïnč-lar-nïng bar ät'öz körüm uč tutmaq körüm
34R4) bölüklüg alqu yrlïγ-sïz nom-lar *syz-dw*(-sï) bolur üčün 後無
34R5) 記業 kenki yrlïγ-sïz qïlïnč-nïng ädgü nom bolur iki tüš-i
34R6) qltï är iši ulatï ärksinmäk täg ayïγ nom bolur üč tüš-i
34R7) (öngi kedärmiš kärgäk öngi bïšmaq ulatï baγ-tïn öngi
üdrülmäk-ig tep) 問 *syz-dw* nätägin bolur tep 答 qltï bar ät'öz körüm üč
34R8) tutmaq körüm bölüklüg alqu yrlïγ-sïz qïlïnč-lar-nïng alqu
34R9) ayïγ nom-lar *syz-dw*-sï bolur üčün yrlïγ-sïz nom bolur üč
34R10) tüš-i öngi ketärmiš krgäk öngi bïšmaq ulatï baγ-tïn
34R11) öngi üdrülmäkig (問) uqïtu tükädmiš bolur(○) boltï üč töz
34R12) -lär-ning-in ken uqïtur üč ödki-si-ning-in tep
34R13) 答頌曰過於三各四 ärtmiš ödki qïlïnč-nïng üč ödki
34R14) nom-lar-ta öngin öngin törtär tüš-i bolur közünür
34R15) ödki-si-ning kälmätük ödki-sintä ymä antaγ oq közünür
34R16) ödki qïlïnč-nïng közünür ödki nom-lar-ta iki tüš-i
34R17) bolur kälmädük ödki-si-ning kälmädük ödki-sintä tüš-i
34R18) üč bolur tep 過去現在 ärtmiš közünür kälmädük ödki
34R19) üč türlüg türlüg qïlïnč-lar-nïng bir-i bir-i tïltaγ bolmaq
34R20) üz-ä qltï (anda) eyin yaraγ-ïnča ärtmiš ödki-tä ulatï nom
34R21) -lar-nïng tüš bolmaq üz-äki adïrtï ärsär qltï ärtmiš

65) Why? 65) If a person uses various perfumed oil, a high wide seat, and (participates in) singing and dancing, ...

(The Cause-and-effect between Three Actions and Three *Dharmas*)

34R1) (Four results — by omitting) disconnection-(results — are neutral *dharmas*.)

1) 問: How is the 'outflowing'?

1) 答: Because all neutral *dharmas* of the classes of *satkāya-dṛṣṭi* and *anta-grāha-dṛṣṭi* are a (result of) 'outflowing' of universal defilement and the other bad actions which are abandoned through the Seeing of Suffering.

5) As to the latter neutral action, good *dharmas* are the two results. They (= the two results) are just virile activity (= *puruṣa-kāra*) and predominating. 6) Bad *dharmas* are the three results, (namely, virile activity, predominating, and 'outflowing'). The retributive (result) and disconnection- (result) should be excluded.

7) 問: How is the 'outflowing'?

7) 答: Because all neutral actions of classes of *satkāya-dṛṣṭi* and *anta-grāha-dṛṣṭi* have all bad *dharmas* as an 'outflowing' (result). 9) The neutral *dharmas* are (the same) three results. The retributive (result) and disconnection- (result) should be excluded.

(The Cause-and-effect between the Actions of the Three Periods and the *Dharmas* of the Three Periods)

11) 問: We have explained the three natures, (namely good, bad, and neutral). Later, we will discuss the three periods.

13) 答頌曰:

(90) The *dharmas* of the three periods constitute four results of the actions belonging to the past. 14) (Similarly, the *dharmas* belonging to) the future constitute (four results of the actions) belonging to the present. 15) The *dharmas* of the present constitute two results of the actions belonging to the present. 17) (The *dharmas*) of the future constitute three results of the (actions) belonging to the future.

18) (論曰):

The three types of action in the past, present, and future constitute causes. 20)Conforming to them, the *dharmas* of the past etc. constitute results. 21)Their

65) 逸。以若受用種種 66) 香鬘高廣床座習近歌舞(心便憍舉。尋即毀戒。由遠) 34R1) 除離(繫)。等流云何。謂遍 2) 行不善及見苦所斷 3) 餘不善業。以有身見邊執見 4) 品諸無記法為等流故。5) 後無記業以善法為二果。6) 謂士用及增上。以不善為三果。7) 除異熟及離繫。等流云何。謂有身見邊 8) 執見品諸無記業。以諸 9) 不善為等流故。以無記為三 10) 果。除異熟及離繫。11) 已辯三性。12) 當辯三世。13) 頌曰。過於三 14) 各四 現 15) 於未亦爾 現 16) 於現二果 17) 未於未果 18) 三 論曰。過去現在未來 19) 三業一一為因。20) 如其所應以過去等 21) 為果別者。謂過去

34R22) ödki qïlïnč-nïng üč ödki nom-lar öngin
34R23) öngin bolur törtär tüš-i yintäm öngi ketärmiš
34R24) krgäk bayγ-tïn öngi üdrülmäkig közünür ödki
34R25) qïlïnč-nïng kälmätük ödki nom-lar bolur tört tüš-i
34R26) qltï öngdün söz-lämiš täg közünür ödki nom bolur iki
34R27) tüš-i qltï är iš-i ulatï ärksinmäk ärür kälmätük ödki
34R28) qïlïnč-nïng kälmädük ödki nom-lar bolur üč tüš-i öngi
34R29) ketärmiš krgäk *syz-dw* ulatï bayγ-tïn öngi üdrülmäkig
34R30) 不說後業 söz-lämämäki ärsär kenki qïlïnč-nïng bolur
34R31) öngdünki-si tüš tep öngdünki nom-lar otγuraq ärmäz üčün
34R32) kenki qïlïnč-nïng tüš-i (問) uqïtu tükädmiš boltï üč
34R33) ödki-sin ken uqïtur alqu orun-lar-daqï-sïn tep 答
34R34) 頌曰同地有四果 bir orun-luγ nom-lar bolur tört tüš
34R35) öngi orun-luγ-ï iki az-uymä üč tep 於諸地中
34R36) alqu orun-lar-ta qayu ärsär orun-taqï qïlïnč-nïng bir
34R37) orun-luγ nom-lar bolur tört tüš-i öngi ketärmiš krgäk bayγ
34R38) -tïn öngi üdrülmäkig qayu munta aqïγlïγï ärsär öngi
34R39) orun-luγ-lar bolur iki tüš qltï är iš-i ulatï ärksinmäk ärür
34R40) qayu muntaγ aqïγsïz-ï ärsär öngi orun-luγ nom-lar bolur
34R41) üč tüš öngi ketärmiš krgäk öngi bïšmaq ulatï bayγ
34R42) -tïn öngi üdrülmäkig tüšmäz üčün uγuš-lar-ta tïtmamïš
34R43) ol *syz-dw* tüš-üg 問 uqïtu tükädmiš bolur alqu orun-lar
34R44) -taqï-sïn ken uqïtur bošγut-luγ-ta ulatï-lar-nïng-ïn tep
34R45) 答學於三各三 bošγut-luγ qïlïnč-nïng üč türl
34R46) -üg nom-lar-ta öngin öngin üčär tüš-i bolur bošγutsuz

difference is that the *dharma*s in the three periods constitute the four results of the actions in past. Only disconnection should be excluded.

24) The *dharma*s in the future period constitute four results of action in present. It is the same as the one explained above. 26) The *dharma* in the present constitutes two results, 27) namely virile activity and predominating. The *dharma*s in the future constitute three results of action in future. 'Outflowing' and disconnection should be excluded.

30) It is not said that the latter action has a previous result because the previous *dharma*s do not become a result of the latter action.

(The Cause-and-effect between the Actions in All Stages and the *Dharma*s in All Stages)

32) 問: Three periods have been explained. Later, (the results) in all stages will be explained.

34) 答頌曰:

(91a) *Dharma*s of the same stage constitute four results. (*Dharma*s) of another stage (produce) two or three (results).

35) (論曰):

The *dharma*s of the same stage for an action of a certain stage among all stages (constitute) four results. Disconnection should be excluded.

38) Here, if (the action) is impure, (*dharma*s) of another stage (constitute) two results: virile activity and predominating.

40) If (the action) is pure, *dharma*s of another stage (constitute) three results. *Vipāka-phala* and disconnection should be excluded. (Pure actions) do not hinder the result of 'outflowing' because they do not descend into in the *dhātu*.

(The Cause-and-effect between the Three *Śaikṣa* Actions and the Three *Śaikṣa* Dharmas)

43) 問: We have explained all the stages. Later, we will explain the *śaikṣa* etc.

45)答 (頌曰):

(91b) Three sorts of (*śaikṣa*) *dharma*s constitute the three results of *śaikṣa* action. 46) (*Śaikṣa dharma*s) constitute one, three, and two (results) of *aśaikṣa* action.

22) 業以三世法各 23)為四果。唯除 24) 離繫。現在 25) 業以未來為四果 26) 如前說。以現在為二 27) 果。謂士用及增上。未來 28) 業以未來為三果。除 29) 等流及離繫。30) 不說後業有 31) 前果者。前法定非 32) 後業果故。已辯三 33) 世。當辯諸地。34) 頌曰。同地有四果 35) 異地二或三 論曰。36) 於諸地中隨何地業以同 37) 地法為四果。除離繫。38) 若是有漏以異 39) 地法為二果。謂士用及增上。40) 若是無漏以異地法為 41) 三果。除異熟及離繫。42) 不墮界故不遮 43) 等流。已辯諸地。44) 當辯學等。45) 頌曰。學於三 46) 各三 無學

34R47) qïlïnč-nïng bir üč iki bošγut-luγ ymä ärmäz bošγudsuz
34R48) ymä ärmäz qïlïnč-nïng bolur iki iki beš tüš-i tep 論曰
34R49) bošγut-luγ bošγutsuz bošγutluγ ymä ärmäz bošγutsuz ymä ärmäz
34R50) üč türlüg qïlïnč-lar-nïng ——為因 bir-i bir-i tïltaγ
34R51) bolmaq üz-ä qltï (anda) eyin käz-igčä öngin öngin üčär nom
34R52) -lar-nïng tüš bolmaq üz-ä iki adïrtï ärsär qltï bošγut-luγ
34R53) qïlïnč-nïng bošγut-luγ nom bolur üč tüš-i öngi ketärmiš
34R54) krgäk öngi bïšmaq ulatï baγ-tïn öngi üdrülmäkig bošγut
34R55) -suz nom bolur üč tüš-i ymä antaγ oq iki ärmäz-i bolur
34R56) üč tüš öngi ketärmiš krgäk öngi bïšmaq ulatï *syz-dwγ*
34R57) bošγutsuz qïlïnč-nïng bošγut-luγ nom bolur bir tüš-i qltï
34R58) ärksinmäk ärür bošγutsuz nom bolur üč tüš-i öngi ketär
34R59) -miš krgäk öngi bïšmaq ulatï baγdïn öngi üdrülmäkig iki
34R60) ärmäz-i bolur iki tüš qltï är iši ulatï ärksinmäk ärür
34R61) iki ärmäz qïlïnč-nïng bošγut-luγ nom bolur iki tüš-i
34R62) qltï är iš-i ulatï ärksinmäk (ärür) bošγutsuz nom bolur iki
34R63) ymä antaγ oq iki ärmäz-i bolur beš tüš tep (問) uqïtu
34R64) tükädmiš bolur bošγut-luγ-ta ulatï-larïn ken uqïtur
34R65) körmäktädaryaryuluq-ta ulatï-nïng-ïn tep 頌曰見所斷業等

34V01) yeti ygrminč beš
34V1) körmäk-tä taryaryuluq qïlïnč-ta ulatï-lar-nïng
34V2) bir-i(-ning) bir-i-ning öngin öngin üčär tür{l}üg nom-lar-ta
34V3) ang-bašlayu-qï-sï-nïng bolur üč tört bir otraqïsï-nïng
34V4) iki tört üč tüš-i kenki-si-ning bolur bir iki tort

47) (*Śaikṣa dharmas*) constitute two, two, and five results of neither- *śaikṣa*-nor-*aśaikṣa* action.

49) (論曰):

Three sorts of action, namely (actions of) *śaikṣa* (*dharmas*), (actions of) *aśaikṣa* (*dharmas*), and (actions of) neither- *śaikṣa*-nor-*aśaikṣa* (*dharmas*) become causes. Then, in accordance with them, the three *dharmas* constitute the results.

52) 'Other two' means that *śaikṣa dharmas* constitute three results of *śaikṣa* action. However, retributive and disconnection (results) should be excluded. It is also proper that *aśaikṣa dharmas* constitute three results (of *aśaikṣa* action). 55) Non-two (*dharmas*, namely neither-*śaikṣa*-nor-*aśaikṣa dharmas*) constitute three results. However, retributive and 'outflowing' (results) should be excluded.

57) *śaikṣa dharmas* constitute one result of *aśaikṣa* action: the predominating (result). 58) *Aśaikṣa dharmas* constitute three results. However, retributive and disconnection (results) should be excluded. 59) Non-two (*dharmas*, namely, neither-*śaikṣa*-nor-*aśaikṣa dharmas*) constitute two results: the *puruṣa-kāra* and predominating (results).

61) *Śaikṣa dharmas* constitute two results of non-two action: 62) *puruṣa-kāra* and predominating. It is also proper that *aśaikṣa dharmas* constitute two (results). Non-two (*dharmas*) constitute five results.

(The Cause-and-effect between the Three Actions of Abandoning and the Three *Dharmas* of Abandoning)

63) We have already explained *śaikṣa* etc. Later, (the results of) *darśana-heya* etc. will be explained.

34V 1) (頌曰):

(93) Each of the three sorts of *dharma* (namely, *darśana-heya*, *bhāvanā-heya*, and *apraheya*) constitute each (result) of *darśana-heya* actions etc. 3) The first (*dharma*) constitutes three (results); (the second *dharma*), four (results); and (the third *dharma*), one (result). Intermediate (namely *bhāvanā-heya* action) constitutes two, four, and three results.

(94a) Latter (action, namely *apraheya* action,) constitutes one, two, and four (results). 5) All should be known in order.

47) 一三二 非學非無學 48) 有二二五果 49) 論曰。學無學非學非無學 50) 三業一一為因。51) 如其次第各以三法 52) 為果別者。謂學 53) 業以學法為三果。除 54) 異熟及離繫。以無學 55) 法為三亦爾。以非二為 56) 三果。除異熟及等流。57) 無學業以學法為一果。58) 謂增上。以無學為三果除 59) 異熟及離繫。以非二 60) 為二果。謂士用及增上。61) 非二業以學法為二果。62) 謂士用及增上。以無學法為二 63) 亦爾。以非二為五果。已辯 64) 學等。當辯 65) 見所斷等。34V1) 頌曰。見所斷業等 2) 一一各於三 3) 初有三四一 中 4) 二四三果 後有一二四

34V5) barča-nï eyin käz-igčä(○) (yaraγ-ïnča) bilmiš krgäk tep 見所斷修
34V6) körmäk-tä taryaryuluq bïšrunmaq-ta taryaryuluq taryarmayuluq üč
34V7) türlüg qïlïnč-lar-nïng biri bir-i tïltay bolmaq üz-ä (qaltï anda) eyin
34V8) käz-igčä öngin öngin üčär türlüg nom-lar(-nïng) tüš bolmaq
34V9) üzäki adïrtï ärsär angbašlayuqï körmäk-tä taryaryuluq qïlïnč
34V10) -nïng körmäk-tä taryaryuluq nom-lar bolur üč tüš-i öngi
34V11) ketärmiš krgäk öngi bïšmaq ulatï bay-tïn öngi üdrülmäkig
34V12) bïšrunmaq-ta taryaryuluq nom-lar bolur tört tüš-i öngi ketär
34V13) -miš krgäk bay-tïn öngi üdrülmäkig taryarmayuluq nom-lar
34V14) bolur bir tüš-i qltï ärksinmäk tüš ärür 修所斷業
34V15) bïšrunmaq-ta taryaryuluq qïlïnč-nïng körmäk-tä taryaryuluq nom
34V16) -lar bolur iki tüš-i qltï är iš-i ulatï ärksinmäk ärür
34V17) bïšrunmaq-ta taryaryuluq nom-lar bolur tört tüš öngi ketärmiš
34V18) krgäk bay-tïn öngi üdrülmäk-ig taryarmayuluq nom-lar bolur
34V19) üč tüš öngi ketärmiš krgäk öngi bïšmaq ulatï *syz-dwy*
34V20) 後非所斷業 kenki taryarmayuluq qïlïnč-nïng körmäk-tä
34V21) taryaryuluq nom-lar bolur bir tüš-i qltï ärksinmäk ärür
34V22) bïšrunmaq-ta taryaryuluq nom-lar bolur iki tüš qltï
34V23) är iš-i ulatï ärksinmäk ärür taryarmayuluq nom-lar bolur
34V24) tört tüš öngi ketärmiš krgäk öngi bïšmaq-ïy
34V25) 皆如次者 barča-nï eyin käz-igčä tep temiš ärsär
34V26) (anda) eyin yaraγ-ïnča yatmïš krgäk üstünki alqu uyur-lar-qa
34V27) qavïra-nïng törüsi yarayï antay oq ärür 問 uqïtmaq tïltay
34V28) -ïnta alqu qïlïnč-larïy tägimlig ol yänä sez-ig ayïtu
34V29) söz-lägäli qltï töz tüp šastïr-ta söz-lädi ärti üč
34V30) türlüg qïlïnč-larïy qltï qïlyalï tägimlig qïlïnč qïlyalï
34V31) tägimiš(卜) tägimsiz qïlïnč ulatï qïlyalï tägimlig ymä ärmäz :
34V32) qïlyalï tägimsiz ymä ärmäz qïlïnč ärür tep olar-nïng töz-i
34V33) qayu ol tep 答頌曰染業不應作 kkir-lig qïlïnč
34V34) qïlyalï tägimsiz ärür birär baxšï-lar söz-lär ymä ök yangïy

6) (論曰):

Three sorts of action — *darśana-heya*, *bhāvanā-heya*, and *apraheya* action — become causes. In accordance with these actions, each of the three sorts of *dharma*s constitutes the results.

9) Their differences are that as to the first *darśana-heya* action, *darśana-heya dharma*s constitute three results (of the *darśana-heya* action). However, retributive and disconnection-(results) should be excluded. *Bhāvanā-heya dharma*s constitute four results. However, disconnection-(results) should be excluded. 13) *Apraheya dharma*s constitute one result: the predominating result.

15) *Bhāvanā-heya dharma*s constitute two results of *darśana-heya* action: the *puruṣa-kāra* and predominating (results). 17) *Bhāvanā-heya dharma*s constitute four results. Disconnection should be excluded. 18) *Apraheya dharma*s constitute three results. However, *vipāka* and 'outflowing' should be excluded.

20) Latter *darśana-heya dharma*s constitute one result of *apraheya* action: the predominating (result). 22) *Bhāvanā-heya dharma*s constitute two results: the *puruṣa-kāra* and predominating (results). 23) *Apraheya dharma*s constitute four results. The retributive result should be excluded.

25) 'All, in order' (in above gāthā means) that according the (same way), it must be spread to all sections (= five sections) above (mentioned), (because), here it is (mentioned) by abreviation way.

(Discussions about the Various Actions)

(The three actions: actions which are ought to be performed)

27) 問: Being associated with the explanation of all actions, you must ask the following question: 29) In the fundamental treatise, (the following) three sorts of action are said: action which ought to be done, action which ought not to be done, and action which is neither ought-to-be-done nor ought-not-to-be-done. 32) What is the definition (lit. nature) of them?

33) 答頌曰:

(94b) Impure action ought not to be done. 34) Some masters say, '(An action) which

5) 皆如次應知 6) 論曰。見所斷修所斷非所斷三 7) 業一一為因。如其次 8) 第各以三法為果 9) 別者。初見所斷業 10) 以見所斷法為三果。除 11) 異熟及離繫。12) 以修所斷法為四果。除離 13) 繫。以非所斷法 14) 為一果。謂增上。果 15) 修所斷業以見所斷法 16) 為二果。謂士用及增上。17) 以修所斷法為四果。除離 18) 繫。以非所斷法為 19) 三果。除異熟及等流。20) 後非所斷業以見 21) 所斷法為一果。謂增上。22) 以修所斷法為二果。23) 謂士用及增上。以非所斷法為 24) 四果。除異熟。25) 皆如次者。26) 隨其所應遍上諸門。27) 略法應爾。28) 因辯諸業應復問 29) 言。如本論中所說三 30) 業。謂應作業 31) 不應作業。及非應作 32) 非不應作業。其相 33) 云何。頌曰。染 34) 業不應作 有說亦

34V35) törüg ardatyučï-sï ärür tep qïlγalï tägimlig qïlïnč munung
34V36) tägšüdinčä ärür ikigü-nüng birlä tägšüdinčä-si ärsär üčünč
34V37) qïlïnč tetir 有說染業 birär baxšï-lar söz-lär kkir
34V38) -ning qïlïnč-nïng adï bolur qïlγalï tägimsiz tep nätägin tep
34V39) tesär törüsüz köngül kärmäk-tin tuγmïš üčün tep adïn baxšï
34V40) -lar söz-lär alqu yangïγ törüg ardatyučï ät'öz-täki tildäki
34V41) köngül-täki qïlïnč ymä ök qïlγalï tägimsiz ärür qltï qayu
34V42) näčä bar ärsär tägimlig ärip munï munčulayu yorïγalï tägimlig
34V43) ärip munï munčulayu turγalï tägimlig ärip munï munčulayu söz
34V44) -lägäli tägimlig ärip munï munčulayu ketgäli tonanγalï tägimlig
34V45) ärip munï munčulayu yegäli ulatï 若不如是 birök muntaγ
34V46) qïlmasar adï bolur qïlγalï tägimsiz tep ol yarašmamaq uγrïnta
34V47) yertinčü-lüg törü-kä yang-qa munung tägšüdinčä-si-ning
34V48) adï bolur qïlγalï tägimlig qïlïnč tep birär baxšï-lar söz-lär
34V49) ädgü qïlïnč-nïng adï bolur qïlγalï tägimlig tep nätägin tep
34V50) tesär ögli köngül kärmäk-tin tuγmïš üčün tep bar adïn
34V51) baxšï-lar söz-lär alqu yang-qa törü-kä yaraši ät'öz
34V52) -täki til-täki köngül-täki qïlïnč-lar-nïng ymä ök adï bolur
34V53) qïlγalï tägimlig tep ikigü-nüng birlä tägšüdinčä-si ärsär
34V54) öngdünki ikigü-nüng-tä adï bolur üčünč tep (anda) eyin
34V55) yaraγ-ïnča iki öngi söz-läyür-lär atïrdïn 問為由
34V56) 一業 az-u bir qïlïnč uγrïnta (täk) taplalur bir tuγum mu az-u
34V57) taplalur üküš tuγum mu 又為一生 yänä az-u bir tuγum
34V58) t{ä}k bir qïlinč üz-ä mü taplalur az-u üküš qïlïnč üz-ä
34V59) mü taplalur tep 答頌曰一業引一生 bir qïlïnč üz-ä
34V60) taplalur bir tuγum üküš qïlïnč-lar uyur tolunadγalï (又 toluladγa{l}ï ymä ter) tep
34V61) 依我所宗 bizing taplaγïmz-qa tayaq-lïγ-ïn tägimlig ol
34V62) muntaγ tep söz-lägäli täk bir qïlïnč uγrïnta yintäm taplal
34V63) -ur bir tuγum tep bu bir tuγum tegüči sav üz-ä uqïtur
34V64) bir oxšatïγ-ïγ bulmaq üz-ä oxšatïγïγ temin söz-lämiš ol
34V65) tuγmïš tep ad üz-ä 問 birök antaγ ärsär qayu tïltaγ-ïn

violates a norm (ought not to be done).' 35) Action which ought to be done is the opposite of those. The opposite (action) to the both (actions) is called 'the third action'.

37) (論曰):

Some masters say, 'Impure action is named "(action) which ought not to be done". Why? Because it is (action) which arises from unreasonable *manas-kāra*.'

39) Other masters say, 'All the actions of body, voice, and mind which violate norms are also (actions) which ought not to be done. 41) If you do not do (in proper manner) whatever you ought to do so, that is, you ought to walk, to live, to tell, to dress, and to eat, 45) then their names are (actions) which ought not to be done. 46) They are (actions) of being improper to common usage.'

47) The opposite name of these (actions) is action which ought to be done.

48) Some masters say, 'Good action is named "(action) which ought to be done". Why? Because it is (action) which arises from reasonable *manas-kāra*.'

50) Other masters say, 'Body, voice, and mind, which are proper to all norms, are called "(action) which ought to be done".' 53) (Action) which is opposed to the two (actions) is called the third (action, that is, neither-proper-nor-improper action) against the previous two. 54) In accordance with (the pattern), there are two different views.

(The projection of action and the fulfilment)

55) 問: Does one action project whether (there will be) one or many births? 58) Moreover, is one birth projected by one action or by many actions?

59) 答頌曰:

(95a) One action projects one birth. Many actions can complete (an existence).

61) (論曰):

Depending on our principles, it should be said that one action projects only one birth. 63) A *nikāya-sabhāga* is explained with the phrase 'one birth'. By taking *nikāya-sabhāga*, the name 'having been born' is established.

65) 問: If it is so, for what reason.....?

35) 壞軌 應作業 36) 翻此 俱相違第三 37) 論曰。有說。染 38) 業名不應作。39) 以從非理作意所生。有餘師 40) 言。諸壞軌則身語 41) 意業亦不應作。謂諸 42) 所有應如是行。43) 應如是住。應如是說。44) 應如是著衣。45) 應如是食等。若不如是 46) 名不應作。由彼不合 47) 世俗禮儀。與此相翻 48) 名應作業。有說。49) 善業名為應作。50) 以從如理作意所生。有餘師 51) 言。諸合軌則身 52) 語意業亦名 53) 應作。俱違 54) 前二名為第三。隨其 55) 所應二說差別。56) 為由一業但引一生。57) 為引多生。又為一生 58) 但一業引。為多業 59) 引。頌曰。一業 60) 引一生 多業能圓滿 61) 論曰。依我所宗應作 62) 是說。但由一業唯引 63) 一生。此一生言顯 64) 一同分。以得同分方說 65) 名生。若爾何緣(尊者無滅自言。)

35R1~35V65 *Taisho* 29 p.97b3~p. 98a4 vol. 18

35R1) temin yeg bolur üčün tesär 謂如有一 qltï bolsar
35R2) birär yaγïγ ölürgäli taplïγ-lar-nïng isig öz-i näčä üz
35R3) -ülsär ymä anïlayu oq öritip ööč käk saqïnčïγ öritsär
35R4) turγursar adruq adruq ayïγ ät'öz-täki til-täki qïlïnčïγ
35R5) tuγmïšï täg üküš tälim buyan-sïz qïlïnč-lar täk köngül turγur
35R6) -maq üz-ä ök ärmäz 如是大師 ančulayu ymä uluγ baxšï
35R7) -nïng ärtä baru tükädmiš ärsär ymä istäyü tiläyü ayasar
35R8) tapïnsar turγursar ät'öz-täki til-täki qïlïnčïγ temin tuγar
35R9) üküš tälim buyan-lar täk köngül turγurmaq üz-ä ök ärmäz
35R10) tep 問 birök ädgü tarïγ-laγ-ta tiksär bušï bermäk-lig
35R11) qïlïnč-lïγ uruγ-luγ yaraši tartar säviglig tüš-üg birök
35R12) yavïz tarïγ-laγ-ta näčä bušï bersär ymä täk tartγu krgäk
35R13) sävigsiz tüš-üg tep 答 bu tägimlig ärmäz antaγ bolγalï
35R14) tep 問 nä üčün tep 答頌曰惡田有愛果
35R15) yavïz tarïγ-laγ-ta bolur säviglig tüš uruγ tüši tartγu(ト) (tädrü)
35R16) bolmaz üčün 論曰現見田中 yügärü körülü turur tarïγ
35R17) -laγ-ta uruγ tüš-i-ning tätrü bolmamïš-ï 從末度迦種
35R18) martavik yürük üz-üm uruγ-ïntïn martavik yürük üz
35R19) -üm tüš törüyür anïng tatïγ-ï ärtingü ädgü bolur 從賃婆
35R20) 種 ž-imba qatïrγan uruγ-ïntïn ž-imba qatïrγan tüš
35R21) törüyür anïng tatïγ-ï ärtingü ačïγ bolur näng tarïγ-laγ-nïng
35R22) küči uyrïnta uruγ tüš-i tätrü bolur ärmäz ančulayu
35R23) ymä bušï itiz-i upasï näčä yavïz tarïγ-laγ
35R24) -ta ärsär ymä inčip adïn-lar-qa asïγ qïlyu köngül
35R25) -in tiksär alqu bušï-larïγ(○) (-lïγ) uruγ-uγ täk tartïp säviglig
35R26) tüš-üg tartmaz sävigsizig inčip tarïγ-laγ-nïng müni qataγ-ï
35R27) uyrïnta kim tikmiš uruγ-ï-nïng az-u ymä törümiš tüš-i

(Offering made to *Cayitya*)

35R 1) (It is not exact, because if a person raises an action, his mind) becomes greater. 3)When someone has the intention of killing his enemy, even if the enemy's life is cut off, by raising the thinking of a grudge and by producing various bad actions of body and voice (by the intention), many immoral actions rise.5) (The immoral actions) do not rise merely by his raising (the thinking of the grudge) in his mind. 6) In this way, even when the Great Master has already passed away, if one raises actions of body and voice by worshiping and respecting him, many merits rise. (Many merits) do not rise if the person only raises (worship and respect) in his mind.

(The result of action which gives alms depends on the Mind)

10) 問: If a seed of action which gives alms is planted in a good field, an agreeable result is appropriately drawn. 11) If alms are given in a bad field, only disagreeable results would be drawn.

13) 答: This is never exact.

14) 問: Why?

15) 答頌曰:

(121b) (Even when alms are given) in a bad field, there is (a rising of) agreeable results because there is not an inverse relationship between a seed and its fruit.

16) 論曰:

It has been observed that there is no inverse relationship between a seed and its fruit in the field. 18) From the seed of the vine, there arises the fruit of the vine, whose taste is extremely good. 20) From the seed of the *nimba*, there arises the fruit of the *nimba*, 21) whose taste is extremely bitter. Through the power of the field, an inverse relationship does not arise between a seed and its fruit. 22) Thus, even if a donor is in a bad field, when he plants all seeds of gift with the intention of making them benefit others, he draws agreeable results, not disagreeable ones. 26) However, the fruits produced from the seeds which are planted in the faulty field are small, or no fruits are produced at all.

35R1) (不爾發業心) 方勝故。謂如有 2) 一欲害怨家。彼命雖終 3) 猶懷怨想發 4) 起種種惡身語業。 5) 生多非福非但起心。 6) 如是大師 7) 雖已過去追伸 8) 敬養起身語業。方生 9) 多福非但起心。 10) 若於善田殖施 11) 業種可招愛果。若 12) 於惡田雖施但應招 13) 非愛果。此不應爾。 14) 所以者何。頌曰。 15) 惡田有愛果 種果無倒 16) 故 論曰。現見田中 17) 種果無倒。 18) 從末度迦種末度迦 19) 果生。其味極美。 20) 從賃婆種賃婆果 21) 生。其味極苦。非由田 22) 力種果有倒。如是 23) 施主雖於惡田 24) 而益他心 25) 殖諸施種。但招愛 26) 果不招非愛。然由田過 27) 令所殖種或生果

35R28) az bolur az-u ymä tüš-i bütün bolmaz bušï töz-lüg buyan
35R29) qïlγuluq tïltaγ-ta az-uqï sav-lar ärtä tükädi amtï basa
35R30) tägimlig ol uqïtγalï čxšapt töz-lüg buyan qïlγuluq tïl
35R31) -taγ-ïγ tep 答頌曰離犯戒及遮 čxšapt-ïγ(ト) yazmaq-tïn
35R32) ulatï tatïγ üz-äki-tin öngi üdrülmäk-ning adï bolur
35R33) čxšapt tep öngin öngin bolur ikirär čxšapt yazmaq
35R34) üz-ä ulatï tïltaγ üz-ä ardaγuluq bolmamaq yörüntäk-ingä
35R35) öčmäk-kä tayanmaq üz-ä arïγ bolur tep ulatï 論曰諸
35R36) 不善色 alqu ayïγ öng-lär-ning adï bolur čxšapt
35R37) yazmaq tep munta töz (üz)-äki yaz-uquγ uqïtmïš ol čxšapt
35R38) yazmaq tep ad üz-ä tïtïγ üz-äki-si ärsär qltï qayu
35R39) tïdmïš öd-süz aš-ta ulatï-lar ärür näčä töz üz-äki
35R40) yazuq ärmäsär ymä inčip tngri burxan küzädgü üčün nomuγ :
35R41) ulatï tïnlγ-ïγ angayu abipiray üz-ä tïdmïš qongurmïš(?) ol
35R42) 受戒者犯 čxšapt tägindäči-lär yazduq-ta ymä ök adï
35R43) bolur čxšapt yazmïš tep adïrγalïr üčün töz üz-äki
35R44) yazuq-uγ täk uqïtmïš ol tïtïγ üz-äki tep ad üz-ä
35R45) öngi üdrülmäkig töz (üz-ä) -ki ulatï tïtïγ üz-äki-tin
35R46) ikigü-ni söz-lämiš ol adï bolur čxšapt tep bu öngin
35R47) öngin bolur ikirär : qltï uqïtur uqïtmaz nätägin tep
35R48) tesär ät'öz-täki til-täki qïlïnč öz töz-lüg üčün tep
35R49) 已略辯戒 qavïrasïnča uqïtu tükädmiš bolur čxšapt
35R50) öz töz-in adïrtïn birök tükäl-lig ärsär tort
35R51) türlüg ädgü-lär-kä bulur arïγ süz-ük tegüči adïγ munï
35R52) birlä tägšütinčä-si-ning adï bolur kkir-lig tep tort
35R53) türlüg ädgü-lär tep temiši ärsär 一者不為 ang'ilki
35R54) bolmamaq čxšapt yazmaq üz-ä ardaγuluq čxšapt yazmaq ärsär
35R55) qltï öngdünki alqu ayïγ öng-lär ärür 二 ikinti bolmamaq
35R56) anïng tïltaγ-ï üz-ä ardaγu-luq anïng tïltaγ-ï ärsär
35R57) qltï az-ta ulatï niz-vanï-lar eyinki niz-vanï-lar ärür :
35R58) 三 üčünč yörüntäkingä tayanmaq qltï tayanmaq ärür ög
35R59) turuq-ïnta ulatï-lar-qa bu uyur üčün yörüntäk bolγalï

(The Cause of Meritorious Action which Consists of the Nature of Precepts)

28) The supplementary arguments about the cause of meritorious action (which consists) of the nature of giving are finally finished. Now, we must explain the cause of meritorious action (which consists) of the nature of precepts.

31) 答頌曰:

(122) The renunciation of immorality and of action to be prohibited is named 'morality'. There are two (types).

(123a) 33) They (= moralities) are pure not to be destroyed by immorality and by the causes (of immorality), and (pure) by depending on the remedy (for immorality) and extinction, and so on.

36) 論曰:

All bad *rūpa*s are called immorality. 37) Among them, fundamental sins are explained by the name of immorality. 38) Prohibited actions are the taking a meal at forbidden time etc., which are prohibited (by *Buddha*). 39) Though they are not fundamental sins, *Buddha* prohibited them to guard the *dharma* and living beings by another (metaphorical) meaning. 42) The sin of a person who undertook morality is called immorality. 43) However, it is only explained by the name of prohibited action to differentiate it from fundamental sin.

45) Both the renunciation of fundamental (sin) and prohibited action are called morality.

46) They (= renunciations) have two (types): *vijñapti* and *avijñapti*.

Why?

The reason is that the actions of body and voice are their own natures.

49) We have briefly explained about own nature and the differences of morality.

50) If (a morality) fulfils the four kinds of merit, it gets the name 'pure'. In the opposite case, it is named 'impure'.

52) The four kinds of merit are mentioned. First, it is not destroyed by immorality. Immorality consists of all the bad *rūpa*s as previously mentioned. 55) Second, it is not destroyed by the causes (= causes of immorality) — *kleśa* and *upakleśa*. 58) Third, it depends on the cures (for immorality), that is, it depends on *smṛty-upasthāna* etc., which can be cures for immorality and the causes (of immorality). 60) Fourth, it depends

28) 少或果全無。施類福 29) 業事傍論已了。今次 30) 應辯戒類福業事。31) 頌曰。離犯戒 32) 及遮　名 33) 戒各有二　非犯戒 34) 因壞　依治 35) 滅淨等　論曰。36) 諸不善色名為 37) 犯戒。此中性罪立 38) 犯戒名。遮謂所 39) 遮非時食等。雖非性 40) 罪而佛為護法 41) 及有情別意遮止。42) 受戒者犯亦名 43) 犯戒。簡性 44) 罪故但立遮名。45) 離性及遮 46) 俱說名戒。此各　47) 有二。謂表無表。48) 以身語業為自性故。49) 已略辯戒 50) 自性差別。若具四 51) 德得清淨名。52) 與此相違名不清淨。言四 53) 德者。一者 54) 不為犯戒所壞。犯戒 55) 二者謂前諸不善色。不為 56) 彼因所壞。彼因 57) 謂貪等煩惱隨煩惱。58) 三者依治。謂依念 59) 住等。此能對治

35R60) čxšapt yazmaq-ta ulatï tïltaγ-ïnga 四 törtünč öčmäk
35R61) -kä tayanmaq qltï tayanmaq ärür nirvan-qa buyan(-ïn) ävirip nirvan
35R62) -qa yeg adruq tuγum-qa ärmäz üčün ulatï tegüči sav
35R63) üz-ä uqïtur yänä öngi söz-lädäči-lär-ning bir-in
35R64) 有說 birär baxšï-lar söz-lär čxšapt-nïng arïnmaq
35R65) beš türlüg tïltaγ-lar uγrïnta bolur 一根本淨 ang'ilki

35V01) säkiz ygrminč yeti
35V1) töz-in tüpin arïtmaq 二 ikinti terin quvraγ-ïn
35V2) arïtmaq 三 üčünč yoγun saqïnč-qa ardatγuluq bolmamaq 四
35V3) törtünč ögkä ičgärgülük bolmaq 五 bešinč
35V4) buyan-ïn nirvan-qa inmäk ärür tep 有餘師說 bar
35V5) adïn baxšï-lar söz-lär čxšapt bolur tört türlüg 一
35V6) ang'ilki qorqïnč ayïnč üz-äki čxšapt qltï qorqmïš üčün
35V7) öz igitmämäk-kä ayïγ ad-qa qïïn-qa qïzγut-qa ayïγ až
35V8) -un-taqï qorqïnč-qa täginmiš küzätmiš čxšapt ärür 二 ikinti
35V9) umunč küsüš üz-äki čxšapt qldï az-lanïp qayu näčä yeg
35V10) adruq orun-qa üküš äd-kä tavar-qa ayïr-qa ayaγ-qa
35V11) ad-qa küü-kä täginmiš tutmïš arïγ čxšapt ärür 三 üčünč
35V12) tuyunmaq bölük-ingä eyin čxšapt qltï tilämiš üčün ozmaq
35V13) qutrulmaq-ïγ ulatï köni körüm-tä ulatï-larïγ täginmiš tutmïš
35V14) ayïγ čxšapt ärür 四 arïγ süz-ük čxšapt qltï aqïγ-sïz
35V15) čxšapt ärür ol umïš üčün birtämläti öngi üdrülgäli
35V16) qïlïnč-lïγ niz-vanï-lïγ kkir-lär-tin tep uqïtu tükädmiš boltï
35V17) čxšapt töz-lügin dyan töz-lügüg inčip uqïtur tep 答頌
35V18) 曰等引善名修 dyan-ta ädgü-si-ning adï bolur bïšrunmaq tep
35V19) artuqraq uyur üčün tütitgäli köngül-üg (論曰) 問言等引善
35V20) söz-lädi ärti dyan-ta ädgü-si-ning tep anïng öz töz-i
35V21) qayu ol tep 問(ト) qltï(ト) dyan(ト) -nïng(ト)
öz(ト) töz(ト) -i qayu(ト) ol(ト) tep(ト)
35V22) 答 qltï dyan-nïng öz töz-i birlä boltačï-sï ärür
35V23) tep 問修名何義 bïšrunmaq tegüči ad-ta
35V24) nä yörüg ol tep 答 qltï tütädmäk ögrünmäk
35V25) ärür köngül-üg nätägin tep tesär yïγïnyaq-lïγ orun-taqï

on extinction, that is, it depend on *nirvāṇa*, as it transfers merit to *nirvāṇa*, but does not (depend) on excellent rebirth (in celestial realms).

62) The phrase 'and so on' (in *gāthā*) represents the existence of other debaters.

64) Some masters say, 'The purifying of morality is through five sorts of cause: first, the purifying by their (own) foundations; 35V 1) second, the purifying by their attendants; third, the absence of damage through rough thinking; 3) fourth, the being absorbed into thinking (*smṛty-upasthāna*); and fifth, the transferring of merit to *nirvāṇa*.'

4) Other masters say, 'There are four kinds of morality: the first is the morality of fear, 6) because one fears being unable to live, a bad reputation, chastisement, and the terror of bad realms of rebirth, so that he accepts and keeps the morality; 8) the second is the mercenary morality, which is just to accept and keep the pure morality from coveting every excellent place, many properties, respect, and reputation; 11) the third is the morality according to the part of *bodhi*, which is just to accept and keep pure morality because it seeks deliverance, the right view, etc.; and 14) the fourth is pure morality, which is morality without illusion because it can renounce the stains of *karman* and *kleśa* for a long time.'

(The Meritorious Action which Consists of the Nature of Meditation)

16) We have explained the nature of morality. We will now explain the nature of meditation.

17) 答頌曰:

(123b) Good in absorption is named '*bhāvanā*' because it can extremely perfume the mind.

19) 論曰:

What is the nature of the Good in absorption mentioned above?

22) 答: That which is absorption (= *samādhi*) by its nature and that which coexists with what is absorption by nature.

23) 問: What meaning is there in the name '*bhāvanā*' (which is received in Good in absorption)?

24) 答: It (= Good in absorption) perfumes and permeates the mind. 25)Why? A Good in absorption-place (= *dyāna-bhūmi*) can extremely perfume the currents of the mind

60) 犯戒及因故。四者依滅。61) 謂依涅槃迴向涅槃 62) 非勝生故。等言 63) 為顯復有異說。64) 有說。戒淨由 65) 五種因。一 35V1) 根本淨。二眷屬 2) 淨。三非尋害。3) 四念攝受。五 4) 迴向寂。5) 有餘師說。戒有四種。6) 一怖畏戒。7) 謂怖不活惡名治罰惡趣 8) 畏故受護尸羅。二 9) 希望戒。謂貪諸有勝 10) 位多財恭敬 11) 稱譽受持淨戒。三 12) 順覺支戒。謂為求解脫 13) 及正見等受持 14) 淨戒。四清淨戒。謂無漏 15) 戒。彼能永離 16) 業惑垢故。已辯 17) 戒類。修類當辯。18) 頌曰。等引善名修 19) 極能熏心故 論曰。20) 言等引善其體 21) 是何。22) 謂三摩地自性俱有。23) 修名 24) 何義。謂熏習 25) 心以定地

35V26) ädgü köngül-lüg käz-igig artuqraq uyur üčün tütidip
35V27) kim bütürgäli ädgü töz-lüg 如花熏巨勝 qltï künčit
35V28) yaγ-ï üz-ä tütidilmiš xu-a täg anï üčün säčä adï bolmïš
35V29) ol bïšrunmaq tep 問 öngdün uqïtdï ärti bušï töz-lüg
35V30) buyan uγur tartγalï artuqraq bay barïmlïγ bolmaq-ïγ tep čxšapt
35V31) dyan iki uγuš-luγ-lar üz-ä bolγuluq-ï qayu ol tep 答頌曰
35V32) 戒修勝如次 čxšapt dyan yegin tutsar eyin käz-igčä
35V33) bulturur tngri yer-intä tuγmaq-ïγ ozmaq qutrulmaq-ïγ tep 論曰
35V34) 戒感生天 čxšapt bulturur tngri {yer}-intä tuγmaq-ïn dyan
35V35) bulturur ozmaq qutrulmaq-ïn yegin tegüči sav üz-ä uqïtur
35V36) yegin tuta qïlmïš sav-ïγ qltï bušï ymä ök uyur bulturur
35V37) tngri yer-intä tuγmaq-lïγ tüš-üg yeg(-in) tuta söz-lämiš ol
35V38) čxšapt-ïγ tutmaq ymä ök uyur bulturγalï bay-tïn öngi
35V39) üdrülmäk-lig tüš-üg yeg-in tuta söz-lämiš ol dyan-ïγ
35V40) 經說四人 sudur-ta yrlïqamïš ol tört türlüg kiši-lär
35V41) uyur tuγurγalï äz-rua buyan-ïn 一 ang'ilki tapïnγu udunγu üčün
35V42) ančulayu kälmiš-lär-ning sanvar-ïnga turγursar ästup öngrä
35V43) turγurmaduq orun-ta 二 ikinti tapïnγu udunγu üčün tört
35V44) -tin yïngaq-tïnqï bursang-lar-qa qïlïp sangram bušï bersär yemiš
35V45) -lik (arïγ) tört türlüg tapïγ-ïn tapïnsar udunsar 三 üčünč burxan
35V46) tïtsï-larï iki arqa bolu tükädük-tä usar tüz baz qïl
35V47) -γalï 四 törtünč tïnlγ-lar-ta tüzü-tä bïšrunsar ädgü ögli
35V48) köngül-lüg dyan-ïγ tep ulatï (tep) 問 munï munčulayu äz-rua buyanï
35V49) -nïng anïng ülgüsi nätäg ol tep 答頌曰感劫生天等
35V50) bulturmaq klp ödün-täki yerintä tuγmïš-ïγ ulatï bolur (bir) äz

(= *citta-saṃtati*) and get (someone) to establish the nature of merit. Therefore, it is as if oil of sesame is perfumed by a flower. 28) For this reason, the name is specially '*bhāvanā*'.

(The Results of the Meritorious Actions which Consist of Moralities and Meditations)

29) 問: Previously, we have explained that the merit of giving can strongly draw wealth. 30) What (merit) arises from the two classes, namely, precept class and meditation class?

32) 答頌曰:

(124a) Morality and 'meditation' make (you) get born in heaven (as the merit of morality) excellently and get released (as the merit of meditation) excellently, according to the order.

34) (論曰):

Morality makes you get born in heaven and meditation makes you get released. 35) By saying 'excellently' (in the *gāthā*), the words (= morality and meditation) are explained that they are done excellently. 36) Giving can make you get the result of birth in heaven, too, 37) but 'excellently' is mentioned just for morality. 38) Keeping morality can give you the result of disconnection, too, 39) but 'excellently' is just said for meditation.

(The *Brahmin-puṇya*)

40) The *sūtra* says that 'there are four kinds of persons who can produce *Brahmin* merit' (= *Brahmin-puṇya*). 41) (Who are the four persons?) First, for venerating (*śarīra*) of *Tathagata*, if a person stands *stūpa* in the place where has never stood, (he might be one of such persons). 43) Second, for venerating *saṃgha* in four directions, if a person makes *saṃghârāma*, gives *dāna*, and venerates four kinds of service of grove, (he might be one of them). Third, if a person brings peace and harmony to (*Buddha*'s) pupils who have split off, (he might be one of them). 47) Fourth, if a person masters extensively compassionate meditation etc. in living beings, (he might be one of them).

48) 問: How is such *Brahmin* merit measured?

50) 答頌曰:

(124b) Making someone get born (and stay happily) in heaven for a *kalpa* and so on, are the measures of *Brahmin* merit.

26) 善於心相續極能熏習 27) 令成德類。如 28) 花熏巨勝。是故獨名 29) 修。前辯施 30) 福能招大富。戒 31) 修二類所感云何。頌曰。32) 戒修勝如次 33) 感生天解脫 34) 論曰。戒感生天。修 35) 感解脫。勝言為顯 36) 就勝為言。謂施亦能感 37) 生天果就勝說 38) 戒。持戒亦能感 39) 離繫果就勝說修。40) 經說四人 41) 能生梵福。一為供養 42) 如來馱都建窣堵波於 43) 未曾處。二為供養四 44) 方僧伽造寺施園 45) 四事供給。三佛 46) 弟子破已能和。47) 四於有情普修 48) 慈等。如是梵福 49) 其量云何。頌曰。50) 感劫生天等 為一

35V51) -rua buyanï-nïng ülgü-si tep (öngräki sözi sodurandike nikay-lïγ baxšï-lar munday tep söz-lär :) 隨福能感 qayu ärsär buyan
35V52) usar bulturup bir klp ödün tngri yerintä tuγmaq-ïγ tägintür
35V53) -gäli alqu mängi tongaq(?) bu ärür bir buyan-nïng ülgü-si anï
35V54) üz-ä bululmïš mängi tongaq(?) täginmiš ödtä braxmapuroxit-taqï
35V55) tngri-lär birlä bir täk bir klp yašayur üčün adïn nikay
35V56) -ta bir(○) (bar) šlok-ta söz-lämiš 伽他(○) 有信正見人
35V57) kertgünč-lüg köni körüm-lüg kiši-lär bïšrunsar on türlüg
35V58) yeg adruq yorïq-lar-ta ötrü tuγurmïš üčün äz-rua
35V59) buyan-ïn bulur klp ödün tngri yer-intäki mängig tep 毘
35V60) 婆沙師 vaibašike-lïγ baxšï-lar muntaγ tep söz-lär ol oq
35V61) bölgüči ad{ï}rtlaγučï yeg soγančïγ lakšanavipak qïlïnč-ïn qayu
35V62) uqïtmïš buyan-nïng ülgüsi ärsär bu oq inčip anï birlä bir
35V63) täk ärür tep ulatï tegüči sav üz-ä uqïtur munï munčulayu
35V64) öngi söz-lädäči-lärig tep 問 tavar bušïγ söz-läyü tükädmiš
35V65) boltï nom bušï ymä qayu ol tep 答頌曰法施謂如實 nom

(Chapter Six: The Saints) 36R1~38V72 (*Taisho* 29 p.114b2~p. 122b22 vols.22~23)

36R1~37V70 *Taisho* 29 p.114b2-115b29 vol. 22
36R1) qy tep 問 yintäm täginmäk-ning bir ülüš-i ök ärür
36R2) ämgäk öz-lüg adïn-larï barča ärmäz ärip
36R3) nätägin bolur söz-lägäli alqu aqïylïγ t{a}vranmaq
36R4) -lar barča ärür ämgäk kertü tep 答頌曰苦由三苦合
36R5) ämgäk ärür üč ämgäk-lär birlä qavïšmaq uγrïnta
36R6) eyin yaraγ-ïnča alqu säviglig sävigsiz adïn aqïγ

51) (論曰):

The masters of *Sautrāntika-nikāya* say (in agreement with the previous opinions), 'If any merit can make someone get born and accept happiness in heaven for a *kalpa*, this is a measure of merit. 53) When one gets joy from that, he stays for a *kalpa*, which is the same (span) as the (life span) of the Gods of *Brahma-purohita*.' There exists what is said in the *śloka* of another *nikāya*:

57) When persons who have faith and exact vision cultivate in 10 kinds of excellent action, they produce *Brahmin-puṇya* (because) they get joy of heaven for a *kalpa*.

60) The masters of *Vibhāṣā* say it this way: 'The measure of merit which we explained when we classified the excellent actions of *lakṣaṇa-vipāka* (previously) is the same as that.'

63) With the phrase 'and so on' (in the *gāthā*), other such opinions are explained (properly).

(The *Dharma* Gift)

64) 問: We have already said the material gift. What is the *dharma* gift?

65) 答頌曰: *Dharma*.....

(Chapter Six: The Saints)

(The Truth of Suffering)

36R 1) 問: Only a part of sensation (= *vedanā*) is suffering by its nature. All the other (parts) are not so. How can one tell that all impure conditioned things are the truth of suffering (= *duḥkha*)?

5) 答頌曰:

(3) Suffering is *dharma*s called impure conditioned things, whether they are agreeable, disagreeable, or otherwise (= non-agreeable-nor-disagreeable), through uniting reasonably with three types of suffering.

51) 梵福量 論曰。先軌範師作如是說。隨福 52) 能感一劫生天受 53) 諸快樂是一福量。54) 由彼所感受快樂時同梵輔天 55) 一劫壽故。56) 以於餘部有伽他言。57) 有信正見人修十 58) 勝行者 便為生梵 59) 福 感劫天樂故 60) 毘婆沙師作如是說。即於 61) 分別妙相業中。 62) 所辯福量此即同彼。63) 等言為顯如是 64) 異說。財施已說。65) 法施云何。頌曰。法施謂如實 (無染辯經等) 36R1) 唯受一分是 2) 苦自體。所餘並非。3) 如何可言諸有漏行 4) 皆是苦諦。頌曰。5) 苦由三苦合 6) 如所應一切 可意非可意餘有漏

36R7) -lïγ tarïqmaq(?) tegli nom-lar tep 有三苦性 bar üč
36R8) ämgäk töz-lär ang'ilki (ämgäk-tä) ämgäk töz ikinti qïlïnč
36R9) ämgäk töz üčünč artamaq-sïz(レ) ämgäk töz ärür (又 tägšilmäk ämgäk tep yeg oqïr-larï) alqu
36R10) aqïγlïγ tavranmaq-lar eyin yaraγ-ïnča bu üč türlüg
36R11) ämgäk töz-lär birlä qavïšmïš üčün barča ärür ämgäk
36R12) kertü tep tesär ymä ök munda mün qataγ bolmaz
36R13) munung säviglig aqïγ-lïγ tavranmaq tegli nom-lar-nïng
36R14) artamaq ämgäk birlä qavïšmïš üčün anïn adï (bolur) bolmïš ol
36R15) ämgäk tep alqu sävigsiz aqïγ-lïγ tavranmaq tegli nom-lar
36R16) -nïng ämgäk-tä (ämgäk) birlä qavïšmïš üčün anïn (adï) bolmïš(○) (bolur) ol
36R17) ämgäk tep munta öngi adïn aqïγlïγ t{a}vranmaq tegli nom
36R18) -lar-nïng qïlïnč (ämgäk-tä) ämgäk birlä qavïšmïš üčün anïn
36R19) adï bolmïš(○) (bolur) ol ämgäk tep (munda öngi
adïn aqïγ-lïγ tavranmaq tegli nom-lar-nïng
qïlïnč ämgäk birlä qavïšmïš üčün anïn adï bolmïš ol ämgäk tep :) 何謂為可意 qayu
36R20) bolur säviglig sävigsiz adïn-ï tep tesär qltï mängi
36R21) -tä ulatï üč täginmäk(-lär) ärür (qltï anda) eyin käz-igčä üč
36R22) täginmäk-lär-ning küči uγrïnta kim mängi täginmäk
36R23) -tä ulatï-lar-qa eyin yarašï alqu aqïγ-lïγ tavranmaq
36R24) -lar bulmïš ol säviglig tep ulatï ad-larïγ nä üčün
36R25) tep tesär qayu alqu mängi täginmäk-lär ärsär
36R26) ardamaq-ï uγrïnta bütär ämgäk töz
36R27) -lüg 又 töz ymä ter qltï sudur-ta
36R28) yrlïqamïš ol alqu mängi täginmäk-lär-ning
36R29) tuγmïš ödi mängi turmïš ödi mängi ardamïš
36R30) ödi ämgäk ärür tep qayu alqu ämgäk täginmäk
36R31) -lär ärsär töz-i uγrïnta bütär ämgäk töz-lüg
36R32) qltï sudur-ta yrlïqamïš ol alqu ämgäk täginmäk
36R33) -lär-ning tuγmïš ödi ämgäk turmïš ödi ämgäk
36R34) 壞時楽 ardamïš ödi mängi ärür tep täng täginmäk
36R35) qïlïnč uγrïnta bütär ämgäk töz-lüg qamaγ basut
36R36) -čï(-lar) -tïn bolmïš üčün qltï sudur-ta yrlïqamïš ol
36R37) qayu ürlügsüz ärsär bu oq inčip ärür ämgäk tep
36R38) 如受順受 nätäg ärsär täginmäk täginmäk-kä eyin yarašï
36R39) alqu t{a}vranmaq-lar ymä antaγ oq ärür tep bar adïn

7) 論曰:

There are three types of suffering by their nature: the first is suffering-suffering (= *duḥkhaduḥkhatā*, namely suffering which results from torment); the second is action-suffering (= *saṃskāraduḥkhatā*, namely, suffering which results from the impermanence of phenomena); and 9) the third is destruction-suffering (= *vipariṇāmaduḥkhatā*, namely suffering which results from the prevention of pleasure). 10) All impure conditioned things unite reasonably with these three types of suffering by their nature. 11) Therefore, it is said that all of them are the truth of suffering. There is no error, (here).

13) Among them, *dharma*s called agreeable impure conditioned things unite with destruction-suffering; therefore, the name is suffering. 15) *Dharma*s called all disagreeable impure conditioned things unite 17) with suffering-suffering; therefore, the name is suffering. *Dharma*s called impure conditioned things other than these (two), (namely, neither-disagreeable-nor-agreeable impure conditioned things) unite with 'action-suffering'; therefore, the name (is) suffering.

19) What are 'agreeable', 'disagreeable', and 'other' *dharma*s?

20) The three sensations as an agreeable (one) etc. (take the name of 'agreeable' etc.) in this order. All impure conditioned things complying with sensation as agreeable etc., through the power of the three sensations, also take the name of 'agreeable' etc.

24) Why?

25) Every agreeable sensation has suffering by its nature through destruction. 27) The *sūtra* says that 'all agreeable sensations are agreeable when they arise, (and also) while they last, but suffer when they destruct'.

30) Every sensation of suffering has suffering, through its (own) nature. 32) (The same) *sūtra* says that 'all sensations of suffering are suffering when they arise, (and also) while they last'. (However), they are agreeable when they destruct.

34) An equivalent (=An ambivalent) sensation (= neither-suffering-nor-pleasure) has suffering by its nature through the activity because it becomes from every cause; as the *sūtra* says: 'This is just suffering, if impermanent.'

38) All conditioned things which accord to sensation are also (suffering) in the same way as (these) sensations.

39) Other masters note, 'Suffering is namely suffering by its nature; therefore, it is

7) 行法 論曰。有三 8) 苦性。一苦苦性。二行 9) 苦性。三壞苦性。諸 10) 有漏行如其所應與此三種 11) 苦性合故。皆是苦 12) 諦。亦無有失。13) 此中可意有漏行法 14) 與壞苦合故名為 15) 苦。諸非可意有漏行法 16) 與苦苦合故名為 17) 苦。除此所餘有漏行法 18) 與行苦合故 19) 名為苦。何謂 20) 為可意非可意餘。謂樂 21) 等三受如其次第由三 22) 受力令順樂受 23) 等諸有漏行 24) 得可意等名。所以者何。25) 若諸樂受 26) 由壞成苦性。27) 如契經 28) 言。諸樂受 29) 生時樂住時樂壞 30) 時苦。若諸苦受 31) 由體成苦性。32) 如契經言。諸苦受 33) 生時苦住時苦。34) 不苦不樂受 35) 由行成苦性。衆緣 36) 造故。如契經言。37) 若非常即是苦。38) 如受順受 39) 諸行亦然。有餘

36R40) baxšï-lar yörär ämgäk qayu ärsär ämgäk töz ymä
36R41) ol oq üčün adamïš ol ämgäk-tä ämgäk töz tep
36R42) ančulayu oq ulatï qïlïnč qayu ärsär ämgäk töz
36R43) ymä ol oq üčün adamïš ol qïlïnč ämgäk töz
36R44) tep bilmiš krgäk munta söz-lämäki ärsär sävig
36R45) -lig -ning sävigsiz-in(○) (又 säviglig sävigsiz-tä ymä ter) bolur ardamaq ämgäk ämgäk-tä
36R46) ämgäk tep qamaγ-lïγsïz-ï-nïng uγrïnta üčün
36R47) ärür yörüg töz-inčä ärsär čïn kertü alqu
36R48) barča qïlïnč ämgäk üz-ä anïn ämgäk ärür bu
36R49) bu yintäm tüz-ün-lär-kä qolulaγalï körgäli uγuluq
36R50) ärür ärür anïn bar šlokda sözlämiš
36R51) *lyk? ////syz*(ㅏ) *-t'*(ㅏ) bolur(ㅏ) artamaq(ㅏ) ämgäk(ㅏ) ämgäk(ㅏ)
36R52) ämgäk(ㅏ) ymä(ㅏ) ter(ㅏ) 如以一睫毛 qltï bir eyin kirpik
36R53) -ig urduqta ay-a-ta kiši-lär tuymadïn antaγ yänä
36R54) urduqta qaraq-ta oyup ulatï enčlädürmämiši(○) (又 qïlmïšï täg quruldurmaq-ïγ enčlänmämäk-ig ymä ter)
36R55) täg ančulayu oq ymä biligsiz ärän-lär ay-a
36R56) -taqï täg tuymaz bilmäz(ㅏ) -lar qïlïnč ämgäk-lig
36R57) kirpik-ig bilgä-lär ärsär qaraq-taqï täg adqaγ
36R58) -ïnta artuqraq tuγurur-lar irmäkig qorqïnčïγ tep : nätägin
36R59) tep tesär alqu biligsiz ärän-lär-ning aviš tamu-taqï
36R60) artuqraq ämgäk täginü turur yükmäk-intä (又 tuγurmïš ämgäk-lig) qorqïnč-lïγ
36R61) ayïnč köngül-üg(○) (-läri) tuγurmaqï yetmäz qamaγ tüz-ün-lär
36R62) -nïng bavagar-taqï yükmäk-täki(-sintä) tep 問 yol kertü ymä ök
36R63) munta qïlïnč ämgäk-tä tutulγu krgäk etiglig töz-lüg
36R64) üčün tep 答 yol kertü ämgäk ärmäz tüz-ün-lär-ning
36R65) köngül-ingä q{a}ršï-sï ärsär ärür qïlïnč ämgäk töz-lüg
36R66) 又 töz ymä ter näng tüz-ün yol-nung turmaqï tüz-ün
36R67) -lär-ning köngül-ingä q{a}ršï ärmäz munung uγrïnta uyur
36R68) üčün tartγalï qamaγ ämgäk-lär-ning alqïnmaq-ïn antaγ
36R69) yänä körmäki ärsär (又 kördäči-lär ärsär ymä ter) alqu etiglig nom-lar-nïng nirvan
36R70) -ïn öčmiš amrïlmïš ärür tep ymä ök ašnu-ča körüp
36R71) ol nomuγ ärür ämgäk tep ken körmiš üčün ärür anïng
36R72) öčmäkin bolur öčmiš amïl tep anïn etiglig tegüči
36R73) sav üz-ä yintäm uqïtur aqïγ-lïγ-ïγ(○) (oq) tep 素迦阿波
36R74) 縛底若諸法中

named 'suffering-suffering.' 42) In this way, furthermore, action is namely suffering by its nature; therefore, it is named 'action-suffering'. 44) You should understand the following. It is said here that in agreeable and disagreeable (*dharma*s), 'destruction-suffering' (participates in an agreeable *dharma*) and 'suffering-suffering' (participates in a disagreeable *dharma*), but ('agreeable' and 'destruction-suffering', and 'disagreeable' and 'suffering-suffering') are in non-common, 47) and everything is really as the reason, suffering through (connecting with) 'action-suffering'.

49) This ('action-suffering') can be observed only by *āryas*. 50) Therefore, the *śloka* says:

52) It is just like (the similitude) that if a person put an eyelash on his palm, he does not perceive it,

but if he put it on his eyeball, it hurts his eye and makes him strain.

55) In the same manner, ignorant men do not perceive the eyelash of 'action-suffering', as they are like a palm

57) Wise men raise extreme hates and fears from the perception (of the eyelash of 'action-suffering'), as they are like an eyeball.

58) Why? 59) All ignorant men raise painful and fearful minds in (the five) *skandhas* to accept extreme suffering of *avīci* hell. (However, their painful and fearful minds) never do reach (the painful and fearful minds) of the *āryas* in the (five) *skandha* of *Bhavâgra*

62) 問: Here, the truth of path should be undertaken in 'action-suffering' because it has the nature of 'that which is made'.

64) 答: The truth of path is not suffering. 'Disobedience to the mind of *āryas*' is the nature of 'action-suffering.' (So, the truth of path is not suffering.) 66) The arising of a holy path is not disobedience to the mind of *āryas* 67) because through this (holy path), the extinction of every suffering (= *nirvāṇa*) can be drawn.

68) (It is said in the *sūtra*): 'When someone who observes *nirvāṇa* of all *dharmas* of "that which is made",70) as what is calm and peaceful, he observes first that those *dharmas* are suffering, and later, that through the extinction (of the suffering), it becomes calm and peaceful.' 73) Therefore, by the phrase 'that which is made', only impure is explained.

40) 師釋。苦即苦性 41) 名苦苦性。42) 如是乃至行即苦性 43) 名行苦性。44) 應知此中說 45) 可意非可意為壞苦苦 46) 苦者。由不共故。47) 理實一切 48) 行苦故苦。49) 此唯聖者所能觀見。50) 故有頌言。52) 如以一睫毛 53) 置掌人不覺 若 54) 置眼睛上為損及不安 55) 愚夫如手掌 56) 不覺行苦 57) 睫 智者如眼睛 緣 58) 極生厭怖 59) 以諸愚夫於無間獄 60) 受劇苦蘊 61) 生苦怖心。62) 不如衆聖於有頂蘊。道諦亦 63) 應是行苦攝。有為性 64) 故。道諦非苦。違逆聖 65) 心是行苦相。66) 非聖道起違逆聖 67) 心。由此能 68) 引衆苦盡故。69) 若觀諸有為涅槃 70) 寂靜者。亦由先見 71) 彼法是苦後觀彼 72) 滅以為寂靜故。有為 73) 言唯顯有漏。

36V01) iki otuz-unč iki
36V1) swy'np'v'dy (sukaapavadi ymä tegü täg) -lïγ baxšï-lar söz-lär birök alqu nom
36V2) -lar-ta ymä ök taplasar bar mängi tep qayu tïltaγ
36V3) -ïn täk söz-lädi ämgäk-ig bolur tüz-ün-lär kertü
36V4) -si tep 婆有一類釋 bar birär uγuš-luγ vaibasike
36V5) -lïγ baxšï-lar yörär mängi-si az üčün qltï ur
36V6) -tuqda yašïl burčaq-ïγ qara burčaq-lïγ yükmäk-tä az-ï
36V7) eyin bolmaq üz-ä üküš-ingä 又 az-ï üz-ä üküš
36V8) -intä ymä ter adamïš täg qara burčaq-lïγ yükmäk
36V9) tep kim bolγay bilgä-lär-tä yïlïγ suvuγ qudduq-ta
36V10) qard-qa bolmaq öngi(ㄏ) (üz-ä) az-qy-a mängi-ning tuγmaqï
36V11) adqantačï qart-ïγ bolur mängi tep kumaralte baxšï
36V12) munta šlok üz-ä yörä söz-lär 能為苦因故
36V13) uyur üčün ämgäk-kä tïltaγ bolγalï 二 uyur üčün
36V14) yïγγalï qamaγ ämgäk-ig(○) (ämgäk-lig) 三 boltuqda ol küz-ägülük
36V15) üčün söz-lämiš ol mängi-ning ymä ök adï bolur
36V16) ämgäk tep 主(理實應言) yörüg töz-inčä ärsär čïn kertü
36V17) tägimlig ol söz-lägli tüz-ün-lär körür-lär
36V18) adïrtlayur-lar alqu bolmaq-ïγ (又 -lar-nïng ymä ter) ulatï mängi-ning
36V19) töz(-lär)-in barča ärür ämgäk tep nätägin tep tesär
36V20) qïlïnč ämgäk(-lär) -ig tuta bir täk bir tatïγ-lïγ üčün
36V21) munung uγrïnta uqïtmïš ol ämgäkig bolur kertü tep
36V22) mängig ärmäz tep 問 nätägin ymä ök körür mängi täginmäk
36V23) -ig bolur ämgäk tep 答 töz-i ü{r}lüg-süz-i-ning
36V24) uγrïnta tüz-ün-lär-ning köngül-ingä q{a}ršï üčün
36V25) qltï ämgäk blgü (uγur ㄏ) üz-ä 又 uγur üz-ä ymä ter körmiš
36V26) ödtä öng-tä ulatï-larïγ (näng) ol ämgäk blgü(○)
36V27) bir(○) ämgäk(○) täginmäk(○) täg(○) bolur(○) ärmäz(○) (uγur ärmäz bolmïš täg birlä) tep
36V28) 又 täginmäk täg ärmäz bolmïš täg ymä ter (主) qal
36V29) -tï mängi täginmäk ärür üčün ämgäk-ning tïltaγ-ï alqu
36V30) tüz-un(-lär) ymä ök körür-lär anï bolur ämgäk tep
36V31) tesär siz-lär bu yörmiš-ingiz-lär törüsüz ärür ämgäk(ㄏ)
36V32) ämgäk-kä tïltaγ bolγalï umaq tergin-ning uγur
36V33) -ï nägül alïšï ämgäk-kä 又諸聖者 yänä alqu tüz
36V34) -ün-lär-tä önglüg öngsüz uγuš-lar-ta tuγmïš-lar
36V35) -nïng ol(○) (anï) adqaγ-lïγ nätägin bolur ämgäk saqïnč
36V36) -larï-nïng ävrilmäki (又 adqaγï-larï-nïng ymäter 又 adqaγï yükmäk-läri tesär siz-lär ymä ter) näng olar-nïng alqu yükmäk
36V37) -läri ämgäk täginmäk-kä tïltaγ bolur ärmäz yänä sudur
36V38) -ta yänä yrlïqaγučï qïlïnč ämgäk-ning iši nägül tep
36V39) 具摩囉羅地 kumaralarte baxšï söz-lär birök

36V 1) The masters of *Sukhâpavādin* say, 'If it is admitted that "agreeable" exists in all *dharma*s, why do they say that only suffering is the truth of *āryas*?'

4) The masters of *Vaibhāṣika* in some class explain: 'It is because of the slightness of "agreeable". When (a few) green beans are put into a pile of black beans, the beans are called a pile of black beans, as the few follow the many. 9) Thus, a wise man would not consider wrongly that when he pours water on an abscess, the abscess is an agreeable thing by arising of a slight agreeable thing.'

11) Here, master *Kumāralāta* explains by the *śloka*: 13) 'Because it can be the cause of suffering, (二) because it (= 'agreeable') is to able to (arise) by gathering of all suffering, (三) because when (suffering) it asks for that (= 'agreeable'), 'agreeable' is therefore named "suffering".'

16) (論) 主 (= The owner of the argument): According to the reason, it should be said truly so. 17) (However), *āryas* regard that every existence, (namely the five impure *skandhas*), including 'agreeable', by its nature, as total suffering. Why? Because they (= suffering or 'agreeable' in existence) have only one taste as to 'action-sufferings'. 21) By this (reason), suffering is said to be the Truth, but 'agreeable' is not (called such by *āryas*).

22) 問: Why do (*āryas*) regard 'agreeable-sensations, ' (namely, sensations which are agreeable by nature) as suffering?

23) 答: Because the nature (of 'agreeable') violates the mind of *āryas* by reason of impermanent. 25) Though (*āryas*) regard *rūpa* etc. by aspect of suffering, this aspect is not the same as 'suffering-sensation'. 28) If you say that 'agreeable-sensation' is a cause of suffering, so that *āryas* also regard it as suffering, your interpretation is unreasonable. 32) (The reason is 'agreeable',) which can be the cause of suffering, is an aspect (= *ākāra*) of gathering (= *samudaya*). How is it related to suffering? (It should not be related to suffering.) 33) Furthermore, when all *āryas* are born in *Rūpa-dhātu* and *Ārūpya-dhātu*, how does the idea of suffering function with attaching them (= *skandhas* of *Rūpa-dhātu* and *Ārūpya-dhātu*)? All their *skandhas* are not to be cause of suffering-sensation. (Therefore, such a consideration does not revolve). 37) What is the role of 'action-suffering' which was further explained in the *sūtra*?

39) Master *Kumāralāta* says, 'If (*āryas*) regard the agreeable as the suffering through the impermanence (of suffering), what differences are there between the aspects

36V1) 若諸法 2) 中亦許有樂。何緣 3) 但說苦為聖諦。4) 有一類 5) 釋。由樂少故。如置 6) 綠豆烏豆聚中。以少 7) 從多 8) 名烏豆聚。9) 誰有智者遮水澆 10) 癰有少樂生 11) 計癰為樂。有餘於 12) 此以頌釋言。13) 能為苦因故 能 14) 集衆苦故 有苦希彼 15) 故 說樂亦名 16) 苦 理實 17) 應言。聖者觀 18) 察諸有及樂 19) 體皆是苦。20) 以就行苦同一味故。21) 由此立苦為諦 22) 非樂。如何亦觀樂受 23) 為苦。由性非常 24) 違聖心故。25) 如以苦相觀 26) 色等時非彼苦相 27) 一如苦受。29) 有謂。樂受是苦因故。諸 30) 聖亦觀彼為苦者。31) 此釋非理。32) 能為苦因是集行相。33) 豈關於苦。又諸聖者 34) 生色無色。35) 緣彼如何有苦想 36) 轉。非彼諸蘊 37) 為苦受因。又經 38) 復說行苦何用。39) 若

36V40) ürlügsüz-i-ning uγrïnta körsär(○) (körür) mängig bolur ämgäk
36V41) tep ürlügsüz üz-ä ämgäk üz-ä körmäklig uγur
36V42) -lar-nïng nägül adïrtï tep 主 tuγdačï öčdäči törü
36V43) -lüg üčün körür-lär bolur ürlügsüz tep tüz-ün
36V44) -lär-ning köngül-ingä qaršï üčün körür-lär bolur
36V45) ämgäk tep 但見非常 täk körtükdä ürlügsüz(○) -in
36V46) bilär(○) (üz-ä bililür) üčün tüz-ün-lär-ning köngül-ingä qršï-sïn(○) (-sï)
36V47) anïn ürlügsüz uγur uγur tartγalï ämgäk uγur
36V48) 室 širalade baxšï muntaγ tep adqanur ot
36V49) -γuraq yoq čïn kertü mängi täginmäk yintäm ämgäk
36V50) ök ärür tep 對法 abidarmake-lïγ baxšï-lar söz-lär
36V51) nätägin bilgäli bolur antaγ ärtükin tep (室 agam-lï yukdi-lï uγur-ïnda anïn tep) 對法 qayu ol
36V52) agam uγur-ïntaqï-sï tep 室 qltï adï kötrülmiš
36V53) yrlïqamïš ol qayu näčä bar ärsär täginmäk yoq ämgäk
36V54) ärmäz boldačï tep 又 yoq munta ämgäk tetmädäči tep
36V55) ymä ter ter yänä sudur-ta yrlïqamïš ol siz-lär tägim
36V56) -lig ol ämgäk üz-ä körgäli mängi täginmäk-ig
36V57) tep yänä sudur-ta yrlïqamïš ol ämgäk-ig söz
36V58) -läsär mängi tep adï bolur tätrülmäk tep 對法師
36V59) qayu ol yukdi uγrïntaqï-sï tep 室 alqu mängi
36V60) -ning tïltaγ-ï barča otγuraq-sïz üčün qltï alqu
36V61) qayu barïnča ton kädim aš ičgü soγïq isig-tä
36V62) ulatï sav-larïγ alqu tïnlγ-lar uγuš-ï taplayur
36V63) -lar bolur mängi-ning tïltaγ-ï tep munï birök ödsüz
36V64) ülgü-sintä artuq täginsär ašasar 又 bu birök ödsüz
36V65) tägingülük ašayu-luq bolsar ymä ter(-lär) ötrü uyur(○) (umaq üz-ä) tuγur
36V66) -γalï ämgäkig yänä (又 yanduru) ämgäk-kä tïltaγ bolur tägimlig
36V67) ärmäz mängi-ning tïltaγ-ï üklimiš ašïlmïš tuš-ta
36V68) az-u-ča näčä yänä t{ä}ng tüz bolsar ymä täk öd
36V69) -süz-i-ning uγrïnta ödrü ämgäk-kä tïltaγ bolup
36V70) ämgäk-ig tuγurdačï bolγalï 又 umïš üčün tuγuryalï
36V71) ämgäkig ymä ter anïn bilmiš krgäk ton-ta ulatï-lar
36V72) töz ärür ämgäk-ning tïltaγ-ï ämgäk üklimiš ašïlmïš
36V73) ödtä anïng töz-i temin ök uqulur(○) (又 bäkiz bälgü-lüg bolur ymä ter) 威儀易脫

37R1) tsi iryapad-ïγ tägšürmäk ketärmäk-lig (又 tägšürdüktä kedärtüktä ymä ter) yörügi ymä antaγ
37R2) oq bolγu kärgäk yänä yöründäk qïlγu ödün ämgäk-kä
37R3) temin ök turur mängi saqïnč ulatï ämgäk-tin tägšürtük (又 ämgäkig tägšürtük-tä ymä ter)

of regarding as impermanent, and (aspects of regarding) as suffering?

42) (論) 主 (= The owner of the argument): Because (things by their nature) have the rule of birth and perish, (*āryas*) regard them as impermanent. Because (things by their nature) violate the minds of *āryas*, (*āryas*) regard them as suffering. 45) When one sees impermanence, he understands it to be contrary to the minds of *āryas*; therefore, the aspects of impermanence can imply (= lit. draw) the aspects of suffering.

(Controversy on the existence of the agreeable sensation)

48) Master *Śrīlāta* claims, 'There is surely no (sensation of) true "agreeable", and sensation is simply suffering.'

50) The masters of *Ābhidhārmika*: How do you understand such a thing?

51) (Master *Śrīlāta*): (We understand) it through (the evidence from) scripture and reasoning.

51) (The masters of *Ābhidhārmika*): What is (to understand) through scripture?

52) (Master *Śrīlāta*): The Blessed One says that 'nothing is said that is not "suffering" among any and all sensations'. 55) The *sūtra* says, 'You should regard an "agreeable sensation" as suffering.' 57) Further, the *sūtra* says, 'If you call suffering an "agreeable", it is named "turnover".'

59) (The masters of *Ābhidhārmika*): What is to be (understood) through reasoning?

59) (Master *Śrīlāta*): All the causes of 'agreeable' are indefinite, (so 'agreeable' does not exist.) Therefore, every class of living things regards any and all clothing, food and drinks, things of cold and warm, etc. as the causes of 'agreeable'. 63) However, if someone takes or eats them out of season or to excess, then they become causes of suffering. Because they can produce suffering, 66) they (= clothes etc.) are never causes of 'agreeable', (but are causes of suffering). 67) Cases of increasing (such as overeating), or even equality, when something is 'out of season' (such as a snowsuit in summer), become causes of suffering, and can then produce suffering. 71) Therefore, you should understand that clothes etc. are original causes of suffering. 72) When the suffering increases, its aspects are manifested immediately.

37R 1) The modification of *īryā-patha* should be reasonably the same (as the case of clothes etc.). 2) Furthermore, when someone remedies his suffering, the agreeable feeling arises (for him) immediately. If he modifies his suffering, the agreeable feeling

40) 由非常觀樂為苦。41) 非常苦觀行相 42) 何別。生滅法 43) 故觀為非常。44) 違聖心故觀之為 45) 苦。但見非常 46) 知違聖心 47) 故非常行相能引苦行相。48) 有餘部師作如是執。49) 定無實樂受唯是苦。51) 云何知然。由教理故。云何 52) 由教。如世尊 53) 言。諸所有受無非是苦。55) 又契經言。56) 汝應以苦觀於樂受。57) 又契經言。58) 於苦謂樂名為顛倒。59) 云何由理。以諸樂 60) 因皆不定故。謂諸 61) 所有衣服飲食冷煖 62) 等事。諸有情類許 63) 為樂因。此若非時 64) 過量受用 65) 便能生 66) 苦。復成苦因不應 67) 樂因。於增盛位 68) 或雖平等但由非時 69) 便成苦因 70) 能生於苦。71) 故知衣等 72) 本是苦因。苦增盛 73) 時其相方顯。37R1) 威儀易脫理 2) 亦應然。又治苦時 3) 方起樂覺。及苦易

37R4) -tä kedtüktä mängi saqïnč temin ök tuγar qltï
37R5) birök tušmaz ärkän-ki ödtä ačmaq usmaq tumlïγ quyaš
37R6) armaq küsüš-tä ulatï ämgäk-lär üz-ä sïqïlmaq tangïlmaq
37R7) -ta mängi-ning tïltaγ-ïnta tuγar ärmäz mängi saqïnč
37R8) anïn aγïr ämgäk-kä yörüntäk boldačï tïltaγ-ta
37R9) bilig-siz ärän-lär yangluq-ïnča adqanur-lar bu uyur
37R10) tuγuryalï mängig tep čïn kertü yoq atïrtlïγ otγuraq
37R11) mängig tuγurdačï tïltaγ ämgäk-ig tep tägšiltigtä
(又 tägšiltüktä) ketdüktä (又 kedärtüktä ymä ter)
37R12) biligsiz ärän-lär söz-läyür-lär mängi tep qltï aγïr
37R13) yük yüdmiš-lär anča-qy-a 'ängin-tä ulatï-larïn tägšür
37R14) -miš täg üčün (又 täki tep ulatï täg ymä ter) anïn täginmäk yintäm ämgäk ök ärür ot
37R15) -γuraq yoq čïn kertü mängi tep abidarmake-lïγ alqu baxšï-lar
37R16) söz-lär mängi čïn kertü bar tep tesär bu sav yörüg
37R17) töz-ingä yarašï bolur tep 室 nätägin bilgäli bolur
37R18) antaγ ärtükin tep 主 munta yänä tätrü sez-ig qïlmïš
37R19) krgäk tanïp yoq tesär (siz-lär) mängig qayu-nung adï bolur ämgäk
37R20) tep birök söz-läsär siz-lär sïqdačï tangdačï-sï ärür
37R21) tep bar bolu tükädmäk üz-ä ögirtdürtäči yazïlturdačï
37R22) -sï mängi-ning bar-ï bütgü krgäk birök söz-läsär
37R23) siz-lär quruldurtačï ardattačï-sï ärür tep bar bolu
37R24) tükädmäk üz-ä üklidtäči ašdačï-sï
37R25) mängi-ning bar-ï bütgü krgäk birök söz
37R26) -läsär siz-lär sävigsiz-i ärür tep bar bolu
37R27) tükädmäk üz-ä säviglig mngi-ning bar-ï bütgü
37R28) krgäk tep 室 širlate baxšï-ya birök söz-läsär siz
37R29) -lär säviglig-ning töz-i čïn kertü-si(卜) bütär ärmäz
37R30) (又 sävigning töz-i čïnkertü-si bütär ärmäz tep ymäter) nätägin tep tesär alqu tüz-ün-lar kkir-tin öngi üdrül
37R31) -miš ödtä säviglig-i yänä sävigsiz bolur üčün tep
37R32) bu adïγ urmasar ymä vasubandu baxšï taplaγ-ï ärdüki bililür
37R33) 不爾可愛 antaγ ärmäz sävigligin tüz-ün-lär
37R34) bodulmaq-tïn öngi üdrülmiš ödtä öngi uγur üz-ä
37R35) körür üčün bolür sävigsiz tep (又 öngi uγur üz-ä qolulamaq-lar-ï-nïng uγrïnta bolur üčün sävigsiz ymä ter)
37R36) -ning öz töz-i säviglig ärsär (又 qayu täginmäk öz töz üz-ä ymäter) bu täginmäk arïtï sävigsiz
37R37) bolmaz inčip alqu tüz-ün-lär bodulmaq-tïn öngi üdrül
37R38) -miš (又 üdrülgü) ödtä adïn uγur üz-ä irär-lär aqlayur-lar bu
37R39) täginmäk-ig 謂觀此受 qltï körür-lär üčün bu täginmäk
37R40) ärsär ärür osal sïmtaγ-lar-nïng orunï — iišläšip keng

arises immediately at that time. 4) For as long as someone has never suffered from hunger, thirst, cold, fever, fatigue, desire, etc., his agreeable feeling caused by 'agreeable' does not arise. 8) Therefore, in the cause which remedies heavy suffering, ignorant persons believe without reason that 9) 'this can produce "agreeable" '. 10) However, there is really no cause to raise (true) 'agreeable' decisively. 11) In modifying suffering, an ignorant person is 'agreeable'. It is just like when someone transfers the heavy burden he is carrying from one shoulder (to the other; that gives him an agreeable feeling). 14) Therefore, suffering is the sensation; there is no true 'agreeable', decisively.

15) All masters of *Ābhidhārmika* say 'agreeable' truly exists. What they say is in reason.

17) 室 (*Śrīlāta*'s question): How do you know it?

18) 主 (Answer of *Vasubandhu*, the owner of the argument): Here we should ask in return: If you deny 'agreeable' and say that it does not exist, what is called suffering?

20) If you say (= answer) that it (= suffering) is a torment, the existence of relaxation would be inherent because the agreeable, (which does not give pain,) has already existed (as imagination). 22) If you say that it (= suffering) is damage, the existence of 'agreeable' would be inherent because benefit has already existed (as imagination). 25) If you say that it (= suffering) is disagreeable, the existence of agreeableness would be inherent, because pleasure has already existed (as imagination).

28) Master *Śrīlāta*! If you say that the quality of desire is not always truly completed because when all *āryas* detach pollution, desire also becomes non-desire, 33) it is not exact. It is the reason *āryas* regard desire as non-desire by observing from another viewpoint when they disconnect from the attachment. 35) If any sensation is desirable in its nature, this sensation will not be finally undesirable (by the same nature). 37) However, when all *āryas* disconnect from the attachment, they are tired and hate this sensation from yet another viewpoint. 39) (They observe that) this sensation is the place of non-vigilance, that is, 40)(it is) necessarily accomplished through extensive power,

4) 脫樂覺乃生。謂 5) 若未遭飢渴寒熱 6) 疲欲等苦所逼迫時。 7) 不於樂因生於樂覺。 8) 故於對治重苦因中。 9) 愚夫妄計此能 10) 生樂。實無決定 11) 能生樂因。苦易脫中 12) 愚夫謂樂。如 13) 荷重擔暫易肩 14) 等。故受唯苦。 15) 定無實樂。對法諸師 16) 言樂實有。此言 17) 應理。云何知然。 18) 且應反徵 19) 撥無樂者何名為苦。 20) 若謂逼迫 21) 既有適悅 22) 有樂應成。若謂 23) 損害既有 24) 饒益 25) 有樂應成。若謂 26) 非愛既有 27) 可愛有樂應成。 28) 若謂 29) 可愛體非成實。 30) 以諸聖者於離染 31) 時可愛復成非可愛故。 33) 不爾。可愛聖。 34) 離染時 由異門 35) 觀為非愛故。謂若有受 36) 自相可愛。此受未嘗成非可愛。 37) 然諸聖者於離染 38) 時。以餘行相厭患此 39) 受。謂觀此受 40) 是放逸處。要由廣

37R41) uluγ s*ym'nl'*maq-lïγ küč uγur-ïnta bütgülük ärip 二
37R42) tägšildäči arda-tačï 三 ürlügsüz (üčün 四) tep anïn sävigsiz-i
37R43) bolur ol öz töz üz-ä munta sävigsiz nom ärmäz tep
37R44) (又 ürlüg-süz anïn bolur sävigsiz ymäter) birök ol öz töz üz-ä ärür ärti ärsär sävigsiz
37R45) tägimlig ärmäz ärti anta bar bolγalï az-lanmaq-nïng turmaqï
37R46) birök turmasar az-lanmaq bodulmaq-tïn öngi üdrülmiš(○) (üdrülgü) öd
37R47) -tä tüz-ün-lär-tä tägimlig ärmäz ärti adïn uγur üz-ä
37R48) körüp adïrtlap mängi täginmäk-ig artuqraq tuγuryalï irmäk
37R49) aqlamaq-ïγ anïn öz töz-i uγrïnta bar čïn kertü
37R50) mängi täginmäk 然世尊(言) inčip adï kötrülmiš-ning
37R51) yrlïqamaqï ärsär qayu barča täginmäk-tä yoq ämgäk ärmäz
37R52) boltačï tep teti burxan käntü (öz-i) uduz-u yörmiš ol qltï
37R53) sudur-ta yrlïqamïš ol tngri burxan yrlïqadï 慶喜 anant-a
37R54) mn alqu tavranmaq-lar-nïng barča munta ürlügsüz ärtük-ingä
37R55) ulatï alqu etiglig nom-lar-nïng barča munta tägšildäči
37R56) artadačï(○) -sïnga(○) (ärtükingä) tayaq-lïγ-ïn kiz-lägligin muntaγ tep yrlï
37R57) -qayur mn alqu qayu barï-ča täginmäk-lär-tä yoq ämgäk
37R58) ärmäz boldačï tep anïn bilmiš krgäk bu sudur-ta ämgäk
37R59) -tä ämgäk-tä tayaq-lïγ-ïn muntaγ tep yrlïqamïš ol(○) (ärmäz) birök
37R60) öz töz-i-ning uγur-ïnta alqu täginmäk-lär barča ämgäk
37R61) ärsär qayu tïltaγ-ïn ananta muntaγ tep ayïtdï inčä
37R62) tep 佛 tngrim siz adïn sudur-ta yrlïqamïš ärip bar üč
37R63) türlüg täginmäk-lär qaltï mängi ulatï ämgäk täng tep
37R64) qayu kiz-läglig abipiray-qa tayaq-lïγ-ïn bu sudur-ta
37R65) yänä yrlïqadïngïz alqu qayu barïn-ča täginmäk-lär-tä
37R66) yoq ämgäk ärmäz boltačï tep ananta sn täk tägimlig
37R67) ärti muntaγ tep ayïtγalï qayu kiz-läglig abipiray-qa
37R68) tayaq-lïγ-ïn yrlïqatïngïz bar üč türlüg täginmäk-läri
37R69) tep adï kötrülmiš-kä ymä ök tägimlig ärti täk
37R70) muntaγ tep kikinč bergäli mn bu kiz-läglig abipiray-qa

37V01) iki otuz-unč üč
37V1) tayaq-lïγ-ïn anïn yrlïqayur(○) (yrlïqamaq ärür) mn bar üč türlüg täginmäk
37V2) -lär tep sudur-ta bolmayu tükädmäk üz-ä muntaγ osuγ-luγ
37V3) sez-ig kikinč 故由自相 (anïn) öz töz-i-ning uγrïnta
37V4) čïn kertü bar üč türlüg täginmäk-lär adï kötrül
37V5) -miš yrlïqayu tükädmäk üz-ä mn kiz-läglig abipiray
37V6) üz-ä yrlïqayur mn alqu qayu barïn-ča täginmäk-lär
37V7) -tä yoq ämgäk ärmäz boldačï tep munï üz-ä ötrü
37V8) uqïtu körgitü tükädmiš ärür(○) (bolur) bu söz-lägüči sudur-ta
37V9) angayu abipiray-qa tayaq-lïγ-ïn yrlïqamïš-ïn čïn

(it) changes and decays, and (it) is impermanent. Therefore, it is regarded as disagreeable. 43) However, it (= sensation) is not undesirable by its own nature. 44) If it (= sensation) were undesirable in its own nature, there would not exist (a person who) raises lust (to it). 46) If lust does not arise, *āryas* would not finally raise weariness and hate, by observing the agreeable sensation through another viewpoint when disconnecting the attachment (= lust). 49) Therefore, there exists true agreeable sensation in its own nature.

50) (As mentioned above), the Blessed One declared that 'there is nothing that is not suffering among any and all sensations'. *Buddha* himself led and explained (this concept in a *sūtra*). 52) The *sūtra* says, 'Oh *Ānanda*, I secretly declare in this way, depending on (the thinking) that all conditioned things (= *saṃskāra*) here impermanent and all *dharmas* of *saṃskṛta* change and decay. 57)There is nothing that is not suffering, among any and all sensation.' 58) Therefore, you should know that this *sūtra* does not declare depending on (the meaning of) suffering in suffering.

59) If all sensation were, by its own nature, suffering, for what reason did *Ānanda* ask, 'Blessed One, you declared in another *sūtra* that there are three types of sensation, namely, 'agreeable', suffering, and equality (= neither 'agreeable' nor suffering). 64) Depending on what secret meaning do you declare that any and all sensations are suffering?' 66) (If any and all sensation were suffering), *Ānanda* would only have asked, 'Depending on what secret meaning did you declare that there exist three types of sensation?' 69) (And), the Blessed One would also only have answered, 'Depending on this secret meaning, I declare that there exist three types of sensation.' 37V 2) However, in the *sūtra*, there is no such question and answer. Therefore, there exist truly three types of sensation, by their own nature. 4) The Blessed One has said, 'I declare, by secret meaning, that among any and all sensation, there is nothing that is not suffering.' 7) The *sūtra* in which this (statement) was mentioned showed and revealed that (the statement) was mentioned on another meaning, and had not meaning which led true.

41) 大功力所成 42) 變壞無常故非可愛。43) 非彼自相是非愛法。44) 若彼自體是非可愛 45) 不應於中有起愛者。46) 若不起愛於離染時 47) 聖者不應以餘行相 48) 觀察樂受深生厭 49) 患。故由自相有實 50) 樂受。然世尊 51) 言諸所有受無非苦者。52) 佛自釋通。如 53) 契經言。佛告慶喜。54) 我依諸行皆是無常。55) 及諸有為皆是變 56) 壞。密作是說。57) 諸所有受無非是苦。58) 故知此經不依苦 59) 苦作如是說。若 60) 由自相說受皆苦。61) 何緣慶喜作是問言。62) 佛於餘經說有三 63) 受。謂樂及苦不苦不樂。64) 依何密意此經 65) 復言諸所有受 66) 無非是苦。慶喜但應 67) 作如是問。依何密意 68) 說有三受。69) 世尊亦應但 70) 作是答。我依此密意 37V1) 故說有三受。2) 經中既無如是 3) 問答。故由自相 4) 實有三受。世尊 5) 既言我密意 6) 說諸所有受 7) 無非是苦。即 8) 已顯示此所說經 9) 依別意說非真

37V10) kertü uduz-ulmïš yörüglüg ärmäz-in(○) (又 yörüg üz-ä ymä ter) yänä sudur-ta
37V11) yrlïqamaqï ärsär siz-lär-kä tägimlig ol ämgäk üz-ä
37V12) körgäli mängi täginmäkig tep bilmiš krgäk bu sudur
37V13) -nung abipiray-ï üz-ä uqïtur mängi täginmäk-ning
37V14) bar bolmïš(○) (-ïn) iki türlüg töz-lärin(○) (-läri) ang'ilki mängi-lig
37V15) töz qltï bu mängi täginmäk-ning öz töz-lüg uγur
37V16) -ïnga tayanmaqï ärür ärür üčün säviglig ikinti ämgäk
37V17) -lig töz qltï öngi uγur-qa(○) (-ïnga) tayanmaq(-ï) ärür ymä ök
37V18) ärür üčün ürlügsüz tägšildäči ardatačï törü-lüg
37V19) 然觀樂時 inčip mängi ol tep körmiš ödtä
37V20) uyur bayalï čuyalï (又 bolyalï bayčuy ymäter) alqu az-lïγ-lar ärsär tatγanmïš
37V21) üčün munung tatïγ-ïnga antaγ yänä körmiš ödtä ämgäk
37V22) ol tep uyur kim ozγalï qudrulγalï muntaγ körsär bulur(卜)
37V23) bolur üčün az-tïn öngi ütrülgäli tngri burxan
37V24) ämgäk ol tep körmäk üz-ä umïš üčün
37V25) kim ozyalï qutrulyalï anïn ödläyü yrlïqa
37V26) -miš ärür tïnlγ-larïγ körüngäli mngi-ig
37V27) ämgäk ol tep 素迦 suka'apavadi-lïγ baxšï
37V28) -lar söz-lär nätägin bilgülük ol munung öz töz
37V29) üz-ä mängi ärtükin tep (答(○) 主) qltï bar arxa(n)t-nïng
37V30) bir šlok söz-lämiš-i 諸佛正遍覺
37V31) alqu burxan-lar köni tüz tuyuγlï-lar bilmiš-tä
37V32) alqu t{a}vranmaq-lär-nïng ürlügsüz-in ulatï etig
37V33) -lig nom-lar-nïng tägšildäči artadačï-sïn anïn
37V34) yrlïqamïš ol täginmäk barča ämgäk ol tep 又契經(言) yänä
37V35) sudur-ta yrlïqamaqï ärsär ämgäk-ig söz-läsär
37V36) mängi ol tep adï bolur tätrülmäk tep munï angayu
37V37) abipiray üz-ä yrlïqamïš ol nätägin tep tesär
37V38) alqu yertinčü-täki-lär alqu mängi täginmäk
37V39) -lär-tä(○) yeg(○) yeg soγančïγ küsänčig-lär-ning alqu
37V40) bolmaq-lar-nïng(-ta) yarïm-ča (又 bir ülüš-čä ymäter) mängi-sintä bir yintäm
37V41) adqanmïš üčün mängi ol tep anïn bütär tätrülmäk
37V42) qltï alqu mängi täginmäk-lär birök öngi uγur
37V43) -qa t{a}yansar ymä ök bolur (ärip) ämgäk töz-lüg 又 (ämgäk) töz
37V44) ymä ter inčip alqu yertinčü-däki-lär yintäm mängi
37V45) ol tep körmiš üčün anïn tätrülmäk bütär alqu yeg
37V46) soγančïγ amranmaq-lïγ (višay) -lar-nïng 又 küsänčig adqanyu-lar
37V47) -nïng ymä ter mängi-si azqy-a ämgäki üküš ärip yintäm mängi
37V48) ol tep körmiš üčün anïn bütär tätrülmäk alqu bolmaq
37V49) -lar ymä antaγ oq üčün anïn munung uγrïnta umadïngïz
37V50) -lar tanuq qïlïp mängi täginmäk-ning yoq-ïnga čïn kertü

10) Further, the *sūtra* declares: 'You should regard an agreeable sensation as suffering.' Note that this *sūtra* explains that the agreeable sensation has two types of nature. 14) First is pleasure by its nature. This pleasure just depends on the viewpoint of its own nature because (an agreeable sensation) has agreeableness. 16) Second is suffering by its nature. It just depends on another viewpoint because (an agreeable sensation) also has a nature of changing, decaying, and impermanent. 19) However, when one regards it (= agreeable sensation) as an agreeable (among the two natures), he can be bonded (by desire), because every person who has desire savours its taste. 21) However, when one regards it (= agreeable sensation) as suffering, he can obtain deliverance because if one regards it in this way, he can renounce desire, (which is *ārya*). 22) *Buddha* can make someone obtain deliverance when he regards it as suffering; therefore, *Buddha* advices all living beings to regard 'agreeable' as a suffering.

27) Question of the masters of *sukhâpavādin*: How do we know that (an agreeable sensation) is agreeable in its own nature?

29) 主 (Answer of *Vasubandhu*, the owner of the argument): There is a *śloka*:

31) 'All *Buddha*s, namely all *samyak-saṃbuddha*s know the impermanence of all exercises, and the changing and decaying of *saṃskāra*s. Therefore, it is declared that sensation is suffering'.

34) It is declared in the *sūtra* that when one regards suffering as agreeable, it is named 'turnover' (namely 'inverted idea'). (However), this is a declaration in another meaning. 37) Why? 38) Everyone in the world attaches only agreeable (ideas) to all agreeable sensations, all excellent desires (= five types of desire), and pleasure in a portion of all existence. 41) Therefore, 'a turnover' is approved. 42) Based on another viewpoint, all agreeable sensations have the nature of suffering. 44) However, everyone in the world only regards them as agreeable. Therefore, 'a turnover' is approved there. 45) Objects of all excellent desires have a little 'agreeable', but have many sufferings. However, persons only regard them as 'agreeable'; therefore, 'turnover' is approved there.

48) All 'existences' are in this way.

49) Therefore, based on the (texts of the three *sūtra*s), you cannot accomplish the true reason for the evidence of the non-existence of agreeable sensation.

10) 了義。又契經 11) 言。汝應以苦 12) 觀樂受者。應知此經 13) 意顯樂受 14) 有二種性。一有樂 15) 性。謂此樂受依自相門 16) 是可愛故。17) 二有苦性。謂依異門亦 18) 是無常變壞法故。19) 然觀樂時 20) 能為繫縛。諸有貪者噉 21) 此味故。若觀苦時 22) 能令解脫。如是觀者 23) 得離貪故。佛 24) 以觀苦能 25) 令解脫故。勸 26) 有情觀 27) 樂為苦。28) 如何知此自相。29) 是樂。如有 30) 頌言 31) 諸佛正遍覺 知 32) 諸行非常 及有為 33) 變壞 故 34) 說受皆苦 又 35) 契經言於苦謂 36) 樂名顛倒者。此別 37) 意說。38) 以諸世間於諸樂受 39) 妙欲諸 40) 有一分樂中一向 41) 計樂故成顛倒。42) 謂諸樂受若依異門 43) 亦有苦性。44) 然諸世間唯 45) 觀為樂故成顛倒。諸妙 46) 欲境 47) 樂少苦多。唯觀為樂 48) 故成顛倒。諸有 49) 亦然。故不由此能 50) 證樂受無實

37V51) yörüg töz-in bütürgäli 若受自相 birök täginmäk öz
37V52) töz üz-ä čïn kertü barča ämgäk ök ärsär tngri
37V53) burxan-nïng üč türlüg täginmäk-lig ol (tep) yrlïqamaqï-nïng
37V54) bar qayu yeg adruq asïγ-ï birök söz-läsär siz-lär
37V55) adï kötrülmiš yertinčü eyin yrlïqamïš ol tep köni
37V56) yörüg-kä yarašï bolmaz 又 eyin bolup yertinčü-täki-lär
37V57) -kä ymä ter 以世尊言 nätägin tep tesär adï kötrül
37V58) -miš yrlïqamïš üčün mn kiz-läglig-in yrlïqayur mn
37V59) täginmäkdä yoq ämgäk ärmäz boldačï tep yänä (kördüktä) beš täginmäk
37V60) -lär-kä(○) (-ig) körü yrlïqamïš üčün čïn-ïnča kertü-sinčä
37V61) tegüči savïγ qaltï sudur-ta yrlïqamïš ol qayu barï(○) -ča(○) (näčä bar ärsär)
37V62) mängi ärklig qayu barï(○) -ča(○) (näčä bar ärsär) ögrünč ärklig-ig bilmiš
37V63) krgäk bular ikigü barča ärür mängi täginmäk tep ulatï
37V64) kengürü yrlïqamïš ol yänä muntaγ tep yrlïqamïš ol kimlär
37V65) köni bilgä bilig üz-ä čïn-ïnča kertü-sinčä qolulap
37V66) körsär munï munčulayu beš ärklig-lärig üč qošuγ
37V67) -larïγ birtämlädi taryarur tep ulatï kengürü yrlïqamïš
37V68) ol 又佛如何 yänä tngri burxan nätägin bir
37V69) ämgäk täginmäk-ig eyin udu bölüp yertinčü-täki-lär
37V70) -kä bölä adïrtlayu yrlï(qa)tï üč bolur tep birök

38R1~38V72 *Taisho* p.121c21-122b22 vol. 23
38R1) alqu tüz-ün tïtsï-lar ämgäk uγur-ï üz-ä
38R2) saqïnur-lar bögünür-lär (ämgäk-ig) terginig öčmäk uγur üz-ä
38R3) saqïnur-lar bögünür-lär öčmäk-ig yol uγur-ï üz-ä
38R4) saqïnurlar bögünür-lär yol-ïγ aqïγsïz köngül kärmäk birlä
38R5) {ya}ratïlmïš nom adïrtlamaq-ïγ tep birök sözläsär siz-lär
38R6) bu sudur-ta yrlïqamïš ol bïšrunmaq yol-luγ tuš-ïn(○) (-uγ) tep
38R7) bu ymä ök antaγ ärmäz körmiš-inčä bïšrunur üčün (位 üžik krgäk ärip 住 üžik qïlmïš körz-ün-lär)
38R8) (körmiš-inčä bïšrunmaqï ärsär körmäk yol-ta käz-tä körsär bïšrunmaq yol-qa ymä käz-tä bïšrunur körmäk yol-ta angayu körsär bïšrunmaq-ta ymä ter : *in margin*) birök siz-lär yänä sözläsär siz-lär bir kertü-üg
38R9) körmiš ödtä adïn kertü-lär-tä bulmïš üčün ärksinmäk
38R10) -ig söz-lämiš ol käz-tä yügärü uqmaq bolur tep 又 (käz yügärü)
38R11) uqar ymä ter yörügi ymä ök münsüz qadaγ-sïz ärür
38R12) 然於如是 inčip muntaγ osuγluγ yügärü uqmaq
38R13) -nïng ikin arasïnta turmaq-nïng turmamaq-nïng bolur
38R14) -ïn angayu saqïnmïš adïrtlamïš-ïngïz-lar krgäk birök

51) If sensation is truly all suffering in its own nature, is there an excellent advantage in *Buddha*'s declaration that there are three types of sensation? 54) If you say the Blessed One made a declaration according to the (common) view of the world, it does not accommodate the true reason. Why not? This is the reason that Blessed One declared: 'I secretly declare that in sensation there is nothing that is not suffering.'

59) Moreover, with regard to the five sensations, the phrase 'as true' is declared (in the *sūtra*).

61) The *sūtra* declares, 'Any sense-organ of pleasure and any sense-organ of satisfaction must be known 63) that these two are agreeable sensations.' Moreover, it makes this declaration openly. 64) Furthermore, the *sūtra* declares, 'If someone truly regards such five sense-organs through correct discernment, he abandons eternally the three bonds.' 67) Moreover, it makes this declaration openly. 68) Why did the Blessed One declare that about the sensation of suffering if it was classified into three (types) according to the view of the world? If.....

(The Path of Seeing)

(Eight Patience and Eight Knowledge)

38R 1) The *sūtra* says, 'All holy disciplines (= *śrāvaka*s) think and recognize the mental aspect of suffering as suffering, the mental aspect of *samudaya* as *samudaya*, the mental aspect of extinction as extinction, and the mental aspect of path as path.' It is the discernment of the *dharma*s associated with pure *manas-kāra* (of *śrāvaka*).

5) If you say 'This *sūtra* only declares the stage of Cultivating-Path (= *bhāvanā-mārga*)', and it is not exact 7) because one cultivates (the Truths) as he has seen them (in Seeing-path).

8) If you say that when one sees a truth, it is 'sudden immediate insight' (= single comprehension = *ekâbhisamaya*) because the 'unrestrictedness' (for seeing them) is also taken in other truths, the meaning (of the words) is not defective. 12) Nevertheless, separately, you should consider and judge whether there is produced (truth) or non-produced (truth) in the interval of such 'immediate insight'.

14) If you say, moreover, that when one sees suffering, 15)if he is able to abandon

51) 理成。若受自 52) 相實皆苦者。53) 佛說三受 54) 有何勝利。若謂 55) 世尊隨俗說說者。不應正 56) 理。57) 以世尊 58) 言我密說 59) 受無非苦故。又於觀五受 60) 說說如實 61) 言故。謂契經說。所有 62) 樂根所有喜根 63) 應知此二皆是樂受。乃至 64) 廣說。復作是說。若 65) 以正慧如實觀見 66) 如是五根三結 67) 永斷。乃至廣說。68) 又佛如何於一 69) 苦受。隨順世俗分別說三。70) 若(謂世間於下上中苦。) 38R1) 諸聖弟子以苦行相 2) 思惟於苦。以集行相思惟於集。以滅行相 3) 思惟於滅。以道行相 4) 思惟於道。無漏作意相應 5) 擇法。若言 6) 此經說修道位 7) 此亦不然。如見修故。8) 若彼復謂見一諦 9) 時於餘諦中得自在故 10) 說頓現觀 11) 理亦無失。12) 然於如是現觀 13) 中間有起不起。14) 別應思擇。若

38R15) siz-lär yänä söz-läsär siz-lär körmiš ödtä ämgäkig
38R16) ötrü umaq üz-ä taryaryalï terginig tanuqlayalï öčmäk
38R17) -ig bïšrunyalï yol-uy söz-lämiš(○) ol(○) (-läyür-biz) käz-tä yügärü (ymä ök) uqmaq
38R18) bolur tep yörügi ymä ök münsüz qaday-sïz ärür ašnu
38R19) söz-läyü tükädmiš üčün körmiš ödtä ämgäk kertüg
38R20) adïn üč kertü-lär-tä bolur iš küdük üz-ä yügärü
38R21) uqmaq tep körmäk üz-äki yügärü uqmaq-qa tayaq
38R22) -lïy-ïn sudur-ta körülür čïn kertü sav üz-ä
38R23) söz-lämiš-i-ning barï ančan ančan yügärü uqmaq
38R24) bolur tep 如契經說 qltï sudur
38R25) -ta yrlïqamïš ol tngri burxan yrlïqadï
38R26) bayayut tört türlüg tüz-ün-lär
38R27) kertü-sin-tä(○) käz-tä yügärü uqar(○) uqmaq
38R28) bolur ärmäz otyuraq ančan ančan yügärü uqar uqmaq
38R29) bolur tep (又 yügärü uqar tep ymäter) ulatï kengürü yrlïqamïš ol muntay osuy-luy
38R30) -ta ulatï bar üč sudur-lar bir bir sudur-lar-ta
38R31) bar angayu yöräšülüg-läri birök söz-läsär siz-lär
38R32) bar üčün sudur-ta muntay tep yrlïqamïš-ï täk ämgäk
38R33) kertü-tä yoqadtursar(○) (bolmasar) nïz-vanï(○) (yangïlmaqï) -ïy yoqadtursar sezigig
38R34) tngri burxan-ta ymä ök bolmaz tep käz-tä yügärü uqmaq
38R35) bolur tep 又 uqar ymä ter bu ymä ök tanuq ärmäz
38R36) yangïlmaqsïz sezigsiz bolmïš-qa tngri burxan-ta ymä
38R37) ök bolmaz üčün ymä ter otyuraq yügärü yorïdmamaq(○)
38R38) -ïnga(○) (yorïmamaq-ïnga) az-u-ča ymä otyuraq ken inčip taryarmaq(○) (tarïqmaq) -ïnga
38R39) tayaq-lïy-ïn kiz-läglig abipiray üz-ä yrlïqamïš üčün
38R40) tep 問 uqïtu tükädmiš boltï yügärü uqmaq-ïy tükäl
38R41) altï ygrmi kšan-lïy bu altï ygrmi kšan-lar az-u
38R42) qayu orun-qa tayaq-lïy ärür tep 又 (yügärü) uqmaq-nïng altï
38R43) ygrmi kšan-lar-ta bolur-ïn ymä ter 答頌曰皆與
38R44) 世尊(○) 第一 barča yertinčü-lüg-tä yeg nom birlä bir
38R45) täk bir orun-qa tayaq-lïy ärür tep 論曰 yertinčü-lüg
38R46) -tä yeg nom tayanyuluq(○) (tayanmïšï eyin qayu) alqu orun-lar-qa(○) ey(i)n bilmiš
38R47) krgäk inčip bular-qa oq altï ygrmi kšan-lar-nïng
38R48) tayaq(○) (tayanur) -ïn ol altï orun-lar-qa tayaq-lïy ärür qltï
38R49) öngdün söz-läyü tükädmiš täg tep 問 qayu tïltay-ïn
38R50) otyuraq boltï muntay osuy-luy taplay-lï bilgä bilig

the gathering (= origin of suffering) to realize the extinction and to cultivate the path, 17)there is 'immediate insight, ' the meaning (of the words) is not defective. It has been said previously that when the truth of suffering is seen there is 'immediate insight with functions (to do)' (= *kāryâbhisamaya-vacana*) in the other three truths.

21) In association with 'immediate insight on seeing' (= *daranâbhisamaya*), we know the existence of a real passage in the *sūtra* which explains 'gradual immediate insight' (= gradual comprehension = *karmeṇâbhisamaya*). 24) The *sūtra* says, '*Buddha* declares, Rich man! The four types of noble Truth are not "sudden immediate insight", (that is, they are not suddenly comprehended), but certainly "gradual immediate insight", (that is, they are gradually comprehended).' Moreover, he made this declaration openly. 29) There exist three such *sūtra*s etc., in which another metaphor is included.

31) If you say, 'In the *sūtra* there is (a passage) which is declared this way, that is, "when one has simply no perplexity and doubt for the truth of suffering, he has no (perplexity and doubt) for *Buddha* (= truth of Path), either", so that it (= immediate insight of truths) is sudden immediate insight'; it is also not the evidence. 37) Because (the *sūtra*) is declared (by *Buddha*) based on the secret meaning that (when there is no doubt for suffering, the doubt for *Buddha*) is not practiced immediately and surely, or (the doubt for *Buddha*) is necessarily renounced later on.

40) 問: We have explained that 'immediate insight' consists of 16 mental states. On what sphere do these 16 mental states depend?

44) 答頌曰:

(27b) They depend on the same spheres as the Supreme Worldly *Dharma*s.

45) 論曰:

We should know that the 16 mental states depend on (the same spheres) as all the spheres which Supreme Worldly *Dharma*s depend on. They (= Supreme Worldly *Dharma*s) depend on six spheres, as we have said previously.

(The Order of Patience and Knowledge)

49) 問: For what reason do Patience and Knowledge necessarily arise according to the order, that is, before and after, or on mixing?

15) 彼復謂於見苦時。16) 即能斷集證滅 17) 修道說頓現觀 18) 理亦無失。由先 19) 已說見苦諦時 20) 於餘三諦中有事現 21) 觀故。依見現觀。22) 於契經中見有誠文。23) 說漸現觀。24) 如契經 25) 說。佛告 26) 長者。於四聖 27) 諦非頓現觀 28) 必漸現觀。29) 乃至廣說。如是 30) 等有三經。一一經 31) 有別喻。若謂 32) 有經作如是說。但於苦 33) 諦無惑無疑。34) 於佛亦無故頓現觀。35) 此亦非證。37) 依定不行。38) 或必當斷。39) 密意說故。40) 已辯現觀具 41) 十六心。此十六心 42) 為依何地。43) 頌曰。皆與世第一 45) 同依於一地 論曰。46) 隨世第一所依諸地應知 47) 即此十六心 48) 依。彼依六地。如 49) 先已說。何緣 50) 必有如是忍智

38R51) -li-ning öngdün ken(○) eyin(○) käz-igčä(○) (bolmaq-lïγ käz-igi tizigi) ara qatïlïp
38R52) inčip turmaqï(○) tep 答頌曰忍智如次第
38R53) taplaγ bilgä bilig ärsär eyin käz-igčä ooqsuz qutrulmaq
38R54) yol-larï ärür tep 十六心中 altï ygrmi kšan-lar-ta taplaγ
38R55) ärür ooqsuz yol niz-vanï-lar-nïng prapdi-sïn taryar
38R56) -γïnča yoq üčün tïdtačï tutdačï-sï bolmamaq-ïn
38R57) tuta anïn bilgä bilig ärür qutrulmaq yol üz-ä qutru
38R58) -lu tükädmiš 又 tükädmäk ymä ter –kä niz-vanï-lar-nïng prapdi
38R59) -sïn-tïn bayγ-tïn öngi üdrülmäk-lig pirapdi birlä
38R60) bir ödtä turur üčün tükäl ikigü-nüng käz-igi
38R61) tiz-igi yörüg töz-intäki-čä ärsär otγuraq antaγ
38R62) oq bolγu krgäk inčä qltï yertinčü-täki oγrï-ïγ
38R63) qovdačï qapïγ bäklädäči-lär täg tep 主大衆都
38R64) vasubandu baxšï söz-lär mxasang{i}ke nikay-lïγ baxšïlar-a
38R65) birök söz-läsär siz-lär ikinti-si ymä yintäm
38R66) ooqsuz yol oq bolup bayγ-tïn öngi üdrülmäk-lig
38R67) prapti birlä bir ödtä inčip turyar tep munï üz-ä
38R68) ötrü bu tuš-ta ol ol adqanγu-lar-ta otγuraq
38R69) turmaγu krgäk tarïqu tükätmiš sez-igig biltäči (bilgä) bilig
38R70) birök söz-läsär siz-lär körmäk tuš-ïnta yintäm-ä
38R71) taplamïš oq taryarur niz-vanï-larïγ tep 又 tesär siz-lär ymä ter
38R72) munï üz-ä ötrü töz tüp šastir-ta söz-lägüči

38V01) üč ötüz altï :
38V1) toquz türlüg qošuγ quvrayï birlä qaršï bolur tep bu
38V2) sez-igingiz(-lär) antaγ ärmäz alqu taplaγ-lar barča ärür üčün
38V3) bilgä bilig-ning terini quvrayï qltï qan-nïng teriningä
38V4) quvraγ-ïnga qïlγuluq išig küdüküg adamïš täg qan iši
38V5) tep 問 bu altï ygrmi kšan-lar üz-ä barča körsär kertü
38V6) -lär-ning yörügin alqu-nï barča bolur mu söz-lägäli
38V7) körmäk yol-ta tutulur tep 問(卜) (答) antaγ ärmäz tep 問
38V8) nätäg ol tep 答頌曰前十五見道 öngdünki beš ygrmi

53) 答頌曰:

(28a) Patience and Knowledge are the non-interrupted path and path of deliverance, in the order.

54) (論曰):

In the 16 mental states, Patience is the non-interrupted path 55) because in cutting off the possession of the defilement, (Patience) cannot be hindered.

57) Knowledge is the Path of Deliverance because for (persons) who have been delivered from the possession of the defilement, Knowledge arises together with the possession of disconnection from binding (= *visaṃyoga-prāpti*) at the same time.

60) Having the two procedures (of Patience and Knowledge) should be necessary in this way for a reason. It can be compared to this: a person expels a thief and another fastens the door.

64) Master *Vasubandhu* says, 'Masters of *Mahā-saṃghika-nikāya*! If you say that the second (Patience) is the only uninterrupted path and it arises simultaneously with the possession of disconnection from binding, (it is unreasonable) at the same time because of (the fact) that the knowledge which has renounced doubt on this or that object (= on the suffering of "the bondage to *Kāma-dhātu*") in this stage would necessarily not rise.

70) If you say that in the stage of view (in the Path of Seeing), only Patience abandons defilement, it is contrary to the fundamental *śāstra* (namely *Jñāna-prasthāna*), which explains 'nine kinds of categories of bonds' (that are renounced by knowledge).

38V1) Your doubt is not exact. 2) All kinds of Patience are attendants of Knowledge, just as the works of a king's attendants are called the king's works.

(The Sixteen Mental States, 'Path of Seeing', and 'Path of Cultivating')

5) 問: All 16 mental states see the reason of Truth. Can it be said that all of them are accepted as Paths of Seeing?

7) 答: That is not exact.

7) 問: Why not?

8) 答頌曰:

(28b) The previous 15 *kṣaṇa*s (= Moments) are Paths of Seeing because they see (Truth) that they have never seen.

51) 前後次第間雜 52) 而起。53) 頌曰。忍智如次第 無間解脫 54) 道 論曰。十六心中忍 55) 是無間道。約斷惑得 56) 無能隔礙故。57) 智是解脫道。已解脫 58) 惑得 59) 與離繫得 60) 俱時起故。具二次第 61) 理定應然。62) 猶如世間 63) 驅賊閉戶。65) 若謂第二唯 66) 無間道與離繫 67) 得俱時而生。68) 則此位中於彼彼境應定 69) 不起已斷疑智。70) 若謂見位唯 71) 忍斷惑 72) 則與本論說 38V1)九結聚相違。此 2) 難不然。諸忍皆是 3) 智眷屬故。如王眷屬 4) 所作事業名王所作。5) 此十六心皆見諦 6) 理。一切可說 7) 見道攝耶。不爾。 8) 云何。頌曰。前十五

38V9) kšan-lar ärür körmäk yol körür üčün ö{n}grä körmädük
38V10) -in tep 苦法智忍為初 ämgäk-tä nom bilgä bilig
38V11) taplaγ bašlaγ-lïγ yol-ta basaqï bilig bilig taplaγ üzlünčü
38V12) -lüg anïng ikin ara-sïnta (又 anta ymä ter) yumtaru bolmïš bar beš
38V13) ygrmi kšan-lar barča körmäk yol-ta tutulur körür üčün
38V14) körmädük kertü-lärig altï ygrminč yol-ta basaqï bilgä
38V15) bilig ödingä tägdük-tä bultuqmaz bir-ky-ä ymä kertü
38V16) -nüng yörügi körmädük ärip amtï körgü-lük qltï ögrä
38V17) -tinür üčün öngrä körmiš-in anïn bïšrunmaq yol-ta
38V18) tutulur tep 問 näčük ol ol ödtä körsär yol-ta basaqï
38V19) taplaγ-ïnï(?) bu yol kertü-nüng yörügin körmädük ärip amtï
38V20) körmiš bolmaz(○) (körmäk ärmäz) mü tep (答) munta kertü tuta ärür kšan-ïγ
38V21) tuta ärmäz näng bir kšan-ta körmädük-tä amtï körmäk
38V22) üz-ä atï bolur ärmäz amtï körmiš körmädük kertü-lär
38V23) -ning yörügin tep 如刈畦稻 qltï orup
38V24) adïz-daqï tutur sarïγ yintäm qalsar bir
38V25) evin bolmamïš täg adqanγalï bu adïzïγ
38V26) orulmaduq tep yänä yol-ta basaqï bilgä
38V27) bilig ärür üčün qut-ta tutulmïš käz-tä
38V28) bïšrunur üčün säkiz bilgä biliglig altï ygrmi uγur
38V29) -larïγ titmiš üčün öngdünki yol ulalïp turur üčün
38V30) adïn bïšrunmïš yol-lar täg ök körmäk yol-ta tutulur
38V31) ärmäz inčip yol-ta basaqï bilgä bilig-tin otγuraq
38V32) taymaq(○) (-maz) ärsär s{ä}rgürüp tutmïš üčün ärür körmäk yol üz-ä
38V33) taryaryuluq-nung tarïqmaq-ïn tep 問 inčip munung uγrïnta
38V34) anïn körmäk yol-ta tudulγu krgäk tep 答 bu sez-ig-ingiz
38V35) antaγ ärmäz artuqraq münlüg qadaγ-lïγ üčün tep 問
38V36) qayu tïltaγ-ïn yeti bilgä bilig-lär ymä ök körmäk

10) (論曰):

There are 15 *kṣaṇa*s between the Patience that has the *Dharma* Knowledge of suffering — the first—and the Patience of Consecutive Knowledge that has the Path — the last. (Why?) 13) They are all accepted in the Path of Seeing because they see the Truth that has not been seen.

14) Upon reaching the time of the 'Consecutive Knowledge of Path' of the 16th (Moment), there is quite no reason of Truth that is seen for the first time, which has not been seen previously, though. 16) It is as if one learns that which he had seen previously. Therefore, (the 16th Moment) is accepted in Cultivating-Pth, (but never in Path of Seeing).

18) 問: At that time, if (the 16th Moment) sees 'the Patience that has the Consecutive (Knowledge) of Path' (in the 15th Moment), why does (the 16th Moment) see now what it has not seen (previously) through 'the reason of truth of the Path of Seeing'?

20) 答: (No), here it (= seeing or non-seeing) is concerned with Truth, but not with *kṣaṇa*. 21) Even if what has not been seen in a *kṣaṇa* is seen now, it is never called 'the reason of truth which has not been seen, is seen now'. 23) It is just like when someone reaps rice in a section (of a field) (= Skt. *Luṅga* 畦稻): if only one stalk remains, one does not say, 'This section has not been reaped.' 26) Furthermore, the Consecutive Knowledge of Path is similar to other Cultivating-Path because: it is accepted as a result of (ascetic practices) (= *Śrāmaṇyaphala*); it quickly masters the eight kinds of Knowledge and the 16 aspects; it abandons the former path, and it arises in a series (through many Moments). 30) (Therefore), it is never accepted in the Path of Seeing.

31) The Consecutive Knowledge of the Path is the non-falling away kind, because it supports and confirms the renunciation (of the defilement), which is abandoned through the Path of Seeing.

33) 問(criticism): So, through this, it should be accepted in the Path of Seeing.

34) 答: Your approach is not accurate because it has a great defect.

35) 問: For what reason are the seven kinds of Knowledge (other than the Consecutive Knowledge of Path) accepted in the Path of Seeing?

9) 見道 見未曾見故 10) 論曰。苦法智 11) 忍為初。道類智忍為後。12) 其中總有十五 13) 剎那。皆見道所攝。見 14) 未見諦故。至第十六道類智 15) 時。無一諦 16) 理未見今見。如 17) 習曾見。故修道 18) 攝。豈不爾時觀道類 19) 忍見道諦理未見今 20) 見。此中約諦不約剎那。21) 非一剎那未見今見 22) 可名今見未見諦 23) 理。如刈 24) 畦稻唯餘一 25) 科不可名為此畦 26) 未刈。又道類智 27) 是果攝故。頓 28) 修八智十六行故。29) 捨前道故。相續起故。30) 如餘修道。非見道攝。31) 然道類智必 32) 不退者。任持見道所 33) 斷斷故。即由此 34) 故應見道攝。此難 35) 不然太過失故。36) 何緣七智亦見

38V37) yol-ta tutulur tep 答見諸諦理 körüp alqu kertü
38V38) -lär-ning yörügin tüpükdürmädük üčün qltï tüz-ü-ingä
38V39) körmädin alqu kertü-lär-ning yörügin ikin ara turur
38V40) üčün ymä ök körmäk yol-ta tutulur tep söz-läyü
38V41) tükädmiš boltï körmäk bïšrunmaq iki yol-lar-nïng
38V42) tuγmaqï-nïng adïrtïn inčip bu yol-lar-nïng tuš üz
38V43) -äki adïrtïnga tayaq-lïγ-ïn uqïdur qamaγ tüz-ün
38V44) tïnlγ-larïγ munta yänä körmäk yol-taqï beš ygrmi kšan
38V45) -lïγ tuš-ïnga (-qa) tayaq-lïγ-ïn uqïtγulüq qamaγ tüz-ün
38V46) -lär-ning bar bolmïš adïrtï ärsär tep 答名隨信法行
38V47) adï bolur kertgünč eyin nom eyin yorïtačï tep ärklig
38V48) -lär-ning tümgä-si(○) (-li) yiti(○)-si(○) (-li bolmaq) uγrïnta adrïlïp tükäl-lig
38V49) ärsär bïšrunmaq-taqï niz-vanï-lar-qa taryarmïš ärsär
38V50) bir-tin beš-kädägi baštïnqï qut-qa qatïγlandačï bolur
38V51) taryarmïš ärsär basaqï üčägü-ni ikinti qut-qa
38V52) qatïγlandačï bolur öngi üdrülmiš ärsär säkiz orun
38V53) -lar-tïn üčünč qut-qa qatïγlantačï bolur tep 見道
38V54) 位中 körmäk yol-luγ tuš-taqï tüz-ün-lär bolur iki
38V55) ang'ilki kertgünč eyin yorïtačï ikinti nom eyin
38V56) yorïtačï ärklig-läri tümgä yti bolmaq uγrïnta
38V57) adïrïp uqïtmïš ol iki ad-lar üz-ä alqu tümgä
38V58) ärklig-lig-lär-ning atï bolur kertgünč eyin yorïtačï
38V59) tep alqu yti ärklig-lig-lär-ning adï bolur nom eyin
38V60) yorïtačï tep kertgünmäk(○) (kertgünüp) uγrïnta eyin yorïyïr(○) (yorïmaq uγrïnta ärip ymä ter) üčün
38V61) adamïš ol kertgünč ey(i)n yorïtačï tep olar-nïng bar üčün
38V62) kertgünč ey(i)n yorïmaqï adamïš ol kertgünč eyin yorï
38V63) -tačï tep az-u-ča tüšutlänmäk(○) ögrädinmäk(○) (ymä tüšüt ögrädig) qïlmaq uγrïnta
38V64) bu kertgünč ey(i)n yorïmaq-ta bütär üčün anïng töz-i
38V65) anïn adamïš ol kertgünč ey(i)n yorïtačï tep 彼先

37) 答: (The seven kinds of Knowledge have) not yet seen all the reasons of truth in the whole area. 38) Thus, they arise intermediately and are therefore accepted in the Path of Seeing.

(The Rising of the Truth of *Āryas* and the Differences Between *Āryas*)

40) We have explained about the difference in arising of the two Paths, namely the Path of Seeing and the Path of Cultivating. 42) We will now explain all sacred persons, depending on the difference in the stages of the Path.

(The Path of Seeing and the *āryas*)

44) Here also, depending on the stages of the 15 *kṣaṇas* which are (the nature of) the Path of Seeing, there exists a difference to be explained about all *āryas*.

(What is it?)

46) 答 (頌曰):

(29)(30) (The *āryas*) are called 'the ascetics according to belief' (= *Śraddhânusārin*) or '(the ascetics) according to *dharma*' (= *Dharmânusārin*), whether they are dull or sharp *indriyas*. 48) In keeping the illusions in cultivating and abandoning from one (category) to five (categories), (the *āryas*) are (candidates) who harden for the first result. 51) (The *āryas*) who abandon (the illusions of) the next three (categories, namely six, seven, and eight) are (candidates) who harden for the second result. 52) (The *āryas*) who detach from eight spheres are (candidates) who harden for the third result.

54) (論曰):

There are two (sorts) of *āryas* in the stage of the Path of Seeing. First, 'the ascetics according to belief (= *Śraddhānusārin*)' and second, 'the ascetics according to *dharma*' (= *Dharmânusārin*)'. 56) They are explained by the two names, whether they are dull or sharp *indriyas*. 57) All (*āryas* who have) dull *indriyas* are called '*Śraddhānusārin*'. All (*āryas* who have) sharp *indriyas* are named '*Dharmānusārin*'.

60) They practice by pursuing (the reason of Truths) with belief; 61) they have practices according to belief; and because they are accustomed to pursue (the reason of Truths) with belief, their natures are completed; for these reasons, therefore, they are named

37) 道攝。見諸諦 38) 理未究竟故。謂未周遍 39) 見諸諦理中間起 40) 故。亦見道攝。已說 41) 見修二道 42) 生異。當依此道分位 43) 差別建立衆聖 44) 補特伽羅。且依見道十五心 45) 位建立衆聖 46) 有差別者。頌曰。47) 名隨信法行 由根 48) 鈍利別 具 49) 修惑斷 50) 一 至五向初果 51) 斷次三向二 52) 離八地 53) 向三 論曰。54) 見道位中聖者有二。55) 一隨信行。二隨法 56) 行。由根鈍利 57) 別立二名。諸鈍 58) 根名隨信行者。59) 諸利根名隨法 60) 行者。由信隨行 61) 名隨信行。彼有 62) 隨信行名隨信 63) 行者。或由串習 64) 此隨信行以成其性 65) 故名隨信行者。

38V66) 信他 olar ašnu kertgünüp adïn-lar-qa ey(i)n
38V67) bolup yorïyur üčün yörüg-tä bu yangča yörmiš krgäk
38V68) nom ey(i)n yorïtačï-larïγ olar ašnu ödtä kntü öz
38V69) -lärі yinčürmäk iz-tämäk uyrïnta sudur-ta ulatï nom
38V70) -larïγ ey(i)n bolup yorïyur üčün yörüg-tä ol oq iki
38V71) tüz-ün-lär-ig bïšrunmaq-taqï niz-vanï-lar-qa tükäl
38V72) -lig bolmaq taryarmaq(-nïng adïrtï) adïrïlmaq(○) uyrïnta uqïtmïš

(Chapter Eight: The Absorptions) 39R1~39V63 *Taisho* p.151a6~p. 151c2 vol. 29

39R1) tükädtük-tä : ašnu-ča baštïnqï ädgü ögli-sin-tä
39R2) öritür-lär turyurur-lar čïn kertü : mängi bermäk-lig taplaγ
39R3) -ïγ : bu küsüš-lär-i bütä tükätükdä ordunqï adaqdaqï (ädgü) ög
39R4) -li-sintä: ymä ančan ančan käz-igčä bïšrunur-lar :
39R5) muntaγ osuγ-luγ taplaγ-ïγ : ädgü ögli-sintä(○) (-sin) üč bölük
39R6) bulu tükädükdä tänginmäk(○) (täng) tüz-ükmäkig(○) (turyalï tudyalï) basa ordunqï bölük
39R7) -lügintä : adaqdaqï ortunqï baštïnqï yaγï(○) (ayïγ ögli) -sin-tä ymä ök
39R8) ančan ančan käz-igčä bïšrunur-lar : muntaγ osuγ-luγ taplaγ-ïγ :
39R9) basa basa ögrätinmäk-ning küči uyrïnta : uyur-lar
39R10) baštïnqï yaγï (ayïγ ögli) -sintä turyuryalï mängi bermäk-lig küsüš-üg
39R11) baštïnqï ädgü ögli-si birlä täng bïšrunup bu taplaγ-ïγ
39R12) qačan bulu tükädükdä taymaq-lïγ 又 taymaq-sïz bolyalï ymä
39R13) ter : basa adqaγ-ïn ančan ančan bïšrunup kim kengürür
39R14) -lär qltï ančan ančan eltip saqïnč-lar-ïn saqïnur(○) -lar(○) (saqïnïp(○)) :
39R15) bögünür(○) -lär(○) (bögünüp(○)) bir balïq (bir) el-tä : bir bulung yïngaq alqu
39R16) yertinčü-tä mängi bermäk-lig uyur-uγ : bolmasar tüz-ü
39R17) -tin tolu (qïlmaduq-ï) bolmaduq(○) -ï : bu tetir bïšrunup ögrädinip : ädgü
39R18) ögli köngül-lüg apiramane-qa(○) (-ïγ) tükal-lig(○) bolmaq(○) (bütürmiš(○)) tep 又
39R19) bütürmäk ymä ter : birök tïnlγ-lar-ta sävä taplayu ädgüg
39R20) tilätäči-lär ärsär : uyur-lar bïšrunup ädgü ögli köngül-lüg
39R21) dyan-ïγ : kim trk tavraq bütürgäli : tïnlγ-lar-ta : sävä

'*Śraddhānusārin*'. 66) They first believe (the teachings of) others, then they practice by pursuing the reason (of Truths).

67) The *Dharmānanusārin* should be explained in this manner 68) because, first, through their own searching for *dharma*s of the *sūtra* etc., they then practice by pursing the reason (of Truths).

70) Thus, these two (sorts of) *ārya*s have three types of hardenings through which are differentiated by whether they keep the illusions in 'cultivating' or abandon them.

(Chapter Eight: The Absorptions)

(The Ascetic Practices of the Four 'Immeasurables' for Beginners)

39R 1) Having (made the division for their friends), they (= ascetics) first truly raise the vow of giving happiness for their good friends. 3) When this wish has been fulfilled, they achieve the vow gradually in order, for their medium and lesser friends. 5) Upon having made (the observation) that the three categories of friend are equality, they then achieve the vow (of giving happiness) gradually in order, for the neutral category (namely neither-friend-nor-enemy), for lesser, medium, and the greatest enemies. 9) Through the power (which is made) by often learning (= *abhyāsa-vasa*), they can raise the wish of giving happiness for their greatest enemy as equally as (the case for) their greatest friend. 11) Upon having achieved this vow and having taken the non-slipping-down, they enlarge the object (= domain of vow) by achieving gradually. Working out their thinking gradually, they think of (embracing) a town, country, (cardinal) direction, and all the worlds; at last, the aspect of giving happiness is fulfilled everywhere. Thus, it is said that 'the ascetic practice of an infinite mind of goodwill is accomplished'.

19) Those who seek for merits among living beings, with pleasure, can achieve the meditation of goodwill and then accomplish the (infinite mind of goodwill) rapidly. 21) They are not those who seek for the faults of (other) living beings, with pleasure.

66) 彼先信他隨 67) 行義故。准此應 68) 釋隨法行者。彼於先時 69) 由自披閱契經等法。70) 隨行義故即二 71) 聖者。由於修惑具 72) 斷有殊立(為三向。) 39R1) (總成七品。分品別) 已。先於上親 2) 發起真誠與樂勝解。3) 此願成已。於中下親 4) 亦漸次修 5) 如是勝解。於親三品 6) 得平等已。次於中品 7) 下中上怨亦 8) 漸次修如是勝解。9) 由數習力能 10) 於上怨起與樂願 11) 與上親等。修此勝解 12) 既得無退。13) 次於所緣漸修令廣。14) 謂漸運想思 15) 惟一邑一國一方一切 16) 世界。與樂行相無不遍 17) 滿。是為修習 18) 慈無量成。19) 若於有情樂 20) 求德者能修慈定 21) 令速疾成。非於有情樂

39R22) taplayu mün qadaγ tilädäči-lär ärmäz : nätägin tepdesär :
39R23) ädgülüg yïltïz-ï üz-ülmiš-lär-ning 有德
39R24) 可錄 bolur ädgü-si alγuluq : kadgi-višanakal
39R25) -pake pratikabud-lar-nïng bolur mün-i qadaγ-ï
39R26) alγuluq ašnu(○) -qï(○) (öngrä až-un-taqï) buyan-ï-nïng qïlïnčï-nïng tüẓ-in yüüz
39R27) yügärü bolur üčün körgäli : yrlïqančučï ögrünčü köngül-üg
39R28) bïšrunmaq-lïγ törüg : bu yangča bilmiš krgäk qltï körüp
39R29) tïnlγ-lar-nïng batmïš-ïn qamaγ ämgäk-lig taluy-ta ötrü
39R30) küz-äyür kim olar-qa(○) barča-qa(○) bulturγalï(○) (bulz-un-lar ärti) oz-maq qutrul
39R31) -maq-ïγ tep : ulatï saqïnïp tïnlγ-lar-nïng : mängig bulup ämgäk
39R32) -tin öngi ütrülmäk(○) (ütrülmiš-in ymä ter :) -in ötrü artuqraq ögirür-lär sävinür-lär
39R33) čïnkertü mängi ay tep bïšrunur-lar tängig qamaγ-ta ang-bašlayu
39R34) otra orun-tïn(○) turup (turtačï-ta turγurmaq) : ančan ančan käz-igčä ulatï uyur
39R35) -lär baštïnqï ädgü ögli-sintä : turγurγalï täng tüz köngül
39R36) -üg : odra turdačïsï birlä täng : bu tört türlüg apir-a
39R37) -mani-lar : yalnguq-lar-ta öritgü-lük ärür : adïn-ta ärmäz :
39R38) qayu (ärsär) bulmïš ödtä bir-in odγuraq tükäl-lig bolur üčägü
39R39) -kä : üčünč dyan-ta ulatï-lar-ta tuγmïš-lar : yintäm
39R40) tükäl-lig bolmaz üčün ögrünč-kä tep uqïtu tükädmiš
39R41) boltï apiramani-lar-ïγ basa uqïtur qudrulmaq-ïγ tep :
39R42) 頌曰解脫有八種 qudrulmaq bolur säkiz türlüg öngdün
39R43) -ki üčägü-si az-sïz töz-lüg ärür(○) -lär(○) (ärip): ikigü-si iki dyan-lar
39R44) -qa(○) tayaq(○) -lïγ(○) ärip(○) birägü-si bir dyan-qa tayaq-lïγ ärür-lär
39R45) tört öngsüz dyan-lar otγuraq(○) ädgü töz-lüg ärür-lär tägin
39R46) -mäkig saqïnčïγ öčürmäk-lig qudrulmaq : yinčgä-tä yinčgä
39R47) köngül-nüng basa-sïnta tuγar : öz orun-daqï arïγ köngül
39R48) ulatï altïn orun-daqï aqïγ-sïz köngül uγur-ïnta ünär :
39R49) üčägü-nüng adqanγu-sï amranmaq uγuš-taqï köryü-lük öng
39R50) -lär ärür(○) (ärip) tördägü-nüng adqanγu-sï basaqï bilgä bilig böl

22) Why? Their good (qualities) can be taken by persons who cut off their roots of good. 24) The faults can be taken even in *khaḍga-viṣāṇa-kalpa-pratyekabuddha*s 26) because, the fruits of the good (or bad) deeds in previous existence can be seen (in their bodies etc.).

27) One should understand the way to cultivate in a compassionate (infinite) mind and in a joyful (infinite) mind. 28) One who sees living beings sinking into an ocean of 'sufferings' wishes to make them take Deliverance; (this is the practice of infinite compassion). 31) Moreover, one thinks, 'May living beings have joy! May (they) be delivered from suffering! May (they) be extremely happy with true joy!' (This is the practice of infinite joy.)

33) Those who achieve (infinite) equanimity begin from a (class of) neutral stance. They later raise equal minds in their good friends gradually in order, like those who arise in a neutral (stance).

36) These four kinds of 'Immeasurable' (= *apramāṇa*) are produced only in humans. When one takes an ('Immeasurable'), he surely has three ('immeasurables'). (It is not said that when an 'immeasurable' is taken, four 'immeasurables' are fulfilled), because a person who is born in the third *dhyāna* etc. does not possess Joy-(Immeasurable).

(The Eight Kinds of Deliverance)

40) We have explained the Immeasurable (= *apramāṇa*s). We will now explain Deliverance.

42) 頌曰:

(32) There are eight kinds of Deliverance; the first three are the absence of lust, by their nature.

43) (The first) two depend on two *dhyāna*s, and (the third) depends on one *dhyāna*, (namely the last *dhyāna*). 45) The four *dhyāna*s of *ārūpya* are good by nature.

(33) The Deliverance of the extinction of sensations and ideas arises in sequence of a subtle-subtle mind. It arises through pure mind of own sphere and mind of non-illusion of lower sphere.

49) (34) Objects of (the former) three are the visible things of *Kāma-dhātu*. 50) The objects of (the latter) four are the Path of class of the Consecutive Knowledge (=

22) 求失者。23) 以斷善者 24) 有德可錄。麟喻獨覺 25) 有失可 26) 取。先福罪果現 27) 可見故。修悲喜 28) 法准此應知。謂觀 29) 有情沒衆苦海。便 30) 願令彼皆得解脫。31) 及想有情得樂 32) 離苦。便深欣慰 33) 實為樂哉。修捨最初 34) 從處中起漸次乃至能 35) 於上親起平等心 36) 與處中等。此四無量 37) 人起非餘。38) 隨得一時必成三種。39) 生第三定等唯 40) 不成喜故。已辯 41) 無量。次辯解脫。42) 頌曰。解脫有八種 前 43) 三無貪性 二二 44) 一一定 45) 四無色定善 滅 46) 受想解脫 微微 47) 無間生 由自地淨心 48) 及下無漏出 49) 三境欲可見 50) 四境類

39R51) -üklüg yol-lar : öz-li {ü}z-t{ün}-li orun-lar-taqï ämgäk
39R52) tergin ö{č}mäk kertü-lär : bilmädin öčmäk-lär-i kök qalïq
39R53) ärür tep : 解脫有八 qudrulmaq bolur säkiz : 一
39R54) ang'ilki ičtin sïngar : (max-a dramsanvr-ta mundaγ yari///maq(?)) önglüg saqïnč-lïγ ärip : taš-tïn
39R55) sïngar-qï öngüg körmäk üz-äki qutrulmaq 二 ikinti
39R56) ičtin sïngar öng-süz saqïnč-lïγ ärip : taštïn sïngar-qï
39R57) öngüg körmäk üz-äki qudrulmaq 三 üčünč arïγ-ïn
39R58) qutrulmaq-ïγ : ät'öz üz-ä tanuq-lamaq qïlïp yaqïn bütür
39R59) -üp ärmäk tört öng-süz dyan-lar : eyin käz-igčä
39R60) bolur tört qutrulmaq-lar : täginmäkig saqïnčïγ öčürmäk
39R61) -lig dyan bolur säkiz-inč qutrulmaq säkiz-ägü-tä öngdün
39R62) -ki üčägü az-sïz töz-lüg ärür : yaqïn yörüntäk bolur üč
39R63) -ün az-qa inčip sudur-ta yrlïqamaqï ärsär saqïnč üz-ä

39V01) toquz otuz-unč iki
39V1) körüp tep : saqïnč üz-ä körmäk ašduq(?) üčün : üčägü-tä
39V2) angbašlayu-qï ikigü arïγ-sïz uγur üz-ä ävrilür qïlur üč
39V3) -ün kökärmäk tadarmaq-ta ulatï alqu uγur-lar-ïγ üčünč
39V4) qutrulmaq arïγ uγur üz-ä ävrilür : qïlur üčün arïγ süz{-ük}
39V5) yaruq yaltrïq-lïγ uγur (üz-ä) ävrilmäkig üčägü-nüng birläki
39V6) baz-utčï-sï ärsär : barča beš yükmäk töz-lüg ärür : ang
39V7) bašlayu-qï iki qudrulmaq-lar bir-i bir-i yumdaru baštïnqï
39V8) ikinti dyan-lar-qa tayaq-lïγ ärür : uyur üčün yörüntäk
39V9) bolγalï amranmaq uγuš-taqï baštïnqï dyan-daqï : öng töz-lüg
39V10) öng-däki az-qa üčünč qutrulmaq kenki dyan-qa tayaq-lïγ
39V11) ärür : öngi üdrülmäk üz-ä säkiz türlüg ada tuda-larta
39V12) köngül-üg amïrtγurdačï süz-täči üčün : adïn orun
39V13) -ta ymä bar : oxšadï qutrulmaq inčip uqïtmamaq-ï(○) (uqïtmamïš ol)
39V14) ärsär : ärksintäči ärmäz üčün 又 yeg üz-tünki ärmäz üčün
39V15) ymä ter : basaqï tört qudrulmaq-lar ärsär eyin käz-igčä
39V16) tört öngsüz-lär ärür odγuraq ädgü töz-lüg tetir : yrlïγ
39V17) -sïz kkir-ligi ärmäz : qutrulmaq ärmäz üčün : ymä ök sačuq
39V18) ädgü ärmäz töz-i küčsüz kösün-süz üčün yol(○) sačuq ädgü

anvaya-jñāna-pakṣa), 51)Truths of suffering-gathering-extinction belonging to their own sphere and the higher sphere, Extinctions which are not attained through conscious effort, and Space.

53) 論曰:

There are eight kinds of Deliverance (= *vimokṣa*). 54) The first deliverance: One who has the idea of *rūpa* (= physical matter) in his inside sees *rūpa* on the outside. 55) The second: One who has the idea of *ārūpya* (non-physical matter) in his inside sees *rūpa* on the outside. 57) The third: One brings forth deliverance in purity on his body, and keeps it closely. 59) Fourth to seventh: *Dhyāna*s of *ārūpya* in order. 60) The eighth: The absorption of the extinction of ideas and sensations.

61) The first three kinds of deliverance are absence of lust by nature because they are close to the cure for lust. 63) The *sūtra* says 'seeing by thinking (things in mind)', since 'seeing by thinking' increases. 39V 1) The first two of the three turn to an impure aspect because they make all aspects

of (a corpse) turning blue etc. 3) The third deliverance turns to a pure aspect because it takes into consideration the aspect of the pure bright shine. 5) These three, together with their supporters, are the five *skandha*s by their natures.

6) Each of the first two kinds of deliverance commonly depends on the first and second *dhyāna*s 8) because they can be cures for lust of colour, having the nature of colour (= attachment to the visible things (= *varṇarāga*)) in *Kāma-dhātu* and in the first *dhyāna*. 10) The third deliverance depends on the latter *dhyāna* (the fourth) 11) because (the fourth *dhyāna*) makes the mind calm and pure by renouncing the eight kinds of misfortune. 12) Though there is similar kind of deliverance in other sphere, it was not explained since it is not a predominant one.

15) The next four kinds of Deliverance are, in order, the four absences of desire (lit. colour-less), which are called 'good in a steady (mind)' by their nature. 16) They are not the (absence of desire) of 'neutral' or the (absence of desire of) defilement because they are not Deliverance. 17) They are also not the (absence of desire of) 'good in a loose (mind)' because their natures have no power. 18) Being 'good in a loose (mind)' is just like one's dying mind. 19) Some masters say, 'There is 'good in a loose (mind)' in times other (than the end of life).'

51) 品道 自上苦 52) 集滅 非擇滅虛空 53) 論曰。解脫有八。54) 一內有色想觀外 55) 色解脫。二 56) 內無色想 57) 觀外色解脫。三淨 58) 解脫身作證具足 59) 住。四無色定為次 60) 四解脫。滅受想 61) 定為第八解脫。八中前 62) 三無貪為性。近治 63) 貪故。然契經中說想 39V1) 觀者。想觀增故。三中 2) 初二不淨相轉。作 3) 青瘀等諸行相故。第三 4) 解脫清淨相轉。作淨 5) 光鮮行相轉故。三并 6) 助伴皆五蘊性。7) 初二解脫一一通依初 8) 二靜慮。能治 9) 欲界初靜慮中顯色 10) 貪故。第三解脫依後靜慮。11) 離八災患 12) 心澄淨故。餘地 13) 亦有相似解脫而不建立。14) 非增上故。15) 次四解脫如其次第 16) 以四無色定善為性。非無記 17) 染。非解脫故。亦非散 18) 善。性微劣故。彼散善者。

39V19) ärsär qltï ölgäy-sük-däki köngül ärür tep birär baxšï-lar
39V20) söz-lär adïn ödtä ymä ök bolur sačuq ädgü tep qonšï
39V21) orun-daqï qutrulmaq yol : ymä ök bulmïš ol qutrulmaq
39V22) tegü-či ad-ïγ ooq-suz yol antaγ ärmäz nätäg
39V23) -in tepdesär altïn-qï-sïn adqanur üčün
39V24) ol ○ iiš-läšip arqa bermäk üz-ä altïn
39V25) orun-qa temin ök adï bolur üčün qutrulmaq
39V26) inčip adïn orun-ta üküš ülüš-inčä yintäm söz-lämäki
39V27) ärsär : ol töz tüp orun-daqï-sïn oq qutrulmaq tep ad
39V28) üz-ä qonšï orun-taqï-sï bütün ärmäz yarïm üčün säkiz
39V29) -inč qudrulmaq ärsär ol oq öčmäk dyan ärür anïng öz
39V30) töz-tä ulatï-lar-ï : öng-tün söz-läyü tükädmiš täg
39V31) tetir irip arqa bermäk üz-ä täginmäk-li saqïnč-lï
39V32) -qa inčip öritür üčün munï 或總厭背
9V33) az-u-ča ymä yumdaru irip arqa berür üčün adqaγ
39V34) -lïγ-qa anïn bu öčmäk dyan bulmïš ol qutrulmaq
39V35) tegüči adïγ tep : birär baxšï-lar söz-lär munung uγrïnta
39V36) oz-up(○) (-ar) qutrulup(○) (-ur) dyan adartmaq-ïntïn tep : yinčgä
39V37) -tä yinčgä köngül-nüng basa-sïnta bu dyan-ïγ
39V38) yüüz yügärü qïlur bolur öngdünki saqïnč-lï köngül-li
39V39) -kä körü adï bolu tükädmiš ärip yinčgä tep : bu
39V40) ikilägü yinčgä üčün söz-lämiš ol yinčgä-tä
39V41) yinčgä tep basa muntaγ osuγ-luγ köngül üz-ä kirür
39V42) öčmäk dyan-qa öčmäk dyan-tïn ün-tükdä(?) az-uča
39V43) ymä öritür-lär bavagar-taqï arïγ dyan-lïγ köngül-üg
39V44) az-uča ymä ötrü? uyur? öritgäli anča-qya
39V45) -lïγ-{sïz oru}n-daqï aqïγ-sïz köngül-üg munï munčulayu
39V46) kir{gülük?} köngül yintäm ärür ärip aqïγ-lïγ : yumdaru
39V47) aqïγ-lïγ aqïγ-sïz köngül-tin ünär säkiz-är-tä
39V48) öngdünki üčägü-si yintäm amranmaq uγuš-taqï öng
39V49) orun-uγ : adqanγu qïlur : adïrt-lïγ ärsär iki-gü-nüng
39V50) adqanγu-sï aqlaγuluq ärip : birä{gü-nü}ng adqanγu-sï amraγu
39V51) -luq ärür : basaqï tört qutrulmaq-lar öngi öngi
39V52) öz-li üz-tün-li orun-lar-taqï ämgäk tergin öčmäk

20) The Path of Deliverance in the neighbouring stages, (namely in the prefatory stages of the Absorptions of *Ārūpya-dhātu*) also takes the name 'deliverance.' 22) However, the uninterrupted path (= *ānantarya-mārga*) is not so. Why? The reason that it attaches to the lower (sphere). 24) (The Path of Deliverance) necessarily disobeys the lower (sphere), so it is named 'Deliverance'. 26) However, in most of the other place, they say 'Deliverance' by its name, for only its fundamental sphere, 27) because those of the neighbour sphere are not all over, but partially, (that is, the uninterrupted path is not named 'Deliverance').

28) The eighth Deliverance is the absorption of the extinction. 29) Its nature etc. has already been mentioned. 31) (The absorption of the extinction) arises with hating and disobeying for sensation and idea, or commonly with hating and disobeying for (all) attachments. 34) Therefore, this absorption of the extinction takes the name of 'Deliverance.'

35) However, other masters say, 'The person is delivered from the obstacles to absorption through this (absorption of the extinction); (therefore, it is Deliverance).'

36) Next to the subtle-subtle mind, the absorption (of the extinction) really appears. 38) The previous (mind in *bhavâgra*) has been named 'subtle' from the viewpoint of the idea and mind. 39) This (mind) is more subtle than that, therefore it is called 'subtle-subtle'. 41) With such a mind, (the ascetic) enters the absorption of extinction. 42) Going out of the absorption of extinction, (the ascetic) raises the mind of pure absorption in *bhavâgra*, or can also can raise the mind without illusion in the sphere wherein there exists nothing. 45) In this way, the mind to enter (into the absorption of extinction) is simply defilement, though (regarding the mind to go out), it (= mind) commonly goes out from defiled mind and undefiled mind. .

47) Among the eight (kinds of Deliverance), the first three have the colour sphere (= visible things) of *Kāma-dhātu* for their objects. 49) The difference (between them) is the objects of the (first) two (kinds of Deliverance) are an unpleasant (colour sphere), and the object of the (third Deliverance) is a pleasant (colour sphere). 51) For their object, the next four kinds of Deliverance (of *Ārūpya-dhātu*, namely from the fourth to the seventh) have the truth of suffering, (the truth of) gathering (= cause), and (the truth of) extinction,

19) 如命終心。有說。20) 餘時亦有散善。近分 21) 解脫道。亦得解脫 22) 名。無間不然。23) 以緣下故。24) 彼要背下 25) 地方名解脫故。26) 然於餘處多分唯說 27) 彼根本地名解脫者。28) 以近分中非全分故。29) 第八解脫即滅盡定。彼自 30) 性等如先已說。31) 厭背受想 32) 而起此故。33) 或總厭背 34) 有所緣故。此滅盡定得解脫 35) 名。有說。由此 36) 解脫定障。微 36) 解脫定障。微 37) 微心後此定 38) 現前。前對想心 39) 已名微細。此 40) 更微細故曰微微。41) 次如是心入 42) 滅盡定。從滅定出或 43) 起有頂淨定心 44) 或即能起無所有 45) 處無漏心。如是 46) 入心唯是有漏。通 47) 從有漏無漏心出。八中 48) 前三唯以欲界色 49) 處為境。有差別者。二 50) 境可憎。一境可愛。51) 次四解脫各 52) 以自上苦集滅

39V53) kertüg : ulatï alqu orun-lar-taqï basaqï bilgä bilig
39V54) bölüklüg yol-uγ ol(○) (olar-taqï) bilmädin öčmäkig ulatï birlä
39V55) yänä kök qalïq-ïγ : adqanγu-luq adqanγu qïlur tep :
39V56) 問 üčünč dyan-ta näčükin bolmaz qutrulmaq tep
39V57) 答 üčünč dyan-ta bolmaz üčün öngi-täki az : öz
39V58) orun-taqï yeg soγančïγ mängi üz-ä täprä-tilgülük
39V59) sačïlγuluq örlätilgü-lük bolmïš üčün tep 問
39V60) yogačare-lar qayu tïltaγ-ïn bïšrunur-lar arïγ-ïn qutrulmaq
39V61) -ïγ tep : 答 küz-ämiš üčün kim köngül-lär-in
39V62) anča-qy-a ögirtdürgäli sävintürgäli(○)
öngdünki(○) (yazïlturγalï öngtün ymä ter) ašub
39V63) dyan üz-ä köngül(○) -üg(○) (kim-lär-i) [ ]? busuš-luγ qïlur(○) (bolyuq ärti) : amtï bïš[runup]

(Chapter Nine: Refutation of Clinging to the Thought of the Existence of the Self) 40R1~40R20 *Taisho* p.159b8~15 vol. 30

{burxan}
40R1) -lar-ta öngi yoq bilgäli udačï tep : :: :
40R2) 已善說此淨因道 uz nomlatïlu tükädmiš bu
40R3) arïnmaq-nïng tïltaγ(-ï) -lïγ(○) yang(○) (bolmïš yol) üz-ä 又 bu tang-lïγ yang
40R4) üz-ä ymä ter : qltï burxan-lar-nïng čïnïnča yrlïqamïš
40R5) čïnkertü nom töz-i üz-ä tägimlig ol titip bilig
40R6) -siz-lig qaranγu üz-ä tägilmiš alqu taš azaq nomluγ
40R7) -lar-nïng adqaγ-ïn ayïγ körüm-lüg-lär-ning qayu qïlmïš-ïn
40R8) tilägäli bilgä biliglig köz-üg bu nirvan-lïγ ordu-qa
40R9) yalnguz eltdäči keng yol-uγ : mïng mïng tüz-ün-lär üz-ä
40R10) yorïtïlmïš mn-siz töz-lügüg : kim burxan-lïγ kün tngri
40R11) -ning sav-lïγ yaruqï üz-ä yarutïlmïš-ïγ : näčä ačïlsar
40R12) yatïlsar ymä köz-läri umaz-lar körgäli : munta bulung yïngaq
40R13) tägінčä qavïrasïnča söz-läyü tükätdimz 又 tükädmiš ymä ter boltï bilgä
40R14) -lär-kä aγuluγ bilgä bilig töz-lüg nomuγ baš-ta urulmïš (又 ačγalïr üčün bilgä -lär yoγun qapïγ-lar-ïn)

which belong to their own sphere and to a higher sphere. 53) They also have 'the path of class of the Consecutive Knowledge' and (its) 'extinction being not attained through conscious effort', which belong to all spheres and have space (for the seventh Deliverance).

56) 問: Why is there no Deliverance in the third *dhyāna*? 57) 答: Because in the third *dhyāna* there is no craving for the visible things (lit. craving of colour) and (the mind) is trampled and agitated by excellent pleasure in its own (sphere).

59) 問: For what reason do ascetics achieve their Deliverance with pureness? 61) 答: It is for wishing to gladden their minds slightly. 62) By meditating on an impure object (= *asubha-dhyāna*) (which was achieved) previously, their minds have been depressed. 63) Now .....

(Chapter Nine: Refutation of Clinging to the Thought of the Existence of the Self)

(The Conclusion)

40R 1) Except for *Buddha*, no one can know (all the *niyama*).

2) By this path to be the cause of purifying, which has been well explained, 4) by the true doctrine which the *Buddha* really taught, rejecting all the attachments of outer wrong doctrines which are accepted by ignorant and blind persons, and (rejecting) all the things produced with a bad view (= a false view), they should seek 'the eye of knowledge'.

8) The only wide road to the palace of *nirvāṇa* is 'non-self' by its nature and respectfully followed by thousands and thousands of saints, and, furthermore, illuminated by the rays (the words of teaching) of the sun, namely the *Buddha*. However, even if (the road of 'non-self') is open, those who have dull eyes cannot see it. 12) By limiting (the vast teaching) in this direction, this (concept) has been briefly explained (in this book). 13). It is for the use of intelligent persons who open 'the door of knowledge with poison', (that is, if the poison is put on the wound, it will spread itself over the whole body).

53) 諦及一切地類智 54) 品道。彼非擇滅及與 55) 虛空為所緣境。56) 第三靜慮寧無解脫。57) 第三定中無色貪故。自 58) 地妙樂所動 59) 亂故。60) 行者何緣修淨解脫。61) 為欲令心 62) 暫欣悅故。前不淨 63) 觀令心沈感。今修(淨觀策發令欣。) 40R1) 離佛無能知 2) 已善說此 3) 淨因道 4) 謂佛至言 5) 真法性 應捨 6) 闇盲諸外 7) 執 惡見所為 8) 求慧眼 此涅槃宮 9) 一廣道 千聖所 10) 遊無我性 諸佛日 11) 言光所照 雖開 12) 殊眼不能觀 於此方隅 13) 已略說 為開智者 14) 慧毒門

40R15) aγu-nung täng bodun boqun öngin öngin öz küč-lär
40R16) yetmiš(○) -inčä(○) učuz(○) ongay(○) (-ning umaq-lïγ ädrämi eyin) uz
-un(○) -lar : tüz-ü tuyup bilgü
40R17) -lük bütürgäli(○) (bütürz-ün) yeg adruq išig kütüküg tep 説
40R18) 一切有部 alqu-nï bar tep söz-lädäči sarva'astivat
40R19) nikay-taqï 倶舎論 košavarti šastir 弟(～) 巻三十
40R20) otuz-unč tägz-inč

15) Persons should perceive everything for knowledge and achieve excellent works in accordance with one's own abilities.

18) '*Kośavṛtti-śāstra*' in 'One who says everything is existing', namely *Sarvâsti-vāda-nikāya*. Chapter Thirty

15) 庶各隨己力 16) 堪能 遍悟所知 17) 成勝業 18) 說一切有部 19) 俱舍論 20) 卷第三十

III Commentary to the text and English translation

25R4 *indrayakoš* < Skt. *indriya-kośa* means 'Vessel of Sense-Organ' (Category of Sense-Organ). *ärklig* means 'Sense-Organ' (Sanskrit *indriya*). *Indrayakoš ärklig* means 'Categories of Sense-Organ' and corresponds to Chinese 根.

25R5 *kengürü* literally means 'widely', but here it means 'in detail' and corresponds to Chinese 廣. *tïltay* means 'cause' and corresponds to Sanskrit *hetu* and Chinese 因.

25R6 *bastučï* literally means 'supporter, helper', and corresponds to Skt. *pratyaya* and Chin. 緣. Here, it means 'condition, contributory cause'. The numbers inserted into parentheses in English translation, such as (61b), indicate the numbers of *gātha*, which are given on the basis of the numbers presented in *Kokuyaku*.

25R8 *tïltay atly basutčï* means 'condition named cause' (the direct cause) and corresponds to Skt. *hetu-pratyaya* and Chin. 因緣. *beš tïltay* means 'five types of *hetu*' and corresponds to Chin. 五因: *sahabhū-hetu* (俱有因), *sabhāga-hetu* (同類因), *saṃprayuktaka-hetu* (相應因), *sarvatraga-hetu* (遍行因), and *vipāka-hetu* (異熟因).

25R9~10 *tüz arasïz basutčï* means 'equal and uninterrupted condition' and corresponds to Skt. *samanantara pratyaya* and Chin. 等無間(緣). The passage from '*tüz arasïz*' to '*tükädmiš ärür*' expresses the idea that the mind and its mental state in the antecedent moment have perished, and they surrender the position to the following mind and its mental states. The Uighur sentences can be translated literally as follows: '"The equal and uninterrupted condition" is not the last one. It is one that has already arisen in the mind and its mental states'.

25R10 *atqay atly basutčï* means 'condition named object (of consciousness)' and corresponds to Skt. *ālambana-pratyaya* and Chin. 所緣(緣).

25R11 *ärksinmä atly basutčï* means 'condition named predominance' and corresponds to Skt. *adhipati-pratyaya* and Chin. 增上(緣); cf. *ärksinmä basutčï* (26V27), which has the same meaning. *ärksinmä tïltay* means 'predominant cause' and corresponds to Skt. *kāraṇa-hetu* and Chin. 能作因. This 'cause' (因) is used in the broadest sense.

25R17 *töz* generally means 'nature, foundation' in Uighur, and here it corresponds to Chinese 性 and Skt. *pratyayatā*.

25R19 'The remaining five causes' are *sahabhū-hetu*, *sabhāga-hetu*, *saṃprayuktaka-hetu*, *sarvatraga-hetu*, and *vipāka-hetu*.

25R21 Skt. *citta-caitta* corresponds to Chin. 心心所(法) and here it is translated as 'mind and its mental status', which is expressed as *köngül köngül-täki nom* meaning 'dharma which is in the mind and belonging to the mind' in Uighur.

25R26 *öng* means 'colour' and corresponds to Chin. 色 (Skt. *rūpa*). Here, it is translated as 'material *dharma*'.

25R29 *amranmaq uyuš* corresponds to Chin. 欲界 (Skt. *Kāma-dhātu*) and means 'the world of desire'.

25R30~32 *önglüg uyuš* corresponds to Chin. 色界 (Skt. *Rūpadhātu*) and means 'the world of form'. *basa-sïnta* means 'uninterruptedly and simultaneously', and corresponds to Chin. 無間 (Skt. *anantara*). *uqïtmaz öng* corresponds to Chin. 無表色 (Skt. *avijñapti-rūpa*) and means 'non-manifest *rūpa*'. The annotation between '又' and '*ymä ter*' explains that *öng-nüng azuča ymä basasïnta tuyar* may be changed to *öng-lär azuča ymä ulap tuyurur*.

25R38 *Vasimitre* < Skt. *Vasumitra*. *Vasumitra* (Chin. 世友) is one of the four great *śāstra*-writers of the *Sarvāstivāda* School (説一切有部).

25R39 ~ 42 *Kokuyaku* compares the meaning of 'while a *rūpa* ... without conflicting (with the former one)' to the passage: 'If someone sleeps or meditates after eating, the *rūpa* and "sleep in state of increase, " which arises from the eating, and from the sleep or the meditation, co-exist at the same time'. (*Kokuyaku* Bidonbu vol.25, p. 308 note 8).

25R43 *Darmadati* is changed to *darma-dibadi*. The former probably corresponds to Skt. *dharma-datta* (a person's name), but the latter is unclear. Regardless, both of them correspond to Chin. 大德 (Skt. *Bhadanta*), meaning a person of high moral character.

25R44 '又 *ulalïp ymä ter*'('It is also said *ulalïp*') explains that '*arasïz*' may be changed to '*ulalïp*'. '*arasïz*' or '*ulalïp*' means 'uninterruptedly' and corresponds to Chin. 無間.

25R50 *niyagrod* < Skt. *nyagrodha* corresponds to Chin. 諾瞿陀 (name of a tree).

25R52 It can be said that *salïnya* derives from *salïn-* 'to dangle' - *ya* (dev.n.) and means 'a dangling'. *Erdal* (1991, I p.380) shows another example of *salïnya* from an unpublished *Brāhmī* text. *bürčüki sapï* corresponds to Chin. 聳幹 and means 'towering tree-trunk'. Though *sap* generally means 'handle', here it expresses 'trunk'. *bürčük* generally means 'something curly, twisted, or bud', but not 'towering' or 'tree-trunk'.

25R53~55 *inčip ol köngül-täki nom-lar ulalïp tuymïš ödtä ymä ök bolmaz mu az üküš bölük uyuš üz-ä tängikmämäki* can be literally translated as 'When the *dharma*s in a mental state arise continuously, are they not unequal by types of less or more?' and corresponds to Chinese 豈不心所無間生時亦有少多品類非等. This Chinese is a rhetorical question sentence. '又 *ulalïp ymä ter*' explains that '*ooqsuz*' (Chin. 無間) may be changed to '*ulalïp*'. Cf. note 25R44 above.

25R55 *yarlïγ-sïz* means 'morally neutral (mind)' and corresponds to Chin. 無記 (Skt. *avyākṛta*).

25R56 *yoγïn saqïnč(-lïγ)* means '(having) rough thinking' and corresponds to Chin. (有)尋 (Skt. *savitarka*). *yinčgä saqïnč(-lïγ)* means '(having) fine thinking' and corresponds to Chin. (有)伺 (Skt. *savicāra*).

25R61~63 The former '又 ... *ymä ter*' explains that '*az täginmäk-tin ulalïp üküš-nüng tuγmaqï*' may be changed to '*az-qya täginmäk-ning basasïnta tuγmaqï üküš-i-ning*', and the latter one explains that '*tuγmaq-ï az-ïnïng*' may be changed to '*az-nïng tuγmaq-ï*'.

25V9 The opinion of the teachers called 相似相續論者(= 執同類相續論者 Skt. *Sāṃtānasabhāgikā*) appears in 阿毘達磨大毘婆沙論 (*Mahāvibhāṣā, Taisho* Vol. 27 p.9b): 為同類等無間緣。相似相續論者作如是言。心心所法但為同類等無間緣。謂心與心非心所。心所與心所非心。諸心所中。受與受非餘。想等亦爾。然諸心所非恒相應。遇別緣起。Cf. *Kokuyaku* Bidonbu vol. 25 p. 309 note 26.

25V18~19 *öčmak dyan-tïn ünmiš-täki köngül* means 'the mind leaving absorption of extinction' and corresponds to Chin. 出滅定心 (Skt. *vyutthāna-citta*). *öčmiš dyan-qa kirgü-täki köngül* means 'the mind entering into absorption of extinction' and corresponds to Chin. 正入滅定. This passage can be translated literally as follows: 'It is just like that "the mind leaving absorption of extinction" arises in return, by making "the mind entering into absorption, " which perished previously, its cause'.

25V21~22 According to the correction, the passage is read as follows: *aqïγ-sïz köngül-nüng ägsük ärip bu basutčï-sï.*

25V23 *köngül-tä öngi qïlïnč* means 'action disassociated from the mind' and corresponds to Chin. 不相應行 (Skt. *citta-viprayukta-saṃskāra*).

25V31~33 *kälmädük* is unnecessary here. The Chinese character 經 means that the statement is belonging to the opinion of 經部師 (masters of *Sautrāntika*), namely the view of 經量部 (*Sautrāntika*). The similar examples appear in 25V53/63, 28R31/39/49/55, and 33R15/38. On the other hand, 婆 means that the statement belongs to the opinion of 毘婆沙師 (*Vaibhāṣika*). The similar examples appear in 28R34/48/52/60, 28V7, 33R12/41, and 36V4. 毘婆沙師 (*Vaibhāṣikas*) are the scholars who learn 阿毘達磨大毘婆沙論 (*Mahāvibhāṣa.*) , which was made by completely arranging the doctrines of 説一切有部 (*Sarvāstivādin*). *Vasubandhu* wrote 阿毘達磨倶舎論 by critically explaining the doctrines

of 說一切有部 from the perspective of 經量部 (*Sautrāntika*), which separated from 說一切有部.

25V35 *terlär* (*te-r-lär*) literally means 'They say' and corresponds to Chin. 傳說 'It is commonly known' or 'We hear often'. 主來世 is miscopy of 未來世 (future world), because this passage discusses the confusing *dharma*s in the future, and the *Buddha*'s knowledge of the future *dharma*.

25V45 *tänglämäk bilgä bilig* means 'the analogical knowledge' and corresponds to Chin. 比智 (Skt.*ānumānika*); 'The analogical knowledge' is used by ordinary persons, but not by the Blessed One.

25V52 *küsüš bilir bilgä bilig* means 'the knowledge which knows wish' and corresponds to Chin. 願智 (Skt. *praṇidhi-jñāna*).

25V54~55 *öngdünki uuč* means 'the end of the previous time' and corresponds to Chin. 前際 (Skt. *pūrvānta*). It means the past and the present. *kenki uuč* means 'the end of the coming time' and corresponds to Chin. 後際 (Skt. *aparānta*). It means the future.

25V57 Uighur put *vibačivadi nikay-lïγ bαxšï-lar* meaning 'the masters of *Vibhajya-vādin-nikāya*', for Chin. 有餘(other masters). *Vibačivadi* is borrowed from Skt. *Vibhajya-vādin,* which corresponds to Chin. 分別說部 or 分別論者. Though *Abhidharmakośabhāṣya* explains that *Vibhajya-vādin*s do not belong to the *Sarvāstivādin*, another opinion explains that *Vibhajya-vādin*s are included in the *Sarvāstivādin*. (Cf. *Yoshimoto*[1982] pp.93-94). Regardless, these passages are mentioned as the second opinion of *Vaibhāṣika*. We cannot identify *vyp'ks'v'dy*.

25V59 *öngdün ušaqčï* means 'foretaste' and corresponds to Chin. 先兆 (Skt. *cihna*).

25V59~60 *köngül-tä öngi qïlïnč yükmäk-ning adruq-ï* means 'a distinction of *saṃskāra-skandha* disassociated from the mind' and corresponds to Chin. 不相應行蘊差別 (Skt. *citta-viparayukta-saṃskāra-viśeṣa*).

25V62 *bögülänmäk bilgä bilig* means 'Knowledge of Magical Power' and corresponds to Chin. 通慧 (Skt. *abhijñā*).

25V63 經 which does not appear in Chinese version, means 經部 (*Sautrāntika*). Surely *Sautrāntika*'s opinion is rendered here and *Vasubandhu* recognizes this opinion.

26R2 *Sodurantike nikay* corresponds to Chin. 經部 (Skt. *Sautrāntika-nikāya*).

26R6~9 *alqu burxanlarnïng ädgü-sin ädräm-in iš-in küdük-in alqu burxanlarnïng atqanγu uγuš-ïn bolmaz saqïnγalï bögüngäli* means 'The virtuous functions of all the *Buddha*s and the (perceptible) spheres of all the *Buddha*s, are incomprehensible' and is altered into the frame of '又 ... *ymä ter*'. The altered sentence can be read with supplements as follows:

{*alqu burxanlarnïng*} *ädgü-si ädräm-i sim-i čïzïγ-ï saqïnu sözläyü yetinčsiz ärür* 'The virtues and (perceptive) boundaries {of all the *Buddhas*} are incomprehensible'. *sim* < Skt. *sīmā* 'boundary'. *čïzïγ* means 'border edge'.

26R12 *yertinčü-lügdä yeg nom* means 'the Supreme Wordly *Dharma*' and corresponds to Chin. 世第一法 (Skt. *laukika-agra-dharma*). *ämgäk-tä nom bilgä bilig taplaγ* means 'the *Dharma* Knowledge of Suffering' and corresponds to Chin. 苦法智忍 (Skt. *duḥkha dharma-jñāna- kṣānti*).

26R 15~16 *včra'upam dyan* corresponds to Chin. 金剛喻定 (Skt. *vajrôpamasamvādhi*). *alqïnču bilgä bilig* means 'Annihilation-Knowledge' and corresponds to Chin. 盡智 (Skt. *kṣayajñāna*).

26R23 The re-writing by the frame of '又 ... *ymä ter*' expresses the idea that *qayu tïltaγ* is replaced with *qayu tïltaγ üzä*.

26R26~27 *näčük ol munï munčulayu arasïz ärtmiš köngül-ning ymä ök adï bolmaz mu köngül tep* can literally translated as 'Why didn't you call the mind which is disappearing uninterruptedly "*manas*"?'. This sentence corresponds to Chinese 豈不如是無間滅心亦名為意 which is a rhetorical question sentence. We translated it in an affirmative sentence in the English translation. *arasïz ärtmiš köngül* means 'the mind which is disappearing uninterruptedly' and corresponds to Chin. 無間滅. *köngül-ning* can be a miscopy of *köngül-nüng*. *köngül* in *köngül tep* corresponds to Chin. 意 (Skt. *manas*).

26R29~30 *köngül ärür tayaq üzä uqγu-luγ iš küdük üzä uqγuluq ärmäz* is altered to *köngül ärür tayaq üzä uquldačï iš küdük üzä uquldačï ärmäz*.

26R33 *uqγuluq* is altered to *uquldačï*.

26R39 *qayu nom köngül tüz ulalmaq-lïγ bolsar* is altered to *qayu nom köngül birlä tüz ulalma bolsar*. *birlä* of *köngül* (*birlä*), which is not so clear in the facsimile; it is inserted for the word corresponding to Chinese 與.

26R41 *čatuškoti* < Skt. *catuṣ-koṭi* (Chin. 四句, 'the four alternative lines'). '*tört padak*' in Uighur has the same meaning as *čatuškoti*. According to *Pruden*, the following meaning is given to this first line: 'they have the mind entering into absorption for their equal and immediately antecedent condition, but they do not immediately follow this mind'. (Cf. Vol.1 pp.301-302). Here, 'equal and immediately antecedent condition' corresponds to Chin. 等無間 (Skt. *samanantara*) and 'do not immediately follow this mind' corresponds to Chin. 心無間 (Skt. *nirantara*).

26R42 *köngül-süz dyan* means 'the Absorption free from the mind' and corresponds to Chin. 無心定 (Skt. *acittakāyāḥ samāpatteḥ*).

26R44 According to *Pruden*, to the following meaning is given to this second line of *gātha*: 'they immediately follow a mind, but do not have any equal and immediately antecedent condition'. (Cf. Vol.1 p. 302)

26R47 According to *Pruden*, the following meaning is given to this third line: 'They have the mind that they immediately follow for their equal and immediately antecedent condition'. (Cf. Vol.1 p. 302)

26R49 According to *Pruden*, the following meaning is given to this fourth line: 'they have no equal and immediately antecedent condition, for they are *dharma*s disassociated from the mind (*viprayukta*, ii.35); and they do not immediately follow a mind.' (Cf. Vol.1 p. 302)

26R58 'Between them' means 'between the minds entering to absorption and all minds and mental states which leave from the two absorptions'.

26R59 *dyan-qa kirgü-täki nom-lar* is unnecessary here.

26R60 *ikin arasï ïraq tïtïl-lïγ ärip* is altered to *ikin arasï ïraq tïtïlmïš ärip*.

26R61~62 *ulama bolur* is altered to *ulama-lïγ bolur. ikin arasï tïymaz üčün köngül köngül-täki nom-larïγ* is altered to *ikin arasï tïtïlmaz üčün köngül köngül-täki nom-lar üz-ä.*

26V2~8 *köz bilig* means 'consciousness of eye' ('seeing'), and corresponds to Chin. 眼識 (Skt. *cakṣur-vijñāna*); *qulγaq bilig* means 'consciousness of ear'('hearing') and corresponds to Chin. 耳識 (Skt. *śrotra-vijñāna*); *burun bilig* means 'consciousness of nose'('smelling') and corresponds to Chin. 鼻識 (Skt. *ghrāṇa-vijñāna*); *til bilig* means 'consciousness of tongue'('tasting') and corresponds to Chin. 舌識 (Skt. *jihvā-vijñāna*); *ät'öz bilig* means 'consciousness of body'('touching') and corresponds to Chin. 身識 (Skt. *kāya-vijñāna*); *köngül bilig* means 'consciousness of mind'('mental') and corresponds to Chin. 意識 (Skt. *mano-vijñāna*). *birlä yaratmïš nom-lar* means '*dharma*s being associated with it' and corresponds to Chin. 相應法 (Skt. *saṃprayoga*): the relation between the mind and its mental states, that the latter follows the former.

26V11 *adqanmaduq* is altered to *adqaγ bolmaduq. tuš-ta-qïz-ï* parallels *tuš-taqï-sï*. We have some other examples of using *z* for the phoneme *s* in this text: e.g. *ẏtyz-y* = *idi-si* meaning 'the owner' (27R53, 35R23).

26V12~13 *adqaγ bolmaduq-ï-nïng* is altered to *adqanmatuq-ï-nïng*.

26V14 *küyürgülük* means 'one that burns' or 'fuel'.

26V16 *orun* expresses '(twelve) sense-field' and corresponds to Chin. 處 (Skt. *āyatana*); *äd* expresses 'substantial thing' and corresponds to Chin. 事 (Skt. *dravya*); *kšan* expresses 'moment' and corresponds to Chin. 刹那 (Skt. *kṣaṇa*).

26V17 *ärür* is altered to *bolmïš täg*.

26V32 *birlä bol-* means 'to coexist' and corresponds to Chin. 俱有.

26V40 *etiglig* corresponds to Chin. 有為 (Skt. *saṃskṛta*). *etigsiz* corresponds to Chin. 無為 (Skt. *asaṃskṛta*).

26R43~44 *öčä turur öd* means 'just perishing time' and corresponds to Chin. 正滅 (Skt. *nirudhyamāna*). *tuγa turur öd* means 'just arising time' and corresponds to Chin. 正生 (Skt. *jāyamāna*).

26V48 *öčädürür* is the connected form of *öčä* and *türür*.

26V49~50 *nom-nung közünür ötki ödtä boldačï-sïz* is altered to *nom-nung közünür ötki-siz*.

26V51 *birlä bolmaq birlä qatïlmaq tïltaγ-lar* corresponds to Chin. 俱有(因) (Skt *sahabhūhetu*) and Chin. 相應(因) (Skt. *saṃprayuktaka-hetu*).

26V56 *tuγγu-qa yüüz yügärü bolmïš üčün* is translated as 'Because it is bound to arise (in the future)' here, but literally, it can be translated as 'because of what exists toward arising'.

26V57~58 *oxšatï* (*tïltaγ*) corresponds to Chin. 同類(因) (Skt. *sabhāga-hetu*). *qamaγ-ta yoritačï* (*tïltaγ*) corresponds to Chin. 遍行(因) (Skt. *sarvatraga-hetu*). *öngi bïšmaq* (*tïltaγ*) corresponds to Chin. 異熟(因) (Skt. *vipāka-hetu*).

27R1~3 *öz töz-ï* means 'own true nature' and corresponds to Chin. 自相 (Skt. *svalakṣaṇa*). *uγuš töz* means 'foundation of family' and corresponds to Chin. 種族 (Skt. *gotra*).

27R4~7 *amranmaq uγuš* corresponds to Chin. 欲界 (Skt. *Kāma-dhātu*). *öng-lüg uγuš* corresponds to Chin. 色界 (Skt. *Rūpa-dhātu*). *qavïrïp ketärmiš üčün ikin araqï savïn* means 'because the phrase which (appears) between the two words is omitted' and means that *önglüg uγuš* '*rūpa-dhātu*' is abbreviated form of *önglüg-kä san-lïγ uγuš* 'a *dhātu* associated with *rūpa*,' that is, *-kä sanlïγ* meaning 'associated with' (Skt. *saṃprayukta*) is omitted.

27R10 *tïdïldačï* means 'that which is resisted', but here, it can be translated as 'that which is destroyed by resistance'.

27R20 *sözlä-yür* is used when it connects with *-sizlär* or *-lär*, while söz-lär is used without such personal pronouns.

27R25 *višay* (< Skt *viṣaya*, Chin. 境 'object') means the five sense-data here.

27R26 *saqïnč bodulmaq* corresponds to Chin. 分別貪 (Skt. *saṃkalpa-rāga*).

27R29 *ačvake tirti* corresponds to Chin. 外道 (Skt. *ajīvaka-tīrthya*)

27R31~33 This passage is altered as follows:
Original passage
birök yertinčü-täki yeg soγančïγ višay-lar čïnkertü amranmaq ärmäz ärip tep(○) *söz-läsär siz-lär amranmaq ärür kiši-lär-ning saqïnč bodulmaqï tep*(+)
Altered passage
birök yertinčü-täki yeg soγančïγ višay-lar čïnkertü amranmaq ärmäz-lär amranmaq ärsär ärür kiši-lär-ning saqïnč bodulmaq-lar tep söz-läsär siz-lär tep oqïsar bolur
First, *tep* of original passage is reasonably deleted. The altered passage is put in the margin of the page with the mark '+'. The original sentence is divided into two sentences, and *söz-läsär siz-lär* '(if) you say' is moved to the final position of the second sentence according to the Uighur word order. '*oqïsar bolur*' is added to the final position of the altered passage to emphasize the excellence: 'it is possible and proper if you read aloud in such way, namely in the altered passage'.

27R34 *amranmaq-ïγ tägintäči kiši* means 'persons who accept the *kāma*s' and corresponds to Chin. 受欲人 (Skt. *kāma-bhogin* 'a *kāma* taster').

27R 46 *eyin üklisär* is altered to *eyin üklitdäči-si* meaning 'that which gradually increase (the craving)'.

27R 49~55 *badačï ärür* literally means 'He is one who bind (the horse)' and is here translated as 'He is the owner of the bridle', and *iki kikinč-lärig* (*-lär üz-ä*) *barča-nï kim uqïtmïšïngïz-lar* literally means 'Who of you understand all these two answers?' as 'These two answers do not teach us anything'. *birik-ür* 'to be united' is altered to *oxša-yur* 'to be similar'. *yügün kikinč* means 'the answer to bridle' and corresponds to Chin. 縛馬答 'the answer to a person who hitches a horse.' This metaphor is different for Uighur and Chinese, that is, the Chinese expression is: 'When someone asked: "Who does hitch the horse?" Another answered: "He is the owner of the horse." When the former asked: "Who is the owner of the horse?" The latter answered: "He is the person who hitches the horse." The English translation by Pruden has the contents nearer to Uighur than the Chinese and is as follows: 'This is the example of the tether: "To whom does this tether belong"? "To the owner of this horse." "To whom does this horse belong?" "To the owner of this tether." This answer does not teach us anything'. (*Pruden* vol.2 p.369)

27R57 *öngi üdrülmäk* means 'being detached' and must be written as *öngi üdrülmämäk* 'being not detached'.

27R58 *amranmaq az* means 'craving proper to *Kāma-dhātu*' and corresponds to Chin. 欲貪 (Skt. *kāma-rāga*).

27R59 *amranmaq uyuš-ta tutulmïš* means 'the bondage to *Kāma-dhātu*' and corresponds to Chin. 欲界繫 (Skt. *kāma-pratisaṃyukta*).

27R64 *selu dyan orun* means 'the places of absorption' and corresponds to Chin. 靜慮地 (Skt. *dhyāna-bhūmi*). *selu* < Chin. 靜慮 (M.Chin. *dzieng lio*).

27V1 *önglüg az* means 'craving proper to *Rūpadhātu*' and corresponds to Chin. 色貪 (Skt. *rūpa-rāga*).

27V2 *önglüg uyuš-ta tutulmïš* means 'the bondage to *Rūpadhātu*' and corresponds to Chin. 色界繫 (Skt. *rūpa-pratisaṃyukta*).

27V3 *öngsüz az* means 'craving proper to *Ārūpya-dhātu*' and corresponds to Chin. 無色貪 (Skt. *ārūpya-rāga*).

27V4 *öngsüz uyuš-ta tutulmïš* means 'the bondage to *Ārūpya-dhātu*' and corresponds to Chin. 無色界繫 (Skt. *ārūpya-pratisaṃyukta*).

27V5 *blgürtdäči köngül* means 'the mind to create (magical objects)' and corresponds to Chin 化心 (Skt. *nirmāṇa-citta*). This mind arises only among the beings who are detached from *Kāmadhātu*.

27V22~23 'We should say that it stays horizontally' means that the innumerable *dhātus* which actually belong to *Kāma-dhātu* and *Rūpa-dhātu* are composed of units lining vertically from *akaniṣṭha* to *naraka*, line horizontally. The original form of *arqura* in *arqura-sïnča* meaning 'horizontally, side by side' is *arquru*. (Cf. *UWb*3 p. 200).

27V24~26 *čuy* < Chin. 軸 (M. Chin. ḍiuk) means 'axle'. If adapting to the contents of Chinese, *qltï tngri-tin yaymur yaymïš täg tamïzïm qltï ... aqïlu qudulu* must be written as follows: *qltï tngri-tin yaymur yaymïš-ta tamïzïm qltï ... aqïlmïš qudulmïš täg*.

27V31~32 For Chinese 有説 'Another says', Uighur expresses the concrete name as follows: 大衆部 *mxasan(gï)ke nikay-lïy baxšï-lar* 'The masters of *Mahā-saṃghika-nikāya*'.

27V34 *akaništa* < Skt. *akaniṣṭha* (Chin. 色究竟). *on bolur yïngaq-lar* 'ten directions' (Chin. 十方) is composed of east, west, south, north, southeast, southwest, northwest, northeast, up, and down.

27V47 *beš ažunlar* means 'Five Realms of Rebirth' and corresponds to Chin. 五趣 (1. *tamuluy* 'hellish beings' 地獄, 2. *preta* 餓鬼 'hungry ghost, ' 3. *yïlqï* 'animal' 傍生, 4. *yalnguq* 'human' 人, 5. *tängri ažun* 'god, the being in heaven' 天), cf. 28R 8-9.

27V48 *örtügsüz yarlïysïz* means 'unimpeded moral neutrality' (or 'undefiled-neutral') and corresponds to Chin. 無覆無記 (Skt. *anivṛtâvyākṛta, akliṣṭâvyākṛta*).

27V55~56 *üč uyuš-taqï nom ärip až-un-ta tutulmïš ärmäz boltačï* must be *üč uyuš-nïng ärip až-un-ta tutulmïš ärmäz boltačï*.

27V58 *taštïn sïngarqï idiš* means 'the outer physical world' and corresponds to Chin. 外器 (Skt. *bhājana*).

27V61 *yrlïy-lïy-sïz* corresponds to Chin. 無記 (Skt. *avyākṛta*) and means 'morally neutral'. However 無記 is normally expressed in *yrlïy-sïz*.

28R1 *tïnly san-ï* means 'the number of living beings' and corresponds to Chin. 有情數 (Skt. *sattvâkhyā*). *antrabav* (< Skt. *antarā-bhava*) means 'intermediate existence' and corresponds to Chin. 中有.

28R2 *pratnïyaptipat šastir* (~ Skt. *Prajñapti-śāstra*) corresponds to Chin. 施設足論.

28R3 *tört tuγum-lar* means 'the four wombs' and corresponds to Chin. 四生: 1. 胎生 (*jarāyu-ja*), 2. 卵生 (*aṇḍa-ja*), 3.濕生 (*saṃsveda-ja*), 4. 化生 (*upapāduka*).

28R4 'What is not included there? Just intermediate existence'. Here, 'intermediate existence' is included in 'Metamorphic birth' (Skt. *upapāduka*) among the four wombs, so this passage is reasonable.

28R5 *darmasikantapat šastir* (~ Skt. *Dharmaskandha-śāstra*) corresponds to Chin. 法蘊足論.

28R7 *süz-ük suγ-luγ* means 'the clean matter' and corresponds to Chin. 淨色 (Skt. *rūpa-prasāda*). *suγ* < Chin. 色 (Mid. Chin. ʂɪɐk). The normal form in IUPC is *sïγ*.

28R8 *köz ärklig* means 'eye-organ' and corresponds to Chin 眼根 (Skt. *cakṣur-indriya*); *köz orun* means 'eye-place' and corresponds to 眼處 (Skt. *cakṣur-āyatana*); *köz uγuš* means 'eye-territory' and corresponds to 眼界 (Skt. *cakṣur-dhātu*).

28R13~15 *saptabav sudur* < Skt. *Sapta-bhava-sūtra* (七有經). Seven existences (七有): 1. *tamu-ta bolmaq* means 'hell existence' and corresponds to Chin. 地獄有 (Skt. *naraka-bhava*), 2. *yïlqï-ta bolmaq* means 'animal existence' and corresponds to Chin. 傍生有 (Skt. *tiryag-bhava*), 3. *pret-tä bolmaq* means 'preta existence'and corresponds to Chin. 餓鬼有 (Skt. *preta-bhava*), 4. *tngri-tä bolmaq* means 'heaven existence' and corresponds to Chin. 天有 (Skt. *deva-bhava*), 5. *yalnguq-ta bolmaq* means 'human existence' and corresponds to Chin. 人有 (Skt. *manuṣya-bhava*), 6. *qïlïnč bolmaq* means 'action existence' and corresponds to Chin. 業有 (Skt. *karma-bhava*), and 7. *ara bolmaq* means 'intermediate existence' and corresponds to Chin. 中有 (Skt. *antarā-bhava*).

28R20 *kašmir* < Skt. *Kaśmīra* (迦濕彌羅).

28R23 *öz-lüg-lär* (Chin. 具壽, Skt. *āyuṣmant*) means 'One who has long life', namely the 'Venerable One'.

28R25~26 *tamu-ta tägingü-kä eyin yaraš qïlïnč* means 'the actions which accord with the acceptance in hell' and corresponds to Chin. 順地獄受業 (Skt. *naraka-vedanīya-karma*).

28R27 *beš yükmäk* means 'five *skandhas*' and corresponds to Chin. 五蘊 (Skt. *pañca-skandha*): 1. 色 (*rūpa*), 2. 受 (*vedanā*), 3. 想 (*saṃjñā*), 4. 行 (*saṃskāra*), and 5. 識 (*vijñāna*). 28R31 *parakarnapad šastir* < Skt. *Prakaraṇa-pāda-śāstra* ~ *Prakaraṇa-grantha* (Chin. 品類足論).

28R33 *eyin yatdačï* means 'the latent defilement' and corresponds to Chin. 隨眠 (Skt. *anuśaya*).

28R35 *tuyum ulalur kšan* means 'the Moment for the rebirths to continue' and corresponds to Chin. 續生心 (Skt. *Pratisaṃdhi-citta*). *uyrï yuqï bolur bolγuluq* means 'there should be ... ' and corresponds to Chin. 容有. *-γuluq uγur-ï yïq-ï* always corresponds to Chin. 容 and means 'must', or 'should'.

28R36 The modified sentence is as follows: *alqu niz-vanï-lar tep až-un-uγ ulatï kirgü-täki köngül-üg*.

28R39 Though 經 ordinarily means 經量部 (Skt. *Sautrāntika*), here it corresponds to Chin. 有說 meaning 'Someone says'. However, *Kokuyaku* notes that 俱舍論記 (Jū-shè-lùn jì) by 普光 (Pǔ-guāng) and 俱舍論疏 (Jū-shè-lùn shù) by 法寶 (Fǎ-bǎo) explain that this passage belongs to the opinion of 大衆部 (Skt. *Mahā-saṃghika*). Cf. *Kokuyaku*, Bidonbu vol.26a p. 17 note 136.

28R41 *qïlïnč bolmaq* means 'existence in action' and corresponds to Chin. 業有 (Skt. *karmabhava*).

28R48 婆 (*Vaibhāṣika*) is positioned as the narrator. We can consider that this passage expresses the refutation by the master of *Vaibhāṣika* against the opinion of *Mahāsaṃghika*.

28R49 Though 經 (*Sautrāntika*) is the narrator, this passage expresses the opinion of the master of *Mahāsaṃghika*.

28R52 婆 is the narrator. We understand that this passage expresses the refutation of the master by *Vaibhāṣika* against the opinion of *Mahāsaṃghika*.

28R55 經 is the narrator. We suggest that this passage expresses that the master of *Mahasaṇghika* changed his opinion.

28R61 *Vaibašike-lïγ-lar tegü täg turur* means 'It is like the saying (of the master) of *Vaibhāṣika*'and its is written between lines.

28V8 For Chin. 有說 'someone says, ' Uighur specifies a person as follows: 衆賢 *sanggabadre baxšï söz-lär* 'Master *Saṃghabhadra* says'. Whereas *Sphuṭârth* also shows *Saṃghabhadra* instead of 'someone'. Cf. Yamaguchi/Funahashi [1987] p. 38.

28V12 *bilig turuq-ï* means 'abodes of consciousness' and corresponds to Chin. 識住 (Skt. *vijñāna-sthiti*).

28V19 *bar önglüg tïnlylar* corresponds to Chin. 有色有情 meaning 'material beings', but here *bar* is unnecessary.

28V26 *töz-lüg öng körk oxšatïg* must be written as *öng töz-lüg körk oxšatïg*.

28V36 *bræxmakayik* < Skt. *Brahmakāyika* (Chin. 梵衆天). *tngri-lär-tä* is the wrong writing for *tngri-lär täg*. *kalp bašlay-ï* corresponds to Chin. 劫初 (Skt. *prāthamakalpika*).

28V38 *äz-rua quvray-ï* corresponds to Chin. 梵衆 (Skt. *brahma-kāyika*).

28V39 *uluy äzrua* corresponds to Chin. 大梵 (Skt. *Mahā-brahman*).

28V 57 *abasvar* corresponds to Chin. 極光淨(天) (Skt. *ābhāsvara*).

28V63 *čxšapt törü qavramaq* corresponds to Chin. 戒禁取 (Skt. *śīla-vrata-parāmarśa*).

29R1 *tüdi tilämiš* must be *tütitilmiš*. *tütitilmiš ögradig* which refers to 'perfumed learning' (Chin. 熏習 Skt. *vāsanā*) and means 'to impress something by habitually stimulating'.

29R5 *iišlämäk taryarmaq* means 'affirmation' and corresponds to Chin. 誓限 (Skt. *pratijñā*).

29R9 *köngül täginmäk tutmaq* means 'accepting and keeping mind' (Chin. 受持, Skt. *samādāna*) and also means 'to keep the morality which the mind accepted previously'.

29R13 *az turzun* means 'Let us stop (these much disputative talk) for a short while' and corresponds to Chin 且止

29R15 *barčïn kertü* parallels *bar čïn kertü*.

29R40 *ävirdäči* (Chin. 轉 Skt. *pravṛtti*) means 'rolling one', and here it corresponds to past *mahābhūtis*. *eyin ävirdäči* (隨轉 *anuvṛtti*) means 'rolling one according to the *mahābhūti* in actual', and here it corresponds to *mahābhūtis* of actual body.

29R41~42 *qltï tilgän yer-tä yorïduq-ta elig yer tayaq bolmïš täg* means. 'as if when the wheel goes on the ground, the hand and the ground support', means that the hand as the past *mahā-bhūti* is cause for the rolling of the wheel, and the ground as *mahā-bhūti* in actual body is place for the standing of the wheel.

29R66 *ärüg* must be *äriр*. *syz-dw* (~*sysdw*) and corresponds to Chin. 等流 (Skt. *niṣyanda*) meaning 'outflowing', but we cannot find the source-form of Uighur.

29R71 *kšanik* < Skt. *kṣaṇika*, Chin. 刹那.

29V1 *oxšatï tiltay* corresponds to Chin. 同類因 (Skt. *sabhāgahetu*).

29V9 *aqïysïz-lï sanvar-lï* must be *aqïysïz sanvar-lï*. *aqïysïz sanvar* corresponds to Chin. 無漏律儀 (Skt. *anāsrava-saṃvara*).

29V12 *uqïtmaz* looks like *uqïtmar*, but the former form is correct.

29V20 *bod sïn ülgüs-i* means 'figure-quantity' and corresponds to Chin. 形量 (Skt. *saṃsthāna*).

29V25 *vaibaš šastir-ta-qï taplay* corresponds to Chin. 毘婆沙宗 which are the principles of the *śāstra* of *Vaibhāṣika*.

29V37 *üd yarmïš* coresponds to Chin. 孔隙 ('hole and fissure') which means 'a void' here. *üd* is written as *wd*.

29V45 *yinčgä saqïnčlïy* means 'having the minute thinking' and corresponds to Chin. 有伺 (Skt. *savicāra*).

29V46 *örtüglüg* means 'concealing' and corresponds to Chin. 有覆 (Skt. *Nivṛta*). *uqïtur* corresponds to Chin. 表 (Skt. *vijñapti*).

29V47 *tüz turdačï* means 'that which produce equally' and corresponds to Chin. 等起 (Skt. *samutthāna*).

29V57 *anta* 'there' ('among them') means three *dhātu*s and nine spheres, and corresponds to Chin. 三界九地.

29V59 *uvut-suz ïyat-sïz* means 'non-existence of (a sense of) shame (with respect to oneself), and lack of shame (for others)' and corresponds to Chin. 無慚無愧 (Skt. *āhrikyânapatrāpya*).

30R4 *karmakoš* < Skt. *karma-kośa*. *karmakoš bölmäk adïrtlamaq bölük* means 'a chapter for classifying *Karma-kośa*' and corresponds to Chin. 分別業品.

30R6 *azuqï sav* means 'supplementary argument' and corresponds to Chin. 傍論 (Skt. *prasaṅga*).

30R8~12 *sanvar* < Skt. *saṃvara* means 'discipline' and corresponds to Chin. 律儀. *asanvar* < Skt. *asaṃvara* means 'un-discipline' and corresponds to Chin. 不律儀. *iki ärmäz* means 'one which is neither of the two' and corresponds to Chin. 非二. *sanvar ymä ärmäz asanvar ymä ärmäz* means 'not-discipline-nor-"undisciplined"' and corresponds to Chin. 非律儀非不律儀.

30R15~20 *pratimokš sanvar* < Skt. *prātimokṣa-saṃvara*, Chin. 別解脫律儀. *dyan-tïn turmïš sanvar* means 'discipline arising from *dhyāna*' and corresponds to Chin. 靜慮生律儀 (Skt. *dhyāna-saṃvara*). *yol-tïn tuymïš sanvar* means 'discipline arising from path'('pure discipline') and corresponds to Chin. 道生律儀 (Skt. *anāsrava-saṃvara*).

30R27~30 *toyïn sanvar-ï* corresponds to Chin. 苾芻律儀 (Skt. *bhikṣu-saṃvara*); *šmnanč sanvar-ï* corresponds to Chin. 苾芻尼律儀 (Skt. *bhikṣuṇī-saṃvara*); *šikšamane sanvar* corresponds to Chin. 正學律儀 (Skt. *śikṣamāṇā-saṃvara*); *šarmire sanvar-ï* corresponds to Chin. 勤策律儀 (Skt. *śrāmaṇera-saṃvara*), *šarmire* < Toch. B *ṣarmire* (~*ṣanmire*) 'novice (nun)' < Skt. *śrāmaṇera* (Adams p.648); *šarmiranč sanvar-ï* corresponds to Chin. 勤策女律儀 (Skt. *śrāmaṇerī-saṃvara*), cf. Toch.B *ṣanmirāñca* 'novice (nun)'(Adam p.648); *upasï sanvar-ï* corresponds to Chin. 近事律儀 (Skt. *upāsaka-saṃvara*); *upasanč sanvar-ï* corresponds to Chin. 近事女律儀 (Skt. *upāsikā-saṃvara*); *bačaq sanvar* corresponds to Chin. 近住律儀 (Skt. *upavāsa-saṃvara*).

30R44 *yïltïz blgü* means 'rooty form' and corresponds to Chin. 形相 (Skt. *vyañjana*).

30R45~46 *ärklig* means 'sense-organ' and corresponds to Chin. 根 (Skt. *indriya*). *erkäk tiši ärklig-lär* means 'sense-organ of man and woman' and corresponds to Chin. 男女根 (Skt. *strīpuruṣêndriya*). *erkäk tiši blgü-si* means 'forms of man and woman' and corresponds to Chin. 男女形 (Skt. *strīpuruṣa*). *ärkäk tiši blgü-si* must be *ärkäk tiši blgü-si adrïlur* meaning 'the forms of man and woman are distinguished'.

30R55~56 The final word *bululmaqï* of *l.*55 is unnecessary. The sentence is altered as follows: *tägšilmäk tuš-ta bolur ärmäz titilip ašnu bululmïš-ï ašnu bululmaduq sanvar bulyuluq tïltay basutčï-lar-nïng.*

30R63~64 *az-u töz-lärï öngin öngin angayu ärip tükäl käz-tä mü tuyar üč türlüg sanvar-lar* is literally translated as follows: 'Or, do the substances separate from each other and the three disciplines arise perfectly and promptly?' This Uighur sentence is a mistranslation of Chinese and therefore it is corrected in the English translation. Cf. Introduction p. 24, 3.4.4.1.-(1).

30V2 The note written between the lines expresses the following contents: '"the third (*üčünč*)" can be used instead of "three (*üč*)". You should investigate it'. However, this opinion in the note is not correct. Chinese 飲酒 meaning 'drinking liquors' is expressed as *bor bägni ičmäk* meaning 'drinking wine and beer'.

30V9~10 *kürägürmäk tuz-ïqmaq-lïy orun* corresponds to Chin. 憍逸處 (Skt. *mada-pramāda-pada*) which means 'places of many sorts of 'intoxication-pride', namely 'places for using high bed and drinking, etc.'. The phonemic transcription of *tuz-ïqmaq* is *tušïqmaq*. The Uighur sentence from '*anča anča oq*' to '*orun-tïn ödtin*' can be literally translated as follows: 'He can renounce the place and the time of many sorts of vanity (*mada-pramāda-pada*), in such and such (number)'. Regardless, this passage is a mistranslation. Cf.

Introduction p. 25, 3.4.4.1-(2). *uyur* in line 9 must be *uyur öd-tä*, and *ödtin* in line 10 is unnecessary.

30V10~11 *bu oq inčip ärür öngi üdrülmäk üküš tälim ölüt-tä ulatï-larïy turγuryuluq tïltaγ-tïn* means 'And then, it is for him to (raise discipline) to avoid the causes from which many (trangressions) of killing etc. arise'. This passage has a slightly different content from the corresponding Chinese, that is 即離衆多殺等緣起 'Avoiding the causes of many (trangressions) of killing etc., he raises this (discipline)'.

30V24 Uighur *uqït-* usually corresponds to Chin. 立 meaning 'to establish', but originally *uqït-* meant 'to explain'.

30V25 *täginip öngi üdrülmiš ärsär* must be written as *täginsär öngi üdrülmiš*. The same incorrect writings appear in 30V30/45, too.

30V33~35 1. *ölüt ölürmäk* means 'killing' and corresponds to Chin. 殺生 (Skt. *prāṇâtipāta*); 2. *oγrï oγurlamaq* means 'stealing' and corresponds to Chin. 不與取 (Skt. *adattâdāna*); 3. *amranmaq-ta trsgärü yorïmaq* means 'illicit sexuality' and corresponds to Chin. 欲邪行 (Skt. *kāma-mithyā-cāra*); 4. *äz-üg igit söz-lämäk* means 'lying' and corresponds to Chin. 虛誑語 (Skt. *mṛṣā-vāda*); 5. *ičmäk ärür alqu boruγ bägnig* means 'drinking every liquor' and corresponds to Chin. 飲諸酒 (Skt. *surā-maireya-madya-pāna*).

30V40~44 *yeel yorïq* means 'evil action' and corresponds to Chin. 非梵行 (Skt. *abrahma-carya*); *yït yïpal türtünmäk bäzäk üz-ä etinmäk bötimäk ïrlamaq körmäk tïnglamaq* means 'smearing perfumed oil, decorating by ornament, dancing, singing, seeing, hearing' and corresponds to Chin. 塗飾香鬘舞歌觀聽 (Skt. *gandha-mālya-vilepana-nṛtya-gīta-vāditra*); *yatmaq olurmaq etiz keng etiglig körklä orun-luq-lar-ta orun-larta* means 'lying and sitting in the high, wide, and decorated seat' and corresponds to Chin. 眠坐高廣嚴麗床座 (Skt. *ucca-śayanamahāśayana*); *öd-süz aš yemäk* means 'eating food at forbidden times' and corresponds to Chin. 食非時食 (Skt. *akāla-bhojana*). Chin. 床座 means 'bed'. Uighur wrote *orunluq-lar-ta orun-larta* meaning 'in the seats and places'.

30V52 *kim-lär täginip öngi ütrülsär* must be written as *kim-lär täginsär öngi üdrülmiš*.

30V56 The third person possessive *-ï* of *sanvar-ï* is unnecessary here.

30V59~60 *at* 'name' must be added between *čxšapt tep* and (訓釋詞者). *čxšapt* corresponds to Chin. 尸羅 (Skt. *śīla*) meaning 'morality.' *ad yörügin yörgü-čä ärsär* is literally translated as 'If according to what explains the meaning of the name' (= 'The (etymological) meaning (= *nirukti*) of the name ('*śīla*')').

30V64~66 *näčük ol uqïtmaz-nïng ymä ök atï bolmaz mu qïlmamaq tep* can be literally translated as 'Why was *avijñapti* not named "not doing"?' and corresponds to Chinese 豈不無表亦名不作. This Chinese is a rhetorical question sentence. Therefore, with an

affirmative sentence we translated the Uighur into English. *qïlïmïš öz tözlüg* means '"being done" by its nature' and corresponds to Chin. 所作自體 (Skt. *kriyā*).

31R2 *uqïtmaz-ïγ täginmäk-ning kučintä* 'Persons with shame do not commit all transgressions, by the power of undertaking *avijñapti*' must be written as *täginmäk uqïtmaz-nïng kučintä* 'Persons with shame do not commit all transgressions, by the power of the *avijñapti* in undertaking (morality).'

31R16 *qïlïnčïγ kögürmäk-lig* 'bringing action' (Chin. 業暢) was altered to *qïlïnčïγ kigürmäk-lig*, between the lines.

31R19 (又 *pratimokšasanvar tep ymä ök bulmïš ol adïγ*) is not a sentence for correction, but simply corresponds to Chin. 曰別解律儀亦得名.

31R21 *kentdurdačï-sï* (*kyntdwrd'cy-sy*) parallels *ken turdačï-sï*, which means 'later arising one' and corresponds to Chin. 後起 (Skt. *pṛṣṭha*).

31R24~26 The passage from *selu dyan-ïγ bulmïš* to *eyin ävrildäči-lär-kä* ('*āryas* who attain *dhyāna* attain the latter two concomitants of the mind (*cittânuvatins*) that arose from *dhyāna* and course.') is a mistranslation in Uighur.

31R28 *taš az-aq nomluγ* means 'non-Buddhists' and corresponds to Chin. 外道 (Skt. *bāhyaka*).

31R48 *prxanasanvar* < Skt. *prahāṇa-saṃvara* (Chin. 斷律儀): 'abandoning-discipline'.

31R49 *uqïtdï* is replaced with *onadïp uqïdtï* which means 'established' and corresponds to Chin. 建立. *känki tägmäz* must be written as *tägmäz-känki* which means 'to have reached' and corresponds to Chin. 未至. The Uighur text has *tayaq dyantaqï* after this word, namely *tägmäz-känki tayaq dyantaqï*, and it means 'absorption that has not been reached' (Chin. 未至定 corresponds to Skt. *anāgamya*).

31R52 *ooqsuz yol* means 'interrupted way' and corresponds to Chin. 無間道 (Skt. *ānantaryamārga*).

31R56 *dyanasanvar* < Skt.*dhyāna-saṃvara* (Chin. 靜慮律儀): 'discipline arising from *dhyāna*'.

31R65 *anasiravasanvar* < Skt. *anāsrava-saṃvara* (Chin. 無漏律儀): 'pure discipline'.

31V3~4 *ät'öz üz-ä yïγïnmaq* means 'discipline taken by the body-action' and corresponds to Chin. 身律儀 (Skt. *kāyena saṃvaraḥ*); *til üz-ä yïγïnmaq* means 'discipline taken by the voice-action' and corresponds to Chin. 語律儀 (Skt. *vācā saṃvaraḥ*); *köngül üz-ä yïγïnmaq* means 'discipline taken by the mind-action' and corresponds to Chin. 意律儀 (Skt. *manasā*

saṃvaḥ). *yïγïnmaq* 'to come together' corresponds to Chin. 律儀 (Skt. *saṃvara*): cf. Chin. 律儀戒 or 攝律儀戒 which means 'morality which gathers moralities'.

31V10 *könisinčä bilinmäk könisinčä öglänmäk* means 'correct perceiving and the correct thinking' and corresponds to Chin. 正知正念 (Skt. *saṃprajñāna-smṛtī*).

31V14~15 *tiz-ä tükädtüktä adïn yänä söz-lämiš ol qavšursar tegüči savïγ* means 'the word "unite" is said, after their (two) names have been arranged side by side'. This means that Chin. 合 was put after 正知正念 in line 31V10.

31V22~24The sentences from *pratimokš* in line 22 to *ödkisingä kšanta* in line 24 are literally translated as follows: 'One whose *prātimokṣa* arises in *avijiñapti*, always fulfills the present as long as the (*avjiñaptī*) is not rejected'. However, the Chinese expresses: 'The *avijñapti* being in *prātimokṣa* always fulfills the present as long as (the *avijñaptī*) is not rejected'.

31V34 *aqïlturup tägür-* means 'to reach by flowing' and corresponds to Chin. 流至 (Skt. *adhikṛta*). *aqïlturup* is written as *''qyltwlwp*, but it is a miscopy of *''qyltwrwp*. *sačuq* 'scattering' means 'not-of-absorption', which corresponds to Chin. 散.

31V 49 *kälmädük* 'future' is unnecessary here.

31V58 *sanvar ymä ärmäz asanvar ymä ärmäz-ï* means 'neither-discipline-nor-undiscipline' and corresponds to Chin. 非律儀非不律儀 (Skt. *naivasaṃvaro nāsaṃvaraḥ*).

32R1~2 This passage can be literally translated as follows: 'If persons dwell in stability in discipline or un-discipline, do they possess the bad *avijñapti* or the good *avijñapti*, respectively?'

32R16 *kntü munta-ta ïnaru* corresponds to Chin. 自茲以後 meaning 'later than this'. Uighur translates 自 as *kntü* 'self', but 自 has only the function of ablative here. Cf. Introduction p. 25, 3.4.4.1-(4).

32R33 *tägmäk* means 'possession' and corresponds to Chin. 得 (Skt. *pārptī*).

32R43~44 *anïn üčün ... adïrtï öngisi* is translated as 'Therefore, the difference is completed, between (the action of) *vijñapti* and mind', but this Uighur translation is different from the contents of Chinese 故表與心成有差別 which expresses 'There is a difference between (action of) *vijñapti* and mind, in their accomplishments'.

32R46 *ayïγ yorïq* means 'bad conduct' and corresponds to Chin. 惡行 (Skt. *duścarita*). *ayïγ čxšapt* means 'immorality' and corresponds to Chin. 惡戒 (Skt. *dauḥśīlya*). *qïlïnč yolï* means 'course of action' and corresponds to Chin. 業道 (Skt. *karma-patha*).

32V1 *taqï nä ayïtmïš krgäk* expresses 'Still, it is much more (in the action of *vijñapti* produced by volition of neutral)' and corresponds to Chin. 況, cf *Tattvārthā* p. 652.

32V3 *tayaq-lïy buyan* means 'the merit of support' and corresponds to Chin. 有依福 (Skt. *aupadhika-puṇya*(*-kriyā-vastu*)).

32V5~6 *tüzünlär tïnlylar* means 'saints' and corresponds to Chin. 聖補特伽羅 (Skt. *Ārya-pudgala*).

32V7~8 *ikigü-kä birlä tükäl-lig ärmäz padak-lar* means 'the line of the possession of the two (namely, *vijñapti* and *avijñapti*) and the line of the non-(possession of the two)' and corresponds to Chin. 俱成非句 and expresses the third line and the fourth line. The characters 三 ('third') and 四 ('fourth') are inserted in the left side of *padaklarïy*.

32V23 *araqï dyan* corresponds to Chin. 中間(定) (Skt. *antara-dhyāna*).

32V25~26 *pratimokš asanvar* is probably a miscopying of *pratimokš sanvar*, which corresponds to Chin. 別解脱律儀 (Skt. *prātimokṣa-saṃvara*). *adïn ödlätildäči-ning ulatï uyrïnta* means 'through other teaching, etc.' and corresponds to Chin. 由他教等 (Skt. *paravijñāpana*).

32V38 *pratikabut* < Skt. *Pratyekabuddha* (Chin. 獨覺).

32V39 *bolmaq uyrïnta kirgäli körmäk yol-qa* means 'through being able to enter into *darsana-marga*' and corresponds to Chin. 由得入正性離生. Chinese 正性離生 (Skt. *niyāma*) is another name of Chin. 見道 (Skt. *darśana-mārga*), which is here used for Uighur translation. *pančake* < Skt. *pañcaka*. *pančake toyïn-lar* 'five *bhikšus*' are 憍陳如 (Skt. *Kauṇḍinya*), 摩訶男 (Skt. *Mahānāman*), 跋提 (Skt. *Bhadrika*), 婆沙波 (Skt. *Vāṣpa*) and 阿説示 (Skt. *Aśvajit*).

32V41 *yaše* corresponds to Chin. 耶舍 (Skt. *Yaśa*).

32V43 *mxakašipe* < Skt. *Mahākāśyapa* (Chin. 大迦葉 name of disciple of *Buddha*).

32V44 *sodayi* < Skt. *Sodāyin* (Chin. 蘇陀夷 name of novice).

32V46 *mxapračapadgavtami* < Skt. *Mahāprajāpatī-gautamī* (Chin. 大生主 name of nun).

32V47 *drmadine* < Skt.*Dharmadinnā* (Chin. 法授尼 name of nun)

32V48 *vinaya-tare* < Skt. *vinaya-dhara* (Chin. 持律 'one who keeps the disciplines when someone undertakes moralities').

32V52 *badiravarga* < Skt. *bhadra-varga* (Chin. 賢部 'blessed group').

32V56 *išläš- tanqar-* means 'to make a vow' and corresponds to Chin. 要期

33R2 *alqu tavranmaq-lar-nïng adï* means 'the name (for expressing) every conditioned things' and corresponds to Chin. 諸行增語 (Skt. *saṃskāra-paridīpanâdhivacana*).

33R12 *asanvar-lar* is a miscopy of *sanvar-lar*.

33R14 *adï kötrülmiš* means 'Blessed One' and corresponds to Chin. 薄伽梵 (Skt. *Bhagavant*).

33R32 要期盡壹 is a miscopy of 要期盡壽.

33R48 *tanqarïp* is incorrectly written as *taryarïp*. It can be said that *tanqarïp* in line 51 is the same miscopy as here.

33R64 *tükäl bölükin* 'on the complete branches' (Chin. 具支) means 'on the precepts of eight parts'.

33V5 *bačaq ärdtüktä* means 'after finishing the commandment' (= 'after taking breakfast') and corresponds to Chin. 齋竟 (Skt. *bhuktvā*).

33V8 *türsänip* corresponds to Chin. 蹲 and means 'squatting'. ? *tür*(to roll)- *sä*(deverbal v.) -*n*(reflexive)- *ip*(converb).

33V12 Uighur put *karmasvake baxšï* for Chin. 戒師 'teacher of precepts.' *karmasvake* < Skt. *karma-svaka* 'self-action' corresponds to Chin. 自業. *uyadmaq* 'to be ashamed' is altered to *avïdmaq* 'to comfort', but the former is more suitable than the latter.

33V17 *säkiz bölük-lär* 'eight parts' (Chin. 八支) means Chin. 八齋戒 (Skt. *aṣṭâṅga-samanvāgatopavāsa*).

33V27 *ölürmäk käyiklämäk tuz(a)qlamaq oyrïlamaq* corresponds to Chin. 屠獵姦盜. *tuz(a)qlamaq* is written *tws(')k-l'm'q* with a letter ' (*a*) on the left side of the line as a addition. The letter *k* might be a miscopy of *q*.

33V29~30 'this discipline stays near *Arhat*s' means concretely 'a person stays near *Arhat* through this discipline'.

33V31 *ölü ölgінčä-lik čxšapt* means 'life-long discipline' and corresponds to Chin. 盡壽戒 (Skt. *yāvaj-jīvika-saṃvara*).

33V33 *igitdäči bolturdačï* means 'making grow' and corresponds to Chin. 長養 (Skt. *poṣadha*).

33V38 *bolurtdačï* is either a miscopy or metathesis-form of *bolturdačï*.

33V39 *bu otyuraq* must be *otyuraq bu.*

33V40 *twqyq* is obviously a miscopy of *twtwq* (*tutuy*); Cf. 33V50.

33V41 *töz üzäki yazuq* means 'sin by nature' and corresponds to Chin. 性罪 (Skt. *prakṛti-sāvadya*).

33V42~44 *čxšapt bölüki* means 'the part of morality' and corresponds to Chin. 尸羅支 (Skt. *sīlâṅga*). *öngdünki törtägü* means 'the former four'('these four (parts)'), namely 殺生 ('killing'), 偷盜 ('stealing'), 邪婬 ('committing adultery'), 虛誑語 ('lying').

33V46 *sïmtaysïz bölük* means 'the part of vigilance' and corresponds to Chin. 不放逸支 (Skt. *apramādâṅga*).

33V50 *tïtïy tutuy bölüki* means 'the part of ascetic vow' and corresponds to Chin. 禁約支 (Skt. *vrtâṅga*).

33V57 *lwq* ?

34R1~2 *qamaq-ta yoritačï* means 'universal actions' and corresponds to Chin. 遍行 (Skt. *sarva-traga*). *ämgäkig körmäk üz-ä taryaryuluq* means '(actions) which are abandoned through the Seeing of Suffering' and corresponds to Chin. 見苦所斷 (Skt. *duḥkha-darśana-heya*).

34R3 *bar ät'öz körüm* corresponds to Chin. 有身見 (Skt. *satkāya-dṛṣṭi*) which means 'the belief in personality'. *uč tutmaq körüm* corresponds to Chin. 邊執見 (Skt. *anta-grāha-dṛṣṭi*) meaning 'the belief in the past and in the future of a soul'.

34R1~4 This passage is translated literally as follows: 'Because the universal defilements and the other bad actions, which are abandoned through the Seeing of Suffering, have all neutral *dharmas* of the classes of *satkāya-dṛṣṭi* and *anta-grāha-dṛṣṭi* as a (result of) "outflowing"'.

34R6 *är iši* means 'virile activity' and corresponds to Chin. 士用 (Skt. *puruṣa-kāra*).

34R7 *bay-tïn öngi üdrülmäk* means 'disconnection' and corresponds to Chin. 離繫 (Skt. *visaṃyoga-phala*). The last form *üč* (*'wyc*) is a miscopy of *uč* (*'wc*).

34R13~14 This Uighur sentence is translated literally as follows: 'The actions belonging to the past have four results in the *dharmas* of the three periods'.

34R15~16 This Uighur sentence is translated literally as follows: 'The actions belonging to the present have two results in the *dharmas* of the present'.

34R17~18 This Uighur sentence is translated literally as follows: 'The (actions) belonging to the future have three results in (the *dharmas*) of the future'.

34R31 *öngdünki-si* must be *öngdünki*.

34R45~48 *bošyut-luy* 'having learning' (有)學 (Skt. *śaikṣa*) means 'one who has incompletely learned', whereas *bošyut-suz* 'non-learning' 無學 (Skt. *aśaikṣa*) means 'one who has completely learned'. The sentence of 34R45 was translated as 'Three sorts of (*śaikṣa*) *dharmas* constitute three results of *śaikṣa* action', but its literal translation is as follows: '*śaikṣa* action has three results in three sorts of (*śaikṣa*) *dharma*, respectively'. The next sentence was translated as '(*Śaikṣa dharmas*) constitute one, three, and two (results) of *aśaikṣa* action', but its literal translation is as follows: '*Aśaikṣa* action has one, three, and two (results), (in *śaikṣa dharmas*)'. The sentence after the next was translated as '(*Śaikṣa dharmas*) constitute two, two, and five results of neither- *śaikṣa*-nor-*aśaikṣa* action', but its literal translation is as follows: 'Neither-*śaikṣa*-nor-*aśaikṣa* action has two, two, and five results, (in *śaikṣa dharmas*)'.

34R65 *körmäktädaryaryuluq* equals *körmäk-tä taryaryuluq* and corresponds to Chin. 見所斷 (Skt. *darśana-heya*).

34V5 *barča-nï eyin käz-igčä bilmiš krgäk* 'All should be known in order' is altered to *barča-nï eyin käz-igčä yaray-ïnča bilmiš krgäk* 'All should be known properly', but here the former one was adopted.

34V6 *bïšrunmaq-ta taryaryuluq* corresponds to Chin. 修所斷 (Skt. *bhāvanā-heya*). *taryarmayuluq* corresponds to Chin. 非所斷 (Skt. *apraheya*).

34V14 The character 果 of 謂增上果修所斷業 in the Chinese text is replaced with 中 in other Chinese texts, but the Uighur translation shows that the Chinese text which served as basis of the Uighur translation had 果; Cf. *Taisho* vol. 29 p. 92 note 1.

34V34~35 *qïlyalï tägimlig* means 'ought to be done' and corresponds to Chin. 應作 (Skt. *yoga-vihita*). *qïlyalï tägimsiz* means 'ought not to be done' and corresponds to Chin. 不應作 (Skt. *ayoga-vihita*).

34V39 *köngül kärmäk* means 'attention to (object)' and corresponds to Chin. 作意 (Skt. *manas-kāra*).

34V32~43 *qayu näčä bar ärsär* means 'all' or 'every' and corresponds to Chin. 所有.

34V47 *yertinčü-lüg törü yang* means 'the common usage' and corresponds to Chin. 世俗禮儀 (Skt. *vidhāna*).

34V64 *oxšatïy* corresponds to Chin. 同分 (Skt. *nikāya-sabhāga*).

35R1~6 The passage from *qltï bolsar* in line 1 to *üzä ök ärmäz* in line 6 is literally translated as follows: 'When someone can kill his enemy, even if the life which he intends (to kill) is cut off, furthermore by arising of the thinking of grudge, if he produces various bad actions of body and voice, many immoral actions rise, which are not only by raising (the grudge) in his mind'. *qltï bolsar birär yayïγ ölürgäli taplïγ-lar-nïng* must be *qltï bolsar birär-ning yayïγ ölürgü tapï* 'When someone has intention of killing his enemy'. *ööč* is written *'wc*.

35R18 *martavik* < Skt. *mṛd-vīkā(-bīja)* corresponds to Chin. 末度迦(種). *martavik* corresponds to Uig. *yürük üzüm uruγ* 'the seed of vine'.

35R20 *žimba* < Chin. 賃婆 (Mid. Chin. niəm-bua) corresponds to Skt. *nimba-(bīja)* which is a tree-name. *žimba* conforms to the phonological system of IUPC.

35R23 *iti-zy* parallels *idi-si*. *bušï idi-si* means 'a donor'.

35R26 *müni qatay-ï* is spelled as *mwny q'tyq-y*.

35R28~29 *bušï töz-lüg buyan qïlγuluq* (*tïltaγ*) means 'meritorious action (which consists) of the nature of giving' and corresponds to Chin. 施類福業事 (Skt. *dāna-maya-puṇya-kriyā-vastu*).

35R30 *čxšapt töz-lüg buyan qïlγuluq* (*tïltaγ*) 'meritorious action (which consists) of the nature of precepts' corresponds to Chin. 戒類福業事 (Skt. *sīla-maya-puṇya-kriyā-vastu*).

35R31 31 *čxšapt yazumaq* 'immorality' corresponds to Chin. 犯戒 (Skt. *adhyācāra*).

35R32 *tatïγ* is a miscopy of *tïtïγ*. cf. 35R38. *tïtïγ üzäki* means 'actions to be prohibited' and corresponds to Chin. 遮 (Skt. *pratikṣipta*)

35R33~35 The Uighur sentence from *čxšapt yazmaq* in line 33 to *arïγ bolur tep ulatï* in line 35 can be translated as follows: 'They are pure by depending on remedy, which is not destroyed by immorality and by the causes (of immorality), and extinction, etc.'. However, this Uighur sentence is a mistranslation of the Chinese, so it was corrected in the English translation.

35R41 *abipiray* < Skt. *abhiprāya* means 'meaning' and corresponds to Chin. 意.

35R57 *eyinki nizvanï* corresponds to Chin. 隨煩惱 (Skt. *upakleśa*).

35R58 *ög turuq-ï* corresponds to Chin. 念住 (Skt. *smṛty-upasthāna*)

35R60 *čxšapt yazmaq-ta* is a miscopy of *čxšapt yazmaq-qa*.

35R63 *bir-in* is a miscopy of *bar-ïn*

35V1~4 *tözin tüpin arïtmaq* means 'the purifying by their (own) foundations' and corresponds to Chin. 根本淨 (Skt. *maulaiḥ karma-pathair viśuddham*); *quvray-ïn arïtmaq* means 'the purifying by their attendants' and corresponds to Chin. 眷屬淨 (Skt. *sāmantaka-viśuddha*); *yoγun saqïnč-qa ardatγuluq bolmamaq* means 'the absence of damage through rough thinking' and corresponds to Chin. 非尋害 (Skt. *vitarkair anupahatam*); *ögkä ičgärgülük bolmaq* means 'the being absorbed into thinking' and corresponds to Chin. 念攝受 (Skt. *smṛtya-nuparigṛhītam*), which means 'to think three treasures'; *buyan-ïn nirvan-qa ävirmäk* means 'the transferring of merit to *nirvāna*' and corresponds to Chin. 迴向寂 (Skt. *nirvāṇa-pariṇāmita*). *inmäk* in line 35V4 is a miscopy of *ävirmäk*.

35V7 *öz igitmämäk* means 'the being unable to live' and corresponds to Chin. 不活.

35V9 *umunč küsüš üz-äki čxšapt* means 'the mercenary morality' and corresponds to Chin. 希望戒 (Skt. *āśāsti-śīla*).

35V12 *tuγunmaq bölük-ingä eyin čxšapt* means 'the morality according to the part of *bodhi*' and corresponds to Chin. 順覺支戒 (Skt. *bodhy-aṅgânulomaṃ sīlam*).

35V18 *dyan-ta ädgü-si* means 'good in absorption' and corresponds to Chin. 等引善 (Skt. *samutthānena kuśalāḥ*). *bïšrunmaq* corresponds to Chin. 修 (Skt. *bhāvanā*).

35V19 *tütit-* means 'to perfume' and corresponds to Chin. 熏. *tütit-* generally means 'to smoke'.

35V21 The words from 問 to *tep* are deleted.

35V22 *dyan* corresponds to Chin. 三摩地 (Skt. *samādhi*) here. *birlä boltačï* means 'that which coexists with' and corresponds to Chin. 俱有 (Skt. *saha-bhū*).

35V24 *tütädmäk ögrünmäk* might be a miscopy of *tütädmäk ögränmäk* or *tütädmäk ögrätinmäk*, which means 'perfuming and permeating' and corresponds to Chin. 熏習 (Skt. *vāsanā*).

35V27 *künčit yaγ-ï* means 'oil of sesame' and corresponds to Chin. 巨勝 (Skt. *tila*).

35V32~33 The passage from *čxšapt dyan* to *qutrulmaq-ïγ* is translated literally as follows: 'If the excellence of morality and meditation are taken, it make (you) take birth in heaven and release, according to the order'. *bulturur* corresponds to Chin. 感, which means 'taking retribution'.

35V34 *čxšapt bulturur tngri-intä tuγmaq-ïn* must be *čxšapt bulturur tngri yer-intä tuγmaq-ïn*. Cf. 35V33.

35V36 *uγur bulturur* must be *uγur bulturγalï*.

35V38 Another *čxšapt* should be written before *čxšapt-ïy*.

35V41 *äz-rua buyan-ï* corresponds to Chin. 梵福 (Skt. *brahma-puṇya*).

35V42 *sanvar* in *sanvar-ïnga* is a miscopy of *šarir* which is a borrowed word from Skt. *śarīra* (舍利). *ančulayu kälmiš-lär-ning šarir-ï* corresponds to Chin. 如來馱都 (Skt. *tathāgata-dhātu*). *ästup* < Skt. *stūpa* corresponds to Chin. 窣堵波.

35V45 *tört türlüg tapïy-ï* 'four kinds of service' means 'offering meal, clothes, bedding, and medicine'.

35V51 *öngraki söz sodurandike nikay-lïy bœxši-lar* means 'previous opinions, namely (opinions of) Masters of *Sautrāntika-nikāya*' and corresponds to Chin. 先軌範師 (Skt. *pūrvâcārya*) 'previous master'. Here, Uighur specifies the school to which 'previous master' belongs.

35V53 *mängi tongaq*(?) corresponds to Chin. 快樂 'happiness', but *tongaq* is an unidentified word.

35V54 *brœxmapuroxit* < Skt. *brahma-purohita* corresponds to Chin. 梵輔天.

35V61 *lakšanavipak* < Skt. *lakṣaṇa-vipāka*; *yeg soyančïy lakšanavipak qïlïnč-ï* corresponds to Chin. 妙相業 (Skt. *lakṣaṇa-vipāka-karma*).

36R3 *aqïylïy tavranmaq-lar* means 'impure conditioned things' and corresponds to Chin. 有漏(行) (Skt. *sāsrava*).

36R4 *ämgak kertü* means 'truth of suffering' and corresponds to Chin. 苦諦 (Skt. *duḥkha*).

36R7 *tarïqmaq* is a miscopy of *tavranmaq*.

36R8~9 *ämgäk-tä ämgak* means 'suffering-suffering' and corresponds to Chin. 苦苦 (Skt. *duḥkhaduḥkhatā*), which means 'suffering which results from torment'. *qïlïnč ämgäk* means 'action-suffering' and corresponds to Chin. 行苦 (Skt. *saṃskāraduḥkhatā*), which means 'suffering which results from the impermanence of phenomena'. The contents within the parentheses in line 9 here express *tägšilmäk ämgäk* meaning 'suffering of transformation', which is more suitable than *artamaq ämgäk* 'destruction-suffering'. Regardless, these Uighur forms correspond to Chin. 壞苦 (Skt. *vipariṇāmaduḥkhatā*), that is 'suffering which results from the prevention of pleasure'.

36R19 The sentence from *munda* to *ämgak tep* in the parentheses is a re-writing of the sentence from *munta öngi* to *ämgäk tep* in *ll.* 17~19.

36R20 *säviglig* means 'agreeable' and corresponds to Chin. 可意 (Skt. *manāpa*). *sävigsiz* means 'disagreeable' and corresponds to Chin. 非可意 (Skt. *amanāpa*).

36R34 There is no Chinese phrase corresponding to '壞時樂 *ardamïš ödi mängi ärür tep*' ('(However) they are agreeable when they destruct.'). On the other hand, Chinese 不苦不樂受 'neither-suffering-nor-pleasure' is expressed as *täng täginmäk* 'equivalent sensation'.

36R54 *enčlädürmämiši* is replaced with *qïlmïšï täg quruldurmaq-ïγ enčlänmämäk-ig*.

36R56 *tuymaz bilmäz-lär* is altered to *tuymaz-lar. qorqïnč-lïγ ayïnč köngül-üg tuγurmaqï* is altered to *tuγurmïš ämgäk-lig qorqïnč-lïγ ayïnč köngül-läri*.

36R62 *bavagar* < Skt. *bhavâgra* = Chin. 有頂.

36R69 *körmäki* is written as *kördäči-lär*.

36R70 *öčmiš amrïlmïš* is literally translated as 'extinguished and peaceful', but it was translated as 'calm and peaceful', which corresponds to Chin. 寂靜.

36R73~36V1 *sukaapavadi* < Skt. *sukhâpavādin* corresponds to Chin. 撥無樂人～發無樂人 ('one who blames "agreeable"'), cf. *Hirakawa* I p.401. 素迦阿波縛底 (M. Chin. so kıâ â puâ buâ tiei, IUPC su ka a pa pa ti) corresponds to Skt. *sukhâpavādin*, but its phonetic form is closer to the Uighur form *sukaapavadi* than the Sanskrit form.

36V4 Uighur expresses more specifically than Chin. 有一類 'some class', as follows: *bar birär uγuš-luγ vaibasike-lïγ baxšï-lar* 'the masters of *Vaibhāṣika* in some class'.

36V6~7 *azï eyin bolmaq üzä üküš-ingä* is altered to *azï üzä üküšintä*, but the former is more suitable in this passage than the latter.

36V9 水 'water' is translated as *ylïγ suv* 'warm water'.

36V11 *adqantačï qart-ïγ* means 'clinging abscess' and corresponds to Chin. 計癰. However, 計 means 'to consider wrongly' here, but not 'clinging'. *Kumaralte* (< Skt. *Kumāralāta*) corresponds to Chin. 有餘 'some person'. Actually it is mentioned in *Sphutārthā* that this *śloka* is said in *Duḥkha-saptatyāṃ* by *Kumāralāta* who belongs to *Sautrāntika-nikāya;* Cf. *Sakurabe/Odani*(1999) pp.25-26.

36V16 主 indicates that the sentences following to it are the opinion of 論主 'the owner of argument', namely *Vasubandhu*.

36V20 *bir täk bir tatïγ-lïγ* means 'having only one taste' and corresponds to Chin. 一味 (Skt. *eka-rasa*), meaning 'non-different'.

36V22 *mängi täginmäk* 'agreeable-sensation' corresponds to Chin. 樂受 (Skt. *sukha-vedanā*) and means 'sensation which are agreeable by nature'.

36V25~28 The sentence from *qltï* in line 25 to *ymä ter* in line 28 is arranged as follows: *qltï ämgäk uyur üz-ä körmiš ödtä öng-tä ulatï-larïy näng ol ämgäk uyur ärmäz täginmäk täg ärmäz bolmïš täg*. This sentence is again altered in the left side of the upper margin of manuscript as follows: *qltï ämgäk uyur üz-ä körmiš ödtä öng-tä ulatï-larïy näng ol ämgäk uyur ämgäk täginmäk birlä bir ärmäz bolmïš täg.*
bir bolmamïš täg qltï ämgäk täginmäk teg 'like becoming one, just like 'suffering-sensation, ' written in the center of the upper margin, is the explanation of *ämgäk täginmäk birlä bir* (*bolmïš*) 'the same as 'suffering-sensation'', which corresponds to Chin. 一如苦受.

36V28 主 indicates the owner of argument, namely *Vasubandhu*, who refutes here the *Sautrāntika*'s opinion.

36V36 (又 *adqayï-larï-nïng ymäter* 又 *adqayï yükmäk-läri tesär siz-lär ymä ter*) expresses 'What is the reason that here you say "attaching and *skandhas*"?'

36V39 There is no Chinese sentence corresponding to 具摩囉羅地 *kumaralarte baxšï söz-lär* 'Master *Kumāralāta* says'. *Kumaralarte* is probably a miscopying of *kumaralate* or *kumaralte*.

36V40~42 The passage from *ürlügsüz-i-ning* in line 42 to *adïrtï tep* in line 42 is altered in the right side of the upper margin as follows: *ürlügsüz üz-ä körmäk uyur-ïnta mängig bolur ämgäk tep tesär siz-lär ürlügsüz üz-ä ämgäk üz-ä körmäklig uyur-lar-nïng nägül adïrtï tep* 'if you say that through regarding as agreeable with impermanent you make suffering, are what differences between characteristics of regarding as impermanent, and (characteristics of regarding) as suffering?' However, we consider the unaltered passage as correct.

36V42 主 indicates the answer of the owner of argument, namely *Vasubandhu*.

36V45~46 *täk körtükdä ürlügsüz* (○)*-in bilär* (○) (*üz-ä bililür*) *üčün tüz-ün-lär-ning köngül-ingä qršï-sïn* (○) (*-sï*) is arranged as *täk körtükdä ürlügsüz üz-ä bililür üčün tüz-ün-lär-ning köngül-ingä qršï-sï*. Here, *ürlügsüz* (○) *-in* must be written as *ürlügsüz-in* (○). ○ functions as a deletion-mark.

36V48 The Uighur text correctly puts 室 *širalade baxšï* for Chin. 有餘部師 'the master of another school'. *širalade* (< Skt. *Śrīlāta* 室利羅多) is a master who belongs to *Sautrāntika-nikāya*. *Sphutārtha* identified 'the master of another school' as *Śrīlāta*. Cf. *Kokuyaku Bidonbu* vol. 26b p. 202 note 58.

36V50 對法 *abidarmake-lïy baxšï-lar söz-lär* 'the masters of *Ābhidhārmika* (對法諸師) say' is not in the Chinese text, but this Uighur sentence is suitable in the context.

36V53~54 *yoq ämgäk ärmäz boldačï tep* is here altered to *yoq munta ämgäk tetmädäči* 'nothing is said that is not "suffering"'.

36V63~65 The sentence from *munï* in line 63 to *ašasar* in line 64 is correctly altered to *bu birök ödsüz tägingülük ašayu-luq bolsar*, which means 'if someone takes or eats them out of season or to excess' which corresponds to Chin. 此若非時過量受用.

36V67 *bolγalï* is ordinarily written after *tïltay-ï*.

36V73 *uqulur* is replaced with *bäkiz bälgü-lüg bolur*, which means 'to be manifested' and corresponds to Chin. 顯.

37R1 *tsi iryapad-ïγ tägšürdüktä kedärtüktä* corresponds to Chin. 威儀易脫 (Skt. *īryā-patha-vikalpa*) and means 'the modifying of *īryā-patha*'. For example: When a standing person sits down, it makes him briefly comfortable, but sitting long time, it makes him uncomfortable; Cf. *Kokuyaku* Bidonbu vol 26-2 p. 203 note 62.

37R3 *ämgäk-tin tägšürtük* is replaced with *ämgäkig tägšürtük-tä*.

37R9 *adqanur-lar* means 'they cling' and corresponds to Chin. 計, which means 'to consider wrongly' here; cf. 36V11 note above.

37R11 *tep* is unnecessary. *tägšiltigtä ketdüktä* is replaced with *tägšiltüktä kedärtüktä*.

37R13~14 *tägšürmiš täg* is replaced with *tägšürmiš-täki tep ulatï täg*. The latter phrase corresponds to the Chinese are more appropriately.

37R17~18 室 signals the following question is asked by *Śrīlāta*, and 主 signals the answer to the question, which is given by the owner of the argument. *sezig qïl-* 'to suspect' corresponds to Chin. 反徵 'to ask in return'.

37R24 *üklidtäči ašdačï-sï* means 'increasing' and corresponds to Chin. 饒益 (Skt. *anugrāhaka*) 'favoring, benefit'. Uig. *üklidtäči ašdačï-sï* is clearly a mis-translation.

37R29~30 *säviglig-ning töz-i čïn kertü bütär* is altered to *sävigning töz-i čïnkertü-si bütär ärmäz*.

37R32~33 We can recognize the deleted traces of character 經 in the bottom of line 31 and the top of line 33. 經 means 經量部 (Skt. *Sautrāntika*). Depending on the opinion of 經量部, *Vasubandhu* wrote this *Abhidharma* text. In line 32, the reason for deleting 經 is rendered as follows: *bu adïγ urmasar ymä vasubandu baxšï taplaγ-ï ärdüki bililür* 'Even if the name (= 經量部) is not put (here), it is known to have been on the *Vasubandhu*'s standpoint'. Moreover, in the margin of manuscript this Uighur comment is altered as follows: *adïγ ursar ymä vasubandu baxši taplaγ-ï ärdüki bililür* 'Even if the name is put (here), it is known to have been on the *Vasubandhu*'s standpoint'.

37R34~35 *öngi uyur üz-ä körür üčün bolur sävigsiz* '(*āryas*) regard (desire) as non-desire by observing from another viewpoint' is altered to *öngi uyur üz-ä qolulamaq-lar-ï-nïng*

uyrïnta bolur üčün sävigsiz '(*āryas*) regard (desire) as non-desire from the viewpoint of the observation through another viewpoint, ' which is moreover altered in the margin of manuscript as follows: *öngi uyur üzäki*(?) *qutrulmaq-lar-nïng uyur-ïnta bolur üčün sävigsiz. üzäki* can be read as *öngi*, too.

37R35~36 *qltï birök qayu täginmäk-ning öz töz-i* is altered to *qltï birök qayu täginmäk öz.*

37R38 *irär- aqlayur-* means 'to be tired and hate' and corresponds to Chin. 厭患.

37R39 *osal sïmtay-lar-nïng orunï* 'the place of non-vigilance' = Chin. 放逸處 (Skt. *pramāda-pada*).

37R40~42 This passage expresses the four characters of sensation, which are indicated in Chinese numerals.

37R42~44 *ürlügsüz* (*üčün* 四) *tep anïn sävigsiz-i bolur* is altered to *ürlüg-süz anïn bolur sävigsiz* in line 44, and then it is again altered to *ürlüg-süz anïn sävigsiz ärür* in the margin.

37R53 *anant* < Skt. *Ānanda* (Chin. 慶喜).

37R57 *barï-ča* might be a wrong form of *barïnča.*

37R59 *ämgäk-tä* must be *ämgäk-kä.*

37V9~10 *čïn kertü uduz-ulmïš yörüglüg ärmäz-in* is altered to *čïn kertü uduz-ulmïš yörüg üzä ärmäz* 'it is not by means of an explanation which leads true'. These sentences do not mean that any and all 'sensations' are 'suffering.'

37V11 *kä* of *sizlär-kä* is not necessary here.

37V13~14 The modified sentence is as follows: *uqïtur mängi täginmäk-ning bar bolmïš-ïn iki türlüg töz-läri.*

37V18 *ürlügsüz tägšildäči ardatačï törü* means 'natures of changing, decaying and impermanent' and corresponds to Chin. 無常變壞法 (Skt. *vipariṇāmânitya-dharmatva*).

37V20 *uyur ba-yalï ču-yalï* is altered to *uyur bolyalï bayčuy*. This phrase corresponds to Chin. 能為繫縛 ('(he) can be bonded (by desire)'). *bayčuy* is a connected form of *bay* and *čuy*. *ču-* means 'to bond'; Cf. *čuy* 'bundle', *čuyla-* 'to wrap' (*EDPT* pp. 405, 407).

37V27 *suka'apavadi* < Skt.*sukha-apavādin*. The word corresponding to *suka'apavadi* does not appear in the Chinese text or in the original text. 素迦 corresponds to Skt. *sukha*; see note 36R73~36V1. This passage expresses a question by *Sautrāntika-nikāya.*

37V29 *bar arxa(n)t-nïng bir šlok* 'there is an *arhant*'s *śloka*' corresponds to Chin. 有頌 'some *śloka*'. It can be considered that *arhant* is positioned in relation to the contents of the *śloka*.

37V31 *köni tüz tuyuylï* means 'one who awakes rightly and equally' and corresponds to Chin. 正遍覺 (Skt. *samyak-saṃbuddha*).

37V36 *tätrülmäk* means 'turnover' and corresponds to Chin. 顛倒 (Skt. *viparyāsa*).

37V38~40 The sentence from *alqu yertinčü-täki-lär* in line 38 to *mängi -sintä* in line 40 is altered as follows: *alqu yertinčü-täki-lär alqu mängi täginmäk-lär yeg soγančïγ küsänčig-lär-ning alqu bolmaq-lar-ta bir ülüš-čä mängi-sintä*. *alqu bolmaq-lar* 'all existences' means 'beings born in the Three *Dhātus*'.

37V43 *bolur ämgäk töz-lüg* is altered to *ärip ämgäk töz*.

37V46 *yeg soγančïγ amranmaq-lïγ (višay)-lar-nïng* is replaced with *yeg soγančïγ küsänčig adqanγu-lar-nïng*, which means 'objects of all excellent desires' and corresponds to Chin. 妙欲境 (Skt. *kāma-guṇa*).

37V54~59 'If you say the Blessed One ... that is not suffering' means that Blessed One declared it depending on the changing and decaying of *saṃskāra*s.

37V60 (*-ig*) is written as *'yk. kördüktä* is inserted in line 59. Therefore *körü* in line 60 is unnecessary.

37V61~62 *qayu barï-ča* is replaced with *qayu näčä bar ärsär*. They correspond to Chin. 所有 'any, all'.

37V66 *beš ärklig-lär* 'five sense-organs' (= Chin. 五根) is composed of 憂根 (Skt. *daurmanasya-indriya*), 喜根 (Skt. *saumanasya-indriya*), 苦根 (Skt. *duḥkha-indriya*), 樂根 (*sukha-indriya*), and 捨根 (Skt. *upekṣā-indriya*). *üč qošuγ-lar* 'three bonds' (= Chin. 三結) is composed of 有身見 (Skt. *satkāyadṛṣṭi*), 戒禁取見 (Skt. *sīla-vrata-parāmarśa*), and 疑 (Skt. *vicikitsā*).

37V69 *bölüp* is unnecessary here.

38R2 The sentence (*tergin uyur üz-ä saqïnur-lar bögünür-lär*) must be put before *terginig*, so it has the contents 'to think and recognize the mental aspect of *samudaya* as *samudaya*'. *tergin* generally means 'gathering' and corresponds to Chin. 集 (*samudaya*). Here, it means 'the origin of sufferings'.

38R3~4 *-ig* (*yk*) of *öčmäk-ig* in line 3 and *-ïγ* (*yq*) of *yol-ïγ* in line 4 are probably mended from *-kä* (*k'*) of *öčmäk-kä* and *-qa* (*q'*) of *yol-qa*, respectively.

38R7 The note written between the lines, that is, 位 *üžik krgäk ärip* 住 *üžik qïlmïš körz-ünlär* is translated as 'Here character 位 is necessary, but character 住 is put instead of it. It should be known'. Judging from this note, we can infer that 住 was put instead of 位 of 修道位 in the Chinese text from which Uighur translation was made.

38R8 The note for *ll.* 5~7 is written in the margin of manuscript as follows: *körmiš-inčä bïšrunmaqï ärsär körmäk yol-ta käz-tä körsär bïšrunmaq yol-qa ymä käz-tä bïšrunur körmäk yol-ta angayu körsär bïšrunmaq-ta ymä ter* '"One cultivates (the Truths) in the same way which he has seen them" means that if one sees (the Truths) immediately in seeing-path, he cultivates them immediately in cultivating-path. If one sees in the other (way) in seeing-path, (he cultivates in the other way) in cultivating-path, too'.

38R10 *käz-tä yügärü uqmaq* is altered to *käz yügärü uqar*, which corresponds to Chin. 頓現觀 (Skt. *ekâbhisamaya*) 'suddenly immediate insight, single comprehension'.

38R17 *sözlämiš ol* is replaced with *sözläyür-biz* 'we say'. (*ymä ök*) is unnecessary here.

38R20 *iš küdük üz-ä yügärü uqmaq* corresponds to Chin. 事現觀 (Skt. *kāryâbhisamaya*) 'immediate insight with functions (to do)'.

38R22~23 *körülür čïn kertü sav üz-ä* is altered in the margin as follows: *körülmiš bar čïn kertü üžik v{y}ančanï üz-ä. üžik vyančan* (< Skt. *vyañjana*, Chin. 文) means 'sentence'.

38R28 *uqar* is unnecessary here.

38R31 *yöräšülüg* might be a miscopy of *yöläšürüg*.

38R33~34 *yoqadtursar nïz-vanï-ïy yoqadtursar sezigig tngri burxan-ta ymä ök bolmaz* is altered to *bolmasar yangïlmaqï yoqadtursar sezigig tngri burxan-ta ymä ök bolmaz*, and in lines 35~37 again altered to *yangïlmaqsïz sezigsiz bolmïš-qa tngri burxan-ta ymä ök bolmaz üčün.*

38R40~41 *uqïtu tükädmiš boltï yügärü uqmaq-ïy tükäl altï ygrmi kšan-lïy* is correctly altered to *uqïtu tükädmiš boltï yügärü uqmaq-nïng altï ygrmi kšan-lar-ta bolur-ïn*, in lines 42~43.

38R41 The Uighur text has *altï ygrmi kšan* 'sixteen *kṣaṇa*' for Chin. 十六心 (Skt. *ṣoḍaśacitta*) 'sixteen mental states'. This term means 'mental states in sixteen *kṣaṇa*s'. Here, *altï ygrmi kšan* was translated as 'sixteen mental states'.

38R44 *yertinčü-lüg-tä yeg nom* means 'Supreme Worldly Dharma' and corresponds to Chin. 世第一(法) (Skt. *agra-dharma*).

38R51 The deletion-mark attached to *ken* is unnecessary here.

38R55~57 *niz-vanï-lar-nïng prapdi-sïn taryar-yïnča yoq üčün tïdtačï tutdačï-sï bolmamaq-ïn tuta* is translated as 'because, in cutting off the possession of the defilement, (Patience) cannot be hindered', but its literal translation is 'because, in cutting off the possession of the defilements, there is no hindrance concerning its existence'. *anïn* and *üz-ä* in line 57 are unnecessary.

38R58 *tükädmiš-kä* is replaced with *tükädmäk-kä*, but the original form is more proper than the altered form.

38R59 *bay-tïn öngi üdrülmäk-lig pirapdi* means 'the possession of disconnection from binding' and corresponds to Chin. 離繫得 (Skt. *visaṃyoga- prāpti*).

38R63~64 主大衆都 *vasubandu baxšï söz-lär mxasang{i}ke nikay-lïy baxšïlar-a* 'Master *Vasubandhu* says: "Masters of *Mahā-saṃghika-nikāya*!"' This sentence does not exist in the original text and the Chinese text. 都 is a miscopy of 部.

38R70 *birök sözläsär sizlär* is replaced with *birök tesär sizlär* in the next line, which corresponds to Chin. 若謂.

38R72 *töz tüp šastir* means 'the fundamental *śāstra*' and corresponds to Chin. 本論, indicating concretely *Jñāna-prasthāna* (Chin. 發智論).

38V1 *toquz türlüg qošuγ quvrayï* means 'nine kinds of categories of bonds' and corresponds to Chin. 九結聚 (Skt. *nava saṃyojana-nikāyāḥ*).

38V3 *terin quvray* means 'attendant' and corresponds to Chin. 眷屬 (Skt. *parivāra*).

38V11 *yol-ta basaqï bilgä bilig taplay* means 'the Patience of Consecutive Knowledge that has the Path' and corresponds to Chin. 道類智忍 (Skt. *mārge 'nvaya-jñāna-kṣāntiḥ*). *bilig bilig* is a miscopy of *bilgä bilig*.

38R12 *anïng ikin ara-sïnta* is replaced with *anta*.

38V18~20 *näčük ol ol ödtä körsär yol-ta basaqï taplay-ïnï* (?) *bu yol kertü-nüng yörügin körmädük ärip amtï körmäk ärmäz mü tep* can be literally translated as 'At that time, if (the 16th Moment) sees "the Patience that has the Consecutive (Knowledge) of Path" (in the 15th Moment), why doesn't (the 16th Moment) see now what it has not seen (previously) through "the reason of truth of the Path of Seeing"?' and corresponds to Chinese 豈不爾時觀道類忍見道諦理未見今見. This Chinese sentence is a rhetorical question. '*bu yol kertü*' must be replaced with '*körmäk yol kertü*' (Chin. 見道諦).

38V24 *adïz-daqï tutur sarïγ* corresponds to Chin. 畦稻 (Skt. *luṅga*) 'rice in a section (of a field)'. *tutur sarïγ* means 'rice' here, but *tutur* is an unknown form. Cf. *tuturqan* 'rice' 25R47.31R38.

38V25 *evin* corresponds to Chin. 科 which is a measure for counting grass and other items. The ordinary form of *evin* (*'yvyn*) is *ävin* (*'vyn*): *bir ävin tüsingä* 'a single one of his hairs'; Cf. *EDPT* p. 12. *adqanyalï* is miscopy of *adanyalï*.

38V30 *ök körmäk yol-ta* is a miscopy of *näng körmäk yol-ta*, which corresponds to Chin. 非見道.

38V31 Ablative *-tin* of *bilgä bilig-tin* is unnecessary here.

38V43~44 *qamaγ tüz-ün tïnlγ-lar* means 'all sacred persons' and corresponds to Chin. 衆聖補特伽羅.

38V47 *kertgünč eyin nom eyin yorïtačï* means 'the ascetics according to belief (= *śraddhānusārin*) or the ascetics according to *dharma* (= *dharmânusārin*)' and corresponds to Chin. 隨信法行.

38V48 The deletion-mark attached to *yiti* is unnecessary. The altered sentence here is as follows: *ärklig-lär-ning tümgä-li yiti-li bolmaq uyrïnta adrïlïp* 'whether they are dull or sharp *indriya*'.

38V55 *nom eyin yorïtačï* means 'the ascetics according to *dharma*' and corresponds to Chin. 隨法行 (Skt. *dharmânusārin*).

38V60 *kertgünmäk uyrïnta eyin yorïyïr* means 'they practice by pursuing (the reason of Truths) with belief' which is replaced with *kertgünüp eyin yorïmaq uyrïnta ärip*, but the former sentence is more suitable than the latter altered one.

38V63 *tüšutlänmäk ögrädinmäk* is replaced with *tüšüt ögrädig* which corresponds to Chin. 串習 (Skt. *abhyāsa*) 'accustom'.

38V66~67 *olar ašnu kertgünüp adïn-lar-qa ey(i)n bolup yorïyur üčün yörüg-tä* must be *olar ašnu kertgünüp adïn-lar-ïγ ey(i)n yorïyur üčün yörüg-kä* 'because, they first believe (the teaching of) others, then they practice by pursuing the reason (of Truths)'.

38V70 *ey(i)n bolup yorïyur üčün yörüg-tä* must be *ey(i)n yorïyur üčün yörüg-kä*.

39R1~4 *ögli* corresponds to Chin. 親, which means 'friend' (*mitra-pakṣa*). *ädgü ögli* means 'good friends' and corresponds to Chin. 上親. *ordunqï adaqdaqï ädgü ögli* means 'the medium and lesser friends' and corresponds to Chin. 中下親.

39R6 *tänginmäk tüz-ükmäkig* is replaced with *täng tüz-ig* 'equality'.

39R7 *yayï* is replaced with *ayïγ ögli*. They mean 'enemy' and correspond to 怨 in the Chinese text, and *śatru-pakṣa* in the Sanskrit text.

39R8 *taplaγ* 'a vow' corresponds to Chin. 勝解 (Skt. *adhimukta*).

39R9 *basa basa ögrätinmäk-ning küči* 'the power (which is made) by often learning' corresponds to Chin. 數習力 (Skt. *abhyāsa-vaśa*).

39R12 *taymaq-lïγ* 'slipping-down' is replaced with *taymaq-sïz* 'non-slipping-down', but *taymaq-sïz-ïγ* is more suitable than *taymaq-sïz*.

39R14~15 *saqïnur* (○) *–lar* (○) (*saqïnïp* (○)) *bögünür* (○) *–lär* (○) (*bögünüp* (○)) corresponds to Chin. 思惟 and means 'to think'. Here, all the forms including altered ones are deleted, but we can consider the original form, namely *saqïnur-lar bögünür-lär*, is a correct one.

39R17~19 *bu tetir bïšrunup ögrädinip ädgü ögli köngül-lüg apiramani-qa tükal-lig bolmaq tep* is altered as follows: *bu tetir bïšrunup ögrädinip ädgü ögli köngül-lüg apiramani-ïγ bütürmäk tep*. This sentence expresses 'the ascetic practice of an infinite mind of goodwill is accomplished'. *apiramane* < Skt *apramāṇa* (Chin. 無量).

39R23 *ädgülüg yïltïz-ï üz-ülmiš* 'persons who cut off their roots of good' corresponds to Chin. 斷善者 (= 斷善根者 Skt. *samucchinna-kuśala-mūla*).

39R24 *kadgi-višanakalpake pratikabud* < Skt. *Khaḍga-viṣāṇa-kalpa-pratyekabuddha* (Chin. 麟喻獨覺).

39R26 *ašnu-qï* is replaced with *öngrä ažun-taqï* meaning 'previous existence'. *buyan-ï-nïng qïlïnčï-nïng tüẓ-i* 'the fruits of the good deeds' corresponds to only Chin. 福果, but the meaning of 罪果 'the fruits of the bad deeds', which is included in 福罪果 (*puṇyâpuṇya-phala*) and 福果 is not expressed in Uighur.

39R30~31 *küz-äyür kim olar-qa barča-qa bulturγalï oz-maq qutrul-maq-ïγ tep* is altered to *küz-äyür kim olar barča bulz-un-lar ärti oz-maq qutrul-maq-ïγ tep*. Both of them mean that (one who sees living beings sinking into ocean of all 'sufferings,') wishes to make them take Deliverances.

39R31~33 The passage from *saqïnïp* in line 31 to *mängi ay tep* in line 33 is altered in the margin as follows: *saqïnur-lar tïnlγ-lar-nïng mängig bulup ämgäkdin öngi ütrülmäkli ötrü artuqraq ögirgülük sävingülük čïnkertü mängi ay tep*. 'If they think, "May living beings have joy and be delivered from suffering! May (they) have extreme true joy to be happy!", (this is the practice of infinite joy.)' The original passage is more suitable for the translation of Chinese than the altered one.

39R33 *täng* corresponds to Chin. 捨(無量) 'infinite equanimity'. *täng* has basically the meaning 'equal'. Chin. 捨(無量) expresses 'the calmness of mind without being caught in goodwill, compassion and joy', thus Uighur put here *täng* in order to express 'equal mind'.

39R45~46 *tägin-mäkig saqïnčïγ öčürmäk qudrulmaq* 'the deliverance of the extinction of sensations and ideas' corresponds to Chin. 滅受想解脱 (Skt. *nirodhas ... samāpattiḥ*).

39R50 *basaqï bilgä bilig böl-üklüg yol-lar* means 'the path of class of the Consecutive Knowledge' and corresponds to Chin. 類品道 (Skt. *anvaya-jñāna-pakṣa* = 類智品道).

39R51 *öz-li {ü}z-t{ün}-li orun-lar* 'their own sphere and the higher sphere' corresponds to Chin. 自上 (=自地上地 Skt. *svabhūmikôrdhvabhūmika*). *ämgäk tergin öčmäk* 'suffering-gathering-extinctions' corresponds to Chin. 苦集滅 (Skt. *duḥkha-samudaya-nirodha*).

39R52 *bilmädin öčmäk* means 'extinction which is not attained through conscious effort' and corresponds to Chin. 非擇滅 (Skt. *apratisaṃkhyā-nirodha*).

39R54~55 *mɑx-a dramsanvr-ta munday yari///maq* (?) is again altered in the lower margin as follows: *mxadarmasanvar-ta muntaγ yang-lïγ aytarmïš* 'It is translated in such a way, in *mahā-dharma-saṃvara*'. *ičtin sïngar önglüg saqïnč-lïγ ärip taš-tïn sïngar-qï öngüg körmäk üz-äki qutrulmaq* is altered in the upper margin as follows: *ičtin sïngar önglüg saqïnč-tïn taštïn sïngar-qï öngüg körmäk üz-ä oz-maq qutrulmaq tep bu yangča u{q}ïsar? bolγay mu lakšan-ï muntaγ turur* '"Deliverance for one who sees *rūpa* in the outside through the idea with *rūpa* in his inside." It might be possible to read in this way'. The former Uighur sentence is more suitable than the latter one.

39R63 *sudur-ta yrlïqamaqï* 'saying in *sūtra*' (= 'The *sūtra* says' = Chin. 契經中說). This *sūtra* is 長阿含 and 'seeing by thinking (things in mind)' (= Chin. 想觀) appears in the following passage:
復有八法。謂八解脫。色觀色。一解脫。內無色想觀外色。二解脫。淨解脫。三解脫。度色想滅瞋恚想住空處解脫。四解脫。度空處住識處。五解脫。度識處住不用處。六解脫。度不用處住有想無想處。七解脫。度有想無想處住想知滅。八解脫 (*Taisho*, vol. 1, p. 52b ll.12-17; Cf. *Kokuyaku* Bidonbu vol. 26-2, p.459, note 45).

39V1 Though *š* of *ašduq* looks like the letter *r*, it must be *š* or *s*.

39V3 *kökärmäk tadarmaq* 'turning blue' corresponds to Chin. 青瘀, which means 'a corpse turning blue'. For *tatar-* 'to become blue' see *Uyƣurqə–Hənzuqə Luƣət*, p. 459b.

39V4 *-ük* is a derivative suffix forming *süz-ük* from *süz-*.

39V8~9 'because they can be cures for lust of colour, having the nature of colour in *Kāmadhātu* and in the first *dhyāna*' can be said in other words as follows: 'because the deliverances of the first *dhyāna* are cures for lust of colour having the nature of colour in *Kāma-dhātu*, and the deliverances of the second *dhyāna* are cures for lust of colour, having the nature of colour in the first *dhyāna*'. 'Lust of colour having nature of colour' (Chin. 顯色貪 Skt. *varṇarāga*) means 'attachment to the visible things'.

39V11 *säkiz türlüg ada tuda-lar* 'eight kinds of misfortune' corresponds to Chin. 八災患 (Skt. *aṣṭāpakṣāla*). It is composed of 憂 (Skt. *daurmanasya*), 喜 (Skt. *prīti*), 苦 (Skt. *duḥkha*), 樂 (Skt. *sukha*), 尋 (Skt. *vitarka*), 伺 (Skt. *vicāra*), 出息 (Skt. *śvāsa*) and 入息 (Skt. *praśvāsa*).

39V17 *sačuq ädgü* means 'good in a loose (mind)' and corresponds to Chin. 散善 and to Skt. *asamāhita*. *yrlïy-sïz kkirligi* must be *yrlïy-sïz kkirlig*.

39V43 *bavagar* < Skt. *bhavâgra* (Chin. 有頂)

39V44~45 *anča-qya-lïy-{sïz}* means 'there exists nothing' and corresponds to Chin. 無所有; Cf. Shōgaito [2003], p.349b.

39V61~63 These sentences are altered as follows: *küz-ämiš üčün kim köngül-lär-in anča-qy-a ögirtdürgäli yazïlturγalï öngtün ašub dyan üz-ä kim-lär-i* [ ]? *busuš-luγ bolyuq ärti*. *ašub* < Skt. *aśubhā* (Chin. 不淨).

40R1~4 *bu arïnmaq-nïng tïltay-lïγ yang üz-ä* was first altered to *arïnmaq-nïng tïltay-ï bolmïš yol üz-ä* and then to *bu tang-lïγ yang üz-ä* 'by this wonderful way'. Regardless, this phrase corresponds to Chin. 此淨因道. 淨因道 which means 'the way of cause for obtaining the pure *nirvāna*'.

40R4~5 *čïnïnča yrlïqamïš čïnkertü nom töz-i* means 'the true docrine which (the *Buddha*) really taught' and corresponds to Chin. 至言眞法性 (Skt. *pravacana-dharmatā*).

40R12 *munta* must be *munung*.

40R13~15 *boltï bilgä-lär-kä ayuluγ bilgä bilig töz-lüg nomuγ baš-ta urulmïš ayu-nung tang* 'For intelligent persons, *dharma* having the knowledge with poison is same as the poison put on the wond.' was altered to *ačyalïr üčün bilgä-lär yoγun qapïγ-lar-ïn* 'intelligent person open the rough door (of ignorant reason)'. This passage has the following meanings: 'It is for the use of intelligent persons who open "the door of knowledge with poison", that is, if the poison put on the wound, it will spread itself over the whole body'.

40R15~17 *bodun boqun öngin öngin öz küč-lär yetmiš-inčä učuz ongay uz-un-lar* : *tüz-ü tuγup bilgü-lük bütürgäli yeg adruq išig kütüküg* 'Persons should be able to perceive everything for knowledge and achieve excellent works in accordance with the each own likely attainment (= the each own ability)' was altered to *bodun boqun öngin öngin öz küč-lär-ning umaq-lïγ ädrämi eyin* : *tüz-ü tuγup bilgü-lük bütürz-ün yeg adruq išig kütüküg* 'Persons should perceive everything for knowledge and achieve excellent works in accordance with the each own merits of ability'.

40R18 *alqu-nï bar tep söz-lädäči* means 'Ones who say everything is existing' and corresponds to Chin. 說一切有部 (Skt. *Sarvâsti-vāda*).

IV Abbreviations and References

1. Abbreviations

Acc.	Accusative
Aux.	Auxiliary
BTT	Berliner Turfantexte
Chin.	Chinese
CSEL	Contribution to the Studies of Eurasian Languages Series
Dat.	Dative
EDPT	Clauson (1972)
Gen.	Genitive
Hirakawa	Hirakawa, A. et al. (1973-1977)
Inst.	Instrumental
intr.	intransitive
IUPC	Inherited Uighur pronunciation of Chinese
Kokuyaku	*Kokuyaku Issaikyo*
Kośa	*Abhidharmakośabhāṣya*
Loc.	Locative
M.Chin.	Middle Chinese
NGMD	Northern Grottoes of Mogaoku, Dunhuang , see Peng et. al. (2000~2004)
pl.	plural
Pruden	Pruden, Leo M. (1988-1990)
sg.	singular
Skt.	Sanskrit
Sogd.	Sogdian
Taisho	The Taisho Shinshu Daizokyo (The *Tripiṭaka* in Chinese), edited by J. Takakusu and K.Watanabe.
Tattvārthā	*Abhidharmakośabhāṣya-ṭīkā Tattvārthā* (Shōgaito 1993, 2008)
Toch. B	Tocharian B
tr.	transitive
UWb	Röhrborn (1977-1998)
Vol.	Volume
Vols.	Volumes

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V Glossary

*The headings are basically presented in the phonemic forms. The phoneme *ŋ* is represented as *ng*.
*The Chinese characters are presented in the shape appearing in the Chinese and Uighur texts.
*The marginal notes to the body text, which are discussed in the 'III Commentary of the text and English translation', are also included in the glossary.

A

abamuluy 'eternally' Skt. *ātyantika* 畢竟 33R44/49

abasvar < Skt. *Ābhāsvara* 極光淨(天)

a.-ta 28V57

abidarmake < Skt. *Ābhidhārmika* 對法諸師

a.-lïγ a.-lïγ baxšï-lar 36V50, a.-lïγ alqu baxšï-lar 37R15

abipiray < Skt. *abhiprāya* 'meaning' 意; angayu a. 'another meaning' 別意 35R41; kiz-läglig a. 'secret meaning' 密意 37V5/37, 38R39

a.-ï 37V13

a.-qa kiz-läglig a.-qa 37R64/67/70; angayu a.-qa 37V9

ač- 'to open' (tr.) 開

a.-γalïr 40R14

ačïγ 'bitter' Skt. *duḥkha* 苦 35R21

ačïl- 'to open' (intr.) 開

a.-sar 40R11

ačmaq 'hunger' 飢 37R5

ačvake < Skt. *ājīvaka*; a. tirti Skt. *ājīvaka-tīrthya* 'non-Buddhist religions' 外道 27R29

ada 'dangerous, transgressive' 險; a. tuda 'misfortune' 災患 39V11; tïdïγ a. 'obstacle' 障礙

a.-γ tïdïγ a.-γ 33R13

a.-lïγ 30V59

adaqtaqï 'below, down'; a. ädgü ögli 'lesser friend' 下親 39R3 ; a. yaγï 'lesser enemy, lesser hostile' 下怨 39R7

adartmaq 'obstacle' 障

a.-ïntïn 39V36

adïn 'other' 餘 25R22, 26R13/16/25/32, 26V44, 27V33, 28V6/53 29V17, 30V2, 31R4, 31V14/43, 32R57, 32V25/33, 34R3, 34V39/51, 35V55, 36R6/39, 37R38/47/62, 38R9/20, 38V30, 39V12/20/26; 他 26V39, 32V14/28; 所餘 25R19, 27V43, 32V27/29, 36R17/19; bar a. baxšï 'other master(s)' 有餘師 28V10/57/63, 31R59/64, 35V5

a.-ï 32V27 (他), 36R20

a.-larï 28V17, 29R73, 29V42/54, 36R2 (所餘)

a.-larqa 35R24 (他), 38V66 (他)

a.-nïng 33V37 (他)

a.-qa 27V43, 32R41 (他)

a.-ta 29V58, 39R37

a.-tïn 27V6 (他所)

adïr- 'to distinguish, to select, to differentiate' 異, 簡, 別; a.-a qavšur- 'to unit and divide' 離合

a.-a a.-a qavšur-sar 31V17

a.-γalïr 28R19(異), 35R43(簡)

a.-ïp 28R41(別)/43(別)/44(別)/48(別), 30V50(開), 32V21(簡), 38V57(別)

a.-mamïš 29V61(別)

a.-maqï	28R41(簡)
a.-mïš	28R11(簡)/19(簡)
a.-sar	30R25(別)
adïrïl- (~ adrïl-)	'to be distinguished, to be separated, to be different' 差別, 異, 別
a.-ïp	30R27(差別); adrïl-ïp 29V8(差別), 30R14/16(差別), 38V48(別)
a.-maq	30V5(別)
a.-mïš	28V27(異)/31(差別); adrïl-mïš 32V31(差別), 33R7(別)
a.-mïšïγ	adrïl-mïšïγ 30R31(相差別)
a.-sar	adrïl-sar 30V14(別)
a.-ur	adrïl-ur 30V19(別)
adïrt	'difference' 差別; a. öngi 28V27(異)31R9(差別)~ öngi a. 'difference' 異, 差別, 別
a.-ï	29R28(差別), 29V40(差別), 30R21(差別), 30R43(異), 30V5(別), 30V6 (異), 30V14(異), 30V55 (差別), 32R45/49 (差別), 34R21(別), 34R52 (別), 34V9 (別), 36V42 (別), 38V46 (差別); a. öngi-si 32R44 (差別)
a.-ïn	34V55(差別), 35R50(差別), 38V42(異); öngi a.-ïn 29V39(別)
a.-ïnga	38V43(差別)
a.-lïγ	39V49(差別); a.-lïγ otγuraq 'determination' 決定 26V17/18/19, 32V54 (必定), 37R10
a.-lïγï	31V47(差別)
a.-sïz	26V15(無異), 29V15(無差別)
adïrtla-	'to distinguish, to discriminate'; saqïn- a.- 'to think and discriminate' Skt. *nidhyāna* 思擇; böl- a. 'to distinguish' 分別; intrayakoš ärklig-lärig bölmäk a.-maq bölük 'Chapter of classification of *Indriya -kośa*'分別根品; karmakoš bölmäk a.-maq bölük 'Chapter of classification of *Karma-kośa*' 分別業品; nom a.-maq 'discernment of the *dharmas*' Skt. *dharma-pravicaya* 擇法; kör- a.- 'to observe' 觀察
a.-γučï	böl-güči a.-γučï 31R42, 35V61
a.-maq	intrayakoš ärklig-lärig bölmäk a.-maq bölük 25R4, karmakoš bölmäk a.-maq bölük 30R4, nom a.-maq 38R5
a.-mïš	saqïn-mïš a.-mïš 31V19
a.-mïšïngïzlar	saqïnmïš a.-mïšïngïzlar 38R14
a.-p	kör-üp a.-p 37R48
a.-yu	böl-ä a.-yu 37V70
a.-yurlar	kör-ürlär a.-yurlar 36V18
adïz	'division' 畦
a.-ïγ	38V25
a.-taqï	38V24
adrïlïš-	'to be separated each other' 相離
a.-mïš	26V22
adruq	a. a. 'various' 種種 28V25, 31R13, 33V65, 35R4; yeg a. 'special, strong' 勝 32R8/12, 35R62, 35V10/58, 37V54, 40R17
a.-ï	25V60 (差別 'distinction')
ayïr	'heavy' 重 37R8/12; a. ayaγ 'respect' 恭敬
a.-qa	a.-qa ayaγ-qa 35V10
ayïrla-	'to respect' 恭敬
a.-masar	33V9

ayu 'poison'
a.-luγ 40R14
a.-nung 40R15
agam < Skt. *āgama* 'scripture' 教 36V52
a.-lï 36V51
a.-qa 33R23
akaništa < Skt. *akaniṣṭha* 色究竟 27V36 (The highest of the material heavens)
a.-ta 27V34
al a. altaγ 'means' 方便 30R60
al- 'to take, to get' 取
a.-γuluq 26R34, 39R24/26
a.-mïš 32V21
alïš 'taking'
a.-ï 關 36V33('relation')
alp 'difficult to do, unable to do' 難 33R21
alqïy keng a. 'wide' 廣 26V28
alqïn- 'exhaust (oneself), extinguish (oneself)' 盡; tüpük- a. 'exhaust (oneself)' Skt. *parikṣaya* 窮盡
a.-maqïn 36R68
a.-maz tüpük-mäz a.-maz 27V20
alqïnču a. bilgä bilig 'Annihilation-Knowledge' Skt. *kṣayajñāna* 盡智 26R15
alqu 'all, every' 諸, 一切 25R11/22/34/43, 25V24/42/48/64, 26R2/4/6/7/21/35/ 35/46/58/64, 26V2/4/5/6/7/8/29/30/32/35/36/41, 27R25/57/64, 27V3/37, 28R19/24/33/36, 28V4/38/41/52, 29R28, 29V8/60, 30R46, 30V12/25/35/41/ 53, 31R31/35/64, 31V45, 32R9/13/26/49, 32V11/34, 33R2/33/43, 33V11/41/46/48/60/63, 34R4/8/33/36/43, 34V26/28/40/52, 35R25/36/55, 35V53, 36R3/6/9/15/23/25/28/30/32/39/47/59/69, 36V1/18/29/33/36/59/62, 37R15/37/R54/55/60, 37V20/31/32/38/39/42/44/45/48, 38R1/46, 38V2/37/39/57/59, 39R15, 39V3/53, 40R6; a. qayu barïnča 'any and all' Skt. sarva 諸所有 36V60, 37R57/65, 37V6
a.-nï 38V6; a.-nï bar tep söz-lädäči Skt. *Sarvâsti-vāda* 說一切有部 40R18
a.-ta 31V59
altay al a. 'means' 方便
a.-ïγ al a.-ïγ 30R60
altï 'six' 六 25R18, 29V01, 32V22, 38R47/48/54, 38V01/5; a. ygrmi 'sixteen' 十六 38R41/42, 38V28; a. ygrminč 'sixteenth' 第十六 38V14
altïn 'under, below' 27V33/35, 39R48, 39V24
altïnč 'sixth' (第)六 30R29, 30V41, 32V45
altïnqï 'a lower' 下
a.-sï 27V31
a.-sïn 39V23
altmïš 'sixty' 六十 32V52
altun 'gold' 30R62, 30V51
amïl öčmiš a. 'calm and peace' Skt. *śānta* 寂靜 36R72
amïrtyur- a. süz- 'to make calm and pure' Skt. *prasāda* 澄淨
a.-tačï a.-tačï süz-täči 39V12
amrayuluq 'pleasant' Skt. *mano-jña* 可愛 39V50

amranmaq 'desire' Skt. *kāma* 欲 27R20/25/26/32/33/38/39, 29V61/67, 30R17, 31R53; a. uγuš 'the world of desire' Skt. *Kāma-dhātu* 欲界~(欲) 25R29/30/33, 27R4/17/57/59/64, 27V5/12/35/36/37/53, 28V22, 29R33 /35/47/48, 29V3/ 43/45/57, 39R49, 39V9/48; a. az 'desire and craving' Skt. *kāma-rāga* 欲貪 27R58/63; a. tatγanmaq 'desire and taste' 愛味 27V8; azlanmaq a. 'desire' Skt. *rāga* 貪愛; vyyl(?) a. 'sexual desire' Skt. *maithuna* 婬 27R22

a.-ïγ 27R18/28; a.-ïγ tägintäči kiši 'a taster of the *kāmas*' Skt. *kāma-bhogin* 受欲人 27R34/40; azlanmaq a.-ïγ 27V10

a.-lï 29V44

a.-lïγ a.-lïγ višay 'object of desires' Skt. *gati-deśa* 欲境 37V46

a.-nïng 27R17

a.-qa 27R4

a.-ta a.-ta tärs-gärü yorïmaq 'illicit sexuality' Skt. *kāma-mithyā-cāra* 欲邪行 30V34

amrïl- öčmiš a.- 'to be calm and peaceful' 寂靜

a.-mïš öčmiš a.- mïš 36R70

amtï 'now' 今 26R55/57, 29R68, 31R1, 31V18/44, 35R29, 38V16/19/21/22, 39V63; a. öd 今時 28V59

amtïqï 'present, at present' 今 27R49/55

ananda < Skt. *Ānanda* 慶喜 37R53/61/66

anasiravasanvar < Skt. *anāsrava-saṃvara* 'pure discipline' 無漏律儀 31R65, 31V45, 32V17

anča a. oq 'thus, so' 爾 32V63 ~如是 30V8; a. a. 'gradually' 漸 33V34

ančan a. a. 'gradually, sequentially' 漸次 25R51, 39R4/8/34~ 漸 38R23/28, 39R13/14

ančaqya 'briefly, for a short while' 暫 33R51, 37R13, 39V62; a. öd 暫時 33R45

ančaqyalïγsïz a. orun 'sphere in which exists nothing' Skt. *ākiṃcanyâyatana* 無所有處 39V44

ančulayu a. oq 'in this way, thus' 如是 26R14, 26V3, 27V26/30, 28R46, 29R49, 31R64, 36R42; a. ymä 如是 27R54, 35R6/22; a. kälmiš Skt. *Tathāgata* 如來 35V42

anï (Acc. of ol) 彼 26R36, 31V45, 32R43, 35V53/62, 36V30/35; a. üčün 'for this reason' 是故 28R47, 32R34, 33R28, 33V37, 35V28

anïlayu a. oq 'moreover, still' 猶 28V62, 35R3 ~仍 29V53 ~尚 32V1

anïn (Inst. of ol) 'therefore' 故 25R36, 25V20/25/52, 26R2/23/36, 27R2/7, 27V16/23, 28R17, 28R24/30, 28V5/6/16/29/33/43/48, 29R9, 29V37, 30R13/56, 30V13/18/59/62/64/65, 31R3/7/17/37, 31V14/17/63, 32R43 /51/52/53, 32V28/36, 33R19/46/52, 36R14/16/18/19/48/50/72, 36V47/ 51/71, 37R8/14/42/44/49/58, 37V1/3/25/33/41/45/48/49, 38V17/34/65, 39V34

anïng (Gen. of ol) 彼 26R18, 27R12, 28V55, 31V61, 33V21, 35R56, 36R71, 39V29; 其 26V13, 28V44, 29R40/59, 30V3, 32R42/59, 35R19/21, 35V20/ 49, 36V73, 38V12/64

anta (Loc. of ol) 'there, to him/it, in it' 於中 27R28/45, 27V46, 29V3/57, 37R45; 彼 28R13/32/34/42, 32V13/19, 33V30; 其 34R/51, 34V7/26/55, 36R21; 其中 38V12

antay 'thus, so, that's right' 爾 25V3/53/ 64, 27R45, 28R48/49/53/55, 29V21,

29V31/66/70, 30V4, 31V1, 31V9, 32R37, 33R5/38, 34V27/66, 35R13, 37R33, 38V7; 然 30R40, 30V18, 32R41, 36V51, 37R18, 38R61, 38V2/35, 39V22; 如是 28R31; ymä a. oq 亦爾 25R64, 27R61, 27V39/44, 31V26/38, 34R15/55/63 ~ 亦然 27R19, 29R27, 31R39, 36R39, 37R1, 37V49; ymä ök a. 亦不然 38R7; a. yänä 'if' 若 36R53/68, 37V21

antata (Doble Loc. of ol) 'there, then' 28V12

antrabav < Skt. *antarā-bhava* 'intermediate existence' 中有 27V49/59, 28R1/5/48/58/ 60

a.-ïγ 28R11/51

a.-larnïng 28R10

a.-nïng 28R55

anga (Dat. of ol) 彼 26R61, 27R36/52, 33R46; 與彼 26V10

angayu 'another, other, separately, different' 別 29V7/29, 30R38, 30R40, 31R14, 33R8/27/54, 35R41, 37V9/36, 38R8/14/31; a. a. 'separately each other' 別別 30R61/63/66, 31R12; a. öngi 別異 'different' 29V4; öngin öngin a. 'separately' 各別 30R36

angbašlayu ("nk-b'sl'yw~"nkb'sl'yw) 'first, at the beginning' 初, 最初 31R13, 31V56, 32R5, 39R33

angbašlayuqï ("nk-b'sl'yw-qy~"nkb'sl'yw-qy~"nkb'sl'ywqy) 'first, beginning' 初 25V21, 26R44/47, 29R72, 30R21/22, 30V57, 31R8/9/12/18, 32R56, 33V57, 34V9, 39V2/6

a.-sïnïng ("nk-b'sl'yw-qy-sy-nynk)34V3

angilki ("nk'ylky) 'first' 第一, 一 28V21, 30R10/17/27/31/33, 30V31/33/39, 32V37/65, 35R53/65, 35V6/41, 36R8, 37V14, 38V55, 39R54

angkenki 'last' 最後 25R21, 26R22/31/36

aqïylïy 'that which has illusion, impure' Skt. *sāsrava* 有漏 31R58/59/62, 32V15, 36R3/6/10/13/15/17/19/23/73, 39V46/47

a.-ï 29R45, 34R38

aqïysïz 'without illusion, pure' Skt. *anāsrava* 無漏 25V21/33, 29R53/R55/57/72, 29V69/70, 30R20, 31R61/64, 32V17/22, 35V14, 38R4, 39R48, 39V45/47

a.-ï 29R45/58, 34R40

a.-ïn 32V21

a.-lï 29V9, 31R47/52

aqïl- a. qudul- 'to flow down' 下澍

a.-u a.-u q.-u 27V26

aqïltur- 'to flow out'

a.-up 31V34

aqla- 'to blame, to abhor' 憎; a-. ir- ~ ir- a.- 'to abhor, to blame' 訶厭, 厭患

a.-γuluq 39V50 (可憎); a.-γuluq i.-gülük 32R49; i.-gülük a.-γuluq, 33R38

a.-maqïγ ir.-mäk a.-maqïγ 37R49 (厭患)

a.-yurlar ir-ärlär a.-yurlar 37R38 (厭患)

ara 'intermediate' 中間 38V39; a. bolmaq Skt. *antarā-bhava* 'intermediate existence' 中有 28R15/56; ikin a. 'intermediate' 中間 28R59; a. qatïl- 'to mix' 間雜 38R51

a.-sï ikin a.-sï 中間 26R60/62

a.-sïnta ikin a.-sïnta 中 28R57, 31V63, 38V12; 中間 38R13

araqï 'of intermediate' 中間 32V23; ikin a. 中 27R7/15

a.-sïnga ikin a.-sïnga 31V29/56/64, 32R6/20

arasïz 'uninterrupted' Skt. *anantaram* 無間 25R24/44, 26R26/40/54; tüz a. 'equal and immediately' Skt. *samanantara* 等無間 25R25; tüz a. basutčï 'equal and immediately antecedent condition' Skt. *samanantara-pratyaya* 等無間緣 25R9/15/23/27/35/37/42, 25V2/5/12/17/26/29, 26R20/24, 26R33/38/63, 26V62

arïγ yemišlik a. 'grove' 園 35V44

arïγ 'clean' 淨 32R51, 33V37, 35R35, 35V11, 35V14, 39R47, 39V4, 39V43; a. süzük 清淨 35R51, 39V4

a.-ïn 39R57, 39V60

a.-sïz 39V2

arïn- 'to purify (oneself)' 淨

a.-maq 35R64

a.-maqnïng 40R3

arït- 'to purify' 淨

a.-maq 35V1/2

arïtï 'once, finally' 嘗 26V32, 37R36 ~ 曾 33R26/52; 'all, at all' 都 28R30

armaq 'fatigue' 疲 37R6

arqa qaršï a. 'conflict' 25R41; a. ber- 'to disobey' 背 39V24/31/33; iki a. bol- 'to be split each other' 破 35V46

arqïš 'messenger'; a. ïdmaq 'dispatching a messenge' Skt. *dūta* 遣使 32V46

arqura 'horizontal, level' 傍

a.-sïnča 27V23

arta- 'to destroy, to decay' 壞; buzul- arta- 'to destroy' 破壞; tägšil- a.- 'to change and decay' 變壞; qurultur- a.- 'to damage' 損壞

a.-γuluq 所壞 35R34/54/56

a.-maq 36R14/45

a.-maqï 36R26

a.-masar buzul-masar a.-masar 29V26

a.-mïš 36R29/34

a.-sar buzul-sar a.-sar 29V22

a.-tačï tägšil-täči a.-tačï 37R42/56, 37V18

a.-tačïsï qurultur-tačïsï a.-tačïsï 28V18

a.-tačïsïn tägšil-täči a.-tačïsïn 37V33

a.-yu 27V28

a.-yur buzul-ur a.-yur 29V20

artat- 'to damage, to destroy' 壞, 害; quruldur- a.- 'to damage' 損害

a.-γučï 34V40

a.-γučïsï 34V35

a.-γuluq 35V2 (害)

a.-maqï 33R49

a.-maqïγ 33R44, 33R45

a.-tačïsï quruldur-tačï a.-tačïsï 37R23

artuq 'more and more' 倍 32R42; 'over, excessively' 過 33R24/27, 36V64

artuqraq 'extreme, extremely, finally' 極 28R18, 35V19/26, 36R58 ~ 甚 33V21 ~ 大 35V30 ~ 太 38V35 ~ 劇 36R60 ~ 深 33V28, 37R48, 39R32

arxant < Skt. *arhant* 阿羅漢 (~Skt. *arhat*) 27R36, 28R22

a.-larnïng 25R20, 26R21

a.-larqa 33V29

a.-nïng 28R61

asanvar < Skt. *asaṃvara* 'undisipline' 不律儀 30R8/11/21, 31V38/58, 32R47/55/65, 33R30, 33R33, 33R41, 33R44/46/46/55/57

a.-ïγ 33R36/37/51

a.-nïng 32R45/48

a.-qa 31V22, 33R59

a.-ta 31V25, 32R1/4/10/25/45, 32V9

asïγ 'benefit, profit' 益 35R24

a.-ï 利 37V54

asïra qodï a. 'weak, low, lower' 劣 32R61/66, 33V7

asraqï 'lower' 下 28V16

aš 'food'; a. ičgü 'eating and drinking' 飲食 36V61; a. yemäk 'having meal' 食 30V44 ~ a. ašamaq 33V51; tanču a. 'lump of food' Skt. *kavaḍī-kārâhāra* 段食 27R22

a.-ta 35R39

aš- 'to increase' 增; üklit- a.- 'to increase' 增多; a.- üstä- 'to increase' 增足

a.-ar üklit-ür a.-ar 33V35

a.-maq a.-maq üstä-mäk 30R59

a.-sar üklit-sär a.-sar 28R25

a.-tačïsï üklit-täči a.-tačïsï 37R24

a.-tuq 39V1

aša- 'to eat'; aš aša- 'to have a meal'

a.-γuluq 36V65

a.-maqtïn aš a.-maqtïn 33V52

a.-sar 36V64

ašay < Skt. *āśaya* 'mind, volition' 阿世耶, 意樂

a.-ï 33R57 (意樂)

a.-ïγ 33R44/45 (意樂)

a.-ïn 33R60 (阿世耶)

ašïl- 'to increase'; ükli- a.- 'to increase' 長養 ~ 增益 ~增盛

a.-masar ükli-mäsär a.-masar 29V35 (增益)

a.-mïš ükli-miš a.-mïš 29V10 (長養), 29V34 (增益), 36V67 (增盛), 36V72 (增盛)

ašnu 'previously, previous' 先 25V17/18/56/57, 31V49, 33V2, 38R18, 38V66/68

a.-ča 29R5, 36R70, 39R1, 29R68 ("ž-nw-c')

ašub < Skt. *aśubha*; a. dyan 'the meditation on impure object' Skt. *aśubha-dhyāna* 不淨觀 39V62

at 'horse' 馬 27R52("d), 27R53

at 'name' 名 ("d): 25R26, 27R5, 27R6, 27R13, 27R15, 27V3, 28R60, 28V34, 30R32, 30R42, 30R61, 31R15, 31R17, 32R55, 33R2, 33R4, 33V38, 34V65, 35R38, 35R44, 39V27; a. yörügin yörgü-čä 'explainer of the meaning of the name' 訓釋詞者(~Skt. *nirukti*)30V59; at küü 'reputation' 稱譽; a.-ï kötrülmiš 'Blessed One' Skt. *Bhagavant, buddha* 薄伽梵, 世尊

a.-ï ("t): 26R37, 27R2/62/63, 27V1, 28R55, 28V1, 30R47, 30R49/53/54, 30V55/66, 31R21, 31R29, 32R55, 33R55/57/58, 38V22/58; ("d): 26R27/28, 27R9/17/40/58/59, 27V2/52, 28R29/56/57/62, 28V30, 29R15, 30R25/31/50/51/54, 30V32/38/47/57/63/64/65, 31R3/9/18/20/21/36/48/51/55,

31V11, 32R48/50/51/52/54, 32V27, 33R2, 33V32, 34V38/47/49/50/53/55, 35R32/36/42/46/52, 35V18/28, 36R14/16/19, 36V15/58, 37R19, 37V36, 38V47/59, 39V25/39; at-ï kötrülmiš (''d): 25V31/35/53, 26R3/6, 33R14, 36V52, 37R50/69, 37V4/55/57, (''t): 31V2, 33V37(薄伽梵)

a.-ïγ (''t): 32R48; (''d): 31R4/11/19/19, 31R37, 35R51, 37R32, 39V22/35
a.-ïn (''d) 30V56
a.-ïnïng (''d) 32R45
a.-lar (''d): 32R57, 38V57
a.-larïγ (''d): 36R24
a.-larïnča (''d): 27V47/51
a.-lïγ (''tlq): 25R8/10/11/15/16/19, 26R64, 26V3/9/25/30/47/60
a.-qa (''d): 35V7, a.-qa küü-kä 35V11
a.-ta (''d): 35V23

ata- 'to name' 名
a.-mïš (''d'mys): 26V14/29/34/50/57, 27V4, 28R39, 28V43/48, 30R13, 31R7, 36R41/43, 36V8, 38V4/61/62/65
a.-sar (''d's'r): 31R6
a.-tï (''t'dy) 27R47

atqay (''dq'q) 'object (of perception)' Skt. *ālambana* 所緣, (緣)25R15, 26V10/11/12/32; a. atlγ basutčï 'condition of object' Skt. *ālambana-pratyaya* 所緣緣 26R64, 26V3/9/25/30; 'attachment' 執
a.-ïn 39R13; azaq nomlarnïng a.-ïn 'attachments of outer wrong doctrines' 外執 40R7
a.-ïnta 26V16, 36R57
a.-lïγ 28V62 (緣), 36V35 (緣)
a.-lïγqa 39V33
a.-qa 26V12 (緣)
a.-ta 26V11 (緣)

atqan- (''dq'n-) 'to attach, to adhere' 緣, 計, 執
a.-γuluγ a.-γuluq atqanγu 所緣境 39V55
a.-matuqïnïng 26V13 (緣)
a.-mïš 計 37V41
a.-tačï 25V10 (執), 36V11 (計)
a.-ur 36V48 (執), 39V23 (緣)
a.-urlar 37R9 (計)

atqanγu (''dq'nqw) 'object' 境 39V49/55; a. uγušï 境界 'sphere' 26R7 (''tq'nqw)
a.-larnïng 37V46
a.-larta 38R68
a.-sï 39R49, 39R50, 39V50

aviš < Skt. *avīci*; a. tamu Skt. *avīci* 無間獄 36R59

ay (exclamation) 哉 39R33

ay 'month' 月; yarïm a. 'half a month' 半月
a.-nïng 33V3
a.-ta yarïm a.-nïng 33R1

aya 'palm' 掌; a. qabšur- 'to join palms' 合掌 33V8
a.-ta 36R53
a.-taqï 36R55

aya- 'to respect' 敬; a.- aγïrla- 'to respect' 恭敬; a.- tapïn- 'to worship and

respect' 敬養
a.-masar a.-masar ayïrla-masar 33V9
a.-sar a.-sar tapïn-sar 35R7
a.-yu 32V45
ayay 'respect'; a.-qa tägimlig 'venerable, respectable' Skt. *ārya* 尊者 ; ayïr a. 'respect' 恭敬
a.-qa a.-qa tägimlig 25R38/42, 27R30, 28R22, 28R61 ; ayïr-qa a.-qa 35V10
ayïγ 'bad, evil' 不善, 惡 25R55, 27R35, 29V49/56/58, 30R12, 31R54, 31V39, 31V40/54/61, 32R2/9/10/46/47/50/51, 33R30/33/40/43/49/56, 33V60, 34R3/6/9, 35R4/36/55, 35V7, 40R7; a. ögli 'bad friend' 怨 39R7/10 cf. yaγï
a.-ï 29V42, 29V57
a.-ïγ 29R6, 32R66, 33R56
a.-larïγ 31R3, 31R13
a.-lartïn 31R31
a.-nïng 34R2
ayïnč qorqïnč a. 'fear' 怖畏, 怖 35V6, 36R61
ayït- 'to ask' 問
a.-γalï 37R67
a.-mïš 32V1
a.-tačï 27R51
a.-tï 37R61
a.-tuqta 27R53
a.-u 34V28
ayïtïγ 'inquiry' 所問
a.-qa 32V44
az 'few, a little' 少 25R45/54/60, 29R31/32, 35R28, 36V5; 'a short while' 且 29R13
a.-ï 25R46/58, 30V3, 36V6/7
a.-ïn 25R48
a.-nïng 25R63
a.-tïn 25V7
az 'craving, lust, desire' Skt. *rāga* 貪 27R23/46/48, 27V1/3, 33V59, 39V57; amranmaq a. Skt. *kāma-rāga* 欲貪 27R58/63
a.-lïγlar 37V20
a.-nïng 27R58/62, 27V1/3
a.-qa 39R63, 39V10
a.-sïz 39R43, 39R62
a.-ta 35R57
a.-tïn 27R58, 27V37, 37V23
azaq taš a. nomluγ 'being outside, non-Buddhists' Skt. *bāhyaka* 外道, 外執 31R28, 40R6
azlan- 'to covet' 貪
a.-ïp 35V9
azlanmaq 'desire, craving, lust' ; a. amranmaq 'desire, craving' Skt. *tṛṣṇā* 愛, 貪愛 27V10; a. bodulmaq 'craving, lust' 37R46
a.-nïng 37R45
azqya 'a little, small' 少 25R61, 36V10, 37V47; yoqqya a. 'very small' 薄少 33V33
azu a. ymä 'or' 或 34R35, 35R27, 35R28; a.…(mu) selective interrogative 為

27R20, 27V55, 29R18/19, 29R28, 29V19/21, 30R59/63, 33R17/20, 34V56/ 58/59, 38R41

azuča 'or' 或 36V68, 38V63, 32V58; selective interrogative 32R3 為; a. ymä 'or' 或 25R29/31/32/44/45/48/62, 26V34, 27R2/11/62, 27V6/8/28/28, 28V28, 30R49/52/54, 31R33/55/65, 31V60, 32R57, 32V6, 33R10, 33V7/32, 38R38, 39V33/42/44

azuqï a. sav 'supplementary arguments' 傍論 30R6, 35R29

ažun 'realm of rebirth' 趣 27V54/62, 28R1/9/17/30/37/47/49/50/53/56, 28V8; öngrä a. 'past existence' 宿住; adïn a. 'other existence' 餘生

- a.-lar 27V45/47/50/53/57, 28R3/33
- a.-larïγ 28R16
- a.-larnïng 27V61, 28R57
- a.-larqa 28V4
- a.-larta 28R19/34, 28V11
- a.-nung 28R40/49
- a.-qa 28R/11/17/47
- a.-ta 27V56/60/63, 28R58; adïn a.-ta 31V44
- a.-taqï 35V7; öngrä a.-taqï 28V60, 39R26
- a.-taqïlarnïng 27V64
- a.-uγ 28R36

Ä

äd 'thing' 物, 事; kertü ä. 'substantial thing' Skt. *dravya* 實物 29R15, 33R54; ä. tavar 'property' 財

- ä.-i 26V16(事)
- ä.-kä ä.-kä tavar-qa 35V10

ädgü 'good, merit, virtuous' 善, (妙) (德) 25R55, 27V58, 28R40, 29V49/56/59, 30V56/64 (妙), 31V3/4/54/60, 32R2/12/13/66, 32V41, 33R35/44/45/54/58, 33V25 (妙), 33V34/37, 34R5, 34V49, 35R10, 35V26, 35V27 (德), 39R45; ärtingü ä. 'extremely good' 極美 35R19; ä. ögli '(good) friend' 親 39R1/3/5/11, 39R35; ä. ögli köngüllüg 'compassionate' 慈 35V47, 39R17/20; odγuraq ä. 'Good in steady (mind)' 定善 39V16 ; sačuq ä. 'Good in loose mind' 散善 39V18/20; ä. ädräm 'virtue' 德; umaqlïγ ä. 'merits of ability' 堪能

- ä.-g 39R19 (德)
- ä.-lär 35R53 (德)
- ä.-lärkä 35R51 (德)
- ä.-lüg 39R23 (有德)
- ä.-si 33R31, 39R24 (德); ä.-si ädräm-i
- ä.-sin ä.-sin ädräm-in 26R6
- ä.-sining 35V18, 35V20

ädräm 'merit' 功能 31R31; ädgü ä. 'virtue' 德

- ä.-i ädgü-si ä.-i 26R8, 28V46; umaqlïγ ä.-i 40R16
- ä.-in ädgü-sin ä.-in 26R7

ägil- 'to bend'

ägri 'tortuous' 曲; ä. kkir čop qïlïnč 'tortuous dirty corrupted actions' 曲穢濁 28R26

ägrik- 'to surround' 纏

ä.-mišlärning 30R18/19, 31R54

ägsük 'deficient, deficiency' 闕, 所闕 25V21, 26R32, 33V17(所闕)

ämgäk 'suffering' Skt. *duḥkha* 苦 28V31, 36R2/4/5/8/9/11/14/15/17/18/19/26/30/31/32/33/35/37/40/42/43/48/60/64/65/71, 36V16/19/23/25/26/30/35/37/40/41/45/47/49/53/54/56/72/73/, 37R14/19/51/57/60/63/66, 37V7/11/21/24/27/ 34/43/52/59/69, 38R1/19/32, 39R51, 39V52; ä.-tä ä. 'suffering-suffering' Skt. *duḥkha-duḥkhatā* 苦苦 36R8/16/41/45

ä.-i 37V47

ä.-ig 34R2, 36V3/21/57/66/70/71, 37R3/11, 37V35, 38R2/15

ä.-kä 36V13/32/33/66/69, 37R2/8

ä.-lär 36R5, 37R6

ä.-lärig 36V20

ä.-lärning 36R68

ä.-lig 36R56/R60, 36V14, 37V16, 39R29

ä.-ning 36V29/38/72

ä.-tä 26R13, 36R18/63, 37R58/59, 38V10; ä.-tä ä. 36R8/16/41/45

ä.-tin 37R3, 39R31/33

ängin 'shoulder' 肩

ä.-tä 37R13

är 'man'; ä. iš-i 'virile activity' Skt. *puruṣa-kāra* 士用 34R6/27/39/60/62, 34V16/23

är- 'to be' (copula) 是

ä.-ip 25R24, 25V22, 26R61, 27R27/32, 27V48/56, 28V35/59, 29R62, 29V42, 30R63/66, 34V42/44/45/46, 36R2, 37R41/62, 37V43/47, 38R7, 38V16/19, 38V60, 39R43/50/54/56, 39V39/46/50

ä.-kän 26V54, 32R19/26

ä.-känki 37R5

ä.-mäk 33V58, 39R59

ä.-mäsär 35R40

ä.-mäz 25R9/41, 25V3/6/21/26/45/53/63, 26R2/4/5/20/24/30, 26V10/38, 27R9/12, 27R14/32/39/45, 27V43/49/56/60, 28R2/4/42/45/49/53/59/60, 28V1/7/17/48, 29V58/70/73, 30R9/11/12/56/58, 30V21/22, 31R45, 31V9/48/53/58, 32R21/41/58/61/63/65, 32V5/8/25/55, 33R12/31/34/35/46/56, 33V14/15/20, 34R31/47/48/49/61, 34V31/32, 35R6/9/13/22/62, 36R2/64/67, 36V22/ 27/28/37/54/67/73, 37R7/29/30/33/43/45/47/51/58/59/66, 37V7/59, 38R7/28/35, 38V2/7/20/21/22/31/35, 39R22/37, 39V14/17/18/22/28

ä.-mäzi 31V58, 34R55/60/63

ä.-mäzin 31V18

ä.-mäzlär 27R25/33

ä.-sär 25R11/17, 25V53/64, 26R17/42/44/47/49/64, 26V26/55, 27R10/26/33/39/46/57, 27V29/59, 28R31/41/46/48/50/53/62, 28V2/22/25/31/52/61, 29R46/53, 29V17/21/31/54/56/64/67, 30R15/43, 30V25/30/36/45/55/60, 31R2/29/33/57/59/61/63, 31V1/9/37/47/57, 32R37/45/65, 32V5/27/32/33, 33R18/21/38/49, 33V2/6/13/17/29, 34R21/30/36/38/40/52, 34V9/25/36/43/54/66, 35R7/24/38/50/53/54/56, 35V51/62, 36R25/31/37/38/40/42/44/47/57/65/69, 36V16/53, 37R36/40/44/51/61, 37V11/20/35/52/61/62, 38R8/53/61, 38V32/46/49/51/52, 39R20/38/63, 39V6/14, 39V15/19/27/29/49

ä.-särlär 25V49

ä.-ti 26V46, 28V53, 29R17, 31R42, 32R45, 33R52, 34V29, 35V20/29,

	37R44/ 45/47/67/69, 39R30, 39V63
ä.-tüki	29V51, 37R32
ä.-tükin	29R69, 29V7, 30R40, 30V18, 31V14, 36V51, 37R18, 37V29
ä.-tükinlär	27R34
ä.-tükingä	37R54/56
ä.-ür	25R9/10/11/12/14/16/17/19/23/48/53/64, 25V13/51/59, 26R9/29/31/33 /44/47/49/52/64, 26V17/22/26/29/56, 27R23/27/33/38/46/49/54/61, 27V12/30/48/59/62, 28R1/5/8/11/13/15/18/30/34/46/R51/52, 28V2/8/9 /11/16/20/21/23/27/32/37/37/39, 29R1/10/16/21/49/51/52 /54/60/63/72, 29V1/2/9/11/16/17/19/49/55/57, 30R9/12/16/18/19/20/30/35/44/44/45, 30V10/35/44/46/52, 31R5/5/20/43/45/59/61/63/64, 31V3/4/8/9/16/58 /60, 32R36/36/39/43/47/48/49/66, 32V7/24/33/34/38/40/41/43/44/46 /47/49/50/53/58/63/66, 33R2/3/37, 33V7/43/44/46/50, 34R27/39/58/60 /62, 34V14/16/21/23/27/32/34/35/36/42, 35R39/55/57/58/61, 35V4/8/11 /14/15/22/25/53/63, 36R1/4/5/9/11/21/30/34/37/39/47/48/50/65/70/71, 36V19/29/31/50/72, 37R14/20/23/26/40/44/44, 37V1/16/17/18/26/63, 38R11/18/42/45/48/54/55/57, 38V2/9/20/27/32, 39R37/53/62, 39V6/8/11 /16/19/29/46/51
ä.- ürlär	27V15, 29R73, 39R44/45
ärän	'man'; biligsiz ä.-lär 'ignorant men' 愚夫
ä.-lär	biligsiz ä.-lär 36R55, 37R9/12
ä.-lärning	biligsiz ä.-lärning 36R59
ärdini	'jewel' 寶 30V51
äriglä-	ödlä- ä.- 'to enlighten' 化
ä.-p	ödlä-p ä.-p 27V18
ärklig	'sense-organ' Skt. *indriya* 根; köz ä. 'sense-organ of sight' Skt. *cakṣur-indriya* 眼根 28R8; mängi ä. 'sense-organ of pleasure' Skt. *sukhêndriya* 樂根 37V62
ä.-i	30R48, 30R54
ä.-ig	31V17; köngülüg ä.-ig 31V7/11('sense-organ of mind' Skt. *mana-indriya/ mano-indriya* 意根); ögrünč ä, -ig 37V62 ('sense-organ of pleasure' Skt. *saumanasyêndriya* 喜根)
ä.-lär	30R45; tiši ä.-lär , 30R45 ('sense-organ of woman' Skt. *strîndriya* 女根)
ä.-lärі	38V56
ä.-lärig	25R4, 37V66
ä.-lärning	38V47
ä.-liglärning	38V58/59
ä.-in	köz ä.-in 31V7
ärksinmä	'predominant' 增上 26V33; ä. (atlγ) basutčï 'predominant condition' Skt. *adhipati- pratyaya* 增上緣 25R11/16, 26V26/27/29/31/34/37; ä. tïltaγ 'predominant cause, cause in its broadest sense' Skt. *kāraṇa-hetu* 能作因 25R12/18, 26V26/27
ärksinmäk	'predominating' 增上 34R6, 34R27, 34R39, 34R58, 34R60, 34R62, 34V14, 34V16, 34V21, 34V23; 'unrestrictedness' 自在 38R9
ä.-lig	27V9 (自在)
ärksintäči	'predominant one' 增上 39V14
ärt-	'to pass, to finish, to disappear' 過, 經, 竟, 已, 盡, 滅; ä.- bar- 'to pass away' 過去; ä.-miš öd 'past' 過(去)(時); qarïš- ä.- 'to be contrary' 違越
ä.-ä	30R6 (已), 35R29 (已); a.-ä bar-u 35R7

ä.-ginčä	32R3 (經), 33V2 (經), 33V26 (盡)
ä.-miš	26R26 (滅); ä.-miš öd 25V33/35/46, 26V21/23, 29R31/34/37, 31V25/27/28/ 33/41/43/44/46/49/63/66, 32R17/20/29/32/38, 34R13/18/20/21; qarïš-mïš a.-miš 29V24
ä.-tüktä	33V5 (竟)
ärtingü	'extremely' 極 35R19/21
ärtmäk	'extinction' 滅 (Skt. *anityatā*, 'one of 四有為相')
ä.-i	26R47/52
ästup	< Skt. *stūpa* 窣堵波 35V42
äšid-	'to hear' 聞
ä.-mäk	27V6
ätöz	('t'wz) 'body' 身 26V7, 28V28, 29V31/64, 30V19, 31V3, 32R52, 34V51, 39R58; bar ä. körüm Skt. *satkāya-dṛṣṭi* 有身見 34R3/7
ä.-i	29V30/67, 33R7
ä.-in	28R26, 32R54, 33V20
ä.-ining	28V44
ä.-intä	25V58
ä.-kä	29R67, 29V17
ä.-lärі	28V14/15/19/24/25/27/29/35/48
ä.-lärining	30V62
ä.-lüg	29V27
ä.-nüng	29V20
ä.-tä	25R39, 29V36, 33R8
ä.-täki	29R39/43/47/50/52, 29V6/66, 30V53, 34V40, 35R4/8/48
ä.-üg	31R7
ävïr-	'to roll, to turn' 轉; eyin ä.-täči tïltaγ Skt. *anuvṛtti-kāraṇatva* 隨轉因; buyan ä.- 'to transfer merit' 迴向
ä.-ip	buyan ä.-ip35R61
ä.-täči	29R40; eyin ä.-täči tïltaγ 29R40
ävril-	'to turn, to roll, to revolve, to function'; köngül eyin ä.-täči 'concomitant of the mind' Skt. *cittânuvartin* 隨心轉; tägšil- ävril- 'to change' 改轉
ä.-mäk	tägšil-mäk ä.-mäk 30R41
ä.-mäki	29V65, 36V36
ä.-mäkig	39V5
ä.-täči	köngül eyin ä.-täči 31R43
ä.-täčilärkä	köngül eyin ä.-täčilärkä 31R26
ä.-ür	30V20, 31R47, 39V2/4
äymänč	uvut ä. 'shame' 慚恥
ä.-lig	uvut-luγ ä-lig 31R1
äzrua	Skt. *brahma*; ä. yertinčüsi Skt. *brahma-loka* 梵世 27V42; ä. quvraγï Skt. *brahmakāyika* 梵衆 28V38/41/47/49/55; uluγ ä. Skt. *mahābrahman* 大梵 28V40/62; ä. buyanï Skt. *brahma-puṇya* 梵福 35V41/48/50/58
ä.-lar	28V56; uluγ ä.-lar 28V44
ä.-tïn	uluγ ä.-tïn 28V40
äzüg	ä. igit söz-lämäk 'lying' Skt. *mṛṣā-vāda* 虛誑語 30V35/40, 33V44 ~ ä. ärmäk sav 33V58

B

ba-	'to tie, to bind'; b.- ču- 'to bind'

b.-γalï b.-γalï ču-γalï 37V20
b.-maqta 32R9
b.-tačï 'one who ties' 縛者 27R54

bačaq Skt. *upavāsa, upavāsastha* 近住 30V26, 33V17/18; 'commandment' 齋 33V5; b. sanvar Skt. *upavāsa-saṃvara* 近住律儀 30R30/34, 30V37, 33R12/14/19/28/60/62/65, 33V4/28; b. čxšapt 'commandment of *upavāsa*' 近住戒 33R11/34/36/47

b.-ï 30V23
b.-larnïng 32V61
b.-qa 31R28

badiravarga < Skt. *bhadra-varga* 賢部
b.-lïγ 32V52

bay 'tie, bond'; b.-tïn öngi üdrülmäk 'disconnection' 離繫; b. čuγ 'being bounded by desire' 繫縛 37V20

b.-tïn b.-tïn öngi üdrülmäk 34R7/10/24/29/37/41/54/59, 34V11/13/18, 35V38, 38R59/66

balïq 'town' 邑 39R15

bar 'to exist, existence' 有 25R7, 25V58, 26V38/39/40/40, 27R9, 27V32/35 /35/50/54/55/57/58/64, 28V17/19/28/33/35, 29R15/28/31, 29V26/37, 30R36/43, 31R29/37/38/56/65, 32V35, 33V35, 36R7/50, 36V2/4/73, 37R16/21/23/26/ 45/49/62/68, 37V1/4/14/29/54, 38R30/31/32, 38V12/ 46/61, 39V13, 40R18; b. adïn 'others' 有餘 31R4; b. adïn baxšïlar 'other master(s)' 有餘師 28V10/57/63, 34V50, 35V4, 36R39; b. ätöz körüm Skt. *satkāya-dṛṣṭi* 有身見 34R3/7; qayu näčä b. ärsär 'every, all' 所有 34V42, 36V53, 37V61/62 ~ qayu b.-ïnča

b.-ï 37R22/25/27
b.-ïn 28V4
b.-ïnča qayu b.-ïnča 36V61, 37R65, 37V6

bar- 'to go, to arrive' 往; ärt- b.- 'to pass away' 過去
b.-γuluq 28R51, 28R52
b.-ïp 27V42
b.-tačï 28V5
b.-u ärt-ä b.-u 35R7

barča 'all, every' 皆 25R27, 26V17/29, 27V37, 28V39/41/47, 29R73, 29V18/ 56/ 60/62, 30R35, 30V16, 31R27, 31V59, 36R2 (並), 36R4/11, 36V19/ 60, 37R54/55/60, 37V34/52/63, 38R44, 38V2/5/6/13, 39V6; alqu b. 'all, every' 一切 36R48; qayu b. 'every, all' 所有 29V3, 37R51

b.-nï 27R55, 34V5, 34V25

barïmlïγ bay b. 'wealth' 35V30

basa 'next, after' 次, (後) 33V45, 35R29, 39R6/13/41, 39V41; 'after, subsequently, continuously' 無間 25V15/V43; b. b. 'often' 數 29R6 (b'z-' b'z-'); b. b. ögrätinmäk-ning küči 'power by often learning' Skt. *abhyāsa-vaśa* 數習力 39R9

b.-sïnta 25R30/32/61 (無間), 25V32/37/40 (無間), 26R12/15/18/28 (無間), 39R47 (無間), 39V37 (後)

basaqï 'next' 次 33V60, 38V51, 39V15/51; yolta b. bilgä bilig 'Consecutive Knowledge that has the Path' Skt. *mārgânvaya-jñāna* 道類智 38V11/14/26/ 31; yolta b. taplaγ 'Patience that has the Consecutive (Knowledge) of Path' Skt. *mārge 'nvaya-jñāna-kṣānti* 道類忍 38V18; b.

bilgä bilig bölüklüg yol 'Path of class of the Consecutive Knowledge' Skt. *anvaya-jñāna-pakṣa* 類品道, 類智品道 39R50, 39V53

basutčï 'helper, supporter' 助伴; 'condition, contributory cause' Skt. *pratyaya* 緣 25R6/7/14, 26V38/44; tïltaγ atlγ b. '*pratyaya* named *hetu*' Skt. *hetu-pratyaya* 因緣 25R8/15/19, 26V47; ärksinmä (atlγ) b. Skt. *adhipati-pratyaya* 增上緣 25R11/16, 26V26/27/29/30/35/V37; tüz arasïz b. Skt. *samanantara-pratyaya* 等無間緣 25R9/15/23/28/37/42, 25V2/12/17/26/29, 26R21/24/33/38; adqaγ atlγ b. Skt. *ālambana-pratyaya* 所緣緣 25R10/16, 26R64, 26V3/9/25/30; tïltaγ b.'cause, reason (Skt. *kāraṇa*), occasion (Skt. *nidāna-viśeṣa*)' 因緣

- b.-γ tüz arasïz b.-γ 26R63
- b.-larnïng 26V41, 26V61; tïltaγ b.-larnïng 30R56
- b.-larqa tïltaγ b.-larqa 30V12
- b.-lartïn 36R35
- b.-nïng 25R17, 26V28; ärksinmäk b.-nïng 26V31; tïltaγ atlγ b.-nïng 26V60; tüz arasïz b.-nïng 26V62
- b.-sï 25V22, 26R32; 39V6 (b'z-utcy-sy 助伴) ; tïltaγ-ï b-sï 30V5/13
- b.-ta ärksinmä b.-ta 26R34
- b.-tïn 25R23; tüz arasïz b-tïn 25R35

bašlaγ 'beginning' 初; klp b.-ïnta turmïš Skt. *prathamābhinirvṛtta* 劫初起

- b.-ïnta klp b.-ïnta turmïš 28V24/36/38
- b.-lïγ 38V11

bašlayuqï 'in the beginning' 初 31R10, 39V7

baštïnqï 'first' 第一 26R41/55/56, 31R57; 'beginning' 初 27V40, 28V23, 29R36, 31V27/32/40/44/47/61/65, 32R15/27/56, 38V50, 39V7/9; b. ädgü ogli 'good friend' 上親 39R1/11/35

bat- 'to sink'沒

- b.-mïšïn 39R29

bavagar < Skt. *bhavâgra* 有頂

- b.-taqï 36R62, 39V43

baxšï 'master, teacher' 師 25R38/43, 28V9/10/63, 33R35/39/42/48/50, 34V39, 36V11/39/48, 37R32, 37V27, 38R64; uluγ b. 'great master' 大師 32V42, 35R6; bar adïn b.-lar 'other master(s)' 有餘師 see bar

- b.-lar 25V10/56, 26R2/23, 27V32, 28R20, 28V7/57, 29R14, 32V34, 33R26/53, 33V31, 34V34/37/49/52, 35R64, 35V5/51/60, 36R40, 36V1/5/50, 37R15, 39V19/35
- b.-lara 38R64
- b.-nïng 33V13
- b.-ngïzlarnïng 27R40
- b.-qa 33V12
- b.-sï 33V6
- b.-sïzïn 33R45
- b.-tïn 33R63, 33V10/15
- b.-ya 37R28

bay b. barïmlïγ 'wealth' 35V30

bayayut 'a man of wealth' Skt. *gṛha-pati* 長者 38R26

baz tüz b. 'peace and harmony' 和 35V46

bägni 'beer'; bor b. 'liquors' 酒; bor b. ič- 'to drink liquors' 飲酒 30V2, 33V47/61/62

b.-g — bor-uγ b.-g 30V35/41, 33V48

bäkiz — b. bälgülüg bol- 'to be manifest' 顯 36V73

bäklä- — 'to fasten'; qapïγ b.- 'to shut the door' 閉戶

b.-täčilär — qapïγ b.-täčilär 38R63

bälgü — plkw 'form, aspect, characteristic' 形, 相 30R43(形); yïltïzlïγ b. Skt. *vyañjana* 形相 30R44; ämgäk b. Skt. *duḥkha* 苦相 36V25

b.-si — 30R24/41/46 (形)

b.-sin — 26R1 (相 see bälgülä-), 30R7 (相)

bälgülä- — 'to express, to make manifest, to divine' 占; bälgü b.- 'to divene' 占相

b.-miš — bälgü-sin b.-miš 26R1

b.-p — 26R5

bälgültmä — (plkwrtm') 'creator' 化者

b.-lär — 27V8

bälgülüg — 36V73 see bäkiz

bälgür- — (plkwr-) 'to appear'; ün- b.- 'to appear' 出

b.-üp — ün-üp b.-üp 27V17

bälgürt- — (plkwrt-~plkwrd-) 'to make manifest' 化; b.-täči köngül 'mind which make manifest (somothing)' Skt. *nirmāṇa-citta* 化心

b.-gäli — 27V10

b.-täči — b.-täči köngül 27V5/9/11

b.-üp — 27V13

bärü — 'as long as' 來 32R26; -qa/kä tägi b. 'as long as' 以來 31V30 ~ 至 31V38 ~ 來 32R14/28

bäzäk — 'ornament' 鬘 30V42/49, 33V51/66

ber- — 'to give' 授; kikinč b.- 'to answer' 答; arqa b.- 'to disobey' 背; bušï b.- 'to give alms' 施; mängi b.- 'to give happiness' 與樂

b.-gäli — 33R21; kikinč b.-gäli 37R70

b.-mäk — 33V16; kikinč b.-mäk 32V44; arqa b.-mäk 39V24/31

b.-mäklig — bušï b.-mäklig 35R10; mängi b.-maklig 39R2/10/16

b.-sär — bušï b.-sär 35R12, 35V44

b.-ü — kikinč b.-ü 27R52/53

b.-ür — arqa b.-ür 39V33

beš — 'five' 五 25R8/19/, 26V46, 27V45/47/50/53/57/61/64, 28R1/3/16/27/29/33/34/35/42, 28V3/11, 29V39, 30V25/30/32, 32R48, 32V33, 33R10, 34R48/ 63, 35R65, 37V59/66, 39V6 ; b. ygrmi 'fifteen'十五 38V8/12/44

b.-kä — 38V50

b.-tin — 30R62

bešägü — 'five together' 五

b.-tä — 28R3

bešinč — 'fifth' 五 25R5, 30R28, 30V35/40, 32V43, 35V3

b.-lik — '(of) the fifth (class)' 第五 32V48

bïšmaq — öngi b. Skt. *vipāka* 異熟 26V58, 28R62, 28V2/9, 29V22, 34R7/10/41/54/56/ 59, 34V11/19

b.-ï — öngi b.-ï 28R28/63

b.-ïγ — 28R28/24

bïšrun- — 'to cultivate, to master, to achieve' 修; b.-mïš yol 'cultivating-path' 修道; b.- ögrätin- 'to master oneself, to be accomplished' 修習

b.-γalï 38R17
b.-mïš b.-mïš yol 38V30
b.-sar 35V47/57
b.-up 39R11/13/20; b.-up ögrätin-ip 39R17
b.-ur 38R7/8, 38V28
b.-urlar 39R4/8/33, 39V60

bïšrunmaq 'cultivating' Skt. *bhāvanā* 修 28R10, 35V18, 35V23, 35V29; b. yol 'cultivating-path' Skt. *bhāvanā-mārga* 修道 38R6, 38V17/41; b.-ta taryaryuluq Skt. *bhāvanā-heya* 修所斷

b.-ï 38R8
b.-lïγ 39R28
b.-ta 38R8; b.-ta taryaryuluq 34V6, 34V12, 34V15, 34V17, 34V22
b.-taqï 38V49/71

bil- 'to know' 知; küsüš b.-ir bilgä bilig 'knowledge which knows wish' Skt. *praṇidhi-jñāna* 願智; b.-mädin öčmäk 'extinction which is not attained through conscious effort' Skt. *apratisaṃkhyā-nirodha* 非擇滅; b- ötgür- 'to discern' 了達

b.-gäli 25V56, 30R40, 36V51, 37R17, 40R1; b.-gäli ötgür-gäli 25V43/49
b.-gülük 37V28, 40R16
b.-ip 26R1
b.-ir 25V32/34/61; küsüš b.-ir bilgä bilig 25V52
b.-irlär 26R4
b.-mädin b.-mädin öčmäk 39R52, 39V54
b.-miš 27R19/61, 27V39/44, 29V15, 30V27, 31R8, 31V1/38, 32V8, 34V5, 36R44, 36V71, 37R58, 37V12/62, 38R46, 39R28
b.-mištä 37V31
b.-sär 25V44
b.-täči 38R69

bilgä 'wise' 智 33R37; b. bilig 'knowledge' Skt. *prajñā* 智, 慧 37V65, 38R50/53/ 57/69, 38V3/28/36, 40R14 ~ 'perseiving' Skt. *saṃprajñāna* 慧 31V16; b.-lär 'wise man, wise men' 智者; tänglämäk b. bilig 'analogical knowledge' Skt. *anvaya-jñāna / ānumānika* 比智 25V45/53; küsüš bilir b. bilig see bil- 25V52; bögülänmäk b. bilig 'knowledge of magical power' Skt. *abhijña* 通慧 25V62, 27V41/43; ämgäktä nom b. bilig taplaγ '*dharma* knowledge of suffering' Skt. *duḥkha dharma-jñāna- kṣānti* 苦法智忍 26R13, 38V10; alqïnču b. bilig 'annihilation-knowledge' Skt. *kṣaya-jñāna* 盡智 26R16; yolta basaqï b. bilig, see basaqï 38V14/26/31; basaqï b. bilig bölüklüg, see basaqï 39R50, 39V53; b. bilig-lig köz 'eye of knowledge' Skt. *prajñā-cakṣus* 慧眼 40R8

b.-lär 27R28, 36R57, 40R14
b.-lärkä 30V63, 32R49, 40R13
b.-lärtä 36V9

bilig 'mind, consciousness' Skt. *vijñāna* 識 26R28/32; köz b.-i 'consciousness of eye' (seeing) 眼識, qulγaq b.-i 'consciousness of ear' (hearing) 耳識, burun b.-i 'consciousness of nose' (smelling) 鼻識, til b.-i 'consciousness of tongue' (tasting) 舌識, ät'öz b.-i 'consciousness of body' (touch) 觸識, köngül b.-i 'consciousness of mind' (mental) 意識; b. turuqï 'abode of consciousness' Skt. *vijñāna-sthiti* 識住 28V12/17/21/37; b.-siz 'ignorant' 癡; b.-siz ärän 'ignorant person' 愚夫; b.-siz-lig qaranγu 'ignorant blind

(person)' 闇盲; bilgä b. see bilgä 31V16, 37V65, 38R50/53/57/69, 40R14; tänglämäk bilgä b., see bilgä 25V45/53; ämgäk-tä nom bilgä b. taplaγ, see bilgä 26R13, 38V10; yolta basaqï bilgä b. taplaγ, see basaqï 38V11/15/27; basaqï bilgä b. bölüklüg, see basaqï 39R50/53; alqïnču bilgä b., see bilgä 26R16; küsüš birir bilgä b., see bir-; bögülänmak bilgä b. see bilgä

b.-ig — bögü-länmäk bilgä b.-ig 27V41

b.-ingä — qulγaq b.-ingä 26V3; burun b.-ingä 26V5; til b.-ingä 26V6; ät'öz b.-ingä 26V7; köngül b.-ingä 26V8; köz b.-ingä 26V2

b.-lär — bilgä b.-lär 38V36; bögülänmäk bilgä b.-lär 27V43

b.-lig — bilgä b.-lig 38V28, 40R8

b.-ning — bilgä b.-ning 38V3

b.-siz — b.-siz ärän 36R55/59, 37R9/12

b.-sizlig — b.-siz-lig qaranγu 40R5

b.-siztin — 33V59

b.-tä — küsüš bilir bilgä b.-tä 25V52; bögülänmak bilgä b.-tä 25V62

b.-tin — basaqï bilgä b.-tin 38V31

bilil- — 'to be known' 知

b.-ür — 36V46, 37R32

bilinmäk — könisinčä b. 'correct perceiving' 正知 31V10/13

bir — 'one' 一, 'same' 同 25R39, 25V9(同), 26V13, 27V14/V36/63, 28V16/36/ 42/43, 29R23, 29R26 (同), 29V13/27, 30V4 (同), 30V19/19/20, 32V62, 33R9/15/17/19/22/34/36/46/60, 33V1/41, 34R34/36 (同), 34R47/57, 34V3/4/14/21/57/58/59/60/61/63/64/64/65, 35V50/52/53/55, 36R1/R52, 36V20/73, 37V30/40/68, 38R8/45, 38V21/24, 39R15/44; b. ikinti-kä 'each other' 相 26V22, 27V62, 29V37, 30R65, 30V4/6; yintäm b. 'only, simply' 唯一 29V15; b. yintäm 'solely' 一向 28V9, 37V40; b. täk (b.) 'same' 同一 28V15/42/48, 29V13/18, 35V62, 36V20, 38R44; b. b. 'each, respectively' 38R30; birlä b. öd-tä 'at the same time, simultaneously' 俱時 29R29, 38R60/67

b.-i — b.-i b.-i 27V18, 28V47, 29V6, 34R19/50, 34V7, 39V7

b.-in — 39R38

b.-ining — b.-ining b.-ining 34V2

b.-intä — 30V17

b.-tin — 38V50

birägü — 'one (of several)' 一 33V46

b.-si — 39R44

birär — 'one each' 35R2, 36V4; b. ödtä 'at one time' 有時 25R46; b. baxšïlar sözlä- 'some master(s) say(s)' 有説 26V23, 33V31, 34V34/37/49, 35R64, 39V19/ 35

birgärü — 'totally, together' 俱, 共 25V27, 30V56, 32V52

birik- — 'to be united' 同

b.-mäz — 27R56

b.-ür — 27R50

birkyä — b. ymä 'quite' 38V15

birlä — 'with, together' 俱, 與 26R4/39, 26V22/32/51/53, 28R43/50/, 28V48, 29R22/26, 29V9, 31R50/50/52/52, 31V13, 32R44, 32V7/16/17/19/19, 33V14/16, 34V36/54, 35R52, 35V22/55/62, 36R5/11/14/16/18/19, 36V27, 38R4/44, 38V1, 39R11/36, 39V54; b. yaratïlmïš nom Skt. *saṃprayoga* 相應(法) 26V2/4/5/6/7/8; b. bolmaq (tültaγ) Skt. *sahabhū-*

	(*hetu*) 俱有(因) 26V51, 31R42; b. yänä 'and, moreover' 并 28R17, 28V16; b. bir öd-tä 29R29, 38R59/67 see bir
birläki	'together with' 并 31R58/60/62/64, 39V5
birök	'if' 若 25V15/53/63, 26R10/16, 27R31/33/37, 27V36/62, 28R31/48 /53/58, 28V61, 29R10/52, 29V21/V22/25/31/34/66/72, 30R57, 30V14, 31R22/34, 31V1/9/41/50/59, 32R1/2/8/24/37, 33R38/50, 33V2/4/11/24 /26/48/55, 34V45/66, 35R10/11/50, 36V1/39/63/64, 37R5/20/22/25 /28/35/44/46/59, 37V42/51/54/70, 38R5/8/14/31/65/70, 39R19
birtämläti	'for long time, eternally' 永 31R31/53, 35V15, 37V67
biz	'we' 我等 28V39/50/54, 32V25
b.-ing	29R16, 33R28, 34V61
bod	b. sïn 'form, figure' 形 28V26, 29V20/28
bodulmaq	'attachment' 染; ayïγ b. 'bad discernment tied to outer objects' 惡分別; saqïnč b. 'desire imaged and discerned' Skt. *saṃkalpa-rāga* 分別貪
b.-lar	saqïnč b.-lar 27R33
b.-lïγ	ayïγ b.- lïγ 27R35
b.-qï	saqïnč b.-qï 27R26/33/39
b.-tïn	37R34/37/46
bodun	b. boqun 'people, person' 40R15
bol-	'to be' 為, 'to exist, to have' 有; -γalï b.- 'can, able' 得, 可; birlä b.-maq (tïltaγ) see birlä
b.-γalï	25V3, 26R37, 29R40, 29V27, 32R32/35, 33R55, 35R13/59, 36V13/32/70, 37R45, 37V20, 39R12, 39V9
b.-γay	36V9, 39R55
b.-γu	26R2, 27R34/40, 28R49/53, 29R5, 29V33/68/72, 31R39, 33R13/56, 37R2, 38R62; -γalï b.-γu 25V23
b.-γuluq	26V11, 28R35
b.-γuluqï	35V31
b.-γuta	30V2
b.-maγu	26R28, 28R56, 29R12, 32R38
b.-mamaq	35R34/54/55, 35V2
b.-mamaqïn	38R56
b.-mamïš	33R55, 36V73; -γalï b.-mamïš 38V25
b.-mamïšï	35R17
b.-maq	25V19, 28R14/14/15/46/56, 28V28/32, 29R38, 31V64, 32V31/39, 34R19/ 21/51/52, 34V7/8, 35V3, 36V7/10, 37V48, 38V48/56/72; birlä b.-maq 26V51, 31R42
b.-maqï	25V27, 26V20, 29R57, 29V49/56/57, 31V35/53, 32R2/3/18/29/35
b.-maqïγ	28R41, 31V21, 35V30, 36V18
b.-maqïn	26V61
b.-maqlarïγ	28R13
b.-maqlïγ	26R11/31, 28R19/37, 29R4/9, 38R51
b.-maqta	31R31
b.-masar	26R10, 30R42, 33R42, 33V55, 38R33, 39R16
b.-matačï	31R56/65, 31V35
b.-matïn	26V32, 27V16
b.-matuq	26V11
b.-matuqïnïng	26V12
b.-mayu	37V2
b.-maz	25R54/59/60, 25V7, 26R27/35, 26V10, 28R37, 29R25/56, 29V21/46 /47 /49/63, 30R26, 30V15/19/22/61/65, 31R6/20/21/29/30, 31V34/59,

32R29/31/34, 32V1, 33R8/8/25/31/46, 33V10, 35R16/28, 36R12, 37R37, 37V56, 38R34/ 37, 39R40, 39V56/57; -γalï b.-maz 25R27/41, 26R8/38, 28R30/51, 28V3, 33R35/39

b.-mïš 25R47, 25V16, 26V17/32/50/56, 27R2/9/17, 28R7/24/57, 29R17/19/28/42/44/49/52/55/61, 29V7/70, 30R25/62, 30V59/63/64/65, 31R3, 32R51/52/54, 33R3/59, 33V45/49, 35V28, 36R14/19/36, 36V27/28/73, 38V12/46, 39V59, 40R3

b.-mïšï 29V64

b.-mïšïn 32V10

b.-mïšqa 38R36

b.-sar 26R39/53, 26V10, 29V72, 30R32, 31V60, 32R3, 33R6, 33V5/17, 36V65/68; -γalï b.-sar 26R37, 33R50, 35R1

b.-tačï 26V38, 27V56, 29V73, 36V54, 37R8/52/58/66, 37V7/59

b.-tačïlar 32R65, 32V5

b.-tačïsï 35V22

b.-tï 26V25/60, 27V45, 29V38, 32R18, 32V9, 34R11/32, 35V16/65, 38R40/50, 38V41, 39R41, 40R13

b.-tuqta 27R51, 36V14

b-u 26R4/34, 26V30, 28R55, 30V4, 32R33, 35V46, 37R21/23/26, 39V39

b.-up 31R56/65, 32R64, 32V4, 33V49, 37V56, 38R66, 38V67/70; -γalï b.-up 36V69

b.-ur 25R5/28/35/37/40/42/45/48/58, 25V5/11/17/25/26/27/29/31, 26R5/20/38/40/54/61/63, 26V3/9/18/19/28/32/33/33/37/47/48/53, 27R33/58/59/63/64, 27V1/2/3/14/34/52/53, 28R29/35/37/40/44/55/57/62, 28V1/12/17, 29R23/40, 29V8/22/24/26/28/37/42/44/60/62/65, 30R8/10/14/16/23/24/27/31/33/40/47/49/50/51/53/54/55, 30V1/2/3/6/14/32/38/47/57, 31R18/20/21/23/36/43/48/51/55, 31V11/17/24/32/48/53/54/56/62/64/66, 32R2/4/16/20/22/34/58, 32V17/19/22/27/30/64/66, 33R27/53/57/59, 33V5/10, 34R1/4/5/6/7/9/14/17/18/23/25/26/28/30/34/37/39/40/43/46/48/53/55/57/58/60/61/62/63/64, 34V3/4/10/12/14/16/17/18/21/22/23/38/47/49/50/53/55, 35R1/15/19/21/22/28/32/33/35/36/43/46/47/49/52/65, 35V5/18/50, 36R14/16/19/20/45/72, 36V3/11/15/21/23/30/35/37/40/41/43/44/58/63/66/73, 37R17/17/19/31/35/43/44, 37V8/36/43/70, 38R10/18/20/24/28/29/35, 38V1/22/47/50/52/53/54/58/59, 39R24/25/38/42/53/60/61/62, 39V20/25/38; -γalï b-ur 26R18, 27V38, 29R38, 33R12, 36R3, 36V51, 37V23, 38V6, 39R27

b.-urïn 28R47, 29R72, 38R13/43

b.-urlar 30V61, 31R22/25/27/35/40, 31V20/23/26/29/31/39/41/43/47/48/51, 32R6/ 15/27/28/60/63; -γalï b.-ur 27V38

b.-yuq 39V63

b.-zun 33R6

boltur- 'to produce' 能造; igit- b.- 'to make grow' Skt. *poṣadha* 長養

b.-tačï 29R20; igit-täči b.-tačï 33V33

bolturt- igit- b.- 'to make grow'

b.-up igit-ip b.-up33V33

boqun bodun b. 40R15 see bodun

bor 'wine'; b. bägni ič- 'to drink liquors' 30V2, 33V47/61/62

b.-uγ b.-uγ bägni-g ič- 30V35/41, 33V48

bošyur- 'to teach' 教

b.-maq 33V15

b.-mïšï 33V14

b.-tačï 33R63
bošγutluγ 'learning' Skt. *śaikṣa* (有)學 31R41, 34R45/47/49/52/53/57/61
b.-ta 34R44/64
bošγutsuz 'beyond learning' Skt. *aśaikṣa* 無學 31R41, 34R46/47/49/54/57/58/62
bögülänmäk b. bilgä bilig 'knowledge of magical power' Skt. *abhijñā* 通慧 25V62, 27V41/43; ridi b.-mäk 'magic' Skt. *ṛddhi* 神通 27V41

bögün- saqïn- b.- 'to think and recognize, to comprehend' 思惟, 思議
b.-gäli saqïn-γalï b.-gäli 26R8
b.-ürlär saqïn-urlar b.-lär 38R2/3/R4
böl- 'to divide'; b.- adïrtla- 'to classify' 分別
b.-ä b.-ä adïrtla-yu37V70
b.-güči b.-güči adïrtla-γučï 31R42, 35V61
b.-mäk b.-mäk adïrtla-maq 25R4, 30R4
b.-üp 37V69
bölük 'chapter, category, part, type' 品 25R4, 30R4, 39R5/6 ~ 支 33V46 ~ 部; b. uγuš 'type' 品類 25R55
b.-i 33V40/43/50 (支)
b.-in 33R64 (支)
b.-ingä 35V12 (支)
b.-lärі 29V13 (支), 33V55 (支)
b.-lärig 33V17/39/54 (支)
b.-lüg 25V4 (品), 34R4/8 (品), 39R50 (品), 39V54 (品)
b.-lügingä 25V4 (品)
b.-täki 28R35 (部)
bötimäk 'dancing' 30V42/49, 33V66
braxmakayik < Skt. *brahmakāyika* 梵衆天
b.-taqï 28V36
braxmapuroxit < Skt. *brahma-purohita* 梵輔天
b.-taqï 35V54
bu 'this' 此, 是 25R23/25, 25V16/22/32/32/37/40/43/44/51, 26R5/16/18/30/34, 26V28/31/53, 27R18/43/49/, 27V11, 28R12, 28V21/37/41/54, 29R4/37/53/54/59/68, 29V1/12/65, 30R35/44/45/59, 30V10/15, 31R33/35/38/39/40, 31V7/31/49/60, 32R13/35/39/40/45/47, 32V11/29/30/55, 33R29/37/55/60/66, 33V4/9/13/18/22/29/31/36/39/64, 35R13/46/59, 35V53/62, 36R10/37/48/49, 36V31/64, 37R9/16/32/36/38/39/58/64/70, 37V8/12/15, 38R6/7/35/41/68, 38V1/5/19/25/34/42/64/67, 39R3/11/17 /28/36/55, 39V34/37/39, 40R2/3/8
bul- 'to take' 得
b.-γalï 28R30, 28V4
b.-γu 33R51
b.-γuluq 30R56, 32V35
b.-maq 32V15/17, 34V64
b.-matuq 28V59
b.-mïš 30V56, 31R4/10/19/24, 31V45, 36R24, 38R9, 39R38, 39V21/34
b.-mïšï 31R37
b.-mïšlar 31V26
b.-sar 31R34, 31V42
b.-u 28V61, 39R6/12

b.-up 39R31/33
b.-ur 32V11, 35R51, 35V59
b.-zunlar 39R30
bular 'these' 此 29V9, 30V19, 31V8, 33V44, 37V63
b.-nïng 27V52
b.-qa 38R47
bulyasuγ 'facing' 臨; nirvan b. öd 'the moment that enters *nirvāṇa*' 臨涅槃時 25R20
bulyaš- qatïl(ïš)- b.- 'to confuse' Skt. *vyākula* 雜亂
b.-maqsïz qatïl-maqsïz b.-maqsïz 25R36
b.-u qatïlïš-u b.-u 25R34, 25V25/30/42/48
bultuq- 'to be found'
b.-maz 'not to exist' 無 25R64, 38V15
bultur- 'to make get (result)' 感
b.-γalï 35V38 (感)
b.-maq 35V50 (感)
b.-up 35V52 (感)
b. -ur 35V33/34/35/36 (感)
bulul- 'to be acquired' 得, 所得, 所感
b.-γučï 32V53
b.-maγu 33R41
b.-maqï 30R42
b.-matuq 30R56
b.-maz 33V26
b.-mïš 32V29, 33R28, 35V54 (所感)
b.-mïšï 30R55, 32V32/33
b.-ur 32V12/13/14/16/18/26, 33R30/33/44/46/50
bulung b. yïngaq 'direction' 方 27V27/29/30/33, 39R15 ~ 方隅 40R12
burčaq 'bean' 豆
b.-ïγ 36V6
b.-lïγ 36V6/8
bursang Skt. *saṃgha* 僧, 僧伽~ b. quvraγ 32V51 (僧)
b.-larqa 35V44 (僧伽)
burun 'nose' 鼻 26V4; kün b.-ï 'tip of the sun'
b.-ï kün b.-ï 33V24(burnï)
burxan Skt. *Buddha* 佛 32V51, 35V45, 37R52; tängri b. 佛 32V40, 33R17, 35R40, 37R53, 37V23/68, 38R25
b.-ïγ tängri b.-ïγ 32V42
b.-lar 25V45/60/64, 27V17, 37V31
b.-larnïng 26R6/7, 32V38, 40R4
b.-lïγ 40R10
b.-nïng tängri b.-nïng 37V53
b.-qa tängri b.-qa 32R11
b.-ta tängri b.-ta 38R34/36
busušluγ 'depressive' 沈感 39V63

bušï 'alms' 施 35R23/28, 35V29/36/65; b. ber- 'to give alms' 施 35R10/12, 35V44
b.-ïγ 35V64

bušurulmaq b. örlätilmak 'suffering (of heat)' 熱惱
b.-ï b.-ï örlätilmak-i 30V62
butïq 'branch' 枝, 條
b.-ï 25R50 (枝)
b.-larï 25R52 (條)
buyan 'merit' 福 35V30; b. qïl- 'to do meritorious action' 35R28/30; äzrua b.-ï Skt. *brāhma-puṇya* 梵福; b. ävir- 'to transfer merit to..' Skt. *pariṇāmitatva* 迴向
b.-ïγ 32V3
b.-ïn äzrua b.-ï 35V41/59; b.-ïn ävir- 35R61, 35V4/51
b.-ïnïng 39R26; äzrua b.-ïnïng 35V48
b.-lar 35R9
b.-nïng 35V53/62
b.-sïz 35R5
buzul- 'to destroy' 破; b.- arta- 破壞
b.-masar b.-masar arta-masar 29V26
b.-maz 29V30
b.-sar b.-sar arta-sar 29V22
b.-ur b.-ur arta-yur 29V20
bürčük b. sap '(high) tree trunk' 聳幹 25R52
b.-i b.-i sap-ï
bürtüg 'touch' 觸 26V7
büt- 'to be fulfilled, to be completed, to mature' 成
b.-ä 39R3
b.-är 28R18, 32R44, 33V15/17/28, 36R26/31/35, 37R29/30, 37V41/45/48, 38V64
b.-gü 37R22, 37R25, 37R27
b.-gülük 37R41
b.-mäki 29V28
b.-mäz 33V16, 33V18
b.-mišlär 28R10
bütün 'complete, completely' 全 26V38, 27V54, 35R28, 39V28
bütür- 'to accomplish, to complete' 成; yaqïn b.- 'to keep closely' 具足
b.-gäli 35V27, 37V51, 39R21
b.-mäk 39R19
b.-üp yaqïn b.-üp 39R58
b.-zün 40R17
bütürü 'completely' 遍 26R4

Č

čatuškoti < Skt. *catuṣ-koṭi* 'four alternative lines' 四句; č. tört padak 26R41/54, 31R56/65, 32R59
čïn č. kertü 'true, truely, real, really' 實, 眞, (誠) , (眞誠) 25R58, 27R25/26 /32, 2733/R38, 28V4, 29R15, 30R32/35/53, 36R47, 36V16/49, 37R10/15 /16/29/ 30/49, 37V4/9/50/52, 38R19, 38R22 (誠), 39R2 (眞誠), 39R33, 40R5
č.-ïnča č.-ïnča kertü-sinčä 如實 37V60/65; č.-ïnča yrlïqamïš 'real teacing' 至言

40R4

čïnlayu 'truly' 實 33R55

čïzïγ sim č. 'boundary, border' 境界

č.-ï sim-ï č.-ï 26R9

čoγ č. yalïn 'dignity' 威

č.-ï č.-ï yalïn-ï 28V45

čökit- 'to kneel' 跪

č.-ip 33V8

čöp 'corrupted, dirty' 濁 28R27

čöpdik 'corruption' 濁 28R44

č.-lärtä 28R43

ču- ba- č.- 'to tie' 繫縛

č.-γalï ba-γalï č.-γalï 37V20

čuγ < Chin. 軸 (M.Chin ḍiuk); qanglï-nïng č.-ï 'axle' 車軸

č.-ïnča qanglï-nïng č.-ïnča27V25

čuγ baγ č. 37V20 see baγ

čxšapt (cqs'pt) < Sogd.*cxš'pδ* (Skt. *śikṣā-pada*) 'moral conduct, morality, commandment, precept'; Skt. *śikṣā ~ saṃvara* 戒 ~ *śīla* (尸羅) 30V56/59/63 (尸羅), 30V61, 31R11, 31V40, 32R46/51, 32V28/35/53/64, 33R30/35, 33V11/13/40/43, 35R30/33/42/46/49, 35V5/6/9/11/12/14/17/30/32/34, 35V8 (尸羅); č. törü qavramaq Skt. *śīla-vrata-parāmarśa* 戒禁取 28V63; č. yazmaq 'violation of morality' Skt. *dauḥśīlya* 犯戒 29R11, 35R33/36/43/54/ 60; sï- č. 'to violate morality' 破戒 29R12; öng üz-ä ägrikmišlärning č. Skt. *rūpâvacaraṃ śīlam* 色纏戒 30R19; amranmaq üzä ägrikmišlärning č. Skt. *kāmâvacaraṃ śīlam* 欲纏戒; aqïγ-sïz č. Skt. *anāsrava-śīla* 無漏戒 30R20(c'qs'pt), 35V15; pratimokš(a) č. Skt. *prātimokṣa-saṃvara* 別解脫戒 31R30, 33R7; bačaq č. 'commandment of *upavāsa*' 近住戒 33R134/36

č.-ï 31R29, 32V33; amranmaq üzä ägrikmišlärning č.-ï 30R18(c'qs'pt)

č.-ïγ 29R9, 31V2/39, 32R51(尸羅), 32V29, 33R22/40/66, 33V1/48(尸羅)/49, 35V38; bačaq č.-ïγ 33R11/47

č.-ïn 30V22, 31R54, 32V60; pratimokš č.-ïn 32V62

č.-lar 32V34

č.-nïng 29R3, 30R12, 31V60/61, 33R24, 35R64; pratimokša č-nïng 31R8

č.-qa 33V31

D.

darmadine (drm'dyny) < Skt. *Dharmadinnā* 法授尼 32V47

darmasikandapat < Skt. *dharma-skandha-pāda*; d. šastir Skt. *Dharma-skandha* 法蘊足論 28R5

didim < Sogd *δyδm* 'crown' 冠

d.-tä 28V47

divip < Skt. *dvīpa* 'continent' 洲

d.-larta 33R3

dyan < Skt. *dhyāna* 'meditation, absorption' 定, 靜慮, (修), (三摩地), (等引) 29V10, 35V17/31/32/34(修), 39V36; selu d. 靜慮 31R36; d. orun 'sphere of *dhyāna*' Skt. *dhyāna-bhūmi* 靜慮地, (定地) 32V16/18/22, 32V12(定

地) ~ selu d. orun 27R64; tägmäz-känki tayaq d. Skt. *anāgamya-dhyāna* 未至定 32V23; araqï d. Skt. *antara-dhyāna* 中間定 32V23; täginmäkig saqïnčïγ öčürmäk-lig d. 'absorption of the extinction of ideas and sensations' Skt. *saṃjñā-vedita-nirodha-samāpatti* 滅受想定 39R61; öčmäk d. 'absorption of the extinction' Skt. *nirodha-samāpatti* 滅盡定 39V29/34; vačra'upam d. Skt. *vajrôpama-samādhi* 金剛喻定

d.-ïγ 28V59/62, 35V39/48(修), 39R21, 39V37; selu d.-ïγ 31R24/34
d.-lï 29V8, 31R25/47/52, 31V52
d.-lïγ 26R43/45/48/50, 39V43
d.-lar 32V24, 39R43/45/59
d.-larqa 39V8
d.-lartïn 26R58
d.-nïng 35V22(三摩地); selu d.-nïng 31R35; vačra'upam d.-nïng 26R15
d.-qa 25V19, 26R53/59/59, 27V40, 29V68, 39R44, 39V10; selu d.-qa 31R34; tägmäzkanki tayaq d.-qa 31R60/62; öčmäk d.-qa 39V42
d.-ta 25R57(三摩地), 25V62, 31V28, 35V18, 35V20(等引), 39R39, 39V56/57; selu d.-ta 31V51
d.-taqï 29R50, 32V20, 39V9; tägmäzkänki tayaq d.-ta 31R50/52/58/64
d.-taqïlar 28V23
d.-tïn 26R42/51, 29R64, 29V7, 30R15/18, 31R32/44, 31V52, 32V12; öčmäk d.-tïn 25V18, 31R33, 39V42

dyanasanvar < Skt. *dhyāna-saṃvara* 靜慮律儀, (定律儀) 31R56, 32V15
d.-ïγ 31V26/42, 31V44(定律儀)
d.-lar 31R59

E

ediz 'high' 高 28V44, 30V43, 33V66
el 'country, kingdom' 國
e.-lig 28R20
e.-tä 39R15
e.-täkilärning 32V48
e.-täkining 32V50
elig 'hand' 手 29R42
elig 'king' 王
e.-in 28V56
e.-ining 28V44
elt- 'to carry' 運
e.-ip 39R14
e.-täči 40R9
eltinmäk tärs öz e. 'evil life' 邪命
e.-lig 27R29
enčlänmämäk 'worry' 不安
e.-ig 36R54
erkäk 'man' 30R44/45
ertä tang-ta e. 'early morning, dawn' 晨旦, (旦) 33R63/66, 33V5(旦)
etig e. yaratïγ 'ornament' 嚴飾 33R64; e.-lig körklä 'decorated' 嚴麗
e.-ig e.-ig yaratïγ-ïγ 33V19
e.-lig e.-lig körklä 30V43

etiglig 'that which is created' Skt. *saṃskṛta* 有為 26V36/40, 36R63/69/72, 37R55, 37V32

etigsiz 'that which is not created' Skt. *asaṃskṛta* 無為 26V40

e.-kä 26V40

etil- 'to be created, to be built' 成; ükli- e. 'exuberate' 增榮

e.-ü 27V28; ükli-yü e.-ü 25R51

etin- 'to decorate oneself'; bäzäk üzä e. 'to decorate by ornament' 飾

e.-mäk bäzäk üzä e.-mäk 30V42/49

e.-mäktin bäzäk üzä e.-mäktin 33V51

eyin 'following, gradually' 隨, 順 29R41/53, 29V31/64, 31V35, 33R63, 33V14/30, 35V12, 36R52, 36V7, 37V55/56, 38R46/53, 38V47/47/55/58/59/60/61/62/62/64/65/66/68/70, 40R16; e. käzigčä 'progressively, in order' 漸次, 次第, 如次 25R51, 28V12, 29R41, 31V51, 33R4, 33V41, 34R51, 34V7/25, 35V32, 36R21, 39R59, 39V15; e. yaraγïnča 'accoding to the being proper, suitably' 隨所應, 如(所)應 26V1, 27R61, 30V3, 31V1, 32V8, 34R20, 34V5/26/55, 36R6/10; e. yarašï 'according with' 順 28R25, 36R23/ 38; e. ükli- 'to increase gradually' 隨增 27R45/49/58/63, 27V1/4, 28R33; e. yatdačï Skt. *anuśaya* 隨眠 28R33; e. ävirdäči 'that which rolls with, concomitant' 隨轉 29R40, 31R26/43; e. udu 隨順 'according to' 33V52, 37V69

eyinki e. niz-vanï Skt. *upakleśa* 隨煩惱 35R57

G

gaurvadaram < Skt. *gaurava-dharma* 尊重法 32V45

Ï

ïd- 'to dispatch'

ï.-maq 32V47

ïnan- 'to trust' 歸

ï.-ur 32V51

ïnaru -ta ï. 'later than, after' 以後, 後 32R16, 33R9/18

ïraq 'far, distant' 遠 26R60; ï. öngi üdrül- 'to distance' 遠離, (離) 30R60, 30V12/ 14/28/30/36, 30V45/38(離)

ïrla- 'to sing' 歌

ï.-maq 30V42/50, 33V66

ïyat 'shame' 愧; uvut ï. 'shame' 慚愧

ï.-ïγ uvut ï.-ïγ 29R7

ï.-sïzïγ uvut-suz ï.-sïzïγ 29V59

I

ič 'inside'

i.-tin i.-tin sïngar 'inside' 29V2, 39R54/56

ič- 'to drink' 飲

i.-mäk 30V35/41

i.-mäktin 30V2, 33V47/61

i.-miš 33V62
i.-sär 33V48
ičgär- 'to be absorbed into' 攝受
i.-gülük 35V3
ičgü 'drink, potion'; aš i. 'eating and drinking' 飲食 36V61; murč i. 'pepper-potion' Skt. *marica-pānaka(-vat)* 胡椒飲 27R8
idi 'owner' 主
i.-si ('ytyz-y) 27R53, 35R23
i.-sining 27R52
idiš 'vessel' 器; taštïn sïngarqï i. yertinčü 'outer physical world' 外器 27V58
ig 'illness' 病
i.-ligig 33V9
igid äzüg i. sözlämäk 'lying' Skt. *mṛṣā-vāda* 虛誑語 30V35 ~ äzüg i. sav 30V40
igid- 'to feed, to live'; i.- boltur- 'to make grow' 長養
i.-gäli i.-gäli boltur-γalï 33V36
i.-ip i.-ip boltur-up 33V33
i.-mämäkkä 35V7(不活)
i.-täči i.-täči boltur-tačï 33V33/38
ikägü 29V9 see ikigü
iki 'two' 二 5R31/33, 26R43/45/48/50/58, 26V01/43/44/47/53/60/61, 27R54, 27V11/33, 28R57, 29R48/50, 29V8/27/39/62/67, 30R8/11/45, 30V50, 31R26/41/42/47, 31V12/66, 32R13/31, 32V30/64, 33R5, 34R5/16/26/35/ 39/47/48/48/52/55/59/60/61/62/63, 34V4/16/22/56, 35V31, 37V14, 38V41/ 54/57/70, 39R43, 39V7; iki arqa bol- 'to split each other' 破 35V46
ikigü 'two together' 二, (俱) 29V9('yk'kw /ikägü/), 30V17, 31R44/45/50, 31V17, 33V16, 37V63, 39V2; i. birlä 'together' 俱 31V13
i.-kä 31V57, 32R6; i.-kä birlä 32V7(俱)
i.-ni 35R46(俱)
i.-nüng 31V8, 38R60, 39V49; i.-nüng birlä 34V36/54(俱)
i.-nüngtä 34V54
i.-si 39R43
i.-tä 29V45
ikiläyü 'moreover' 更 29V23, 39V40
ikin i. ara 'intermediate' 中間, 中 26R60/61, 27R7/15, 28R57/59, 31V29/56/63/ 64, 32R6/20, 38R13, 38V12/39
ikinti 'second' 第二, 二 25R40, 26R44/56/R57, 28V37/59/62, 30R10/18/27/33, 30V33/37/39, 31R19/59, 32V38/65, 33V23, 35R55, 35V1/8/43, 36R8, 37V16, 38V51/55, 39R55, 39V8; bir i.-kä 'each other' 相
i.-kä bir i.-kä 26V22, 27V62, 29V37, 30R65, 30V4/6/19
i.-ning 25R4
i.-si 30R4, 38R65
i.-tä 26R43, 26R50
ikirär 'two each' 35R33/47

inčä 'thus'; i. qaltï...täg 'just as' 譬如, 猶如, 猶若 26V13, 27R51, 27V20/24, 28R38, 38R62; i. tep 'as follows' 28V3/50, 31R38, 37R61
inčgä 'subtle' 細 29R24 cf. yinčgä

inčgälä- 'to investigate'
i.-zünlär 30V2
inčip 'then, but, so, just' 而, 然, 即, 當 25R24, 25R58, 25V22/30/34/45, 26R20/38, 26V20/33/42/45/63, 27R44/52/61, 27V20/21/22/56/60, 28R32/40/54/61, 28V2/52/59, 29R12/29/30/54, 30R42/44, 30V10/19/20, 31R15, 31V1/60/62, 32R14/55, 32V8/11/25/55/56/61/63, 33R7/47/50/52/56/58/61, 33V4, 35R24/26/40, 35V17/62, 36R37, 37R37/50, 37V19/44, 38R12/38/47/52/67, 38V31/33/42, 39R63, 39V13/26/32; i. ol ... mu (rhetorical question) 豈 25R53; i. tep 'as follows' 28R51
indrayakoš < Skt. *indriya-kośa*; i. ärkliglärig bölmäk adïrtlamaq bölük 分別根品 25R4
ir- 'to hate' 厭; aqla- i.- ~ i.- aqla- 'to abhor, to blame' 訶厭, 厭患; i.-ip öngi üdrül- 'to renounce by hating' Skt. *saṃvega* 厭離
i.-ärlär i.-ärlär aqla-yurlar 37R38
i.-gülük aqla-γuluq i.-gülük 32R49; i.-gülük aqla-γuluq 33R38
i.-ip 39V31/33; i.-ip öngi üdrül-mäk-lig 33V53
i.-mäk i.-mäk aqla-maqïγ 37R48
i.-mäkig 36R58
iryapat < Skt. *īryā-patha*; tsi i. Skt. *īryā-patha* 威儀 ('(four) positions of body')
i.-ïγ tsi i.-ïγ 37R1
isig 'warm' 煖; i. öz 'life' 命 33R40, 35R2
i.-tä 36V61
istä- 'to seek' 追 ~ i.- tilä-; inčür- i.- 'to search' 披閱
i.-mäk inčur-mäk i.-mäk 38V69
i.-yü 32R34; i.-yü tilä-yü 35R7
iš 'function, role, task' 用, 所作; i. küdük 'activity, action, function' 作用, 業, 事業, 事, 所作 26R30/33, 31V59, 33V63, 38R20; är i.-i 'virile activity' Skt. *puruṣa-kāra* 士用
i.-i 36V38, 38V4; i.-i küdük-i 26V34/42/45/48/52/54/59/61/63, 31R15, 34R27; är i.-i 34R6/39/60/62, 34V16/23
i.-ig i.-g küdük-üg 38V4, 40R17
i.-lig i.-lig küdük-lüg 26V60
i.-ligi 33V28
i.-in i.-in küdük-in 26R7
iišläš- (~ išläš-) 'to need' 要; ii.- tanqar- 'to make a vow' 要期; ii.-mäk taryar-maq 'affirmation' Skt. *pratijñā* 誓限
ii.-gäli ii.-gäli tanqar-γalï 33R42
ii.-ip 25V63, 26R17/19, 29V19, 33R66, 37R40, 39V24; i.-ip tanqar-ïp 32V56/60/ 62, 33R48/50
ii.-mäk 33V1; ii.-mäk tanqar-maq 33R6/32, 33V2; ii.-mäk taryar-maq 29R5
išlät- 'to use' 用
i.-sär 33V65
ittür- 'to lose, to get lost' 失; ög i.- 'to lose consciousness' 失念; unit- i.- 'to make forget' (令)忘失; taytur- i.- 'to retreat' 退失
i.-gäli unït-γalï i.-gäli 33V63
i.-mäk ög i.-mäk 29R12, 33V56; taytur-maq i.-mäk 27V7
i.-mäkig ög i.-mak-ig 33V42/61
i.-miš 31V44

K

kadgi-višanakalpake < Skt. *khaḍga-viṣāṇa-kalpaka*; k. pratikabud *khaḍga-viṣāṇa-kalpa-pratyekabuddha* 麟喻獨覺 39R24

kalp (klp) < Skt. *kalpa* 劫 28V24/36/38, 35V50/52/55/59

karik < Skt. *kārikā* 頌 27V46, 30R7

k.-ig 29R68

k.-tä 29V61

karmakoš < Skt. *karma-kośa*; k. bölmäk adïrtlamaq bölük 'a chapter for classifying *karma-kośa*' 分別業品 30R4

karmasvake < Skt. *karma-svaka*; k. baxšï 戒師 33V12

kašmir < Skt. *Kaśmīra*; k. el 迦濕彌羅國 28R20

kädim ton k. 'clothes' 衣服 36V61

käk ööč k. 'grudge' 怨; ööč k. saqïnč 'thinking of grudge' Skt. *śatru-saṃjñā* 怨想 35R3

käl- 'to come' 來; k.-mädük öd 'future' 未來; ančulayu k.-mišlär Skt. *Tathāgata* 如來

k.-ip 28V58

k.-mätük k.-mädük öd 25V28/29/32/33/42/47/49/58/61/64, 26R10, 26V21/55, 29R30, 31V27/35/43/46/48/49/63, 32R21/29/32/38, 34R15/17/18/25/27/28

k.-mišing 32V40

k.-mišlärning ančulayu k.-mišlärning 35V42

känt suzaq känt 'village' 村落, 村邑 28R39, 31R36/37

k.-ig suzaq-ïγ k.-ig 28R38

k.-ning suzaq-nïng k.-ning 28R38

k.-tä suzaq-ta k.-tä 31R38

käntü (kntw~k'ntw) käntü öz 'self' 自 27V7, 29R8, 33V10, 37R52, 38V68

kärgäk (krk'k~k'rk'k) 'necessary' 38R7; -mïš k. 'must, should, need to' ~ -γu k. 應 25V15, 25V23/33/44/55 (-γu), 26R14/41/55/56/57, 26R2/29(-γu), 27R19, 27R61, 27R34/40 (-γu), 27V44, 27V63(-γu), 28R49/54/56 (-γu), 28V24, 29R5/12 (-γu), 29V16, 29V23/33/68/72 (-γu), 30V27, 30V16 (-γu), 31R8/57/66, 31R39 (-γu), 31V1/19/28/34/38, 32R30/38/59, 32V2/3/8/21, 33R16, 33R13/41/52/56 (-γu), 33V20, 34R7/10/24/29/37/41/54/56/59, 34V5/11/13/18/19/24/26, 35R12 (-γu), 36R44/63, 36V71, 37R19/58, 37R2/22/25/28 (-γu), 37V12/63, 38R14/47, 38R62/69 (-γu), 38V67, 38V34 (-γu), 39R28

k.-i -mïš k.-i 27V39

kärgäkläp (krk'kl'p) 'surely' 必須 33V23

kärmäk köngül k. 'paying attention to (object)' Skt. *manas-kāra* 作意 38R4

k.-tin köngül k.-tin 34V39/51

kävmäk 'weakening' Skt. *jāra* 異; tuγmaq turmaq k. ärtmäk 生住異滅 (four alternatives) 26R46, 26R52

käyiklämäk 'hunting' 獵 33V27

käz- k.-ä yorï- 'to go around' 遊

k.-ä k.-ä yorï-maqïγ 25V63

käzdä 'promptly' 頓 30R64/66, 38R8/10/17/27/34, 38V27

käzig 'order'; k. tizig 'order' 次第 26R11, 30V28; köngüllüg k. 'current of mind' Skt. *citta-saṃtati* 心相續

k.-i k.-i täg 'in order' 如次 31V18, ; k.-i tizig-i 38R51/60

k.-ig köngüllüg k.-ig 35V26
k.-in k.-in tizig-in 25V47
käzigčä ančan ančan k. 'gradually in order' 漸次 39R4/8/R34; eyin k. 25R51, 28V12, 29R41, 31V51, 33R4, 33V41, 34R51, 34V8, 34V25, 35V32, 36R21, 38R53, 39R59, 39V15 see eyin
kеč ür k. 'a long time' 久 28V51
ked- k.- tonan- 'to dress (oneself)' 著衣
k.-gäli k.-gäli tonan-γalï 34V44
kedin 'west' 27V29
ken 'later, after' 後, (當) 26R10, 29R6, 31R21, 31V24/32/40/57/65, 32R6/20/28, 32V25, 33R6/58, 33V11/14, 34R12/33/44/64(當), 36R71, 38R38(當)
k.-siz 25V31
kenki 'subsequent (one), later, last, next' 後 25V4/55, 26R27/32/37, 29R33/36, 30V17, 31R9/25, 32R57, 33V49/64, 34R5/30/32, 34V20, 39V10
k.-si 25R9
k.-sin 30V21
k.-sining 34V4
k.-singä 25V2, 31V34
keng 'wide' 廣 26V31/33/34, 28V45, 30V43, 33V66, 37R40, 40R9; k. alqïγ 'wide' 廣 26V28
kengür- 'to widen' 廣; k.-ü sözlä- ~ k.-ü yarlïqa- 'to explain in detail' 廣說
k.-ü k.-ü sözlä- 25R5, 25V14, 26R14; k.-ü yarlïqa- 37V64/67, 38R29
k.-ürlär 39R13
kertgün- 'to believe' 信
k.-mäk 32V42, 38V60
k.-üp 38V66
kertgünč 'faith, belief' 信 32R11; k. eyin yorï- 'to practice asceticism according to belief' Skt. *śraddhânusārin* 隨信行 38V47/55/58/61/62/62/64/65
k.-lüg 35V57
kertü 'truth' Skt. *satya* 諦 36V3/21, 38V20; ämgäk k. 'truth of suffering' Skt. *duḥkha-satya* 苦諦 36R4/12; yol k. 'truth of path' Skt. *mārga-satya* 道諦 36R62/64; čïn k. 'true, truth' 實, 眞 25R58, 27R25/38, 30R32/36, 33R54, 36R47, 36V16/49, 37R10/15/16/49, 37V4/10/50/52, 38R19, 39R2(眞誠); k. sav 'real passage' 誠文 38R22
k.-g 38R8, 39V53; ämgäk k.-üg 38R19
k.-lär 39R52
k.-lärig 38V14
k.-lärning 38V5/22/37/39
k.-lärtä 38R9, 38R20
k.-nüng 38V15; yol k.-nüng 38V19
k.-sinčä čïn-ïnča k.-sinčä 37V60/65
k.-tä ämgäk k.-tä 38R33
ket- 'to send away'; tägšur- k.- ~ tägšil- k.- 'to modify' 易脫
k.-tüktä tägšür-tüktä k.-tüktä 37R4; tägšil-tüktä k.-tüktä 37R11
ketär- 'to send away, to renounce' 脫; öngi k.- 'to exclude, to disconnect' 除, (離); qavïr-ïp k.- 'to omit' 略去; tägšür- k.- 'to modify' 易脫
k.-ip öngi k.-ip 25R18/20, 26V36, 31R57/63, 33R64(離), 33V9, 33V18(離)
k.-mäklig tägšür-mäk k.-mäk-lig 37R1

k.-miš	öngi k.-miš 28V23, 31V28, 32V3, 34R7/10/23/29/37/41/53/56/58, 34V11/12/17/19/24; qavïr-ïp k.-miš 27R6/15
k.-tüktä	tägšür-tüktä k.-tüktä 37R1/11
kikinč	'answer' 答; k. ber- 'to answer' 答 27R52, 27R53, 32V43(酬答), 37R70; sezig k. 'question and answer' 問答 37V3
k.-ingä	27R50
k.-kä	27R56
k.-lärig	27R54
kim	'who' 誰 27R53, 36V9; 'every' 諸 40R10; k. (+ causative verb) expression of causative 令 26R36, 26V53, 27R55, 27V19, 28V52, 29R8, 29V52, 30R46/48/50/53, 33R11/46, 33V34/63, 35R27, 35V27, 36R22, 37V22/25, 39R13/21/30, 39V61
k.-lär	'someone' 27V36(若), 30V35/45/52(若), 31R22(誰), 31V19(誰), 33V65(若); k.-lär birök 'if some one' 諸, 若 31V41/50, 32R1/24, 33V2, 37V64(若)
k.-lärning	28R23(若)
k.-ning	27R51(誰), 32R36(誰)
kir	(kkyr) 'dirt, dirty, defilement' 染, 垢; ägri k. čop qïlïnč 'tortuous dirty corrupted actions' 曲穢濁 28R26
k.-lärtin	35V16
k.-ning	34V37
kir-	'to enter' 入
k.-gäli	32V39
k.-gütäki	25V19, 26R59, 28R36
k.-tačilärning	29V68
k.-ür	39V41
kirlig	(kkyr-lyk) 'defiled, defilement' 染 25V15/16, 27V58, 28R40, 32R5/6, 34V33, 35R52
kirpik	'eyelash' 睫 36R52
k.-ig	36R57
kirsiz	(kkyr-syz) 'pure, purity, undefiled' 淨, 無染 32R5
k.-intin	25V15
k.-ning	32R7(kyrsyz-nynk)
kiši	'person' 人 27R35/41, 32V48; bilgä k. 'wiseman'
k.-lär	35V40/57, 36R53
k.-lärkä	bilgä k.-lärkä 33R37
k.-lärning	27R26/33/39
kizläglig	'secret' 密; k. abipiray 'secret meaning' 密意 37R64/67/70, 37V5, 38R39
k.-in	37R56, 37V58
košavarti	k. šastir < Skt. *kośavṛtti-śāstra* 俱舍論 40R19
kögür-	'to bring' 暢
k.-mäklig	31R16
kök	k. qalïq 'sky, space' 虛空, (空) 27V15/20, 27V26 (空), 39R52, 39V55
kökär-	k.- tatar- 'to turn blue' 青瘀
k.-mäk	k.-mäk tatar-maq 39V3
köni	'right' 正 35V13/57, 37V55/65; k. tüz tuyuγlï Skt. *samyak-saṃbuddha* 正遍覺 37V31
könisinčä	'rightly' 25V43, 31V10/10/13
köngül	'mind, mental' 意, 心 25V4/14/18/19, 26R4/27/29/37/39/53,

27V10/11/12, 29R9, 29V15, 31V35, 32R43/43, 32V16/19/22, 33R58, 33V48, 35R5/9, 39R35/47/48, 39V19/41/46; k. k.-täki nom 'mind and its mental states' Skt. *citta-caitta* 心心所(法) 25R9/21/22, 26R22/42/46/49/51/58/62, 26V1/15; k. bilig 'consciousness of mind' 意識 26V8; k. eyin ävrildäči 'concomitants of the mind' Skt. *cittânuvartin* 隨心轉 31R26/43; k. üzä yïyïnmaq 'discipline of mind' Skt. *manas-saṃvara* 意律儀 31V4; kertgünč k. 信 32R11; k. kärmäk 作意 34V39/51, 38R4, see kärmäk

k.-in 28R26, 29V69, 33V37, 35R24

k.-ingä 36R65/67, 36V24/44/46

k.-kä 26R40/60, 33V53

k.-lär 32R13

k.-lärin 39V61

k.-li 39V38

k.-lüg k.-lüg tuš 'conscious state' 有心位 26R45/48; k.-lüg käzig 'current of mind' Skt. *citta-saṃtati* 心相續 35V26; ögli k.-lüg 'compassionate' 慈 35V48, 39R18/20

k.-nüng 25V12/21, 26R27/37, 29V50, 32R36, 39R47, 39V37

k.-süz Skt. *acitta* 無心 26R42/51/53

k-süztä 31R46

k.-tä 25R56, 25V16, 26R25, 27V5/9, 31R46, 32R37/41; k.-tä öngi qïlïnč Skt. *citta-viprayukta* 不相應行 25V23/59

k.-täki 28V54, 34V41/53; '(in) mental state' Skt. *caitta* 心所 25R53; k. k-täki 心心所(法) 25R9/21/22, 26R22/42/46/49/51/58/62, 26V1/15

k.-tin 25V12/13, 32R42, 39V47

k.-üg 31V7/15, 32V16/18/20, 35V19/25, 39R27, 39V12/43/45

kör- 'to see, to observe' 見, 觀; -qa k.-ü 'in respect of' 望, 對; k.- adïrtla- 'to observe' 觀察; qolula- k.- 'to observe' 觀見; k.-mäk yol Skt. *darśana-mārga* 見道; k.-tä taryaryuluq Skt. *darśana-heya* 見所斷

k.-gäli 36V56, 37V12, 39R27, 40R12; qolula-γalï k.-gäli 36R49

k.-gülük 38V16, 39R49

k.-mäginčä 25V54

k.-mäk 30V42/50, 34R2, 36V41, 37V24, 38R8/8/21/70, 38V20/21, 39R55/55/57, 39V1; k.-mäk yol 32V39, 38V7/9/13/30/32/34/36/40/41/44/54

k.-mäki 36R69

k.-mäklig 36V41

k.-mäktä k.-tä taryaryuluq 34R65, 34V1/6/9/10/15/20

k.-mätin 38V39

k.-mätük 38V14/16/19/22

k.-mätükin 38V9

k.-mätüktä 25V54, 38V21

k.-miš 33R17/20, 36R71, 36V25, 37V19/21/45/48, 38R9/15/19, 38V20/22

k.-mišin 38V17

k.-mišinčä 38R7, 38R8

k.-sär 37V22/66, 38R8/8, 38V5/18

k.-täčilär 36R69

k.-ti 28V56

k.-tüktä 27V8, 36V45, 37V59

k.-tümüz 28V50

k.-ü 25V41, 37V60; -qa k.-ü 26R60, 26V1, 39V39

k.-üp	25V35/61, 36R70, 38V37, 39R28, 39V1; k.-üp adïrtla-p 37R48
k.-ür	27R41, 36V22/40, 37R35, 38V9/13
k-ürlär	36V30/43/44, 37R39; k.-ürlär adïrtla-yurlar 36V17
k.-zünlär	38R7
körgit-	'to show, to indicate' 示, (目); uqït- k.- 'to show and reveal' 示現~顯示
k.-gülük	uqït-γuluq k.-gülük 27R11
k.-ü	uqït-u k.-ü 37V8
k.-ür	32R56(目)
körk	k. oxšatïγ 'figure, looks' 狀貌 28V26
k.-i	k.-i oxšatïγ-ï 容貌 28V45
körklä	'beautiful' 麗 30V43
körül-	'to be seen' 見
k.-mätük	33R52
k.-miš	38R19
k.-ü	35R16
k.-ür	38R22
körüm	'view, vision' 見 28R45; bar ät'öz k. Skt. *satkāya-dṛṣṭi* 有身見 34R3/7; uč tutmaq k. Skt. *anta-grāha-dṛṣṭi* 邊執見 34R3/8
k.-lüg	35V57
k.-lüglärning	40R7
k.-tä	35V13
körün-	'to see oneself'
k.-gäli	37V26
körüš-	'to see each other' 相望
k.-ü	30V4, 30V6
kösün	küč k. 'power' 勢力, 勢
k.-i	küč-i k.-i 29V51, 31V36, 32R7
k-in	küč-in k.-in 27V9
k.-süz	küč-süz- k.süz 微劣 29V51, 31V36, 39V18
köšit-	ört- k.- 'to embower' 蔭映
k.-mäki	ört-mäk k.-mäki 25R52
kötrülmiš	atï k. 'Blessed One' 世尊, (薄伽梵) 25V31/35, 26R6, 31V2, 33R14(薄伽梵), 33V37(薄伽梵), 36V52, 37V4/55/57
k.-kä	atï k.-kä 37R69
k.-lär	atï k.-lär 25V54, 26R3
k.-ning	atï k.-ning 37R50
köz	eye 眼 28R8; k. bilig 'visual consciousness' Skt. *cakṣur-vijñāna* 眼識 26V2; k. uγuš 'eye-territory' Skt. *cakṣur-dhātu* 眼界 28R6/8; k. äriglig 'eye-organ' Skt. *cakṣur-indriya* 眼根 28R8, 31V6; k. orun 'eye-place' 眼處 28R8
k.-läri	40R12
k.-üg	40R8
közün-	'to appear' 現; k.-ür öd(ki) 'present, at present, this world' 現在, 現, 現世
k.-ür	k.-ür öd(ki) 25V34/38/46, 26V20/49/49, 29R30, 31V24/31/39/52/53/62/65/66, 32R15/17/23/27, 34R14/15/16/18/24/26
kšan	< Skt. *kṣaṇa* 'moment' 刹那, (念)
k.-ï	26V16
k.-ïγ	38V20
k.-ïnta	31V61

k.-lar 26R43/48, 38V9/13; altï ygrmi k.-lar Skt. *ṣoḍaśa-citta* 十六心 38R41, 38V5
k.-larnïng 26R45/50, altï ygrmi k.-larnïng 十六心 38R47
k.-larta altï ygrmi k.-larta 十六心 38R43/54
k.-lïγ altï ygrmi k.-lïγ Skt. *ṣoḍaśa-citta* 十六心 38R41; beš ygrmi k.-lïγ Skt. *pañcadaśa-kṣaṇa* 十五心 38V44
k.-ta 29R36, 31V24/27/32/40/44/47/65, 32R15 (念), 32R28, 38V21; uγum ulalur k.-ta Skt. *pratisaṃdhi-citta* 続生心 28R35
k.-taqï 29R33 (念), 31R10
k.-taqïsïn 32R56 (念)
k.-taqïsïnïng 31R18
k.-tïn 31R19 (念)

kšanik < Skt. *kṣaṇika* 刹那 29R71
kumaralte < Skt. *Kumāralāta* a person's name 36V11
küü at k. 'reputation' 稱譽
k.-kä at-qa k.-kä 35V11
küč 'power' 力 37R41
k.-i 27R18, 29R2/58/33, 32R42, 33R48, 35R22, 36R22, 39R9; k.-i kösün-i 29V50, 31V36, 32R7
k.-in k.-in kösün-in 27V9 see kösün
k.-ining 32R35
k.-intä 31R2, 32V28
k.-lär 40R15
k.-lüg 'poweful' 強 29V52
k.-süz 'powerless' 32R33/34/35/42/43; k.-süz kösün-süz 29V51, 31V36, 39V18 see kösün
küdük iš k. 26R30/33, 33V63, 38R20 see iš
k.-i iš-i k.-i 26V34/42/45/48/52/54/59/61/63 see iš
k.-in iš-in k.-in 26R7 see iš
k.-lüg iš-lig k.-lüg 26V60 see iš
k.-tä iš k.-tä 31V59 see iš
k.-üg iš-ig k.-üg 38V4, 40R17 see iš

kül 'ash' 灰 25R47
külä- ög- külä- 'to praise' 稱揚
k.-gülük ög-gülük k.-gülük 30V63
kümüš 'silver' 銀 30V51
kün 'sun' 日 33R66, 33V24; ikinti k. 'the second day' 明旦 33V24; 'day' 晝; k. tün 'day and night' 晝夜 32V62/65, 33R4/10/34/36/64, 33V1/26; burxanlïγ k. tngri 'the sun which is the Buddha' 佛日 40R10
k.-tä k-tä tün-tä 33R9/17/27
k.-üg k.-üg tün-üg 32V66, 33V23

künčit 'sesame'; k. yaγ-ï 'oil of sesame' 巨勝 35V27
künlük 'a period of a day'; k. tünlük 'for a day and a night' 晝夜 32V58, 33R15, 33R19, 33R22, 33R31, 33R46, 33R60
küntin 'south' 南 27V29
kürägürmäk k. tušïqmaq 'vanity, intoxication-pride' Skt. *mada* 憍逸 33V21/42/65; k. tušïqmaq orun~ k. tušïqmaq-lïγ orun ~ k. tušïqmaq-lïγ orun-ï 'place of intoxication-pride' Skt. *mada-pramāda-pada* 30V9, 33V19 憍逸處

küsä- 'to wish, to intend to' 欲, 願, 希
k.-gülük 36V14
k.-miš 33R61, 39V61
k.-yür 39R30
küsänčig 'desire' 欲; yeg soγančïγ k. 'excellent desires' 妙欲 37V46
k.-lärning yeg soγančïγ k.-lärning 37V39
küsüš 'wish, desire' 願, (欲) 25V52, 28V52; umunč k. üzäki čxšapt 'the mercenary morality' Skt. *āśâsti-śīla* 希望戒 35V9
k.-lări 39R3
k.-tä 37R6(欲)
k.-üg 28V54, 39R10
küyür- 'to burn'
k.-gülük 'fuel' 所燒 26V14
küyürül- 'to be burned' 燒
k.-mätük 26V14
küzäd- 'to guard' 護
k.-gü 35R40
k.-miš 35V8
küzädin- k.- saqlan- 'to protect oneself' 守護
k.-gäli k.-gäli saqlan-galï 31V6

L
lakšan < Skt. *lakṣaṇa* 相
l.-ï 39R55
lakšanavipak < Skt. *lakṣaṇa-vipāka* 妙相; yeg soγančïγ l. qïlïnč 妙相業 35V61

M
martavik < Skt. *mṛd-vīkā(-bīja)*; m. yürük üzüm 'vine' 末度迦 35R18
maxabut (mq'pwt) < Skt. *mahā-bhūta* 'primary elememt' 大種, 大 29V11/29/64
m.-lar 29R39, 29V33
m.-larï 29R20/26/29, 29V14
m.-larnïng 29R57
m.-larqa 29R34/63/65, 29V10
m.-lartïn 28R7, 29R17/18/22/37/44/49/51/60, 29R54, 29V4/5/7/13/73
maxakašipe (mk'k'sypy) < Skt. *Mahā-kāśyapa* 大迦葉
m.-nïng 32V43
maxapračapat-gavtami (mk'pr'c'p'dk'vt'my) < Skt. *Mahā-prajāpati* + *gautamī* (or *gautama*); Skt. *Mahāprajāpati* 大生主 32V46
maxasangike (mk's'nkky~ mk's'n(ky)ky) < Skt. *Mahā-saṃghika*「大衆部」27V32, 38R64
män (mn) 1st person pronoun 我 33R36/39, 33V3, 37R54/70, 37V1/5/58
mäning (Gen. of män) 28V53
mänsiz 'non-self' Skt. *nirātmatā* 無我 40R10
mängi 'pleasure' 樂, (快樂) 28V31, 35V53/54 (快樂), 36R20/22/25/28/29/34, 36V2/11/22/29/49/56/58/59, 37R3/4/7/12/15/16/48/50/63, 37V12/13/15 /19/ 29/36/38/40/41/42/44/47/50/62/63, 39R2/10/16/33/33, 39V58
m.-g 35V59, 36V22/40/41, 37R10/11/19, 37V26, 39R31/33

m.-lig	30V61, 37V14
m.-ning	36V10/15/18/63/67, 37R7/22/25/27
m.-si	36V5, 37V47
mïng	'thousand' 千 40R9
mintïrtin	(män+tïr+tin) 'from me' 28V41
mu/mü	(interrogative particle); mu 25R54, 25V1, 26R27/40/54, 26V18/38, 27V55, 29R19/27/28, 29V20/21, 30V66, 31R28, 32R2, 34V56/58, 38V6, 39R55; mü 27V14, 29R19, 30R64, 33R17/20, 34V58/60, 38V20
munčulayu	munï m. 'in this way' 如是 25V41, 26R26/63, 26V25/41, 27V14, 30R13/30, 31R7, 32V27/53, 34V42/44/45/46, 35V48/63, 37V66, 39V45
munï	(Acc. of bu) 'this' 此, 是 25V61, 28R58, 33R35, 33V38, 35R51, 36V63, 37V36, 39V32; m. üzä ötrü 是則 28R59, 29V24 ~ 即, 則 37V7, 38R67/72; m. munčulayu 25V41, 26R26/63, 26V24/41, 27V13, 30R13/30, 31R7, 32V27/53, 34V42/44/45/46, 35V48/63, 37V66, 39V45 see munčulayu
munta	(Loc. of bu) 'here, for now' 此中, 此, 是, (且) 25R17, 25V6 (且), 26R40, 27R20/47/58/63, 27V62, 28R49, 28V58, 29R57, 30V28, 31V21 (且), 33V16, 34R38, 35R37, 36R12/17/19/44/63, 36V12/54, 37R18 (且), 37R43/ 54/55, 38V20, 38V44 (且), 40R12
muntay	'thus' 如是, 是 25R38, 25V44, 26V18/19, 27R7, 28R2/6/22, 28V5/6/49, 33R24/26, 33V25/26, 34R40/46/63, 35V51/60, 36V48, 37R56/59/61/67/70, 37V22/64, 38R32, 39R54/55; m. osuγluγ 'such, like this' 如此, 如是 25V36/38/39/40/50/51, 28R21, 28V39/50, 31V12, 33R15, 33V2/32/54, 37V2, 38R12/29/50, 39R5/8, 39V41
muntayïn	'in this way' 如是 33V15
muntata	(double Loc. of bu) 'for now' 且 29R13; m. ïnaru 'later than this' 自茲以後 32R16
muntïrtïn	(bu+tïr+tïn) 'from this' 26R25
munung	(Gen. of bu) 此, 是 25R26/57, 26V10/33/62, 27R10, 27V1/4, 28V15, 29R20/71, 29V16/39, 30R9, 31R55, 32R9/12, 32V63, 33R24/57, 34V35/48, 36R13/67, 36V21, 37V21/28/49, 38V33, 39V35
murč	'pepper' 胡椒 27R8
mün	m. qadaγ 'defect, error' 過, 失, 過失 25R64, 28R38, 29V21, 31R6, 33V57, 36R12, 39R22
m.-i	m.-i qadaγ-ï 35R26, 39R25
m.-lüg	m.-lüg qadaγ-lïγ 38V35
m.-süz	m.-süz qadaγ-sïz 38R11/18
m.-üg	m.-üg qadaγ-ïγ 29R2

N

nä	'what' 何, 26R3, 27R34, 32V1, 33R34, 35V24; n. üčün 'why?' 何故 26R11 ~ 所以者何 28V37, 29R22, 29V14/50, 30R37, 31R45, 32V64, 35R14, 36R24; n. ymä 'any way' 32R44
näčä	'how' 幾 32R3, 32V56; n. (... -sar) 'however, even if, although' 雖 25V44, 26R37, 27V16/59, 28R46, 30R32/42, 31R29, 33R6/41/49/58, 33V47, 35R2/ 12/23/39, 36V68, 40R11; n. n. 'such and such' 如如 30V7;

qayu n. bar ärsär 'all' (諸)所有 34V42, 36V53, 37V61/62~qayu n. 諸 'all' 35V9

näčük n. ol 'how?' (ironically) 豈 25V1, 26R26, 30V65, 38V18 ~ interrogative expression 頗 26V37

näčükin 'why?' 寧 39V56

nägü 'what(?)' 何 29V21

nägül 'what is..?' 何 30V5, 36V38/42; 'what?' (ironically) 豈 36V33

näng negative particle 非, (勿) 25V52/62, 27R13, 28R41/44, 28V1/5, 30R54, 30V20, 30V21(勿), 31R45, 31V48/52/59, 32R21, 32R38(勿), 33R34/44, 33R41(勿), 35R21, 36R66, 36V26/36, 38V21

nätäg 'why, what' 云何 25V3, 27R45, 27V22, 27V29, 28R32, 29V40, 30R22, 30V7, 30V24, 31V55, 32R18, 32R60, 35V49, 38V8 ; 'how' 如何 33R61; n. ... ärsär 'as' 如 31V37, 36R38

nätägin 'how, why' 如何, (云何) 25V31, 26R61, 26V31, 27V5, 28V52, 28V59/62 (云何), 29V26/35, 30R40, 30V66, 34R1/7(云何), 36R3, 36V22/35, 36V51 (云何), 37R17 (云何), 37V28/68; n. tep tesär 'Why ?' 'If saying why' 25R34, 26V27/35/64, 29R55, 29V46/60/63/71, 30V12, 33R13/59, 33V10/30/52/62/65, 34V38/50, 35R47, 35V25, 36R58, 36V19, 37V37/57, 39R22, 39V22

nikay < Skt. *nikāya* 'group, school' 部 35V55

- n.-lïγ 25V56, 26R2, 27V32, 33R53, 35V51, 38R64
- n.-lïγlarnïng 27V33
- n.-taqï 40R19

nirvan < Skt. *nirvāṇa* 涅槃, (寂) 25R20

- n.-ïn 36R69
- n.-lïγ n.-lïγ uγuš '*nivārṇa* world' 涅槃界 27V19; n.-lïγ ordu 'palace of *nivārṇa*' 涅槃宮 40R8
- n.-qa 35R61, 35V4 (寂)

niyagrod < Skt. *nyagrodha* 諾瞿陀樹 (name of tree) 25R50

nizank < Sogd. *'ny'z'nk, 'ny'znk*; n. at 'variant name' 異名 32R48

nizvanï < Sogd. *nyzβ'ny* 'defilement, illusion' Skt. *kleśa* 煩惱, (惑); eyinki n. Skt. *upakleśa* 隨煩惱

- n.-γ 28R43
- n.-lar 25V17, 35R57; eyinki n.-lar 35R57
- n.-larïγ 31R54(惑), 38R71(惑)
- n.-larnïng 32R8, 28R36, 38R55/58(惑)
- n.-larqa 25V16, 38V49(惑), 38V71(惑)
- n.-lïγ 35V16(惑)
- n.-sï 27V64
- n.-ta 28R45

nom 'law, Buddha's teaching', etc. Skt. *dharma* 法 25R24, 25V4/32/38/41/44, 26R13/34/39/40/53, 26V8/9/38/52/58/62, 27R43, 27V56/58/58, 32V51, 33R11/13, 34R5/6/9/26/53/55/57/58/61/62, 35V65, 37R43, 38R5/44/46, 38V10/47/55/59/68, 40R5

- n.-ï 32R32
- n.-lar 25R11/23/34/43/53, 25V24/30, 26R14/16/43/49/59/59/64, 26V30/32/35, 29R55, 32V35, 34R4/9/22/25/28/31/34/37/40, 34V10/12/13/15/17/18/21/22/ 23, 36R7

n.-larïγ 25V34/42/48/55, 26R4/22, 27V11, 32V45, 38V69
n.-larïn 25R21
n.-larnïng 25V27, 26R46/51, 26V16/55, 34R20/51, 34V8, 36R13/R15/17/19/69, 37R55, 37V33
n.-larqa 26V1/2/4/5/6, 26V7/8
n.-larta 25R10, 25V7, 26R35, 26V37, 34R14/16/46, 34V2, 36V1
n.-luγlarnïng 31R28, 40R6
n.-nung 25V32/37/40/43, 26R12/16, 26V49/49, 32R35, 33R2
n.-qa 26R17, 26V9/38
n.-ta 26V42, 28R29, 28V3
n.-uγ 27R21/43/47, 35R40, 36R71, 40R14

nomlatïl- 'to be explained' 説
n.-u 40R2

O

odyuraq 'surely, certainly' 定, 必 26R10/34, 28R42/45, 29R6/26/56, 31R34, 31V45/ 47/59, 32R29/31, 32V54/63, 33R13/51/35/37/40, 33V4/9/18/20/23/39, 34R31, 36V48, 37R14, 38R28/37/38/50/61/68, 38V31, 39R38, 39V16; adïrtlïγ o. 'determination' 決定 26V17/19, 37R10
o.-ï adïrtlγ o.-ï 26V18
o.-sïz 'indefinite' 不定 36V60

oyrï 'thief' 賊; o. oγurlamaq 'stealing' 不與取 30V34/39
o.-γ 38R62

oyrïlamaq 'theft' 盜
o.-tïn 33V27

oyurlamaq oγrï o. 30V34/39 see oγrï

ol 'that, he, she', function of coupula 25R6/7/14/25/37/53, 25V1/3/8/20, 26R6/17/26/40/61, 26V9/19/29/34/50/57/64, 27R2/3/4/6/7/9/11/12/13/14/17/23/35/43/44/45/51/53/56/58, 27V4/9/22/23/24/28/31/31/45/47/50/51/62, 28R2/4/6/12/13/16/18/30/32/34/44/45/48/58/61/63, 28V3/5/13/19/29/33/34/38/40/42/43/48/49/54/57/60, 29R15/19/27/32/44/51,29V41/71, 30R6/13/R22, 30V7/15/26/29/31/37/46/54/56/61/63/64/65/65, 31R3/4/7/10/14/15/17/19/44, 31V2/5/6/6/15/16/51/55/64, 32R18/50/51/53/54/57/60, 32V16/18/27/29/36/37/39/42/56/60/63, 33R4/11/53/62/63/66, 33V13/18/22/33/38/39/54, 34R43/28/33/47/62, 34V64, 35R30/37/41/44/46, 35V15/21/24/29/31/37/39/ 40/49/60/65, 36R14/16/19/24/28/32/36/41/43/71, 36V14/15/17/21/26/51/53/55/56/57/59/73, 37R43/44/52/53, 37V11/19/22/24/27/28/34/34/36/37/41/45/48/53/55/61/64/64/68, 38R6/10/25/29/48/68/68, 38V8/18/57/61/62/ 65, 39V13/21/24/27/34/40, 40R5; o. oq 即 25R12, 26R56/64, 26V26/27, 27V50, 28R52/54, 28V11, 38V70, 39V29

olar (plural of ol) 'they, those' 彼, 其 28R26, 28V12/31/61, 31R44, 32R15, 38V66/68
o.-nï 32V36
o.-nïng 28V25/27/32, 30R65, 31R30, 33V34, 34V32, 36V36, 38V61
o.-taqï 39V54

olur- 'to sit' 坐
o.-maq 30V43

on 'ten' 十 27V34, 30R63, 30V25/45/47, 32V35/37/49, 33R10, 35V57
onunč 'tenth' 第十 32V50
o.-luγï 30V52
oq (particle of emphasis) 25R64, 25V1/6/11, 26R14, 26V3, 27R19/53/61, 27V26/30/39/44, 28R46, 28V62, 29R27/49, 29V54, 30R44, 30V9/10, 31R39/65, 31V16/26/38/60, 32V1/63, 34R15/55/63, 34V27, 35R3, 35V60/ 62, 36R37/39/41/42/43/55/73, 37R2, 37V49, 38R47/62/66/71, 39V27, 31V16; ol o. 即 25R12, 26R56/64, 26V26/27, 27V50, 28R52/54, 28V11, 38V70, 39V29
oqï- 'to read, to summon'
o.-maq 命 32V40
o.-sar 27R33
ooqsuz ~ (oqsuz) 'uninterrupted, without interruption' Skt. *anantara* 無間 25R53, 27V27, 31R58, 38R53/55; o. yol 'uninterrupted path' Skt. *ānantarya-mārga* 無間道 31R50(oqsuz)/52/60/62/64(oqsuz), 38R66, 39V22
or- 'to reap' 刈
o-up 38V23
ordu 'palace' 宮; nirvanlïγ o. 'palace of *nivārṇa*' 涅槃宮
o.-qa nirvanlïγ o.-qa 40R8
ornan- 'to place onself, to be stable' 安; o.-ïp tur- 'to be stable, to dwell in stability' 安住
o.-ïp o.-ïp tur- 27V22, 31V6/37/54, 32R1/24
ornat- o-ïp uqït- 'to establish in stabilily' 安立
o.-ïp o.-ïp uqït- 26R11, 30V24/31/37/46/54
ortun 'medium, center' 中 32V50
o.-qï 39R3/6/7
orul- 'to be reaped' 刈
o.-maduq 38V26
orun 'place' 地, 處, (座), (位) 28R8, 29V40
o.-ï 26V16, 33V19, 37R40
o.-ïnga 29V32
o.-larqa 38R48
o.-larta 27R57, 29V60, 30V44(座), 32V22, 34R36, 39V12
o.-lartaqï 39R51, 39V52/53
o.-lartaqïsïn 34R33/43
o.-lartïn 38V52
o.-luγ 34R34, 34R37, 34R40
o.-luγï 34R35
o.-luγlar 34R39
o.-qa 35V10(位), 38R42, 38R45, 39V25
o.-ta 25R13, 28R52/54, 28V56, 29R53, 29V27/64/65, 33R63, 33V6/7, 35V43, 39V26
o.-taqï 27R62/64, 27V3, 28V60, 29R42/43/51/54, 32V16/18, 34R36, 35V25, 39R47/48, 39V21/45/58
o.-taqïsï 39V28
o.-taqïsïn 39V27
o.-taqïsïntïn 32V12
o.-taqïsïnga 29R45/46
o.-tïn 30V10

o.-uγ 30V8, 33V66(座), 39V49
orunluq 'seat'; o. orun 床座 ('bed')
o.-larta o.-larta orun-larta 30V43
o.-uγ o.-uγ orun-uγ 33V66
osal o. sïmtaγ 'non-vigilance' Skt. *pramāda* 放逸 33V47/49, 37R40
osuγluγ mutaγ o. 'such, such a type of' 如是, (此類) 25V38/40/50/51, 25V36/39(此類), 28R21, 28V39/50, 31V12, 33R15, 33V2/32/54, 37V2, 38R29/50, 39R5/8/12, 39V41
otra 'middle, intermediary, neutral' 中 31V54/55/57, 32R25/61, 39R34/36
otraqï 'intermediate' 中
o.-sïnïng 34V3
otung 'firewood' 薪
o.-ta 26V13
otuzunč 'thirtieth' 第三十 40R20
oxša- 'to be similar to' 同
o.-maz 27R56
o.-yur 27R50
oxšat- yangγar- o.- 'to compare' 比類
o.-maq yangγar-maq o.-maq 25V46
oxšatï 'same type' Skt. *sabhāga* 同類 26V57, 29V1; Skt. *sabhāgatā* 同分 ; 'resemble' 相似 39V13
o.-sïnta 28V55 同分
oxšatïγ 'same type' Skt. *sabhāga, nikāya-sabhāga* 同分; körk o. 'figure, looks' 狀貌 28V26~容貌; uγuš o. 'type' 種類
o.-ï körk-i o.-ï 28V45 容貌; uγuš-ï o.-ï 25R17 種類
o.-ïγ 34V64
o.-ïmta 28V53
o.-ïnta uγuš-ïnta o.-ïnta 31V61
oy- 'to hurt' 損
o.-up 36R54
oz- o.- qutrul- 'to take deliverance' 解脫
o.-γalï o.-γalï qutrul-γalï 37V22/25
ozγur- 'to release' 脫; o.- qutγar- 'to make free' 度
o.-γuluq 31R31
o.-up o.-up qutγar-ïp 27V18
ozmaq o. qutrulmaq 'deliverance' 解脫 35V12/33/35, 39R30/55

Ö

ö- ötiglä- ö- ~ ö- ötiglä- 'to remember' 臆念
ö-gäli ö-gäli ötiglä-gäli 28V60;
ö-mäki ötiglä-mäk ö-mäki 33R9
ö-p ö-p ötiglä-p 29R7
öö̈č öö̈. käk 'grudge' 怨; öö̈. käk saqïnč 'thinking of grudge' Skt. *śatru-saṃjñā* 怨想 35R3

öč- 'to perish' 滅; ö.-miš amrïl-mïš ~ ö.-miš amïl 'calm and peace' 寂靜
ö.-ä 26V43/48/50/52

ö.-gükä	26V50
ö.-miš	25V17, 25V18, 29V53; ö.-miš amrïl-miš 36R70; ö.-miš amïl 36R72
ö.-täči	36V42
öčmäk	'extinction' 滅 25V18, 35R60, 38R2/16, 39R52, 39V29/34/42/42/52
ö.-ig	39V54
ö.-in	36R72
ö.-kä	35R35, 38R3
ö.-lärі	39R52
öčür-	'to extinguish' 滅
ö.-mäk	39R60
ö.-mäklig	39R46
ö.-täči	30R12
ö.-üp	27V38
öd	'time' 時, 世 32R3, 33R1; közünür öd 'present' 現在 31V62; kälmädük ö. 'future' 未來; ärtmiš ö. 'past' 過去; ö. ülüš-i 'period' 時分 31V20; öčä turur ö. 'perishing time' 正滅時; tuγa tutur ö. 'arising time' 正生時
ö.-i	26V10, 32V63, 36R29/29/30/33/33/34
ö.-ining	32V64
ö.-ingä	38V15
ö.-kä	tuγa turur ö.-kä 出時 33V24
ö.-ki	31V66, 34R13/18/22; kälmädük ö.-ki 25V29, 25V42/48/58, 26V55, 32R30, 34R16/25/27/28; köznür ö.-ki 25V34/38/46, 26V49, 31V39/52, 32R27, 34R24/26; ärtmiš ö.-ki 25V36, 29R37/34, 31V44, 34R13/22; öčä turur ö.-ki 26V48; tuγa turur ö.-ki 26V57
ö.-kig	kälmädük ö.-ki-g 25V61/64, 26R10
ö.-kisi	közünür ö.-kisi 26V20 ; ärtmiš kälmädük ö.-kisi 26V21
ö.-kisin	34R33; ärtmiš ö.-kisin 31V28
ö.-kisining	közünür ö.-kisining 34R15; kälmädük ö.-kisining 34R17
ö.-kisiningin	34R12
ö.-kisintä	kälmädük ö.-kisintä 34R15/17; öčä turur ö.-kisintä 26V43/48; tuγa turur ö.-kisintä 26V44
ö.-kisingä	közünür ö.-kisingä 31V24/V31/53/62/65, 32R16/23; ärtmiš ö.-kisingä 31V25/33/41, 32R21/29; kälmädük ö.-kisingä 31V35/48, 32R21; ärtmiš kälmädük ö.-kisingä 過未 31V27/43/46/49, 32R32/38; ärtmiš közünür ö.-kisingä 過現 32R17
ö.-kitä	ärtmiš ö.-kitä 34R20; öčä turur ö.-kitä 26V51
ö.-lüg	ančaqya ö.-lüg 'for a short while' 暫時 33R45
ö.-nüng	ärtmiš kälmädük ö.-nüng 過未 31V63
ö.-süz	'out of season, forbidden time' 非時 36V63/64; ö.-süz aš ~ö.-süz aš yemäk~ ö.-süz aš ašamaq 'eating food at forbidden times' 非時食 30V44, 33V51, 35R39
ö.-süzining	非時 36V68
ö.-tä	25R46/48/54, 26V60/64, 27R36, 27V36/41, 28V40/54/59, 29R2/26/29, 29V19/53, 30V15/20, 31R15, 31V53, 32V16/18/56, 33R58/61, 33V1/62, 35V54, 36V26/73, 37R5/31/34/38/46, 37V19/21, 38R9/15/19/60/R67, 38V18/68, 39R38, 39V20; kälmädük ö.-tä 25V28/32/50, ; ärtmiš ö.-tä 26V23
ö.-täki	25R20, 31R12
ö.-täkisi	26V14
ö.-täkisintä	kälmädük ö.-täkisintä 29R30

ö.-täkisingä	ärtmiš ö-täkisingä 29R31
ö.-tin	30V10
ödün	'in the time' 時 37R2; turqaru ö. 'always' 恒時 32R14; (bir) klp ö. 'for a kalpa' (一)劫 35V52/59
ö.-täki	kalp ö.-täki 35V50
ög	'thinking' Skt. *smṛti* 念 31V16; ö. ittür- 'to lose memory' 失念 29R12, 33V42/56/61; ö. turuq Skt. *smṛty-upasthāna* 念住 35R58
ö.-kä	35V3
ög-	ö.- külä- 'to praise' 稱揚
ö.-gülük	ö.-gülük külä-gülük 30V63
ögir-	ö.- sävin- 'to be joyful' 欣慰
ö.-gülük	ö.-gülük sävin-gülük 39R32
ö.-ürlär	ö.-ürlär sävin-ürlär 39R32
ögirttür-	ö.- yazïltur- 'to relax, to gladden' 適悅, 欣悅
ö.-gäli	ö.-gäli yazïltur-gäli 39V62
ö.-täči	ö.-täči yazïltur-tačï 37R21
öglänmäk	'thinking' Skt. *smṛti* 念 31V10, 31V14
ögli	'reasonable' 如理 34V50; ädgü ö. köngüllüg 'compassionate' 慈 35V47, 39R18/20; ayïγ ö. 'bad friend, enemy' 怨 39R7/10; ädgü ö. 'good friend' 親
ö.-si	ädgü ö.-si 39R11
ö.-sintä	ädgü ö.-sintä 39R1/3/35
ögrätig	tüšüt ö. 'accustom' Skt. *abhyāsa* 串習 38V63
ö.-ning	29R1
ögrätin-	'to learn' 學, 習; bïšrun- ö.- 'to accomplish oneself'
ö.-gülük	30V8
ö.-ip	bïšrun-up ö.-ip 39R17
ö.-mäkning	39R9
ö.-miš	33V30
ö.-ür	38V16
ögrünč	'pleasure, joy, joyful' 喜 37V62
ö.-kä	39R40
ögrünčü	喜 39R27 cf. ögrünč
ök	(emphasis-particle) 27R27, 27V14, 30R24/33, 32V38, 35R6/9, 36R1, 36V50, 37R14, 37V52; ymä ö. 亦 25R54, 25V24, 26R5/27/40, 26V11/14/18/19/24/30/40, 27V30/32, 28R6/11/40/46/49/53, 28V10/40, 29R4/31/62/70/71, 30V66, 31R19/19/36/46/48, 31V32/41/46, 32R2/12/34, 32V19, 33R12/39/51/55, 33V5, 34V34/42/53, 35R42, 35V36/38, 36R12/62/70, 36V2/15/22/30, 37R69, 37V17/43, 38R7/11/18/34/35/37, 38V36/40, 39R7, 39V17/20/21; temin ö. 'just now' 方 26V52/59, 28V1, 33V17, 36V73, 37R3/4, 39V25
öl-	'to die' 死, (命終); ö.-ü ö.-ginčä 'until the end of life' ~ ö.-ü ö.-ginčä-lik 'lifetime' 盡壽; ö.-gäysüktäki köngül 'one's dying mind' 命終心
ö.-gäysüktäki	ö.-gäysüktäki köngül 39V19
ö.-ginčä	öl-ü ö.-ginčä 32V60, 33R33/41/42
ö.-ginčälik	öl-ü ö.-ginčälik 32V58, 33V31
ö.-ginčäliki	öl-ü ö.-ginčäliki 33R5
ö.-miš	28R52(wylmws), 28R54
ö.-mištä	33R6(命終)

ö.-ü — ö.-ü ölginčälik 32V58 33R5, 33V31; ö.-ü ölginčä 32V60, 33R32/41/42

ölür- — 'to kill'

ö.-gäli — 35R2

ölürmäk — 'killing', 殺, 屠 32R9, 33V27; ölüt ö. 'killing' 殺生 30V33/39; özlüg ö. 'killing' 殺生

ö.-tin — özlüg ö.-tin 33V43

ölüt — 'killing' 殺; ö. ölürmäk 30V33/39 see ölürmäk

ö.-tä — 30V11, 33V60

ö.-tin — 30V1, 33V57

öng — 'front' 前

ö.-intä — 33V7

öng — 'colour' (= 'matter') Skt. *rūpa* 色 25R39, 27R9/10/12, 29V23, 30R19, 39V48; ö. nom 色法 25R34/43, 25V24; uqïtmaz ö. Skt. *avijñapti-rūpa* 無表色~無表 29R15/34/38/61.29V41/48, 30R8/9, 31V9/32; ö. tözlüg ö. 'colour having nature of colour' 顯色 39V9; ö.qïrtïš 'looks' 容貌

ö.-i — ö.-i qïrtïš-ï 28V45

ö.-itäki — 39V57

ö.-kä — 27R5

ö.-lär — 26V2, 29R28, 35R55, 39R49; uqïtmaz ö.-lär 25R31/33

ö.-lärig — 27R42

ö.-lärning — 35R36

ö.-nüng — 25R29/41, 27R13, 31V36

ö.-tä — 25R26, 36V26

ö.-täki — öng tözlüg ö.-täki 39V10

ö.-üg — 25R36, 39R55, 39R57

öngdün — 'before, already, earlier' 前, 先 26R10, 26V46, 27R3/16/56/60, 39V30, 27V51, 29R16, 31R41, 32R44, 33V14, 34R26, 35V29, 38R49/51, 39R42, 39V62; ö. ušaqčï 'previsional indication' Skt. *cihna* 先兆 25V59; ö. bulung yïngaq 'east, eastern' 東方 27V26/29

ö.-süz — 25V30

öngdünki — 'previous, earlier' 前 25V4/54, 26R55/56, 30R7, 30V17/21/48, 31R66, 31V33, 32V20, 33V42, 34R31, 34V54, 35R55, 38V8/29, 39R61, 39V38/48

ö.-si — 25V2, 34R31

öngi — 'other, another, different, except, remote' 異, 除, 離 25R57, 27V62, 28R12/20/29, 28V3/14/14/15/19/20/24/27/28/29/30/32/33/34/48, 29R21/22/63/5, 30R37/38/39/58, 30V1/2/9/10/12/14/25/29/30/31/32/36/38/45/47/52/ 53, 31R9/46, 33V16, 34V55/35/38/63, 35V64, 36R17/19, 37R34/35, 37V17/42, 40R1; ö. üdrül- 'to be detached' 離 27R57, 27V36/38/39, 30R60, 33V43/44/45/46/50/53/55/57/59/61/64, 34R7/11/24/38/42/54/59, 34V11/13/ 18, 34R29, 35R32/45, 35V15/38, 37R34/37/46, 37V23, 38R59/66, 38V52, 39R32/33, 39V11; ö. ketär.- 'to exclude, to disconnect' 除, 離 25R18/19, 26V36, 28V23, 31R57/63, 31V28, 32V3, 33V9/18, 34R7/10/23/28/37/41/ 53/56/58, 34V10/12/17/19/24 cf. ketär-; köngultä ö. qïlïnč 'actions dissociated from the mind' Skt. *citta-viprayukta-saṃskāra* 不相應行 25V24/60; ö. bïšmaq Skt. *vipāka* 異熟 26V58, 28R28/28/62/63, 28V2/9, 29V22, 34R7/10/54/56/59, 34V19/24; ö. ö. 'different, separately' 異, 各 28V35, 30R25, 39V51/51; angayu ö. 'different' 別異 29V4; ö. adïrt 'different' 別 29V39~adïrt ö. 異, 差別

ö.-si adïrt-ï ö.-si 30V6/14, 32R44
ö.-sintäki 33V22
ö.-siz 29R65, 29V10/11
ö.-tin 29R19
öngin ö. ö. 'each, respectively', 各 26V36, 27R48, 27V54, 30R25/36/63/65, 30V18, 34R14/22/46/51, 34V2/8, 35R33/46, 40R15
ö.- kä 27R5
ö.- li 29V44
önglüg 'having colour' (= 'physical matter') Skt. *rūpin* 有色 28V19/35, 29V62/67, 39R54/55; ö. uγuš Skt. *Rūpadhātu* 色界 25R30, 27R6/19/60, 27V2/12/38, 36V34; ö. az Skt. *rūpa-rāga* 色貪 27V1; ö. ätöz Skt. *rūpa-kāya* 色身 28V25
öngrä 'before, once' 曾 28V50/56, 35V42, 38V9/17; ö. ažun 'former lives' 28V60, 39R26
öngräki 'previous, before, previous one' 本, (先) 27R27, 30R/48/51/53, 35V51(先)
ö.-sintä 29V33
öngsüz 'non-colour' (= 'non-physical matter') Skt. *ārūpya* 無色 27R9/12, 28V16, 29V68, 39R45/56/59; ö. uγuš Skt. *Ārūpya-dhātu* 無色界 27R14/19/60, 27V4/38, 28R53, 29V63/72, 36V34; ö. az 無色貪 27V3
ö.-kä 27R14
ö.-lär 39V16
örit- 'to raise, to produce' 起, (發); tart- ö.- 'to bring' 引發; ö.- turγur- 'to produce' 發起
ö.-gäli 29R54, 39V44
ö.-gülük 39R37
ö.-ip 35R3; tart-ïp ö.-ip 29V52
ö.-miš 27V41(發)
ö.-sär ö.-sär turγur-sar 35R3
ö.-täčilärning 29V69
ö.-ür 39V32
ö.-ürlär 39R2, 39V43
örlätil- 'to be annoyed'; bušurul- ö.- 'to be annoyed' 惱; täprätil- sačïl- ö.- 'to be trampled and agitated' 動亂
ö.-gülük täprätil-gülük sačïl-γuluq ö.-gülük 39V59
ö.-mäki bušurul-maqï ö.-mäki 30V62
ört- ö.- kösit- 'to embower'
ö.-mäk ö.-mäk kösit-mäk 25R52
örtä- 'to burn' 燒
ö.-tüktä 25R47
örtüglüg 'concealing' Skt. *nivṛta* 有覆 29V46, 32R21/30; ö. yarlïγsïz Skt. *nivṛtâvyākṛta* 有覆無記 32R37
örtügsüz 'non-concealing' Skt. *anivṛta* 無覆 32R31; ö. yarlïγsïz Skt. *anivṛtâvyākṛta* 無覆無記 27V48/61, 28R18/31, 28V8
ö.-nüng 32R22
ötgür- bil- ötgür- 'to discern' 了達
ö.-gäli bil-gäli ötgür-gäli 25V43, 25V49
ötiglä- 'to remember' 憶; ö.- ö- ~ ö- ö.- 'to remember' 臆念
ö.-gäli ö-gäli ö.-gäli 28V60

ö.-mäk ö.-mäk ö-mäk 33R9
ö.-p ö-p ö.-p 29R7
ö.-tüktä 29R3
ötlä- ö.- 'to teach' 教, 'to advice' (勸); ö.- äriglä- 'to enlighten' 化
ö.-p ö.-p äriglä-p 27V18
ö.-täčining 32V14, 32V26, 32V28
ö.-yü 37V25 (勸)
ötlätil- 'to be able to teach' 能教
ö.-täči 32V26
ötrü 'then, thus' 便, (則), (即) 25V41/47/61/64, 27R30, 28V54, 29R3, 30V16(則), 30V22, 32R10, 32V16/18, 33V48 (則), 33V55, 35V58, 36V65/ 69, 38R16(即), 39R29/32; munï uzä ö. 'thus, so' 是則, 即, 則 28R59, 29V24, 37V7, 38R68/72
övkä 'anger' 瞋 33V59
öz 'self, own' 自, (己) 25R59, 25V1/5/6/11, 26V21/36/39/39, 27R1, 27V42 /47/ 51, 29R45, 30V64, 31R1, 31V8, 35R48/50, 35V20/22, 37R36/36/43 /44/49/ 60, 37V3/15/28/51, 38V68, 39R47, 39V29/57, 40R15(己); käntü ö. 'oneself' 自; isig ö. 'life' 命; tärs ö. eltinmäklig ačvake tirti Skt. *ājīvaka* 邪命外道 27R29; ö. yaš 'life' 壽命 32V65; öz igid- 'to live' 活 35V7; ö.-lüg ölürmäk 'killing' 殺生
ö.-i käntü ö.-i 27V7, 29R8, 37R52; isig ö.-i 35R2
ö.-in 32V37
ö.-intin käntü ö.-intin 33V10
ö.-li 39R51, 39V52
ö.-lüg 36R2(自體); ö.-lüg ölürmäk 33V43
ö.-lügin ö.-lügin yaš-lïγïn 28V51
ö.-lüglärä 28R23 (vocative) 'One who has long life!' Skt. *āyuṣmant* 具壽
ö.-nüng 33V36
ö.-üm isig ö.-üm 33R40

P
padak < Skt. *pādaka* 句 26R47/49/56/57; čatuškodi tört p. Skt. *catuṣ-koṭi* 四句 26R41/54, 31R56/66, 32R59
p.-ï 26R41/44, 31R57/59/61/63
p.-lar 31R66
p.-larïγ 26R55/57, 32V8
pančake < Skt. *pañcaka* 'five' 五; p. toyïnlar 'five *bhikṣus*' 五苾芻 32V39
parakarnapad < Skt. *Prakaraṇa-pāda*; p.-šastir Skt. *Prakaraṇa-pāda-śāstra* 品類足論 (Skt. *Prakaraṇa-grantha*) 28R31
pirapti~prapti < Skt. *prāpti* 'possession' 得; baγ-tïn öngi üdrülmäk-lig p. 'possession of disconnection from binding' Skt. *visaṃyoga-prāpti* 離繫得 38R59/67
p.-sïn 38R55
p.-sïntïn 38R58
pratikabud < Skt. *pratyekabuddha* 獨覺; kadgi-višanakalpake p. Skt. *khaḍga-viṣāṇa-kalpa-pratyekabuddha* 麟喻獨覺
p.-larnïng 32V38; kadgi-višanakalpake p.-larnïng 39R25
pratimokša ~ (pratimokš) < Skt. *prātimokṣa* 別解脫 30R15, 30V57, 31R10/15/18/45, 31V22; p. čxšapt '*prātimokṣa* discipline' 別解脫戒 31R8/29, 32V59/61, 33R7; p.-

sanvar 'discipline of the *prātimokṣa* type' Skt. *prātimokṣa-saṃvara* 別解脱律儀 30R17/26/31/35, 30V54, 31R19/20/24/27, 31V31/37, 32V13/25/53/ 55/57

p.-ta 31V30

pratniyapdipad < Skt. *prajñapti-pāda*; p. šastir < Skt. *Prajñapti-pāda-śāstra* 施設足論 (Skt. *Prajñapti-śāstra*) 28R2

praxansanvar (pr'q'n's'nv'r ~ prqns'nv'r) < Skt. *prahāṇa-saṃvara* 斷律儀 31R48/51/55/ 56/65

pret < Skt. *preta* 鬼, 餓鬼 27V52

p.-lärning 28R9

p.-tä 28R14

pudgale < Skt. *pudgala* 補特伽羅

p.-nïng 28V5

Q

qabšur- aya q.- 'to join one's palms together' 合掌

q.-up aya q.-up 33V8

qač 'how many' 幾 30R14

qačan 'when?' 39R12

qaday mün q. 'defect, error' 過, 失, 過失 25R64, 28R38, 29V22, 31R6, 36R12, 39R22

q.-ï mün-i q.-ï 35R26, 39R25

q.-ïγ mün-üg q.-ïγ 29R2

q.-lartïn mün q.-lartïn 33V57

q.-lïγ mün-lüg q.-lïγ 38V35

q.-sïz mün-süz q.-sïz 38R11/18

qadïryan (a kind of tree); žimba q. Skt. *nimba* 賃婆 35R20

qal- 'to remain'

q.-sar 38V24

qalïq kök q. 'sky, space' 虛空, 空 27V15/20, 39R52

q.-ïγ kök q.-ïγ 39V55

q.-tïn kök q.-tïn 27V26

qalïsïz 'complete' 無餘 27V19

qalt 'abscess' 癰

q.-ïγ 36V11

q.-qa 36V10

qaltï (qlty) 'just, that is to say' 25R13/14/29/45/55/59, 25V49, 26R42/44/47/49/55, 26V1/39/40/55, 27R26/48(q'lty)/56,27V51/58, 28R5/7/12/14/51, 28V22/25/31/36/36, 29R5/72/73, 29V8/55/56, 30R11/17/19/20/43/48, 30V30/48/60, 31R11/33/41/44, 31V15/38/47/58, 32R65, 32V5/22/30/32/33/38/39/41/43/44/46/47/48(q'lty)/49/51, 33R2/31/35/66 (q'lty), 33V3(q'lty)/6/23/29/43/46/50/57, 34R1/6/7/R21/27/39/52/57/60/62, 34V14/16/21/22/30/42, 35R1/38/47/55/57/58/61, 35V6/9 (qldy)12/14/22/24/36, 36R20, 36V28/60/73, 37R4/35/39/63(q'lty), 37V15/17/42/61(q'lty), 38V38, 39R14/28, 40R4; q....(täg/-ča) 'for example, just like, like, as if' 如 25R46/ 49, 25V18/24, 26R5/18, 26V16, 27R8/23, 27V15/25, 28R42, 28V12/20, 29R25/41, 29V69, 30R62, 30V28/60, 31R36, 32R44, 32V25, 33R4/34/36/ 54, 33V22/35, 34R20/ 26/51, 34V7(q'lty)/29, 35V27, 36R21/R27/32/36/52, 36V5/25/52, 37R12/52,

37V29, 38R24/48, 38V3/16/23, 39V19; inčä q. 'as if, for example, just like' 譬如, 猶如, 猶 26V13, 27R51, 27V20/24, 28R38, 38R62

qamaγ 'all' 衆 31R2, 36R35/61/68, 36V14, 38V43/45, 39R29; q.-ta angkenki 'last' 最後; q.-ta angbašlayu 最初; q.-lïγ-sïz 'non-common' 不共; q.-ta yorïtačï Skt. *sarva-traga* 遍行

q.-lïγsïzïnïng 36R46

q.-ta q.-ta angkenki 25R20, 26R21/30/36; q.-ta angbašlayu 39R33; q.-ta yorïtačï 26V57, 34R1

qan 'king' 王 38V4

q.-nïng 38V3

qanglï 'cart' 車

q.-nïng 27V25

qapïγ 'door' 戶 38R63

q.-larïn 40R14

qara 'black'; q. burčaq 'black bean' 烏豆 36V6/8

qaramtï q. tümgä 'silly and dull' Skt. *jaḍa* 昧鈍 32R40

qaranyu 'dark' 闇 33R3 ; biligsizlig q. 'ignorant and blind' Skt. *andha* 闇盲 40R6

qaraq 'eyeball' 眼睛

q.-ta 36R54

q.-taqï 36R57

qarïš- q.- ärt- 'to deviate' 違越; q.- yaz- 'to transgress' 違犯

q.-maγalï q.-maγalï yaz-maγalï 33V12

q.-mïš q.-miš ärt-miš 29V24

qaršï 'contrary, contradiction' 相違, 違 28R37, 30R26, 30V19, 33R25, 36R67, 36V24/44, 38V1; q. arqa 'conflict' 相違害 25R41

q.-sï 36R65

qatïylan- 'to harden oneself'

q.-tačï 向 38V50/52/53

qatïl- ara q.- 'to mix' 間雜; q.- bulγaš- 'to confuse' 雜亂; q.- qavïš- 'to be complex' 和合; birlä q.-maq tïltaγ Skt. *saṃprayuktaka-hetu* 相應因

q.-ïp ara q.-ïp 38R51

q.-maq birlä q.-maq tïltaγ 26V51

q.-maqsïz q.-maqsïz bulγaš-maqsïz 25R36

q.-mïš q.-miš qavïš-mïš 29R23

qatïlïš- 'to mix, to confuse' 相雜, 雜; q.- bulγaš- 'to confuse' 雜亂, 亂

q.-γu 27V63

q.-maz 30R65

q.-u q.- u bulγaš-u 25R34, 25V25/30/42/48

qatna- 'to pile'

q.-yu 32V66

qavïr- 'to simplify, to abbreviate'; q.-ïp ketär- 'to omit' 略去

q.-ïp q.-ïp ketär-miš 27R6/15

qavïra 'abbreviation' 略 31V2

q.-nïng 34V27

q.-sïnča 'briefly' 27R21, 30R10/16

qavïš- 'to come together' 合, qatïl- q.- 'to be complex' 和合

q.-maq 36R5

q.-mïš 36R11/14/16/18/19

q.-mïštïn qatïl-mïš q.-mïš-tïn 29R23

qavramaq čxšapt törü q. Skt. *śīla-vrata-parāmarśa* 戒禁取
q.-ïγ čxšapt törü q.-ïγ 28V63
qavšur- 'to unite, to bring together' 合
qa.-γučï 31V16
q.-sar 31V11/15/17
qayu 'what ? which ?' 何 25R13, 25V28, 26R23, 26V41, 27R21/47, 28R4/12, 28V13/55, 29R32/42/43/59/60, 29V31/64, 31R22/44/48, 31V7/9/20, 33R2/11/23/29, 33V38/53, 34R36/38, 34V65, 35V21/61, 36R19, 36V2, 37R61/64/67, 37V54, 38R42/46/49, 38V36, 39V60; q. ol 'what ? how ? why ?' 云何 25R6, 27V45, 28R6, 34V33, 35V31/65, 36V51/59; marker of relative clause 所 27V41, 31R30, 32R14, 32V44/59/61, 35R38, 40R7; q. ... –sar 'if' 若 26R33/39/53, 26V9, 27R43, 27V10, 29V16, 34R40, 36R25/30/ 37, 37R35; q. ärsär 'if any.., any way' 29R46, 35V51, 36R40/42, 39R38; q. bolmïš 'every, all' 所有 25V16 ~ q. barïnča 29R36, 36V61, 37R57/65, 37V6 ~ q. barča 29V3, 37R51; q. näčä bar ärsär 'whatever' (諸)所有 34V41, 36V53, 37V61/62; q. näčä 'every' 諸有 35V9
q.-lar 32V37
q.-nung 30V32/38/47, 32V11, 37R19
q.-sï 33V17
q.-sïnga 31V20
qïdïγ uč q. 'limit' 邊際; uč q. el 'frontier land' 邊國 32V48
q.-ï uč q.-ï 32V64/65/66
q.-larta uč q.-larta 33R5
q.-qa uč-qa q.-qa 33R29
q.-sïz uč-suz q.-sïz 'infinite' 無邊 27V15, /17
qïl- 'to do, to make, to create' 作, 為, 造; eyin udu q.- 'to accord to' 隨順; tüz baz q.- 'to make peace and harmony' 和; asïγ q.- 'to make benefit' 益; yöründäk q.- 'to remedy' 治; buyan q.-γuluq 'meritorious action' Skt. *puṇya-kriyā-vastu* 福業事; sezig q.- 'to ask' 徵(問), 詰; tanuq q.- 'to do evidence' 證; yüüz yügärü q.- 'to show really' 現前
q.-γalï 27V13, 33V63, 34V30/30/31/32/34/35/38/42/47/49/50/54; eyin udu q.-γalï 33V52 ; tüz baz q.-γalï 35V46
q.-γu asïγ q.-γu 35R24; yöründäk q.-γu 37R2
q.-γuluq 31R15, 38V4; buyan q.-γuluq 35R29/30
q.-ïp 28R25, 35V44, 39R58; tanuq q.-ïp 37V50
q.-mamaq 30V66, 31R3
q.-maq 31R6, 33R11, 38V63
q.-maqï 32R36
q.-maqnïng 31R5, 31R6
q.-masar 34V46
q.-matuqï 39R17
q.-maz 29R6
q.-mazlar 31R2
q.-mïš 26R41/54/56/57, 28R27, 31R57/66, 32R59, 33V2, 35V36, 38R7; sezig q.-mïš 37R18
q.-mïšï 32R36, 36R54
q.-mïšïn 40R7
q.-mïštaqï 33R56
q-sar 25V50, 32R9/11/66, 32V1

q.-sarlar	32R62
q.-tačï	28R24, 29V29, 33R13
q.-u	27R30, 32R19/25; sezig q.-u 27R36
q.-ur	33R33/43, 39V2/4/49/55; yüüz yügärü q.-ur 29R8, 39V38
qïlïl-	'to be done, to be created'; q.-mïš 'one that is done' 所作, 'one that is created' (所造)
q.-mïš	30V64, 31R1/4/4, 32R52(所造)
qïlïnč	'action, conduct, activity' 業, 行 27V64, 28R15/19/41/46, 29R50/52, 29V19, 30V53/56/64/65, 32R12/42/46/50/53, 32V1, 33R38, 33V25, 34V9/30/31/32/33/35/37/42/49/57/59/60/63, 35R48.36R35/42; köngültä öngi q. 'actions dissociated from the mind' Skt. *citta-viprayukta-saṃskāra* 不相應行 25V24/60; q. yol(-ï) 'course of action' Skt. *karmapatha* 業道 30V58, 31R11/17/19/21, 32R46/54/55, 32V3; q. ämgäk 'action-suffering' Skt. *saṃskāra-duḥkhatā* 行苦 36R8/18/19/43/48/56/63/65, 36V20/38
q.-ï	29R43, 29V38
q.-ïγ	25V51, 28R26, 29V30/32/52, 31R16, 32V2/6, 35R4/8
q.-ïn	35V61
q.-ïnïng	39R26
q.-lar	29R48, 34V60, 35R5
q.-larïγ	28R27, 30V59, 32R9/26, 33R33/43, 34V28/30
q.-larnïng	34R3/8/19/50, 34V7/53
q.-lartïn	33V60
q.-lïγ	35R11, 35V16
q.-nïng	34R5/13/16/22/25/28/30/32/36/45/47/48/53/57/61, 34V15/20/38/50
q.-qa	32R27/58, 32V10/11/54
q.-ta	32R47, 34V1
q.-tïn	25V36/39
qïïn	q. qïzγut 'chastisement' Skt. *daṇḍa* 治罰
q.-qa	q.-qa qïzγut-qa 35V7
qïna-	'to condemn' 責
q.-maqïngïzlar	32R40
qïnmaq	'volition' 思 31R3, 32R62/66, 32V2, 29V55(qïïnmaq)
qïrtïš	öng q. 'looks' 容貌
q.-ï	öng-i q.-ï 28V45
qïzγut	qïïn q. 'chastisement' Skt. *daṇḍa* 治罰
q.-qa	qïïn-qa q.-qa 35V7
qodï	'low, lower' 下 33R63, 33V6; q. asïra 'weak, low, lower' 劣 32R61/66, 33V7
qodtur-	q.- titdür- 'to abandon' 棄捨
q-tačï	q.-tačï titdür-täči 31R13
qolula-	'to observe'; q.- kör- 'to observe' 觀見
q.-γalï	q.-γalï kör-gäli 36R49
q.-maqlarïnïng	37R35
q.-p	q.-p kör-sär 37V65
qolunga	'bud' 芽 26R18
qonšï	'neighbour' Skt. *sāmantaka, sāmantakīya* 近分, (邊) 32V15/18, 39V20/28

q.-sï 31R35 (邊), 32V24
qorq- 'to fear' 怖
q.-mïš 35V6
qorqïnč 'terror, fear'畏, 怖; q. ayïnč 'fear' 怖畏 35V6
q.-ïγ 36R58
q.-qa 35V8
qooš 'a pair, two' 雙 30R62
qošuγ 'bond' 結 38V1; q.-luγ san-lïγ 'being bound to' 繫屬
q.-larïγ 37V66,
q.-luγ q.-luγ san-lïγ 26R17
qov- 'to expel' 驅
q.-tačï 38R63
qud- 'to pour' 瀝
q.-tuqta 36V9
qudul- 'to be poured' ; aqïl- q.- 'to flow down' 下澍
q.-u aqïl-u q.-u 27V26
qulγaq 'ear' 耳 26V3
qun- 'to carry off'
q.-tačïlarïγ 28R17
quruldur- 'to damage' 損; q.- artat- 'to damage' 損害; q.- arta- 'to damage' 損壞
q.-maqïγ 36R54
q.-tačï q.-tačï artat-tačï 37R23
q.-tačïsï q.-tačïsï arta-tačïsï 28V18
qut 'the favor of heaven, the good result' 果; q. küsüš 'vow' 願 28V52
q.-qa 38V50/51/53
q.-ta 38V27
qutγar- 'to instruct' 化 ; ozγur- q.- 'to make free' 度
q.-γuluq q.-γuluq Skt. *vineya / vaineya* 所化 33R20
q.-ïp ozγur-up q.-ïp 27V18
qutrul- 'to be delivered' 解脫; oz- q.- 'to take diliverance' 解脫
q.-γalï oz-γalï q.-γalï 37V22/25
q.-u 38R57
qutrulmaq 'deliverance' 解脫 38R53, 39R42/46/53/57, 39R61, 39V4/10/13/17/21/25/27/29/3/56 ~ ozmaq q. 39R55; q. yol Skt. *vimukti-mārga* 'path of deliverance' 解脫道 38R57
q.-ïγ 39R41/58, 39V60; ozmaq q.-ïγ 35V13/33, 39R30
q.-ïn ozmaq q.-ïn 35V35
q.-lar 39R60, 39V7/15/51
q.-larnïng 37R35
quvraγ 'gathering' 衆 31R27, 32V49; 'monastic community' Skt. *saṃgha* 僧伽, 僧 32V30 ~ bursang q.; äzrua q.-ï Skt. *brahmakāyika* 梵衆; terin q. 'attendant' Skt. *parivāra* 眷屬; terin q.-ïn arïtmaq Skt. *sāmantaka-viśuddha* 眷屬淨
q.-ï 38V1; terin-i q.-ï 38V3 ; äzrua q.-ï 28V38/41/49/55
q.-ïn terin q.-ïn arïtmaq 35V1
q.-ïnïng äzrua q.-ïnïng 28V47
q.-ïnga terin-ingä q.-ïnga 38V4
q.-nïng 32V59
q.-qa bursang q.-qa 32V51

q.-tïn 32V31
quyaš 'fever' 熱 37R5

R
ridi < Skt. *ṛddhi*; r. bögülänmäk 'magical power' 神通 27V41

S
sačïl- täprätil- s.- 'to be tramped and agitated' 動亂
s.-γuluq täprätil-gülük s.-γuluq 39V59
sačuq 'not-of-absorption, loose mind' 29V18, 31V34; s. ädgü 'Good in loose mind' 散善 39V17/18/20
s.-ï 29R63
salïnγa 'a dangling' 垂 25R52
san 'number' 數
s.-ïnïng 30V3/28
s.-ïnta 28R1
sanlïγ 'belonging to, assosicated with' 所屬, 屬, 數 27R4/5/14, 27V48, 29R63, 29V1; qošuγluγ s. 'being bound to' 繫屬 26R17
s.-ï 29V17
s.-nï 29R67
sansïz s. saqïššïz 'immeasurable infinite' 無數 27V18
santanasabagik < Skt. *sāṃtānasabhāgika* 相似相續論者
s.-lïγ 25V10
sanvar < Skt. *saṃvara* 'discipline' 律儀 29V66, 30R8/10/11/13/15/16/17/19/20/23/26/28/30/32/34/54/56, 30V21, 31R7/33/58, 31V58, 32R1/65, 33R14/28/50/54, 33V9/26/29
s.-ï 29V69, 30R27/28/29/33/34/38/39/40/49/50/51/53/54, 30V27/56
s.-ïγ 30V37, 33R60/62/65, 33V4/18/22
s.-ïn 30R58/59, 30V15/32/47
s.-ïnïng 30R49/50/51/52/53
s.-ïnta 30R37/38/39
s.-ïntïn 30R58
s.-ïnga 35V42
s.-lar 30R35/57/65, 30V16, 31R22/43/53/61/62/64, 32V11
s.-larïγ 30R30/59, 30V23/29, 31R64
s.-larnïng 30R47, 31R47
s.-larqa 31V52
s.-larta 30V1, 31V54
s.-lï 29V9
s.-nïng 30R21, 30V55, 33R19, 33V28/32
s.-qa 31R35/40, 31V21
s.-ta 32R4/8/24, 32V9
sanggabadre < Skt. *Saṃghabhadra* 衆賢 28V9
sangram < Skt. *saṃghârāma* 寺 35V44

sap 'stalk'; tuturqan s.-ï 'rice straw' 稻稈; ? bürčük s. 'trunk' 聳幹
s.-ï bürčük-i s.-ï 25R52

s.-ïlïγ	tuturqan s.-ïlïγ 25R47
saptabav	s. sudur < Skt. *Sapta-bhava- sūtra* 七有經 28R13/41
saqïn-	'to think' 想; s.- bögün- 'to think and recognize, to comprehend' 思惟, 思議; s.- adïrtla- 'to think and discriminate' 思擇
s.-γalï	s.-γalï b.-gäli 26R8
s.-ïp	39R31
s.-mïš	28V42; s.-mïš adïrtla-mïš 31V19, 38R14
s.-mïšïngïzlar	33R16
s.-u	26R9
s.-ur	28V50(念)
s.-urlar	39R33; s.-urlar bögün-ürlär 38R2/3/4
saqïnč	'idea, thinking' 想, (思) (念)39R63, 39V1; mängi s. 'agreeable feeling' 樂覺 37R3/4/7; s. bodulmaq Skt. *saṃkalpa-rāga* 'desire imagined and discerned by human' 分別貪 27R26/33/39; yoγun s. 'rough thinking' 尋; yinčgä s. 'fine thinking' 伺
s.-ïγ	28V39/41, 35R3, 39R46/60; yoγun s.-ïγ (尋思) 27R35
s.-lar	28V31
s.-larï	28V14/16/19/30/32/33/34/35/43
s.-larïn	39R14
s.-larnïng	36V35
s.-lï	39V31/38
s.-lïγ	28V15, 39R54/56; yoγun s.-lïγ 25R56; yinčgä s.-lïγ 25R56, 29V45
s.-qa	yoγun s.-qa 35V2
s.-ta	25R63
s.-tïn	39R55
saqïššïz	sansïz s. 'immeasurable infinite' 無數 27V19
saqlan-	küzädin- s.- 'to protect oneself' 守護
s.-γalï	küzädin-gäli s.-γalï 31V6
sarïγ	tutur s. 'rice' (crop) 稻; *adïz-daqï* tutur s. 'rice in a section (of a field)' Skt. *luṅga* 畦稻 38V24
sarvaastivad	< Skt. *Sarvâsti-vāda* 說一切有部 40R18
sav	'word, passage, speach' 言, (聲), (文), (論) 26V49, 27R20, 29R71, 29V5/12, 31V18, 32V20(聲), 34V63, 35R62, 35V35/63, 36R73, 37R16, 38R22 (文); 'affair, matter, case' 事 30V7; äzüg igid sav 'lying' Skt. *mṛṣā-vāda* 虛誑語 30V40 ~ äzüg ärmäk s. ~ äzüg ärmiš s.; s. söz 'speach' 言語; azuqï s. 'supplementary arguments' 傍論
s.-ï	32R59(事); s.-ï söz-i 28V46
s.-ïγ	31V15/33, 32V21/37, 35V36, 37V61
s.-ïmz	27R56
s.-ïn	27R7/16
s.-lar	29R14(論), 30V15(事); azuqï s.-lar30R6, 35R29
s.-larï	28V47(事)
s.-larïγ	28V61(事), 36V62(事); osal sïmtaγ s.-larïγ 'non-vigilance' 放逸處 33V47
s.-lïγ	40R11
s.-tïn	äzüg ärmiš s.-tïn 33V44; äzüg ärmäk s.-tïn 33V58
säčä	'only, specially' 獨 26V31, 35V28
säkiz	'eight' 八 30R23/27/30/32, 30V25/36, 31R26, 32V45, 33V3/17/39,

	38V28/ 52, 39R42/53, 39V11
s.-i	30V38
s.-tä	33V42
säkizägü	'eight together' 八 31R23
s.-tä	30V49, 39R61
säkizär	'eight each' 八
s.-tä	39V47
säkizinč	'eighth' 第八, 八 30R29, 30V44, 32V47, 39R61, 39V28
sän	'you' (pronoun sg.); ananta sän '*Ānanda* you' 37R66
särgür-	s.-üp tut- 'to hold and keep' 任持
s.-üp	s.-üp tut- 27R18, 38V32
säv-	s.- tapla- 'to seek for' 樂求
s.-ä	s.-ä tapla-yu 39R19/21
säviglig	'agreeable, desirable, desire' 可意, 可愛, 愛 27R41, 35R11/15/25, 36R6/13/ 20/24/44/45, 37R27/36, 37V16
s.-i	37R31
s.-in	37R33
s.-ning	37R29
sävigsiz	'disagreeable, undesirable, non-desire' 非可意, 非愛, 非可愛 32R50, 35R13, 36R6/15/20, 37R31/35/36/43/44/
s.-i	37R26/42
s.-ig	35R26
s.-tä	36R45
sävin-	ögir- s.- 'to be joyful' 欣慰
s.-gülük	ögir-gülük s.-gülük 39R32
s.-ürlär	ögir-ürlär s.-ürlär 39R32
selu	< Chin. 靜慮 (M. Chin dziɛŋ lo, IUPC se lu); s. dyan 'absorption' Skt. *dhyāna* 靜慮 27R64, 31R24/33/34/34/35/36, 31V51
sezig	'doubt, reproach, condemnation' 疑, 難, 責; s. qïl- 'to reproach' 詰 27R30; tetrü s. qïl- 'to refute, to ask in return' 反質, 反徵 27R36, 37R18; s. ayït- 'to ask' 問 34V28, 37V3
s.-ig	38R33/69
s.-ingiz	38V34
s.-ingizlär	32R39, 38V2
s.-siz	38R36
sï-	'to destroy, to violate' 破
s.-tačïlar	29R13
sïyuruš-	bir ikintikä s.- 'to pass through each other' 相容
s.-γalï	bir ikintikä s.-γalï 29V38
sïmtaγ	osal s. 'non-vigilance' Skt. *pramāda* 放逸 33V47/49
s.-larnïng	osal s.-larnïng 37R40
sïmtaysïz	'vigilance' Skt. *apramāda* 不放逸, 不逸 33V40/46
sïn	bod s. 'form, figure' 形 28V26, 29V20/28
sïngar	'side'; ičtin s. 'inside' 內 39R54/56; taštïn s. 'outside' 外 39R55
s.-qï	taštïn s.-qï 外 27V58, 39R55/56; ičtin s.-qï 內 29V2
sïq-	sïq- tang- to 'torment'
s.-tačï	s.-tačï tang-tačï 37R20
sïqïl-	s.- tangïl- 'to be tormented' 逼迫
s.-maq	s.-maq tangïl-maq 37R6

sim < Skt. *sīmā* 'boundary'; s. čïzïγ 'border edge'
s.-i s.-i čïzïγ-ï 26R8
siz 'you' (pronoun polite); tängrim siz 'The Blessed One you' 37R62
sizlär 'you' (pronoun pl.) 汝
s.-kä 37V11
s.-ning 27R39
sodayi < Skt. *Sodāyin* 蘇陀夷 32V44
soyančïy yeg s. 'fine and excellent' 妙 27R25/27/32/33/37/42, 35V61, 37V39/46, 39V58
soyïq 'cold' 冷 36V61; süzük s. 'clarified and cold' 清涼 30V60
soturantike < Skt. *Sautrântika*; s. nikay Skt. *Sutrântika-nikāya* 經部 26R2, 33R53, 35V51
sögüt 'tree' 樹 25R50
söz 'word'; sav s. 'speech' 言語
s.-i 35V51; sav-ï s.-i 28V46
sözlä- 'to say' 說, 言, 曰
s.-gäli 26R38, 26V19, 28R51/60, 33V14, 34V29/44/63, 36R3, 38V6
s.-gli 36V17
s.-güči 27R55/56/60, 27V51, 32V55, 33R60, 37V8, 38R72
s.-gülük 27R44, 27V21/23
s.-mäk 25V8, 29R68, 30V35, 32V20/50/66
s.-mäki 28R62, 28V2, 36R44, 39V26
s.-mämäki 34R30
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s.-miš 25V14, 26R5/14, 27R4/6/7/14/16/23/54, 27V47/49/51/57, 28R2/6/13/16 /32/ 34/42/43/44/48/63, 28V1/5/7/29/34, 30V61, 31V15/64, 32V27/28 /36, 33V35, 34R26/65, 35R46, 35V37/39/56, 36R50, 36V15, 38R10, 39V40
s.-miši 31R38, 37V30
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s.-r 25R38/43, 25V11/57, 26V23, 27V32/46, 28V7/9/10/57, 29R14, 30R7, 32V34, 33R26/54, 33V31/34, 34V37, 34V40/49/52, 35R64, 35V5/51/60, 36V1/12/39/50, 37R16, 37V28, 38R64, 39V20/35
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s.-täči 40R18
s.-täčilär 31R5
s.-täčilärig 35V64
s.-täčilärning 35R63
s.-ti 26R12/24, 26V46, 27R30/36, 28R23, 29R17, 31R1/42, 32R44, 33R24, 34V29, 35V20, 36V3
s.-yü 25R5, 26R9, 26V59, 27V44, 32V9, 35V64, 38R19/49, 38V40, 39V30, 40R13
s.-yür 27R20
s.-yürlär 28R20, 34V55, 37R12
sudur < Skt. *sūtra* 經, 契經 28R12/13
s.-ïnta 27V33
s.-lar 38R30

s.-larta 38R30
s.-nung 37V12,
s.-ta 25R13, 27R23, 27V24, 28R11/16/41, 28V18/49, 31V5, 33R14/19/26, 35V40, 36R27/32/36, 36V37/55/57, 37R53/58/62/64, 37V2/8/10/35/61, 38R6/22/24/32, 38V69, 39R63
s.-uγ 28R21

suγluγ suγ < Chin. 色(M. Chin. ʂɪə̯k, IUPC sïγ); süzük s. 'clean matter' Skt. *rūpa-prasāda* 淨色 28R7

sukaapavadi < Skt. *sukhâpavādin* (素迦阿波縛底), Chin. 撥無樂人～發無樂人 36V1

suv 'water' 水
s.-uγ 36V9

suzaq 'village'; s. känt 'village' 村邑, 村落 28R39, 31R37
s.-ïγ s.-ïγ k.-ig 28R38
s.-nïng s.-nïng k.-ning 28R38, 31R36
s.-ta s.-ta känt-tä 31R38

süz- amïrtγur- s.- 'to make calm and pure' 澄淨
s.-täči amïrtγur-tačï s.-täči 39V12

süzük 'clarified, pure' 清, 淨, 30V60, 32R11; s. suγluγ 'clean matter' 淨色 28R7; arïγ s. 'pure' 清淨 35R51, 35V14

sym'nl'maq-lïγ *sym'nl'*maq-lïγ 'extensive'; keng uluγ *sym'nl'*maq-lïγ küč uγur-ïnta bütgülük 'accomplished through extensive power' Skt. *mahâbhisaṃskāra-sādhya* 廣大功力所成 37R41

sysdw 'outflowing' Skt. *niṣyanda* 等流 29R62, 29R63, 29R70, 29R73, 29V3, 29V16, 29V29; *syz-dw* 29R66, 34R1, 34R7, 34R29, 34R43
s.-γ *syz-dw-q* 34R56, 34V19
s. (-qï) *syz-dw*(*-qy*) 34R4
s.-sï *syz-dw-sy* 34R9

Š

šariputre < Skt. *Śāriputra* 舍利子 27R36, 28R22/61
š.-qa 27R30

šarmiranč < Toch.B **ṣarmirāñca*; š. sanvar-ï Skt. *śrāmaṇerī-saṃvara* 勤策女律儀 30R28/39/51/52

šarmire < Toch.B *ṣarmire*(~ *ṣanmire*)(< Skt. *śrāmaṇera*) 勤策 30V23/26; š. sanvar-ï Skt. *śrāmaṇera-saṃvara* 勤策律儀 30R28/34(šramire)/38/51/54/59/59, 30V47
š.-nïng 32V44

šastir < Skt. *śāstra* 論 40R19
š.-ïγ 28R32
š.-ta 28R2, 28R5, 34V29, 38R72
š.-taqï 29V25

šikšamane < Skt. *śikṣamāṇā* 正學 30R39; š. sanvar Skt. *śikṣamāṇā-saṃvara* 正學律儀 30R28/52
š.-nïng 32V32

širlate < Skt. *śrīlāta* 室利羅多; š. baxšï 36V48(širalate), 37R28

šlok < Skt. *śloka* 頌, (伽他) 33V35, 36V12, 37V30
š.-ta 27R23, 30V60 (伽他), 35V56 (伽他), 36R50

šmnanč < Sogd. *šmn'nc* Skt. *bhikṣuṇī* 苾芻尼, 尼; š. sanvar-ï 'discipline of

bhikṣuṇī 苾芻尼律儀 30R27(šmnanč)/38(šimnanč)/49 (šamnamč)/50 (šimnanč)

š.-nïng 30R47, 32V32/46/47

T

taγtïn '(on) the north' 北 27V29

taluy 'ocean' 海; ämgäk-lig t. 'ocean of suffering' 苦海

t.-ta ämgäk-lig t.-ta 39R29

tamïzïm 'a drop' 滴 27V25

tamu 'hell' Skt. *naraka* 地獄, (那落迦) 27V52; aviš t. Skt. *avīci* 無間獄 cf. aviš

t.-γ 28R30(那落迦), 28V1/3(那落迦)

t.-luγ 28R23/29 (那落迦)/63, 28V1

t.-luγlarnïng 28R8

t.-luγta 27V46/50

t.-ta 28R14/25/27 (那落迦)

t.-taqï aviš t.-taqï 36R59

tan- 'to deny'; t.-ïp yoq te- 'to deny' 撥無

t.-ïp t.-ïp yoq te- 37R19

tančᵘ 'lump'; t. aš 'lump of food' Skt. *kavaḍī-kārâhāra* 段食 27R22

tanqar- iišläš-(~ išläš-) t.- 'to make a vow' 要期

t.-γalï iišläš-gäli t.-γalï 33R42

t.-ïp iišläš-ip t.-ïp 32V56, 32V60, 32V62, 33R48

t.-maq iišläš-mäk t.-maq 33R32

t.-maqï iišläš-mäk t.-maqï 33R6

t.-maqïγ iišläš-mäk t.-maqïγ 33V3

tanuq 'evidence, witness' 證 37V50, 38R35

tanuqla- 'to realize, to give evidence' 證

t.-γalï 38R16

t.-maq t.-maq qïl- 'to bring forth (deliverance)' 作證 39R58

t.-mïš 26R1

tanuqlat- 'to make (them) realize' (令)證

t.-sarlar 27V19

tang 'dawn' 旦; t.-ta ertä 'early morning' 晨旦

t.-ta 33V24 ; t.-ta ertä 33R62/65, 33V4

tang- sïq- t.- 'to torment' 逼迫

t.-tačïsï sïq-tačï t.-tačïsï 37R20

tangïl- sïqïl- t.- 'to be tormented' 逼迫

t.-maq sïqïl-maq t.-maq 37R6

tapïγ 'service'; tört türlüg t. 'four kinds of service' 四事

t.-ïn örtᵘ türlüg t.-ïn 35V45

tapïn- t.- udun-' to venerate' 供養, 供給; aya- t.- 'to worship and respect' 敬養

t.-γu t.-γu udun-γu 35V41, 35V43

t.-sar aya-sar t.-sar 35R8; t.-sar udun-sar 35V45

tapla- 'to allow, to admit' 可, (許); t.-mïš 'patience' 忍; säv- t.- 'to seek for with pleasure' 樂求

t.-γu 29V23

t.-γuluq 29V53
t.-maz 25V28 (許)
t.-mïš 38R71 忍
t.-sar 36V2 (許)
t.-yu 30V17 (許); säv-ä t.-yu 39R19/22
t.-yurlar 36V62 (許)

taplaγ 'patience' 忍 38R53, 38R54; 'vow' (勝解) 39R2; 'principles' (宗); ämgäk-tä nom bilgä bilig t. 'Patience that has the Dharma Knowledge of Suffering' Skt. *duḥkhe dharma-jñāna-kṣānti* 苦法智忍 26R13, 38V11; yol-ta basaqï bilig bilig taplaγ 'the Patience of Consecutive Knowledge that has the Path' Skt. *mārge 'nvaya-jñāna-kṣāntiḥ* 道類智忍 38V11

t.-ï 37R32
t.-ïγ 39R5(勝解), 39R8(勝解), 39R11(勝解)
t.-ïmïzqa 34V61 (宗)
t.-ïmzta 33R28 (宗)
t.-lar 38V2
t.-lï 38R50
t.-tïn 29V25 (宗)

taplal- 'to be projected' 引
t.-ur 34V56/58/59/60/61/63

taplanmaq 'principles' 宗
t.-ï 29R16

taplatïl- 'to be allow, to be appreciated' 可, 許
t.-maz 33R29
t.-ur 33R5

taqï 'moreover' 32V1

taryar- 'to cut off, to abandon' 斷, (除); iišlä-mäk t.-maq 'affirmation' Skt. *pratijñā* 誓限; körmäk-tä t.-γuluq Skt. *darśana-heya* 見所斷; bïšrun-maqta t.-γuluq Skt. *bhāvanā-heya* 修所斷

t.-γalï 31R53, 38R16
t.-γïnča 38R55
t.-γuluq 34R2; körmäk-tä t.-γuluq 34V1/6/9/10/15/21; bïšrun-maqta t.-γuluq 34V6/12/15/17/22
t.-γuluqnung 38V33
t.-maγuluq Skt. *apraheya* 非所斷 34V6/13/18/20/23
t.-maqïγ iišlämäk t.-maqïγ 29R5
t.-maqnïng 38V72
t.-mïš 38V49/51
t.-u 27R28(除), 29V58
t.-ur 37V67, 38R71

tarïylaγ 'cultivated field' 田; tuturqan t. 'rice field' 稻田
t.-nïng 35R21, 35R26
t.-ta 35R10/16/12/15/23; tuturqan t.-ta 31R38

tarïq- 'to interrupt, to renounce' 斷
t.-maγïnča 32R13
t.-maqïn 38V33
t.-maqïnga 38R38

tart- 'to draw' 招, (引); t.- örit- 'to bring' 引發

t.-ar 25V51, 35R11
t.-γalï 35V30, 36R68(弓), 36V47(弓)
t.-γu 35R12
t.-ïp 35R25; t.-ïp örit-ip 29V52
t.-maz 35R26
tartïl- 'to be drawn' 弓
t.-mïš 27R22 (所引)
tatγan- 'to savor'; amran-maq t-maq 'desire and taste' (='attachment') 愛味
t.-maqïγ amran-maq t.-maqïγ 27V8
t.-mïš 37V20
taš 'outside' 外; t. azaq nomluγ 'being outside, non-Buddhists' Skt. *bāhyaka* 外道, 外執 31R28, 40R6
taštïn 'outside' 外 t. sïngarqï 'in the outside' 27V58, 39R54/55/56
tatar- kökär- t.- 'to turn blue' 青瘀
t.-maqta kökär-mak t.-maqta 39V3
tatïγ 'taste' 味 26V6
t.-ï 35R19/21
t.-ïnga 37V21
t.-lï 27V11
t.-lïγ 27V13, 36V20
tavar 'property'; t. bušï 'material gift' 財施 35V64; äd t. 'propertyy' 財
t.-qa äd-kā t.-qa 35V10
tavranmaq 'conditioned thing' Skt. *saṃskāra* 行 36R13/15/17/19/23; 'preparatory action' Skt. *prayoga* (加行)
t.-ï 33R8 (加行)
t.-lar 36R3/10/39
t.-larnïng 33R2, 37R54, 37V32
tavraq - tärk t. 'rapidly' 速疾 39R21
tay- 'to slip down' 退
t.-maqlïγ 39R12
t.-maqsïz 39R12
tayan- 'to depend' 依; t.- yapsïn- 'to attach' 依著; yaqïn t.- 'to be bound' 親附
t.-γuluq 29V14
t.-maq 35R31/35/58/61 ; t.-maq yapsïn-maq 31R31
t.-maqï 37V16/17
t.-matïn 33V25
t.-mïšï 29V31, 38R46
t.-sar 37V43
t.-tačï 29R31
t.-ur 29R45, 38R48; yaqïn t.-ur 26V20/24
tayaq 'support' 依 26R29/31, 29R38/39/42, 33R7/8; tägmäz-känki tayaq dyan 'absorption which has not reached' Skt. *anāgamya* 未至定 31R50/51/58/60/61/63, 32V23
t.-ï 26V21, 29R57
t.-ïnta 26V17, 29R21
t.-ïnga 26V21/24
t.-lïγ '(with, of) support, depending on' 31R60/62, 32R41, 32V3, 38R42/45/48, 39R44, 39V8/10

t.-lïγïn 'by depending on' 25R25, 27V40, 29R34/64/66, 29V2/11, 30V13/29, 31R14/16/34/48, 32V54, 33R23/29, 34V61, 37R56/59, 37R64/68, 37V1/9, 38R21/39, 38V43/45

taytur- t.- ittür- 'to retreat' 退失

t.-maq t.-maq ıttür-mäk 27V7

täg 'like, as' 如 25V20, 25V24, 26R20, 26V17, 27R3/8/16/27, 27V16, 28R43/61, 28V31, 29R27/42, 29V15/70, 30R30/62, 31R37, 31V18, 33R31/34/35/36/55, 34R6/26, 35R5, 35V28, 36R54/55/56/57, 36V1/8/27/28/28/73/73/, 37R14/14, 38R49, 38V4/25/30, 39V30; inčä qaltï...t. 'just as' 譬如, 猶如, 猶若 26V15, 27R54, 27V20/25, 28R39, 38R63

täg- 'to reach' 至; t.-mäz-känki tayaq dyan 'absorption which has not reached' Skt. *anāgamya* 未至定

t.-gäli 27V42

t.-mäkining 32R33(Skt. *prāpti* 得)

t.-mäz 31R49

t.-mäzkänki t.-mäz-känki tayaq dyan 31R51/57/60/61/63, 32V23

t.-mišining 26V12(摂)

t.-tüktä 38V15

tägi 'until' 31R20/28, 31V30/38/42, 32R28, 33V24

tägil- qaranγu üzä t.- 'to lose a vision' 闇盲

t.-miš qaranγu üzä t.-miš 40R6

tägimlig -γalï t. 'ought, should' 應 26V19, 28R59, 29R54, 30R6, 30V37/48/53, 31V5/6, 32V56/60, 33V13/63, 34V28/30, 34V31/35/43/44/45/49/50/54/62, 35R13/30, 36V17/55/66, 37R45/47/66/69, 37V11, 40R5; ayaγ-qa t. 'venerable, respectable' Skt. *āryan* 尊者 25R38/43, 27R30, 28R22/61

t.-in -γalï t.-in33R21

t.-lär -γalï t.-lär 30V33

t.-lärtin -γalï t.-lärtin 30V26/31/46

tägimsiz -γalï t. 'ought not, should not' 33V63, 34V31/32/34/38/42/47

tägin- 'to take, to undertake, to accept, to receive' 受; t.- tut- 'to accept and keep' Skt. *samādāna* 受持; kertgün- t.- 'to believe and accept' 信受

t.-gäli 32V57/61, 33R36/51/61, 33V5

t.-gükä 28R25

t.-gülük 31R29, 32V63, 33R61/63/66, 33V10/18/22/39/54, 36V65

t.-ip 30V25/30/36/45/52

t.-mäk 30V20/51, 32V45, 33V15/16; t.-mäk tut-maq 29R10; kertgün-mäk t.-mäk 32V42

t.-mäkning 31R2, 33R48

t.-mäktin 33R27

t.-miš 31R12, 35V8/54; t.-miš tut-mïš 35V11/13

t.-mišining 31R30

t.-mišläri 32V53

t.-sär 30R58/59, 30V8, 33R11, 33V16/25/26/47/65, 36V64

t.-täči 27R34, /41, 30V61, 33V14

t.-täčilär 33V13, 35R42

t.-ü 36R60

t.-ür 28R54, 33R31/35

t.-ürlär 28R27

t.-ürmn 33R37/40, 33V4

tägінčä 'as far as' 齊 31V20, 40R13

täginmäk 'sensation' Skt. *vedanā* 受 36R34/38, 36V28/29/49/53/73, 37R14/36/39/50, 37V34/51/63

- t.-ig 36V22/56, 37R39/48, 37V12/69, 39R45/60
- t.-kä 36R38, 36V37
- t.-lär 36R25/30, 37R60/63, 37V1/4/6/38/42
- t.-lärі 37R68
- t.-lärig 37V59
- t.-lärning 36R22/28/32
- t.-lärtä 37R57/65
- t.-li 39V31
- t.-lig 37V53
- t.-ning 25R61, 25V13, 36R1, 37R35, 37V13/15/50
- t.-tä 25V6, 36R22, 37R51, 37V59
- t.-tin 25R60, 25V12

tägintür- 'to make accept' 受

- t.-gäli 35V52

tägrä 'periphery' 邊

- t.-sisin 28R39

tägšil- 'to be changed, to be modified' 轉; t.- arta- 'to change and decay' 變壞; t.- ävril- 'to change' 改轉; t.- tïdïl- 'to be changed and obstructed' 變礙; t.- ket- 'to modify' 易脫

- t.-mäk 30R46/55; t.-mäk ävril-mäk 30R41
- t.-mäksiz t.-mäk-siz tïdïγ-sïz 'non-changing and non-obstructing' 無變礙 29R69
- t.-miš 30R48
- t.-täči t.-täči arta-tačï 37R42/55, 37V18/33; t.-täči tïdïl-tačï 27R10
- t.-tüktä 30R24; t.-tüktä ket-tüktä 37R11

tägšür- 'to change, to alter'; t.- ketär- 'to modify' Skt. *vikalpa* 易脫

- t.-mäk 37R1
- t.-miš 32V5, 37R13
- t.-tük 37R3
- t.-tüktä t.-tüktä ketär-tüktä 37R1/3

tägšüt 'opposite'; t.-inčä 'in the opposite case' 相違, 違, 'on the contrary' (翻)

- t.-inčä 26V45/62, 28V15(翻), 34V36
- t.-inčäsi 34V36, 34V53
- t.-inčäsining 34V47, 35R52

tägür- 'to cause to reach' 至

- t.-miš 31V34

tägzinč 'scroll' 卷 40R20

täk 'only' 但 26R12, 27R13, 27V42, 29R39, 30R46, 31V61, 32V64, 33V22/25, 34V56/59/63, 35R5/9/12/25/R44, 36V3/45/68, 37R66/69, 38R32; bir t. 'same' 同一, 同 28V15/42/48, 29V13/18, 35V55/63, 36V20, 38R45

tälim üküš t. 'many' 衆多, 多 29R13, 30V11, 33R12, 35R5/9

täng 'equal, equality' 等 36R34, 37R63, 40R15; t. tüz 'equality' 平等, 等 25V8, 36V68, 39R6/35; birlä t. 'equal to' 39R11/36

tängik- 'to become equal' 等

- t.-mämäki 25R55

t.-mämäklig 25R59/64

tänglä- 'to compare, to refer to' 比; t.-mäk bilgä bilig 'analogical knowledge' Skt. *ānumānika* 比智

t.-mäk 25V33; t.-mäk bilgä bilig 25V45, 25V52

t.-p 26R4

tänglig 'equable'; näčä t. öd 'how long' 幾時 32R3, 32V56

tängri (tnkry) 'heaven' 天 27V52/54, 28R9, 28V57, 35V34/37/52/59; t. burxan 'Buddha' 佛 32R11, 32V40/42, 33R17, 35R40, 35V33, 37R53, 37V23/52/68, 38R25/34/36; burxanlïγ kün t. 'the sun which is the Buddha' 佛日

t.-lär 28V20/21/22, 35V55

t.-lärtä 28V36

t.-ning burxanlïγ kün t. -ning 40R10

t.-tä 28R15

t.-tin 27V24

tängrim (tnkrym) 'The blessed One' 37R62

täprätil- t.- sačïl- 'to be tramped and agitated' 動亂

t.-gülük t.-gülük sačïl-γuluq 39V58

tärk (trk) t. tavraq 'rapidly' 速疾 39R21

tärs (trs) t. öz eltinmäk 'evil life' 邪命 27R29

t.-gärü amranmaq-ta t.-gärü yorïmaq 'illicit sexuality' Skt. *kāma-mithyā-cāra* 欲邪行 30V34

tätrü 'an inverse, inversely' 逆, 倒 32R34, 35R15/22; t. sezig qïl- 'to refute, to ask in return' 反質, 反徵 27R36, 37R17/18

tätrülmäk 顛倒 'turn over' 36V58, 37V36/41/45/48

te- 'to say, to speak'

t.-gli 28R29, 28V3, 36R7/13/15/17/19

t.-gü 28R61, 31V17, 36V1

t.-güči 26V49, 27R20, 29R71, 29V5/12, 30V56, 31R4/11/37, 31V15/33, 32R55, 32V20/21/36, 33R1, 34V63, 35R51/62, 35V23/35/63, 36R72, 37V61, 39V22/35

t.-miš 26V55, 28V25, 34V25

t.-miši 27R10, 28V30, 29V54, 31R33, 31V57, 33V6/29, 35R53

t.-p 'saying' 25R6/8/12/13/14/26/28/34/37/38/42/53/57, 25V1/3/8/10/13/20/28/29/31/33/35/38/41/44/51/53/56/63, 26R5/8/14/16/21/24/26/27/29/38/39/40/52/54/58/61/62, 26V15/18/20/22/24/27/29/30/32/35/37/38/41/42/45/47/51/54/57/64, 27R1/2/3/4/6/7/10/11/13/15/18/20/21/29/33/35/38/39/41/42/44/45/47/48/49/51/52/53/54/55/58/59/62/63/64, 27V1/2/3/5/6/13/14/21/22/23/30/31/34/44/45/47/49/50/53/55/57/62, 28R2/4/5/6/11/12/16/20/23/29/31/34/36/37/39/44/48/49/50/51/52/55/56/58/60/63, 28V1/2/3/4/5/6/7/8/10/11/12/13/18/24/29/30/34/38/40/42/43/49/50/53/55/56/58/63, 29R6/11/14/15/16/18/19/21/23/24/25/28/32/32/35/42/44/46/55/58/61/63/67, 29V14, 29V19/21/22/24/28/30/36/38/41/46/47/50/54/61/66/70/71, 30R7/9/13/14/16/21/22/26/32/37/41/47/49/50/51/53/54/57/64, 30V3/5/6/7/12/15/22/24/27/33/39/48/55/58/59/62/63/64/65/66, 31R1/3/6/7/15/17/18/19/20/21/22/23/26/29/30/32/36/38/39/41/43/44/45/47/48/49/51/55, 31V1/5/7/8/9/11/18/20/22/29/53/55/57/65, 32R1/4/7/17/18/23/36/36/39/45/47/50/52/53/54/55/59/60/63, 32V8/11/14/27/30/35/37/41/42/51/57/58/63/64, 33R1/2/4/12/13/15/20/24/25/26/28/29/30/32/33/35/37/40/41/43/47/53/55/57/59/60/62/65, 33V4/6/11/29/30 /32/33/38/38/39/42/52/53

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t.-r ymä t.-r 25R32/R44/54/62/63, 25V14/15/19/22/49/54/57, 26R9/11/30/30/ 33/39/60/61/62/62, 26V11/13/17/22/49/64, 27R6/46/49/50/56, 27V44/60, 28R19/44, 28V27/45, 30R44, 31R49, 31V65, 32R40, 34V60, 36R27/45/ 54/66/69, 36V8/18/25/28/37/55/55/71/73/73, 37R1/3/11/14/35/35/44, 37V10/44/47/57, 38R8/11/35/37/43/58/71, 38V12/60, 39R19/32/33, 39V15/62, 40R4/13

t.-rlär 25V35, 36V65

t.-sär 25R13/34, 26V27/35/64, 27V62, 28R5/7/18/58, 28V38, 29R11/23/24/55, 29V14/47/50/61/63/71, 30R37/41, 30V2/12/15/33, 30V39/48, 31R45, 32V37/39, 33R13/35/59, 33V11/30/52/62/65, 34V39/51, 35R1/48, 35V25, 36R12/20/25/59, 36V19/31/37/41, 37R16/19, 37V37/57, 38R71, 39R22, 39V23

t.-ti 37R52

temin 'immediately, just now' 方, (乃) 26R18(乃), 33V15, 34V64, 35R1/8 ~ t. ök 26V52/59, 28R63, 33V17, 36V73, 37R3/4, 39V25

tergin 'gathering, concentration' 集; 39R52, 39V52

t.-ig 38R2, 38R16

t.-ning 36V32

terin t. quvrayγ 'attendant' Skt. *parivāra* 眷屬; t. quvrayγ-ïn arïtmaq Skt. *sāmantaka-višuddha* 眷屬淨 35V1

t.-i t.-i quvrayγ-ï 38V3

t.-ingä t.-ingä quvrayγ-ïnga 38V3

tet- 'to be said'

t.-ir 26V62, 27R3/16, 29R67, 34V37, 39R17, 39V16/31

t.-mätäči 36V54

t.-miš 31V40

tïd- 'to avoid, to forbid, to prevent' 遮, 防, 障; t.- qongur- 'to prohibit' 遮止; t.- tut- 'to hinder' 隔礙, 障礙

t.-ar 32R51, 33V41

t.-γalï 33V58/61/64

t.-γalïr 28V4/6

t.-ïp t.-ïp tut-up 26R36

t.-mamïš 29V61, 34R42

t.-mïš 35R39; t.-mïš qongur-mïš 35R41

t.-tačï 30R12, 31R6 ; t.-tačï tut-tačï 38R56

tïdïγ 'obstacle, hinderance' 障, 礙 33R11, 33V5, 35R38/44/45; tïdïγ adaγ 'obstacle' 障礙 33R13; t. tutuγ 'ascetic vow' Skt. *vrata* 禁, 禁約 33V40/50; turγan tïdïγ 'dike' 隄塘 29R4/9

t.-sïz tägšilmäk-siz t.-sïz 'non-changing and non-obstructing' 無變礙 29R70

tïdïl- 'to be prevented, to be obstructed' 遮, 制, 隔, 止; tägšil- t.- 'to be changed and obstructed' 變礙
- t.-γalï 29R11
- t.-ïp 33V27
- t.-maz 26R62
- t.-mïš 26R60
- t.-tačï tägšil-täči t.-tačï 27R10
- t.-ur 29R3

tïdïn- 'to restrain oneself, to constrain oneself' 制, 禁
- t.-ïp 29R8
- t.-mamaqnïng 32R54

tïltay 'cause' Skt. *hetu* 因 25R8/19, 26R23, 28R47, 33V5, 34R19/50, 34V7/27, 35R34, 36V13/32/37/66/69, 37R11; t. atlγ basutčï '*pratyaya* named *hetu*' Skt. *hetu-pratyaya* 因緣 25R8/15/19, 26V47/60; ärksinmä t. 'cause in its broadest sense' Skt. *karayana-hetu* 能作因 25R12/18, 26V26/27; birlä qatïl-maq t. Skt. *saṃprayuktaka-hetu* 相應因 26V51; eyin ävir-täči t. Skt. *anuvṛtti-kāraṇatva* 隨轉因 29R40; t. basutčï 'cause, reason' (Skt. *kāraṇa*), 'occasion' (Skt. *nidāna-viśeṣa*) 因緣 30R56, 30V12
- t.-ï 29V53, 31R5, 35R56, 36V29/60/63/67/72, 40R3; t.-ï basutčï-sï 30V5/13
- t.-ïγ 25R5/18, 28R19, 28V42; buyan qïl-γuluq t.-ïγ 35R30
- t.-ïn qayu t.-ïn 'for what reason' 何緣 25V28, 33V39/54, 34V65, 36V2, 37R61, 38R49, 38V36, 39V60
- t.-ïnta 33V21(緣), 37R7
- t.-ïnga 35R60
- t.-lar 25R19, 35R65
- t.-larïγ 26V46
- t.-larnïng 26V43/44/47/53/54
- t.-larqa 33V11(緣)
- t.-larta 25R18
- t.-lï 25V47
- t.-lïγ 25V59
- t.-ta 31R42, 37R8; buyan qïl-γuluq t.-ta 35R29
- t.-tïn 29V1, 30V11(緣起)

tïnly 'living thing' Skt. *eka-sattva* 有情 27V17, 27V48, 28R1, 28V50, 29V1, 33V34; 'human being' ~ Skt. *pudgala* (補特伽羅); t. sanlïγ 'one who belongs to living beings' Skt. *sattvâkhya* 情數 29R62
- t.-ïγ 35R41
- t.-lar 25V50/57, 28V19/35/53, 31V30 (補特伽羅), 33V27, 36V62
- t.-larïγ 27V19, 28V29/33, 37V26, 38V44 (補特伽羅)
- t.-larnïng 39R29/31/33
- t.-larta 26R35, 32V6 (補特伽羅), 35V47, 39R19/21
- t.-tïn 32V31(補特伽羅)/33(補特伽羅)

tïngla- 'to hear, to listen' 聽
- t.-maq 30V42
- t.-maqïγ 30V50

tïtsï < Chin. 弟子 'disciple' Skt. *śrāvaka*
- t.-lar 38R1
- t.-larï 35V46

tigirtlig t. sav 'disputative speech' 諍論 29R14

tik- 'to plant' 殖
t.-miš 35R27
t.-sär 35R10, 35R25
til 'tongue' 舌, 'voice' 語 31V3, 32R52; t. bilig 'tasting' 舌識 26V5
t.-ig 31R7
t.-in 28R26, 32R54
t.-ning 29V65
t.-täki 29R43/47/R50/52, 29V6/66, 30V53, 34V40/53, 35R4/8/48
tilä- 'to seek for' 求; istä- t.- 'to seek' 追
t.-gäli 40R8
t.-miš 35V12
t.-sär 30V7
t.-täčilär 39R20/22
t.-yü istä-yü t.-yü 35R7
tilgän 'wheel' 輪 29R41
tirti < Skt. *tīrthya*; ačvake t. Skt. *ājīvaka-tīrthya* 外道 27R29
tiši 'woman' 女 30R45/46

tit- 'to abandon' 捨
t.-gäli 33V20
t.-ip 40R5
t.-mäginčä 31V23/33/65
t.-mäginčäkä 31R20, 31V30/38/42, 32R28
t.-mämiš 33R59
t.-miš 38V29
t.-mišlär 32R62, 32V7
t.-tüktä 30V15/21
titil- 'to be abandoned' 捨
t.-gü 30V16
t.-ip 30R55
t.-mäk 30R42
t.-mäsär 33R57
t.-ür 30V21
tittür- 'to abandon' 捨 ; qotdur- t.- 'to abandon' 棄捨
t.-mäklig 31R14
t.-täči qotdur-täči t.-täči 31R13
tiz- 'to arrange side by side' 列
t.-ä 31V14
tizig käzig t. 'order' 次第 26R11
t.-i käzig-i t.-i 38R51/61
t.-in käzig-in t.-in 25V47
t.-inčä käzig t.-inčä 30V28
tolp 'whole'
t.-tïn 'everywhere' 遍 31V4
tolu 'full' 滿 39R17
tolulat- 'to fill, to complete' 圓滿
t.-γalï 34V60 ~ tolunat-γalï 34V60
ton 'clothes' 衣 28V46 ; t. kädim 'clothing' 衣服 36V61
t.-ta 36V71
tonan- ked- t.- 'to dress (oneself)' 著衣

t.-γalï 34V44
tongaq(?) mängi t. ‘ joy, pleasure’ 快樂 35V53/54
toquz ‘nine’ 九 31R50/52/58/60/62, 38V1
toquzunč ‘ninth’ 九 32V49
toyïn Skt. *bhikṣu* 苾芻, 比丘 30R27/33/37/48/50/59, 30V15/21/27/54, 32V41
t.-lar 27R34
t.-larnïng 32V39
t.-nïng 30R47, 32V32
t.-nïngïnda 30V23
töpü töz töpü ‘fundamental’ 根本 31R19
törü ‘rule’ 法; čxšapt t. qavramaq Skt. *śīla-vrata-parāmarśa* 戒禁取 28V63; t. yang ‘usage’ 禮儀; yertinčülüg t. yang ‘the common usage’ Skt. *vidhāna* 世俗禮儀; yang t. ‘norm’ 軌則 ~ 軌; t. yaraγ ‘way’ 法
t.-g 39R28; yang-ïγ t.-üg 34V35, 34V40
t.-kä 33V25; yertinčülüg t.-kä yang-qa 34V47; yang-qa t.-kä 34V51
t.-lüg 36V42, 37V18
t.-si t.-si yaraγ-ï 34V27
t.-süz ‘unreasonable’ 非理 29R1, 32R39, 34V39, 36V31
törü- ‘to produce’ 生
t.-mäk 25R49
t.-mäki 25V8
t.-miš 35R27
t.-p 25R50
t.-yür 25R46, 35R19, 35R21
törtägü ‘four together’ 四 33V43/44
t.-nüng 39R50
tört ‘four’ 四 25R7/14, 26R41/R54, 26V38, 27V53, 28R3/4/7, 29V13, 30R24/33/35/56, 30V23/28/29, 31R56/66/66, 32R57/59, 32V23, 33R3, 33V40, 34R25/34/37, 34V3/4/12/17/24, 35R50/52, 35V5/40/45, 38R26, 39R36/45/ 59/60, 39V15/16/51
t.-tin 35V43
törtär ‘four each’ 各四, 四 34R14/23
törtünč ‘fourth’ 第四, 四 26R49/55/57, 29R49, 30R28/34, 30V34/40/53, 31R63, 32V41, 35R60, 35V3/47
t.-nüng 30R4
töz ‘nature, basis’ 性, 相, 體, 本, (類) 25R15/15/16/16/17/19/23, 25V6, 26R64, 26V25/26/39/47, 27R13, 29V20/30/40, 30R21/23/26/31/32/36, 33V41/45/56/58, 35R37/39/43/45, 36R8/9/27/40/41/42/43/66, 36V72, 37R36/43/44, 37V15/17/28/43/52; t. töpü ‘fundament, fundamental’ 根本, 本 31R19 ~ t. tüp 32V15/17/24, 34V29, 38R72, 39V27; uγuš t. Skt. *gotra* 種族 27R3; yörüg t. ‘reason’ 理, 理實; t. yïltïz Skt. *indriya* 根
t.-i 26V13/28/31/33, 27R12, 27V59/61, 28R1/40, 31V8, 34V32, 35V20/22, 36R31, 36V23/73, 37R29/30/36/49, 38V64, 39V18, 40R5; t.-i yïltïz-ï 33R21
t.-in 26V36, 27R2, 35R50; t.-in tüp-in 35V1; yörüg t.-in 37V51
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t.-ingä yörug t.-i 29R24, 33R25, 37R17
t.-kä 26V39/39
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t.-lügin 29R70, 35V17
t.-lügüg 35V17, 40R10
t.-tä 39V30; t.-tä tüp-tä 32R53

tuda ada t. 'misfortune' 災患

tuy- 'to be born, to rise' 生, 起, 發
t.-a 25R10/22, 26V44/54/55/57/58/63/64; kün t.-a 日出 33V24, 33R66
t.-ar 25R28/30/33, 25V14/40, 26R13/15, 28R52, 29R22/30/35/37/58/64, 29V4/5, 30R64/66, 30V13, 31R33/10/13/42, 32V1/28, 32/55, 35R8, 37R4/7, 38R67, 39R47
t.-γalï 25V23, 26R18, 33R12, 33V21
t.-γu 25V44
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t.-γuqa 26V56
t.-maq 26R46, 26R52
t.-maqï 25R41/60/61/63, 25V12/13, 26R17/19, 33R25, 36V10
t.-maqïγ 35V33/52
t.-maqïn 35V34
t.-maqïnïng 38V42
t.-maqlïγ 35V37
t.-mayu 26R28
t.-maz 26R13/16/32, 33V9
t.-mïš 25R24/54, 26V53, 28V40/58, 29R27/46, 29V19/73, 31R25/32/40/44/45, 32R14, 33V59, 34V39/51/66, 36R29/33
t.-mïšï 25R35, 29R53/64, 30R15/20, 32V12/13, 35R5
t.-mïšïγ 35V50
t.-mïšïn 25V37
t.-mïšlar 31V23, 39R39
t.-mïšlarnïng 36V34
t.-sar 25V16
t.-tačï 27V16, 31R50/52, 36V42
t.-tumuz 28V55
t.-tuqta 25R44
t.-up 29V67, 33V25
t.-yuqlar 28V42
t.-zun-lar 28V53

tuyum 'birth, rebirth' 生 28R35, 28R54, 32V5, 34V56, 34V57, 34V60, 34V63, 34V64 ; tört t. 'the four wombs' 四生 ; öngi bïšmaq t. Skt. *vipāka-svabhāva* 異熟生 28V9
t.-lar tört t.-lar 28R4
t.-qa 35R62
t.-ta tört t.-ta 28R3

tuyur- 'to raise, to produce' 生, 起, 發

t.-γalï 29R2, 29V52, 33R7, 35V41, 36V65/70, 37R10/48
t.-maduqlar 32V6
t.-maqï 36R61
t.-mïš 28V54, 35V58, 36R60
t.-tačï 36V70, 37R11
t.-u 32V7
t.-ur 25R32, 27V7, 27V10, 29V36
t.-urlar 36R58
tuγurul- 'to be produced' 發
t.-mïš 32V2
tumlïγ 'cold' 寒 37R5
tur- 'to dwell' 住; 'to arise' (起), (生); (durative expression)
t.-γalï 29R38(起), 31V6, 34V43
t.-γu 25V33 (生), 33R18(起)
t.-mayu 38R69(起)
t.-mamaqnïng 38R13(起)
t.-maq 25V30, 26R46/52, 33V7
t.-maqï 36R66(起), 37R45(起)
t.-maqnïng 38R13(起)
t.-masar 37R46(起)
t.-mïš 25V20 (起), 26R44 (起)/48 (起), 28V38 (起)/61, 29V2 (起)/8(生)/11 (生)/ 29 (生)/33 (生), 30R18 (生), 30V17, 31V30/62, 33V29, 36R29/33
t.-mïšï 29V1(生)
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t.-mïšlarïγ 28V24(起), 31V37/38
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t.-sar 33R58(起)
t.-sarlar 31V50(生), 32R1/24
t.-tačï 26R26(起), 31V55/57, 33V47(生)
t.-tačïlar 32R61/66
t.-tačïsï 26V23, 29V47(起), 31R21(起), 31V55, 39R36(起)
t.-tačïta 32R25, 39R34(起)
t.-tï 32R41(起)
t.-tuqta 25R44(起), 28R63(起), 28V57
t.-u 28R28(起)/62(起)
t.-up 39R34(起)
t.-ur 25V42/48, 27R27, 27V5 (起) /22/23, 29V43/54 (起) /57, 33V30/32, 37R3 (起), 38R60 (起), 38V29 (起) /39(起); (durative) 26V43/44/48/51 /52/ 54/55/57/58/ 63, 27V28, 32R19/26, 33R66, 33V24, 35R16, 36R60
t.-zun 'stop !' 止 29R13
turyan t. tïdïγ 'dike' 隄塘 29R4/9
turγur- 'to raise, to produce' 起, (生), (立); örit- t.- 'to produce' 發起
t.-γalï 39R10/35
t .-γuluq 30V11
t.-maduq 31V50, 32R62(生), 35V43
t.-mayalï 26R36

t.-maq 33R43/45, 35R5/9, 39R34
t.-mïš 27R35, 27V40
t.-mïšïn 28V52
t.-sar 29V32, 35R4, 35R8, 35V42
t.-sarlar 32R5
t.-tačï 31R54, 32R43
t.-ur 28V41/63, 29R5(立)
t.-urlar 28V38; örit-ürlär t.-urlar 39R2

turγurul- 'to be produced, to be raised' 所起
t.-mïš 31V58

turqaru 'always' 恒 27R41, 31R46, 31V23/26/30/39/42/46/66, 32R14/26/28, 33V3

turuldur- 'to arrange' 調
t.-γuluqï alp t.-γuluqï 'a person who can not arrange' 難調者 33R21

turuq 'abode' 住; bilig t.-ï 'abode of consciousness' Skt. *vijñāna-sthiti* 識住; ög t.-ï Skt. *smṛty-upasthāna* 念住
t.-ï bilig t.-ï 28V12/17/21/37
t.-ïnta ög t.-ïnta 35R59

tuš 'stage' 位 38V42
t.-larta ada t.-larta39V11
t.-ïnta 38R70
t.-ïnga 38V45
t.-qa 31R48
t.-ta 26V11/52/58/63, 30R48/55, 36V67, 38R68
t.-taqï 26R45/48, 38V54
t.-taqïsï 26V56
t.-taqïsïn 32R57
t.-taqïsïnïng 31R9
t.-uγ 33R3, 38R6

tuš- 'to meet' 遭, 遇
t.-maz 37R5
t.-sar 33V11

tušïqmaq kürägürmäk t. 'vanity, intoxication-pride' Skt. *mada* 憍逸 33V21; kürägürmäk t. orun~ kürägürmäk t.-lïγ orun ~ kürägürmäk t.-lïγ orun-ï 'places of many sorts of vanity (= the place of intoxication-pride)' Skt. *mada-pramāda-pada* 憍逸處
t.-ïγ kürägürmäk t.-ïγ 33V42/65
t.-lïγ 33V56; kürägürmäk t.-lïγ orun 30V9
t.-nïng kürägürmäk t.-nïng orun-ï 33V19

tut- 'to hold, to grasp' 持; tägin- t.- Skt. *samādāna* 受持; särgür-üp t.- 'to hold and keep' 任持; tïd- t.- 'to hinder' 隔礙, 障礙; uč t.-maq körüm Skt. *anta-grāha-dṛṣṭi* 邊執見
t.-a 'concerning, as to' 就, 約 35V36 (就)/37 (就)/39 (就), 36V20 (就), 38R57 (約), 38V20 (約)/21 (約)
t.-γalï 27R1; särgür-üp t.-γalï 27R18
t.-maq 35V38; tägin-mäk t.-maq 29R10; uč t.-maq körüm 34R3/8
t.-mïš 32V59, 32V61; tägin-miš t.-mïš 35V11/13; särgür-üp t.-mïš 38V32
t.-sar 35V32
t.-tačïlar tägin-täči t.-tačïlar 30V61
t.-tačïsï tïd-tačï t.-tačïsï 38R56

t.-up	tïd-ïp t.-up 26R36
t.-ur	26V64
tutuγ	tïdïγ t. 'ascetic vow' Skt. *vrata* 禁, 禁約 33V50
tutul-	'to be undertaken, to be accepted, to be included' 攝, 所攝; 'to be bonded' (繫)
t.-ar	26V12
t.-γu	36R63, 38V34
t.-matačïsï	28R4
t.-matuq	25V26(繫)
t.-maz	28R42/45
t.-miš	25V52, 27R44 (繫)/47 (繫)/59/64 (繫), 27V2 (繫)/4 (繫)/12 (繫)/56, 28R1(攝), 29R36(繫)/47(繫)/48(繫), 31V61, 32R53, 38V27
t.-up	30V17
t.-ur	27V60, 28R3/3/58, 38V7/13/18/30/37/40
tutultur-	'to get included' 攝
t.-γalïr	32V35
tutun-	tïdïn- t.- 'to restrain oneself' 制持
t.-up	tïdïn- t.-up 29R8
tutur	t. sarïγ 'rice' (crop) 稻; adïz-daqï t. sarïγ 'rice in a section (of a field)' Skt. *luṅga* 畦稻 38V24
tuturqan	'rice' 稻; t. sap-ï 'rice straw' 稻稈 25R47; t. tarïγlaγ 'rice field' 稻田 31R38
tutyaqlïγ	'getting sensation' 有受, 有執受 Skt. *upātta* 29R63/67, 29V4/17
tutyaqsïz	'non-getting sensation' Skt. *anupāttika* 無受, 無執受 29R62, 29R65, 29R69, 29V10
tuy-	'to perceive' 覺, (悟); köni tüz t.-uγlï Skt. *samyak-saṃbuddha* 正遍覺
t.-matïn	36R53
t.-maz	36R56
t.-uγlïlar	köni tüz t.-uγlï 37V31
t.-up	40R16 (悟)
tuyunmaq	Skt. *bodhi* 覺; t. bölük-ingä eyin čxšapt 'the morality according to the part of *bodhi*' Skt. *bodhy-aṅgânuloma-śīla* 順覺支戒 35V12
tuzaqlamaq	'trapping' 33V27
tükäl	'complete, completely, fulfilled' 具, 具足 27V63, 29V13, 30R64/66, 30V1/ 2, 32V35/52, 33R64, 33V16/26/39/54/55, 38R40/60
tükällig	'fulfilling, complete' 成, 具 31V56, 32V7, 35R50, 38V48/71; t. bol- 'to become perfect, to fulfill' 成就, 成 31R22/23/25/27/35/40, 31V20/21 /23/24/26/29/31/32/35/39/41/42/46/48/51/53/62/63/64/66, 32R2/3/6/15 /16/18/19/20/22/26/28/29/32/35/38/58/60/63/64, 32V4/10, 33R59, 39R38/40
t.- lärig	32V3
tükät-	-u(/-ü/-a/-ä) t.- 'to bring to an end' 已, (既)
t.-mäk	-u t.-mäk 28R55(既), 30V4(既)/18(既), 32R33(既), 37R21(既)/24(既)/27(既), 37V2(既)/5(既)
t.-miš	-u t.-miš 25R5/R22, 26R63, 26V25/59, 27R3, 27V45, 28V61, 29V38/58, 31V54, 32R17, 32V9, 34R11/32/43/64, 35R7/49, 35V16/64, 37V8, 38R19/ 40/49/58/69, 38V41, 39R40, 39V30/39, 40R2/13
t.-miši	-u t.-miši 25R10
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t.-ti -u t.-ti 30R6, 35R29
t.-timz -u t.-timz 40R13
t.-tüktä -u t.-tüktä 25V41, 28R28/62, 31V14, 32V7, 35V46, 39R1/3/6/12(既)
t.-ürlär -u t.-ürlär 27R28
tümgä 'dull' 鈍 38V56/57; qaramtï t. 'silly and dull' 昧鈍 32R40
tün 'night' 夜 32V62/65, 33R4/34/36/65, 33V2/26
t.-tä 33R9/10/17/27
t.-üg 32V66, 33V23
tünlük 'a period of a night'; künlük t. 'for a day and a night' 晝夜 32V58, 33R15/ 20/22/31/47/60
tüp töz t.- 'fundament, fundamental' 根本, 本 32V15/17/24, 34V29, 38R72, 39V27
t.-in töz-in t.-in 35V1
t.-tä töz-tä t.-tä 32R53
tüpük- 'to be completed' 究竟; t.- alqïn- 'exhaust (oneself)' Skt. *parikṣaya* 窮盡
t.-mäz t.-mäz alqïn-maz 27V20
t.-tüktä 31R16
tüpükdür- 'to complete, to finish' 究竟
t.-mätük 38V38
tür- 'to bundle' tutulup tür- 'to integrate'
t.-miš tutulup t.-miš
türlüg 'kind, sort' 種, (類) 25R7, 27V11, 28R13, 29V42/55, 30R17/23/30/35/57/64, 30V8/9/16/23/28/29/30/32/36/38/45/47/50, 31R27/41/43/47, 31V12, 32R48, 32V30/33/35/45/59/64, 34R19/19/45/50, 34V2/7/8/30, 35R/51/53/65, 35V5/40/45/57, 36R10, 37R63/68, 37V1/4/14/53, 38R26, 38V1, 39R36/42, 39V11
türtün- 'to smear' 塗
t.-mäk 30V41/49, 33V51
tüš 'result' 果 26R34, 29R24, 34R21/31/34/39/41/52/56/60/63, 34V8/14/17/19/22/24, 35R15/19/20
t.-i 29V53, 31R6, 32R50, 34R5/6/10/14/16/17/23/25/27/28/32/37/46/48/53/55/57/58/61, 34V4/10/12/14/16/21, 35R15/22/27/28
t.-in 39R26
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t.-nüng 25V37(tws-nynk)/39(tws-nynk)/58
t.-üg 25V51, 34R43, 35R11/13/26, 35V37/39
tüš- 'to descend' 墮
t.-mäz 29R56/71, 34R42
tüšüt t. ögrätig 'accustom' 串習 38V63
tütätmäk t. *ögrätinmak Skt. *vāsanā* 熏習 35V24
tütit- 'to perfume' 熏
t.-gäli 35V19
t.-ip 35V26
tütitil- 'to be perfumed' 熏
t.-miš 35V28

tüz 'equal' 25R24, 29V47; täng t. 'equality' 平等, 等 25V8, 36V68, 39R6/35; t. arasïz 'equal and immediately' Skt. *samanantara* 等無間 25R25; t. arasïz basutčï 'equal and immediately antecedent condition' Skt. *samanantara-pratyaya* 等無間緣 25R9/15/23/27/35/37/42, 25V2/5/11/17/25/29, 26R20/ 24/32/38/63, 26V62; t. ulamalïγ ~ t. ulama 'equal and uninterrupted' 等無間 26R39/53/61; t. baz 'peace and harmony' 和 35V46; köni t. tuyuγlï Skt. *samyak-saṃbuddha* 正遍覺 37V31

tüz- 'to level, to redress' 平

t.-täči 30V58

tüzü 'extensively, whole, all' 遍, (普) 29V43, 31V33, 40R16

t.-ingä 38V38(周遍)

t.-sūztin 25R28, 39R16

t.-tä 29V34/35, 35V47 (普)

tüzün 'holy, sacred, saint' Skt. *ārya* 聖 38V43; t. yol 'holy path' Skt. *ārya-mārga* 聖道 31V49, 36R66; t. tïtsï 'holy discipline' Skt. *ārya-śrāvaka* 聖弟子 38R1; t.-lär 'saint' Skt. *ārya* 聖者, 聖

t.-intin 32V13(Skt. *ārya*)/21(Skt. *ārya*)

t.-lär 31R24/40, 31V45, 32R62, 32V5, 36V3/17/30, 37R33/37, 38R26, 38V54, 40R9

t.-lärig 38V71

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TS

tsi ts. iryapat Skt. *īryā-patha* 威儀 ('(four) positions of body') 37R1

U

u- -γalï u.- 'to be capable' (Aux.) 能

u-γuluq 36R49

u-maγu 25V55

u-maq 31R53, 32R34, 33V36, 36V32/65, 38R16

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u-mazlar 40R12

u-mïš 35V15, 36V70, 37V24

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u-tačï 26R35, 40R1

u-yur 25V2, 27R1/18, 27V42, 28V60, 29R8/11/39, 30V9, 33V12/52/58/61/62/64, 34V60, 35R59, 35V19/26/30/36/38/41, 36R67, 36V13/13/47, 37R9, 37V20/ 22, 39R34, 39V8

u-yurlar 25V43, 39R9/20

uč 'end' 際, 邊; u. qïdïγ 'limit' 邊際 33R5; u. qïdïγ el 'frontier land' 邊國 32V48; u. tutmaq körüm Skt. *anta-grāha-dṛṣṭi* 邊執見 34R3/7

u.-ï u.-ï qïdïγ-ï 32V64/65

u.-qa u.-qa qïdïγ-qa 33R29
u.-suz u.-suz qïdïγ-sïz 無邊 27V15/17
u.-taqï ('wwc) 25V55
ud- 'to follow'; eyin u.-u 'according to' 隨順
u.-u eyin u.-u 33V52, 37V69
udun- tapïn- u.- 'to venerate' 供養, 供給
u.-γu tapïn-γu u.-γu 35V41/43
u.-sar tapïn-sar u.-sar 35V45
uduz- 'to lead' 通
u.-γuluq 28R32
u.-u 37R52
uduzul- 'to be led'
u.-mïš 37V10
uγra- 'to intend to' 欲; -γalï u.- 'to be bound to, to intend to' 欲
u.-mïš -γalï u.-mïš 29R2
u.-yu 33R56; 'just, exactly, especially' 正 28V54, 33R17/61
uyur 'case, aspect, viewpoint' Skt. *ākāra* 相, (行), (行 相), (門), (相 門) 36V25/27/ 41/47/73, 37R34 (門)/38 (行 相)/47 (行 相), 38R2(行 相), 39V2/4 (行相)/5 (行相); -γuluq u.-ï yïq-ï 'should, must' 容
u.-ï 36V32 (行相), 38R1 (行相), 38R3 (行相); -γuluq u.-ï ('wqry) yïq-ï 28R35, 33R18, 33V10
u.-ïnta ('wqrynt') 'through' 由 25R26, 25V46, 28V28/32, 29R2/10/10/58, 30R41/45/46/60, 30V5/20, 31R30('wqwr-ynd'), 55, 32R8/10/11/12, 32V11/14/15/17/26/29/38/39/40/42/44/45/47/48/49/51, 33R44/49/58, 33V12/36, 34V46/57/63, 35R22/27/65, 36R5/22/26/31/35/46/67, 36V21 /24/40/51('wqwr-ynd')/69, 37R35/41('wqwr-ynt')/49/60('wqwr-ynt'), 37V3/49, 38V33/48/ 56/60/63/69/72, 39R9/48('wqwr-ynt'), 39V35
u.-ïntaqïsï 36V52(由)/59(由)
u.-ïnga 37V15(相門); ('wqry) 29V39 (門)
u.-larïγ 38V28 (行), 39V3(行相)
u.-larnïng 36V41(行相)
u.-larqa 34V26(門)
u.-qa 37V42(門)
u.-uγ 39R16(行相)
uyuš Skt. *dhātu* 界 27R2/4/6/15/17, 27V35/60, 28R6/8/53, 29V40/67; 'type' (類); bölük u. 'type' 品類 25R55; u, töz Skt. *gotra* 種族 27R3; u. oxšatïγ 'type' 種類; atqanγu u. 境界
u.-ï 27R17, 27V42, 29R59(類), 36V62(類); u.-ï oxšatïγ-ï 25R17
u.-ïn atqanγu u.-ïn 26R7
u.-lar 27R1, 27V14/15
u.-larïγ 27R19, 27V45
u.-larta 27R43/44/48, 27V49/54/57, 28V11, 29R56, 29V44/62/71, 34R42, 36V34
u.-lartaqïnïng 27R60
u.-lartaqïsïntïn 27V38
u.-luγ 25V7(類), 29R60(類), 31V49(類), 36V4(類)
u.-luγï 30V4(類)
u.-luγïn 25V9(類)
u.-luγïnta 25R57(類), 25R59(類), 25V1(類)

u.-luγïnga 25V5(類), 25V11(類)
u.-luγlar 35V31(類)
u.-nung 27R18, 27V59
u.-ta 27R9/47/59/64, 27V2/4/12/35/53, 29R35/47/48, 29V43/46/57/63/72
u.-taqï 25R29/R30/33, 25V26, 27R46/48/57, 27V5/12/37/56, 28V22, 29R33, 29V3, 39R49, 39V9/48
u.-uγ 27R4/5/14, 27V20
ula- 'to join, to continue' 無間
u.-p 25R32
ulal- 'to be joined, to be continued, to be sequent' 相續, 續, 無間
u.-ïp 25R39/44/54/60/62, 26R25, 29V54, 33R57, 38V29
u.-maqlïγ 26R39
u.-ur 25V10, 28R35, 29V23, 32R14
ulalma 'sequence' 無間 26R39/61
u.-lïγ 26R53/61
ulaq 'sequence' 相續
u.-ïn 30R12
ulatï 'and, furthermore' 乃至, 及 25V14, 26R14, 25V26, 26R35/43/45/48/50, 26V2/4, 27V52, 28R16/36/38, 28V11/14/23/52, 29R49, 29V55/59, 30R15/52/62, 30V1/27, 31R10/11/20/28/44/54, 31V19/42, 32R13/22/25, 32V3/23/32, 33R39, 33V42/51, 34R2/6/7/10/27/29/39/41/54/56/59/60/62, 34V11/16/19/23/31, 35R32/34/41/45/60, 35V13, 36R42/54, 36V18, 37R3/14/55/63, 37V32/63/67, 38R29, 39R31/34/48, 39V53/54; (-ta) u. 'and so on, etc.'. 等 25V6, 26R43, 27R1, 28V47, 29R13, 30V22/23 /51, 32R9/12/48, 32V14/26/ 36, 33V4/60, 34R20, 34V45, 35R57/62, 35V50, 36R21, 36V62, 37R6, 38R30, 38V69, 39V3; tep u. 'etc.' 等 30R48, 32R59, 35R35, 35V48/63, 36R24; -ta u.-lar 'and so on, etc.' 等
u.-lar -ta u.-lar 25R63, 26R25, 31R39, 32R37/41, 33R1, 35R39, 36V71
u.-larï -ta u.-larï 39V30
u.-larïγ -ta u.-larïγ 25R27, 27V47/50, 30V11, 35V13, 36V26
u.-larïn -ta u.-larïn 34R64, 37R13
u.-larnïng -ta u.-larnïng 26R19, 32V41, 34V1
u.-larnïngïn -ta u.-larnïng-ïn 34R44
u.-larqa -ta u.-larqa 26R20, 35R59, 36R23
u.-larta -ta u.-larta 25R57, 32V9, 33R10, 39R39
u.-nïng -ta u.-nïng 26V13
u.-nïngïn -ta u.-nïng-ïn 34R65
uluγ 'great, big' 大 25R47, 28V39/40/43/62, 29V33, 32V42, 35R6, 37R41
ulun 'trunk' 莖
u.-ï 25R50
umunč u. küsüš üzäki čxšapt 'the mercenary morality' Skt. *āśāsti-śīla* 希望戒 35V9
unït- u.- ittür- 'to make forget' (令)忘失
u.-γalï u.-γalï ittür-gäli 33V63
upasanč < Sogd. *'wp's'nch* 'nun' Skt. *upāsikā* 近事女 30R29/40/54
upasï < Sogd. *'wp's'y* 'monk' Skt. *upāsaka* 近事 30R29/34/39/53/54/58, 30V22/ 23/26/32, 35R23
uqar yügärü u. 'immediate insight' Skt. *abhisamaya* 現觀 38R11/28/35

uqït- 'to explain, to establish' 顯, 辯, 立, 建立; u.- körgit- 'to show and reveal' 示現~顯示; ornat-ïp u.- 'to establish' 建立; ornan-ïp u.- 'to establish in stability' 安立

- u.-γalï 25R27/41, 30R6, 35R30; ornat-ïp u.-γalï 26R11
- u.-γalïr 28R47, 31V12
- u.-γay 32V25
- u.-γulüq 38V45, u.-γuluq körgit-gülük 27R11
- u.-mamïš 25R36, 33R52, 39V13
- u.-maq 34V27
- u.-maqlïγ Skt. *vijñapti* 有表 ; u.-maqlïγ qïlïnč 'action of *vijñapti*' 有表業 29V30, 29V32
- u.-maqlïγï 29V16
- u.-mïš 25R25, 27R12, 30V26/29, 31R14/16, 32R50/57, 33R4, 35R37/44, 35V62, 36V21, 38V57/72; ornat-ïp u.-mïš 30V31/37/46/54
- u.-mïšïngïzlar 27R55
- u.-tï 30R61, 31R49, 35V29 ; ornat-ïp u.-tï 30V24
- u.-u 29V38, 31V53, 32R17, 34R11/32/43/63, 35R49, 35V16, 37V8, 38R40, 39R40
- u.-ur 26V49, 29R69/71, 29V6/12, 31V18/21, 34R12/33/44/64, 35R63, 35V17 /35/63, 36R73, 37V13, 39R41

uqïtmaz Skt. *avijñapti* 無表 29R36, 29V3/8/62/72/73, 31R10/12, 31V21/56 /59/60, 32R10/13/14, 32V1/10, 33R55, 35R47; u. öng Skt. *avijñapti-rūpa* 無表色~無表 29R15/31/33/34/38/61.29V41/48, 30R8/9, 31V9/32

- u.-ï 29R21/27, 29V43/70
- u.-ïγ 29R17, 31R2, 32R5/18
- u.-nïng 29R10/59/69, 29V12, 30R7, 30V57/66, 31V34/40, 32R30
- u.-nïngï 29V18
- u.-qa 31V66, 32R2/58/61/63/64, 32V4
- u.-ta 31V19/22

uqïtur Skt. *vijñapti* 表 29R59, 29V19/46/55, 30R7, 30V57, 31R3/10/12, 31V19, 32R26/27/42/58, 32V1/2/6/10/20/54, 34V63, 35R47, 38V43

- u.-ï 29R22/25/66, 29V45, 32R40
- u.-nung 29R18/21, 32R31/43
- u.-qa 32R18/30/61/63/64, 32V5
- u.-uγ 29V36, 32R62

uqmaq yügärü u. 'immediate insight' 現觀 38R10/12/17/21/23/27/28/34

- u.-ïγ yügärü u.-ïγ 38R40
- u.-nïng yügärü u.-nïng38R42
- u.-qa yügärü u.-qa 38R21

uqul- 'to be understood' 26R33

- u.-tačï 26R30/33

ur- 'to put' 置; ülägü ur- 'to limit a range' 立限

- u.-γalï ülägü u.-γalï 33R39
- u.-masar 37R32
- u.-tuqta 36R53/54, 36V5
- u.-up ülägü u.-up 33R35

uruγ 'seed' 種 35R15/17/22

- u.-ïnïng 35R27
- u.-ïntïn 35R18/20
- u.-luγ 35R11

u.-ta 26R20
u.-tïn 25R49
u.-uγ 35R25
urul- 'to be put'
u.-mïš 40R14
us- 'to be thirsty' 渴
u.-maq 37R5
ušaqčï 'indication, sign' 兆
u.-sï 25V59
utru 'facing, against' 對
u.-sïnta 33R35/39/42/48/50
uvut 'shame' 慚; u. ïyat 'shame' 慚愧 29R7; u. äymänč 'shame' 慚恥
u.-luγ u.-luγ äymänč-lig 31R1
u.-suz u.-suz ïyat-sïz 29V59
uz 'skillful, excellent, well' 善 25V20, 26R5, 31V6, 31V6, 40R2
uzan- 'to do skillfully'
u.-ï u.-ïp yaraš ï 善巧 32V43
uzatï 'for a long time, usually' 常 33V19
uzun 'long' 長 28V51

Ü

üč 'three' 三 25V26, 26V43/54, 27R1/43/44/46/47/48, 27V14/15/45/49 /54/55, 28V11, 29V39, 30R8/10/17/60/65/67, 30V16, 32V50, 33V41/54, 34R6/ 9/11/12/13/18/19/22/28/32/35/41/45/50/53/55/56/58, 34V3/4/6/10/19/29, 36R5/7/10/21/21, 37R62/68, 37V1/4/53/66/70, 38R20/30, 39R5/62, 39V2

üčägü 'three together' 三 26V16, 28V16, 30V18, 30V19, 33V50, 39R38, 39R62
ü.-ni 38V51
ü.-nüng 26V58, 30R57, 32V24, 39R49, 39V5
ü.-si 39R43, 39V48
ü.-tä 31R43, 39V1
ü.-tin 33V64

üčär 'three each' (各)三 29V42/55, 34R46/51, 34V2/8

üčün (postposition) 'because, because of, in order to' 25R24/28/36/41, 25V23/25/27/31/34, 26R1/11/25/32/62, 26V13/15/28/28/29/33/34/37/50/53/56, 27R7/ 9/12/15/17/18/35/41, 27V7/10/13/16/34/57/V64, 28R16/19/24/27/30/32/42/44/47/48/50/52/54/56/57/59, 28V4/6/17/27/28/32/33/37/42/48/58, 29R3/23/25/56/58/70, 29V2/14/15/34/37/47/50/58/61/63/71, 30R12/25/37/37/43, 30V13/17/58/60/64/65, 31R4/5//6/13/30/45/47, 31V12/36/45/50/63, 32R34/40/41/43/49/50/51/52/53, 32V17/19/28/31/36/64, 33R8/14/17/20/25/28/31/34/35/37/52/59, 33V1/19/21/30/35/37/41/45/49/52/59/62, 34R4/9/31/42, 34V39/51, 35R1/14/16/40/43/48/59/62, 35V6/12/15/19/26/28/41/43/55/58, 36R11/14/16/18/19/24/36/41/43/46/64/68/71, 36V5/13/13/15/20/24/29/43/44/46/60/70, 37R14/31/35/39/42, 37V16/18/21/23/24/41/45/48/49/58/60, 38R7/9/19/32/37/39/56/60, 38V2/9/13/17/27/28/29/32/35/38/40/60/61/64/67/70, 39R27/40, 39V1/4/8/12/14/17 /18/23/25/28/32/ 33/40/57/59/61, 40R14

üčünč 'third' (第)三 26R47/55/57, 30R11/20/28/34, 30V2/34/40/46, 31R61, 32V40, 34V36/55, 35R58, 35V2/11/45, 36R9, 38V53, 39R39/57, 39V3/10/ 56/57

üdrül- öngi ü.- 'to be detached, to renounce' 離; ïraq öngi ü.- 'to distance' 遠離, (離)

ü.-gäli öngi ü.-gäli 27V38, 30V9/26/32/48/53, 33V55, 35V15, 37V23; ïraq öngi ü.-gäli 30V31/36/46

ü.-gü öngi ü.-gü 37R38/46

ü.-gülük ïraq öngi ü.-gülük 30R60

ü.-mäk öngi ü.-mäk 27R57, 30V1/2/10, 33V44/45/46/50/58/61/64, 39V11

ü.-mäkig öngi ü.-mäkig 34R1/7/11, 34R24/29/38/42/54/59, 34V11/18, 34V13, 35R45

ü.-mäklär ïraq öngi ü.-mäk-lär 30V12/38(離)

ü.-mäklärkä ïraq öngi ü.-mäk-lärkä 30V29

ü.-mäkli öngi ü.-mäk-li 39R33

ü.-mäklig öngi ü.-mäk-lig 33V53, 35V39, 38R59/66

ü.-mäkning öngi ü.-mäkning 35R32; ïraq öngi ü.-mäkning 30V14

ü.-mämiš öngi ü.-mämiš 27V39

ü.-miš öngi ü.-miš 27V36, 30V25/30/36/45, 37R34/37, 38V52

ü.-mišin öngi ü.-mišin 39R32

ü.-sär öngi ü.-sär 30V52

üdrüldür- 'to detach, to renounce' 離

ü.-ür 33V59

ükli- 'to increase' 增, (興); eyin ü.- 'to increase gradually' 隨增; ü.- ašïl- 'to increase' 長養 ~ 增益 ~增盛; ü.- etil- 'to exuberate' 增榮

ü.-gü eyin ü.-gü 28R33

ü.-gülükin eyin ü.-gülükin 27V4

ü.-gülükining eyin ü.-gülükining 27R59, 27R63, 27V2

ü.-mäsär ü.-mäsär ašïl-masar 29V35

ü.-miš ü.-miš a.-mïš 29V10/34, 36V67/72

ü.-sär eyin ü-sär 27R46

ü.-täčisi eyin ü.-täčisi 27R49

ü.-yü ü.-yü etil-ü 25R51

ü.-yür 26V42(興)/45(興)/52(興)/59(興)/63(興)

üklimä 'an increase' 長養 25R39, 25R40, 28V10, 29R64

üklit- 'to increase' 增; ü.- aš- 'to increase, to accumulate' 增多, 增長

ü.-sär ü.-sär aš-sar 28R25

ü.-täčisi 27R46

ü.-ür ü.-ür aš-ar33V35

üküš 'many, much' 多 25R45/54, 29R29, 30V8/9, 34V57/59/61, 35V10, 36V7, 37V47, 39V26; ü. tälim 'many' 多 29R13, 30V11, 33R12, 35R5/9

ü.-i 25R58, 30V3

ü.-ining 25R61

ü.-intin 25R46

ü.-ingä 36V7

ü.-nüng 25R49/R60, 25V7

ü.-tin 25R62

ü.-üg 25R52

ülägü ü. ur- 'to limit a range' 立限 33R35/39

ülgü 'quantity, amount' 量
ü.-si 27V16, 28V44, 29V20, 35V49/51/53/62
ü.-sining 29V28
ü.-sintä 36V64
ülgüläńčsiz 'immeasurable' 無量 27V17/27
ülüš 'portion, part' 分; öd ü.-i 'period' 時分
ü.-čä 37V40
ü.-i 29R32, 36R1; öd ü.-i 31V20
ü.-inčä 29R31, 39V26
ü.-ining 29V32
ün 'sound' 聲 26V4
ün- 'to rise, to go out' 出 ; ü.- bälgür- 'to appear' 出
ü.-är 39R48, 39V47
ü.-miš 31V52
ü.-mištäki 25V18, 26R42/52/58
ü.-üp ü.-üp bälgür-üp 27V17
ür ü. keč 'a long time' 久 28V51
ürlügsüz 'impermanent' 非常, 無常 36R37, 36V41/43/47, 37R42/44/54, 37V18
ü.-in 37V32
ü.-ining 36V23/40
üstä- 'to join' 加; aš- ü.- 'to increase' 增足
ü.-mäk 30R60
ü.-sär 30V51
üstün 'upside, above' 27V32, 27V35
ü.-ki 34V26, 39V14/52('wz-twnky)
ü.-kisin 27V31
ü.-li ('wz-twn-ly) 39V51/52
üt 'aperture' 孔; ü. yarmïš 'void' 孔隙 29V37
üzä (postposition) 'on, with, by' 25R26/55, 25V8/19/30/33/45, 26R11/23/29 /30/33, 26V49, 27R5/6/13/15/20/22/54, 27V6/7/42/44, 28R10/ 55/59/60, 28V26/30/31/34, 29R12/38/68/71, 29V5/10/12/24/51, 30R17/19/24/26 /31/32/33/36/43/61, 30V4/18/42/49, 31R3/4/15/17/53/53, 31V3/3/4/18/ 58/64, 32R33/50/52/52/55/57/62/R66, 32V2/20/21/31/62/66, 33R4/11/ 32/34/45/54/65, 33V38/51, 34R2/20/51/52, 34V7/59/60/64/65/66, 35R6 /9/34/35/38/41/44/45/54/56/63, 35V28/31/35/54/63, 36R48/73, 36V7/10 /12/25/41/46/56/65, 37R6/21/24/27/34/35/36/38/43/44/47, 37V2/5/6/7 /10/11/13/24/29/37/52/65, 38R1/2/3/16/19/20/22/39/57/67/72, 38V5/22 /32/57, 39R55/58/63, 39V1/2/4/5/11/24/28/31/41/ 58/63, 40R3/4/5/6/9/11
üzäki 'on, in, thing being on...' 29V40, 30R21, 33V41/45/56/58, 34R21/37/39 /43/ 44, 34V9, 35V6/9, 38R21, 38V42, 39R55/57
ü.-si 35R38
ü.-tin 35R32/45
üzlünčülüg 'termination, last' 後 38V11
üzük 'ring' 環 27R8
üzük 'broken, interruption'
ü.-süz 27V25/27
üzül- 'to be cut off, to come to an end' 斷, 終
ü.-ginčä 33R40
ü.-ginčäkätäki 32R7
ü.-mäzkän 25R40

ü.-mišlärning 39R23
ü.-sär 35R2
ü.-tüktä 29V23
üzüm martavik yürük ü. 'vine' Skt. *mṛd-vīkā(-bīja)* 末度迦 35R18
üžik 'script, character' 38R7; ü. vyančan 'phrase, sentence' 38R22

V

vačra'upam (vcr"wp'm) < Skt. *vajra-upama* (~*vajrôpama*) v. dyan 金剛喻定 26R15
vaibaš < Skt. *Vibhāṣā* 毘婆沙 v. šastir 毘婆沙宗 29V25 ~ Skt. *Vaibhāṣika-nyāya*
vaibašike < Skt. *Vaibhāṣika* 毘婆沙; v.-lïγ baxšï-lar 毘婆沙師~毘婆沙者
v.-larta 33R20
v.-lïγ 28R61; v.-lïγ baxšï-lar 28V7, 29R14, 32V34, 33R25, 35V60, 36V4
vasimitri < Skt. *Vasumitra* 世友 (one of the four great *śāstra*-writers of the *Sarvāstivāda* School (說一切有部)) 25R38
vasubandu < Skt. *Vasubandhu* 世親 (writer of *Abhidharmakośabhāṣya*) 37R32, 38R64
vazir (vsyr) < Skt. *vajra*; v. üzük 金剛環 27R8
vibačivadi < Skt. *Vibhajya-vādin*; v. nikay-lïγ baxšï-lar 25V56
vinayabaibašike < Skt. *vinaya-vaibhāṣika* 毘奈耶毘婆沙 '*vinaya* master of the *Vaibhaṣka* School' 32V34
vinayadare < Skt. *vinaya-dhara* 持律 32V48
višay < Skt. *viṣaya* 境 37V46; yeg soγančïγ v. 'the fine and excellent object' 妙境
v.-lar yeg soγančïγ v.-lar 27R25/27/32/33
v.-larïγ yeg soγančïγ v.-larïγ 27R38
vyančan < Skt. *vyañjana* üžik v. 'phrase, sentence'
v.-ï üžik v.-ï 38R22

X

xua < Chin. 花 'flower' 35V28

Y

yaγ 'oil' 33V66
y.-ï künčit y.-ï 'oil of sesame' Skt. *tila* 巨勝 35V28
yaγ- yaγmur y.- 'to rain' 雨
y.-mïš yaγmur y.-mïš 27V24
yayï 'enemy' 怨 39R10
y.-γ 35R2
yaγmur 'rain'; y. yaγ- 'to rain' 雨 27V24
yalïn čoγ y. 'dignity' 威
y.-ï čoγ-ï y.-ï 28V45
yalïndïq 'single' 隻
y.-tïn 30R62
yalnguq 'human being' 人 27V52
y.-lar 28V20
y.-larnïng 28R9

y.-larta 39R37
y.-ta 28R15
yalnguz 'only' 一 40R9
yaltrïq yaruq y. 'shining, bright shining' 光明, 光鮮
y.-ï 28V46
y.-lï 39V5
yanturu 'again and again, in return' 還, 復 25V18, 31V45, 36V66
yang < Chin. 樣 'way' 40R3; törü y. 'usage' 禮儀; y. törü 'norm' 軌則 ~ 軌
y.-ča 'according to (the way)' 准 29R4, 38V67, 39R28/55
y.-ïγ y.-ïγ törü-g 34V34/40
y.-ïnča 'according to' 准 31R66
y.-lïγ 39R54
y.-qa törü-kä y.-qa 34V47; y.-qa töru-kä 34V51
yangyar- oxšat- y.- 'to compare' 比類 25V46
y.-maq oxšat-maq y.-maq 25V46
yangï 'new' 新 29V29/33, 33V22; 'day' 日
y-sïnta 33V3(日)
yangïlmaq 'perplexity' 惑
y.-ï 38R33
y.-sïz 38R36
yangïrtï 'newly' 始 27V16
yangluq 'mistake' 妄
y.-ïnča 37R9
yapïryaq 'leaf' 葉
y.-ï 25R51
yapsïn- tayan- y.- 'to attach' 依著
y.-maqtïn tayan-maq y.-maqtïn 31R32
yaqïn 'near, nearness' 近 33V28/29/32, 39R58/62; y. tayan- 'to be bound' 26V20/24 親附
y.-ï 31R37

yar- 'to cleave'; üt y.-mïš 'void' 孔隙
y.-mïš üt y.-mïš 29V37
yaray 'oppotunity, suitable'; törü y. 'way' 法;
y.-ï törü-si y.-ï 34V27
yarayïnča eyin y. 'accoding to the being proper, suitably' 隨所應, 如（所）應 26V1, 27R61, 30V3, 31V1, 32V8, 34R20, 34V5/26/56, 36R6/10
yaraš- 'to be proper' 合
y.-mamaq 34V46
yarašï 'suitable' 應, 則, 29R25, 32V43, 34V51, 35R11, 37R17, 37V56; eyin y. 'accoding with' 順 28R26, 36R23/R38
yarat- 'to make, to create'; qïl- yarat- 'to make' 造作
y.-ïp qïl-ïp y.-ïp 28R25
y.-mïš 30R62
yaratïγ etig y. 'ornament' 嚴飾, 嚴
y.-ïγ 33R64, 33V19
yaratïl- birlä y.- 'to be suitable, to be associated with' 相應; birlä y.-mïš nom Skt. *saṃprayoga* 相應(法) 26V2/4/5/6/7/8

y.-maz birlä y.-maz 28R50
y.-mïš birlä y.-mïš 38R5; birlä y.-mïš nom 26V2/4/5/6/7/8
yarïm 'half, part' 半 33R1, 39V28
y.-ča 'partial' 一分 28V20/21, 37V40
y.-ï 27V55 (一分)
yarlïγlïγ (yrlyq) 'morally non-neutral' Skt. *vyākaraṇa* 記 29V42
yarlïγsïz (yrlyq) 'morally neutral' Skt. *avyākṛta* 無記 25R55, 27V48, 28R18/31, 28V8, 29V49/50/56, 32R31/37/41, 32V2, 34R4/5/8/9, 39V16
y.-ï 29V60
yarlïqa- (yrlyq'-) 'to explain, to declare' 說, 告, 言
y.-γučï 36V38
y.-mamïš 27V31
y.-maq 37V1
y.-maqï 37R51, 37V11/35, 39R63
y.-maqïnïng 37V53
y.-mïš 25R7/14, 26R6, 27V24/34, 28V19/49, 31V2/5, 33R14, 35V37/40, 36R28 / 32/36, 36V53/55/57, 37R53/59/62, 37V25/34/37/55/58/ 60/ 61/64/64 67, 38R6/25/29/39, 40R4
y.-mïšï 33R27, 38R32
y.-mïšïn 37V9
y.-tï 25R13, 33R19, 37R53, 37V70, 38R25
y.-tïngïz 37R65/68
y.-yu 37V5
y.-yur 37R56, 37V6/58
yarlïqančučï (yrlyq'ncwcy) 'compassionate' Skt. *karuṇā* 悲 39R27
yaruq 'light, ray' 光 33R3; y. yaltrïq 'shining, bright shining' 光明, 光鮮 28V46, 39V5
y.-ï 40R11
yarutïl- 'to be lightened' (所)照
y.-mïšïγ 40R11
yaš öz yaš 'life' Skt. *āyus* 壽命, 壽
y.-ï 32V65
y.-lïγïn öz-lüg y.-lïγïn 28V51
yaša- 'to live (for long time)' 壽
y.-yur 35V55
yaše < Skt. *Yaśa* (a disciple of Buddha) 耶舍
y.-ta 32V41
yašïl 'green' 綠 36V6
yat- 'to lie down' 眠; eyin yat-tačï 'the latent defilement' Skt. *anuśaya* 隨眠
y.-maq 30V43
y.-tačïlarnïng eyin y.-tačïlarnïng 28R33
yavïz 'bad' 惡 35R12/15/23
yaz- 'to sin, to make error' 犯; qarïš- y.- 'to transgress' 違犯; čxšapt y.- maq 'violation of morality' Skt. *dauḥśīlya* 犯戒
y.-ar 33V49
y.-γuluq 33V11
y.-mayalï 29R8 ; qarïš-mayalï y.-mayalï 33V13
y.-maq čxšapt y.-maq 29R11/33/37/38/54/54
y.-maqta čxšapt y.-maqta 35R60
y.-maqtïn čxšapt y.-maqtïn 35R31

y.-mïš 35R43
y.-tuqta 35R42
yazïltur- 'to relax, to gladden' 適悅, 欣悅
y.-γalï 39V62
y.-tačï 37R21
yazuq 'sin' 罪 35R40
y.-uγ 33V41/59, 35R37/44
y.-tïn 33V45/56
yämä (ym') y. (ök) 'also, too, and' 亦 25R24/46/54/62/63/64, 25V14/15/16/19/22/24/45/49/54/57, 26R5/9/11/27/30/33/37/39/40/60/61/62/62, 26V11/13/ 14/17/18/19/22/24/30/39/49/64, 27R6/19/46/49/50/56, 27V19/26/30/32/39/44/59/60, 28R4/5/6/11/19/40/44/46/49/53, 28V10/27/33/40/45, 29R4/27/30/32/62/70, 30R11/32/42/44, 30V2/66, 31R18/19/29/36/39/46/48/49, 31V25/32/38/41/46/58/65, 32R2/12/33/40/44/65, 32V19/58, 33R6/10/12/39/42/49/51/55/58, 33V5/15/48, 34R15/47/48/49/55/63, 34V31/32/34/42/53/61, 35R3/7/12/24/40/42, 35V36/38/65, 36R12/27/39/40/43/45/54/55/62/66/69/70, 36V1/2/8/15/18/22/25/28/30/37/55/65/68/71/73, 37R1/1/3/11/14/32/35/44/69, 37V10/17/43/44/47/49/57, 38R7/8/11/17/18/34/35/36/37/43/58/65/71, 38V12/15/36/40/60/63, 39R4/7/12/19/32/33, 39V13/15/17/20/21/62, 40R4/12/13; azuča y. 'or' 或 25R29/32/44/45/48/62, 26V34, 27R2/11/62, 27V7/8/28/28, 28V28, 30R50/52/54, 31R33/55/65, 31V60, 32R58, 32V6, 33R10, 33V8/32, 38R38, 39V33/43/44; azu y. 'or' 或 34R35, 35R27/28; ančulayu y. 'in this way, thus' 如是 27R54, 35R6/23
yänä 'again, and, and again' 復, 又, 亦 25R6/40/43/48, 25V38/57, 27R17/53, 27V30/35, 28V2, 29R60, 30R6/58, 30V51, 31R40, 31V5/15, 32V20/30/36/55, 33R21, 33V26, 34V28/58, 35R63, 36V33/37/38/55/57/66/68, 37R2/18/ 31/65, 37V10/34/59/64/68, 38R8/15, 38V26/44, 39V55; birlä y. 'and, moreover' 并 28R17, 28V16; antaγ y. 'if' 若 36R53/69, 37V21
ye- 'to eat' 食
y.-gäli 34V45
y.-mäk 30V44
yeg 'better' 勝 35R1, 36R9; y. soγančïγ 'fine and excellent' 妙 27R25/27/32/33/ 37/41, 35V61, 37V39/45, 39V58; y. adruq 'special, strong' 勝 32R8/12, 35R62, 35V9/58, 37V54, 40R17; yertinčülüg-tä y. nom 'Worldly Dharma' Skt. *laukika-agra-dharma* 世第一法 26R12, 38R44/46; y. üstünki 'predominant' 增上 39V14
y.-in 35V32/35/36/37/39
yegirmi (ykrmy) 'twenty' 二十 30R63; beš y. 'fifteen' 十五 38V8/13/44; altï y. 'sixteen' 十六 38R41/43/47/54, 38V5/28
yegirminč (ykrmync) 'twentieth' (第二十); altï y. 'sixteenth' 第十六 38V14
yeel y. yorïq 'evil action' Skt. *abrahma-carya* 非梵行 30V40
yemišlik y. arïγ 'grove' 園 35V44
yer 'ground' 地 29R42; tängri y. 'heaven' 天
y.-intä tängri y.-intä 35V33/37/50/52
y.-intäki tängri y.-intäki 35V59
y.-intin tängri y.-tin 28V58
y.-tä 29R41
yertinčü 'world, common thorough out the world' 世界, 世, 世間, 世俗, 俗

27V27; taštïn sïngarqï idiš y. 'outer physical world' Skt. *bhājana* 外器 27V59; y. eyin yrlïqamïš 'the common view of the world' 俗説者 37V55; y.- lüg-tä yeg nom 'Worldly Dharma' Skt. *laukika-agra-dharma* 世第一法; äzrua y.-si Skt. *brahma-loka* 梵世

y.-g 27V21
y.-lüg y.-lüg törü 'the common usage' Skt. *vidhāna* 世俗禮儀 34V47
y.-lügtä y.- lüg-tä yeg nom 26R12 38R44/45
y.-singä äzrua y.-singä 27V43
y.-tä 27R28, 27V18, 39R16
y.-täki 27R24/31/33/37, 38R62 ('a preson (in the world)')
y.-täkilär 'everyone in the world' 世間 37V38/44/56/69

yet- 'to reach' 如
y.-mäz 36R61

yeti 'seven' 七 28R13, 28V12/17, 29V12, 32V59, 38V36

yetigü 'seven together' 七 28V13
y.-nüng 29V6

yetinč 'seventh' (第)七 30R29, 30V42, 32V46

yetinčsiz 'something which nobody cannot reach' 26R9

yïd 'odor' 香 26V5; y. yïpar 'odor' 香 30V41/49, 33V51/66
y.-lï 27V11/13

yïy- 'to gather' 集, 蓄
y.-γalï 36V14
y.-maqïγ 30V51

yïyïl- 'to be gathered' 集
y.-ïp 32V52

yïyïn- 'to come together' ; y.-maq 'discipline' 律儀
y.-maq 31V7/11/15/17; ät'öz üzä y.-maq 'discipline of body' Skt. *kāya-saṃvara* 身律儀 31V3 ; til üzä y.-maq 'discipline of voice' Skt. *vāk-saṃvara* 語律儀 31V4 ; köngül üzä y.-maq 'discipline of mind' Skt. *manas-saṃvara* 意律儀 31V4 ; tolp-tïn y.-maq 'discipline in everywhere' 遍律儀 31V5 ; köz ärklig-in y-maq. 'discipline of the sence-organ of sight' 眼根律儀
y.-maqlarnïng 31V13
y.-maqta köz ärklig-in y.-maqta 31V7

yïyïnyaq 'absorption' 定
y.-lïγ y.-lïγ orun 'absorption place' Skt. *samāhita, dhyāna-bhūmi* 定地 35V25
y.-sïz y.-sïz orun 'non-absorption place' Skt. *asamāhita-bhūmika* 不定地 27R62

yïlïγ 'warm' 36V9

yïlqï 'animal' Skt. *tiryañc* 傍生 27V52
y.-larnïng 28R9
y.-ta 28R14

yïltïz 'root', Skt. *indrya* 根; y.-lïγ bälgü 'root form' Skt. *vyañjana* 形相
y.-ï 25R50, 33R21, 39R23
y.-ïγ 29V59
y.-ïn 33V34
y.-lïγ 33V34; y.-lïγ bälgü 30R44

yïngaq 'direction' 方; bulung y. 'direction' 方 39R15 ~ 方隅 40R12
y-lar 27V34; bulung y.-lar 27V33
y.-taqïsï bulung y.-taqïsï 27V29/30

y-tïn bulung y.-tïn 27V27
y.-tïnqï 35V44
yïpar 30V41 ; yïd y. 'odor' 香 30V41/49, 33V51/66
yïq -γuluq uγur-ï y.-ï 'should, must' 容
y.-ï -γuluq uγur-ï y.-ï 28R35, 33R18, 33V10
yïqïlïn- 'to fall down oneself"; y.-ïp käl- 'to come down oneself' 沒來
y.ïp y.-ïp käl- 28V58
yinčgä 'fine, subtle' 伺, 微, 微細 39V39/40; y.-tä y. 'subtle-subtle' 微微; y. saqïnč 'fine thinking' Skt. *savicāra* 有伺 25R56, 29V45
y.-tä y.-tä y. 39R46, 39V40
yinčgäkyä 'thin and small' 細 25R49
yinčür- i.- istä- 'to search' 披閱; y.-ü saqïn- 'to think minutely'
y.-mäk y.-mäk istä-mäk 38V69
y.-ü y.-ü saqïn- 33R16
yintäm 'only' 唯 25V1/5/9/11/12/13/14/61, 26R13/15, 26V33, 27V14/48/53/61, 28R1/18/30, 28V2/8, 29R35/48/51/66, 29V1/16/43/45/48/65, 30R24/33/35, 30V57, 31R9, 32R10/15/22/56/64, 32V1/4/60/62, 33R14, 33V8, 34R23, 34V62, 36R1/49/73, 36V49, 37R14, 37V44/47, 38R65/70, 38V24, 39R39, 39V26/46/48; bir y. 'solely' 一向 28V9, 37V40; y. bir 'only, simply' 唯一 29V15
yiti (yty) 'sharp' 利 38V56, 38V59
yivig 'equipment' 具
y.-ligig 33V20
yoγun 'rough' 尋, 麤 29R24(麤); y. saqïnč 'rough thinking' Skt. *vitarka* 尋, 尋思 25R56, 27R35, 35V2
yogačare < Skt. *yoga-cara*, 'ascetic' 行者
y.-lar 39V60
yol 'way, path, course' 道 38R3, 38V29, 40R3; qïlïnč y.(-ï) 'course of action' Skt. *karma-patha* 業道 31R17; oqsuz y. 'uninterrupted path' Skt. *ānantarya-mārga* 無間道 31R50/52/38R55/66, 39V22; y. kertü 'truth of path' Skt. *mārga-satya* 道諦 36R62/64, 38V19; qutrulmaq y. 'deliverance-path' Skt. *vimukti-mārga* 解脱道 38R57, 39V21; körmäk y. Skt. *darśana-mārga* 'understanding-path'見道 38V9/32; bïšrunmaq y. 'cultivating-path' Skt. *bhāvanā-mārga* 修道; tüzün y. 'holy path' Skt. *ārya-mārga* 聖道; y.-ta basaqï bilgä bilig 'Consecutive Knowledge that has the Path' Skt. *mārgânvaya-jñāna* 道類智
y.-ï qïlïnč y.-ï 30V58, 31R11, 31R19, 31R21, 32R47, 32R54, 32R55
y.-ïnga qïlïnč y.-ïnga 32V3
y.-lar 39R51; körmäk y.-lar 38V30; ooqsuz y.-lar 31R58/60/62/64
y.-larï qutrulmaq y.-larï 38R54
y.-larnïng 38V41/42
y.-lï 31V52
y.-lïtïn 31R25/44
y.-luγ bïšrunmaq y.-luγ 38R6; körmäk y.-luγ 38V54
y.-nung tüzün y.-nung 36R66
y.-qa 38R4, 38R8; körmäk y.-qa 32V39
y.-ta 31V28/51, 38R8, 38V18; y.-ta basaqï bilgä bilig 38V11/14/26/31; körmäk y.-ta 38V7/13/30/32/34/37/40; bïšrunmaq y.-ta 38V17
y.-taqï körmäk y.-taqï 38V44

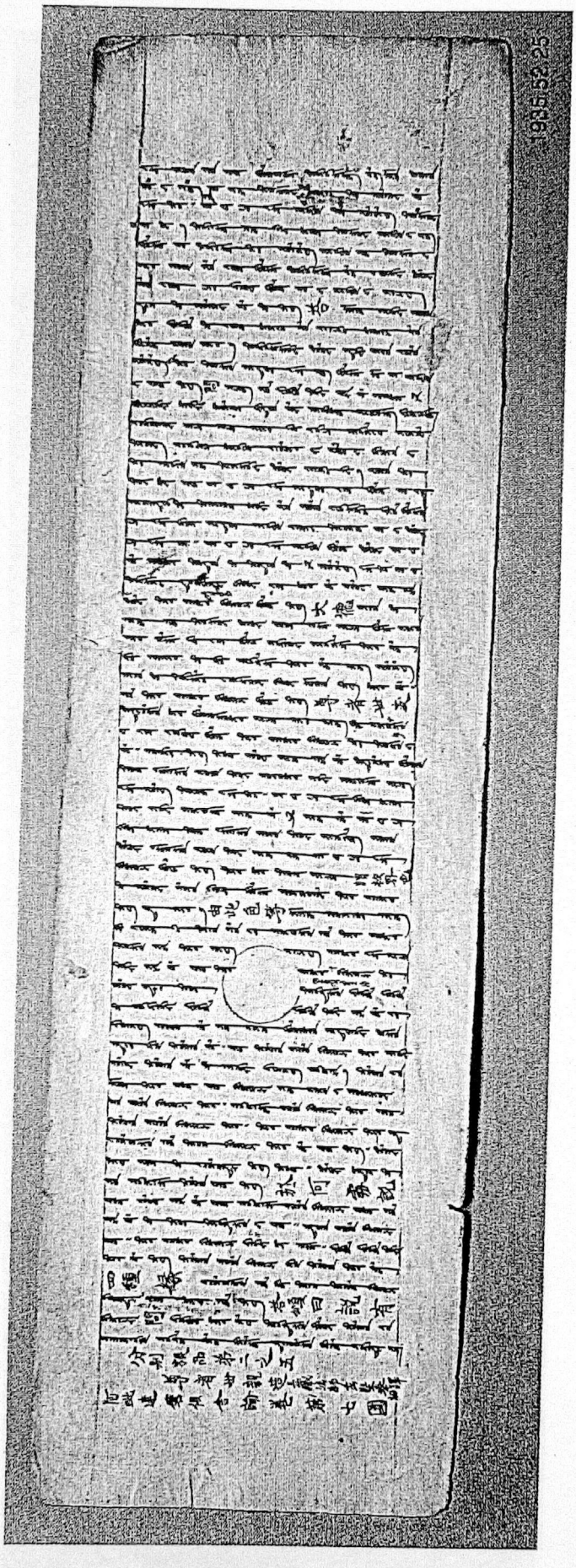
y.-tïn 30R15/20, 31R40, 32V13
y.-uγ 38R17, 39V54, 40R9; tüzün y.-γ 31V49
yoq 'nothing' 無 26R25, 30R37/38/39, 31R9/28, 33R26/49, 36V49/53/54, 37R10/15/19/51/57/66, 37V7/59, 38R56, 40R1
y.-ïnga 37V50
yoqad- 'to perish'; öng-nüng y.-maqï Skt. *arūpa* 無色
y.-maqï öng-nüng y.-maqï 27R13
yoqadtur- 'to destroy'
y.-sar sezig-ig y.-sar 無疑 38R33
yoqqya y. az-qy-a 'very small' 薄少 33V33
yorï- 'to walk, to go, to practice' 行; käz-ä y.- 'to go around' 遊; kertgünč eyin y.- 'to practice asceticism according to belief' Skt. *śraddhânusārin* 隨信行 38V47/55/58/61/62/64/65; nom eyin y.- 'to practice asceticism according to *dharma*' Skt. *dharmânusārin* 隨法行 38V47; qamaγ-ta y.-tačï Skt. *sarva-traga* 遍行
y.-γalï 34V42
y.-mamaqïnga 38R38
y.-maq 30V34, 38V60
y.-maqï kertgünč eyin y.-maqï 38V62
y.-maqïγ käz-ä y.-maqïγ 25V63
y.-maqta kertgünč eyin y.-maqta 38V64
y.-sar 27R43
y.-tačï 26V58; kertgünč eyin y.-tačï 38V55/58/61/62/65; nom eyin y.-tačï 38V56 38V47/60; qamaq-ta y.-tačï 34R2
y.-tačïlarïγ nom eyin y.-tačïlarïγ 38V68
y.-tuq 29R41
y.-yur 38V67, 38V70
yorïq 'conduct' 30V56, 32R46; yeel y. 'evil action' Skt. *abrahma-carya* 非梵行 30V40
y.-larta 35V58
yorïtïl- 'to walk respectfully'
y.-mïš 40R10
yölägür- 'to compare to' 喻
y.-gäy 27R16
yölägürüg 'metaphor' 喻
y.-läri 38R31
yör- 'interpret' 釋; at yörüg-in y.-gü-čä 'explainer of the meaning of the name' 訓釋詞者(~Skt. *nirukti*)
y.-ä 26R63, 26V25, 27R3, 31R5, 36V12
y.-är 36R40, 36V5
y.-gü-čä at yörüg-in y.-gü-čä 30V60
y.-miš 32R30, 37R52, 38V67
y.-mišingizlär 36V31
yörüg 'reason, meaning' 理, 義 25V8, 27R3/10/11, 28R18, 29R9, 33R29, 35V24, 37V10; y. töz 'reason' 理, 理實 29R24, 33R18/25, 36R47, 36V16, 37R16, 37V51, 38R61; at y.-in yörgüčä 'explainer of the meaning of the name' 訓釋詞者(~Skt. *nirukti*)
y.-i 25R59, 26R31, 28R50, 29R4, 29V18, 37R1, 38R11/18, 38V16
y.-in 38V6/19/23/38/39; at y.-in yörgüčä 30V59

y.-kä 25R25, 31R14/16, 37V56
y.-lüg 37V10
y.-tä 38V67, 38V70
y.-üg 33R16
yöründäk 'cure, remedy' 治, 對治 35R59, 37R2/8, 39R62, 39V8
y.-ingä 35R34/58
yukti < Skt. *yukti* 'reasoning' 理 36V59
y.-lï 36V51
y.-qa 33R23
yumdar- 'to bring together, to integrate, to be current' 總, 通
y.-ïp 'commonly' 28R37
y.-sar 30R31
y.-u 31R8; 'commonly, totally' 25V4, 28R39, 28R40, 28V10, 29V48, 29V56, 32R16, 32R56, 38V12, 39V7/33/46
yumyïyun 'toghether' 共 33R16
yüd- 'to load' 擔
y.-mišlär 37R13
yügärü 'really, actually' 現 25V62, 26R1, 27R43, 29R38, 31V50, 33R47, 35R16, 38R29; yüüz y. 'actually, really, reality' 現, 現前 25R35, 25V25/27/34/49, 26V50/56, 28R24, 29R7/53, 38R10, 39R27, 39V38; y. uqmaq 'immediate insight' 現觀 38R10/12/17/20/21/23/27/28/34/40/42
yügün 'bridle' 27R50/51
yük 'burden' 荷 37R13
yükmäk 'pile, mass' (聚) 36V8; Skt. *skandha* 蘊 28R29, 28V3, 39V6
y.-ig 25R47(聚)
y.-intä 36R60
y.-lärі 36V36/37
y.-lärig 28V6
y.-lig 28R28
y.-ning 25V60
y.-tä 36V6(聚)
y.-täkisintä 36R62
yükünmäk 'making bow' 禮 32R11
yürük martavik y. üzüm 'vine' Skt. *mṛd-vīkā* (*-bīja*) 末度迦 35R18
yüüz ~ yüz y. yügärü 'actually, really, reality' 現, 現前 25R35(yüz), 25V25 (yüz) /27/34/49, 26V50/56, 28R24, 29R7/53, 39R26, 39V38

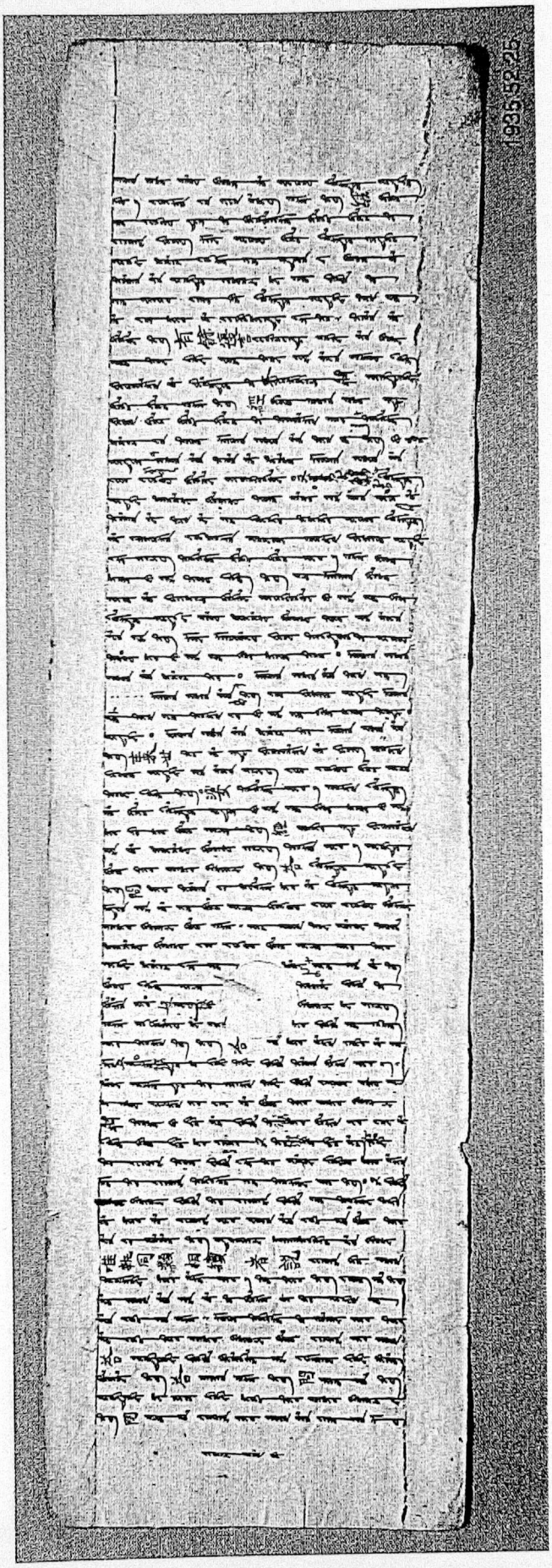
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žimba < Chin. 賃婆 (M.Chin. niəm-bua IUPC žim-ba) Skt. *nimba* 賃婆 (a kind of tree) 35R20, 35R20

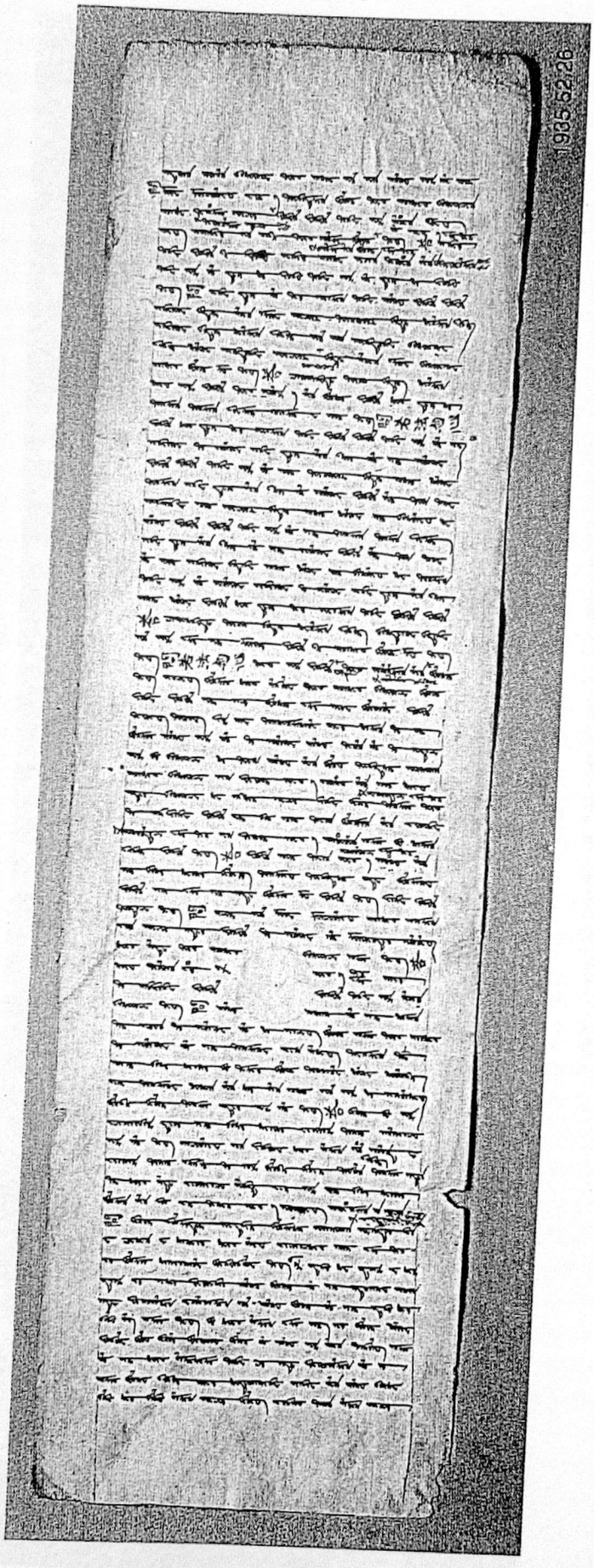
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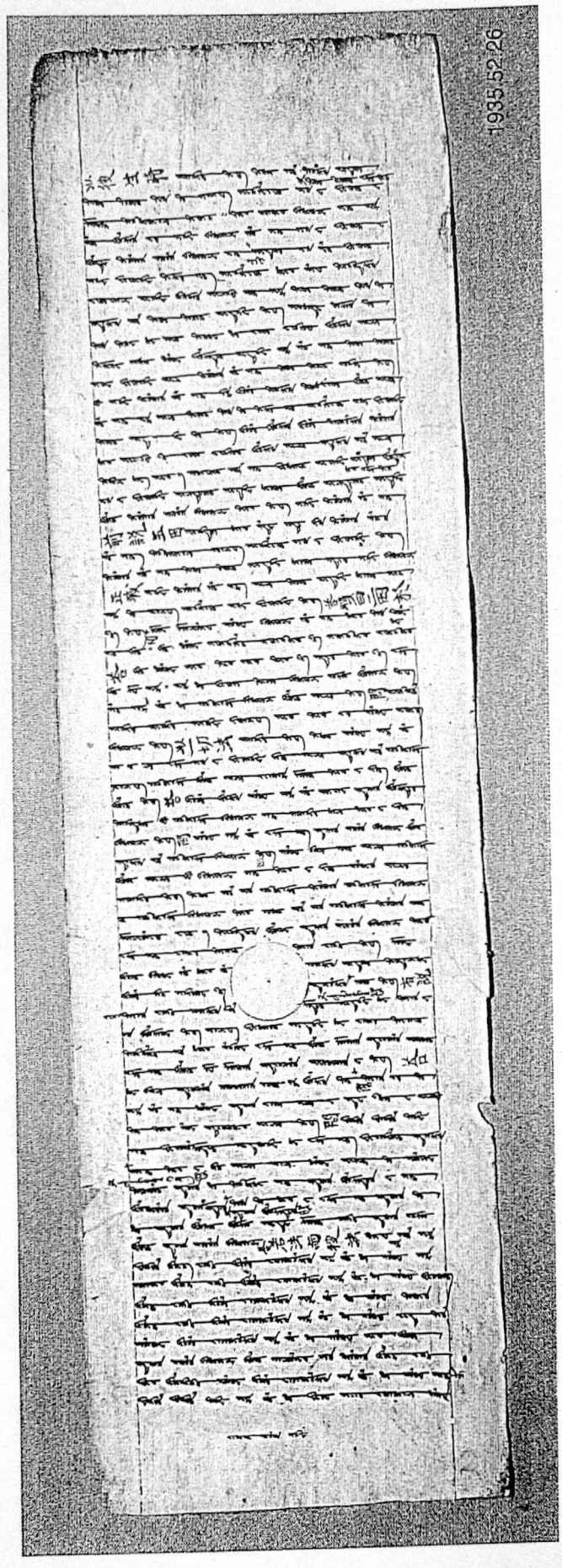
25 (Recto) *ll.*1-64



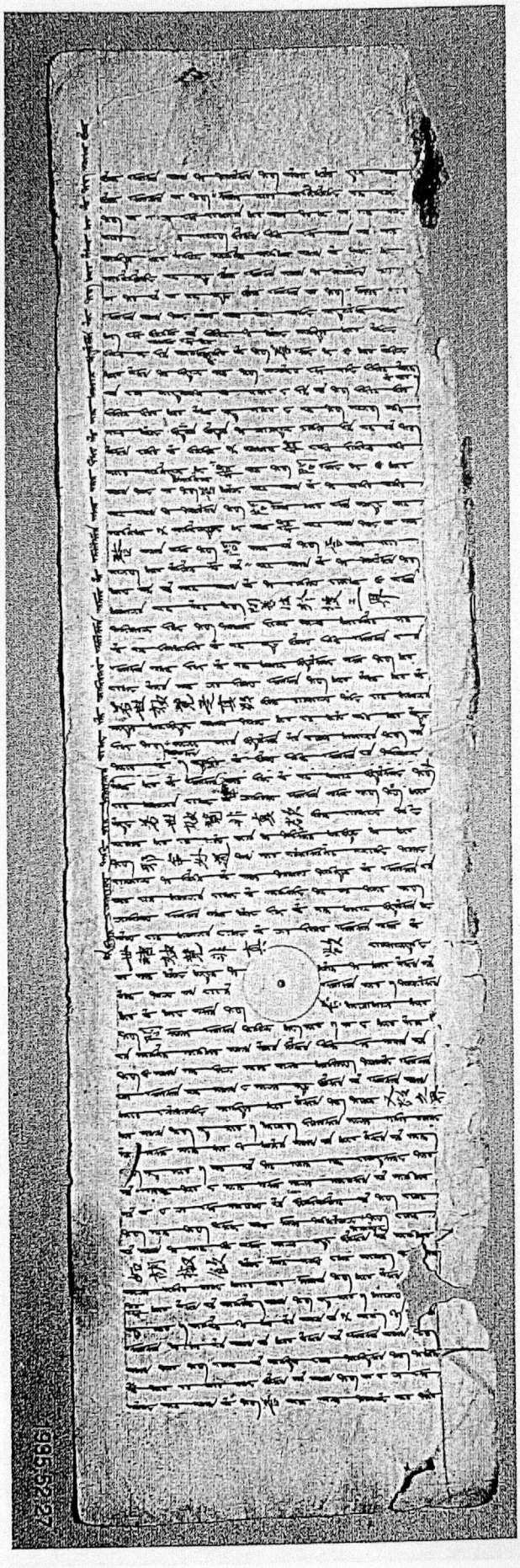
25 (Verso) *ll.*1-64



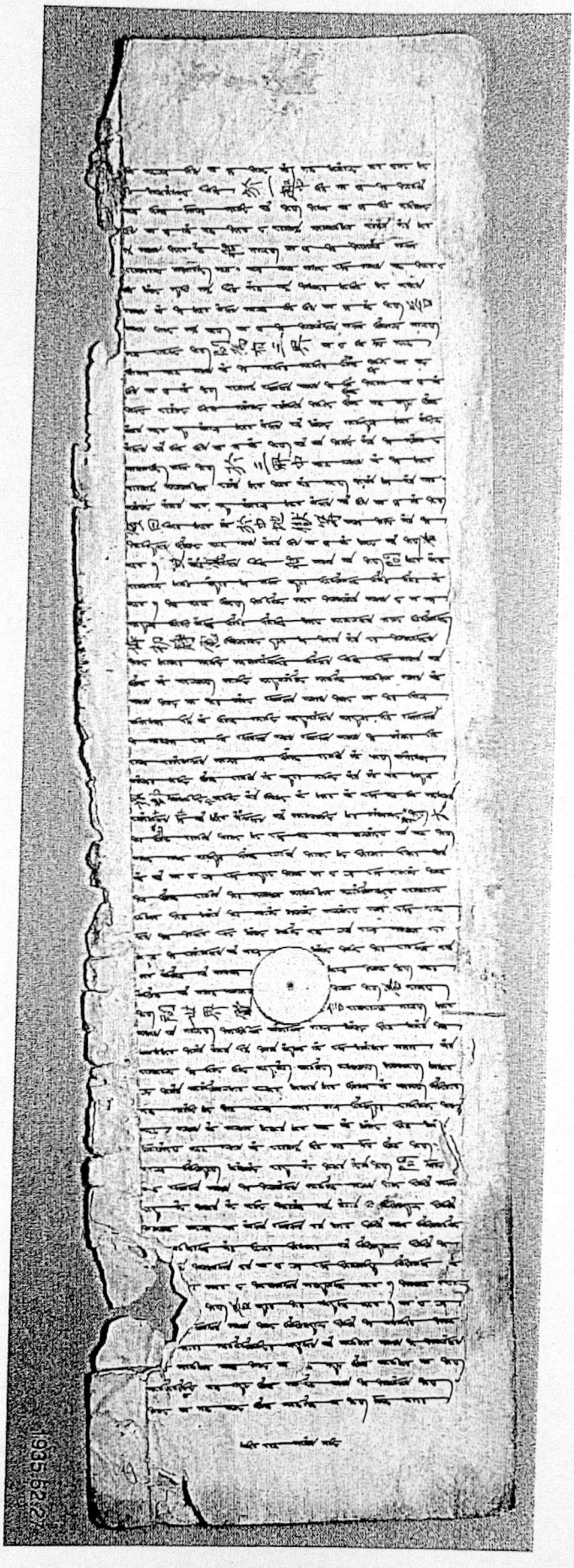
26 (Recto) *ll.*1-64



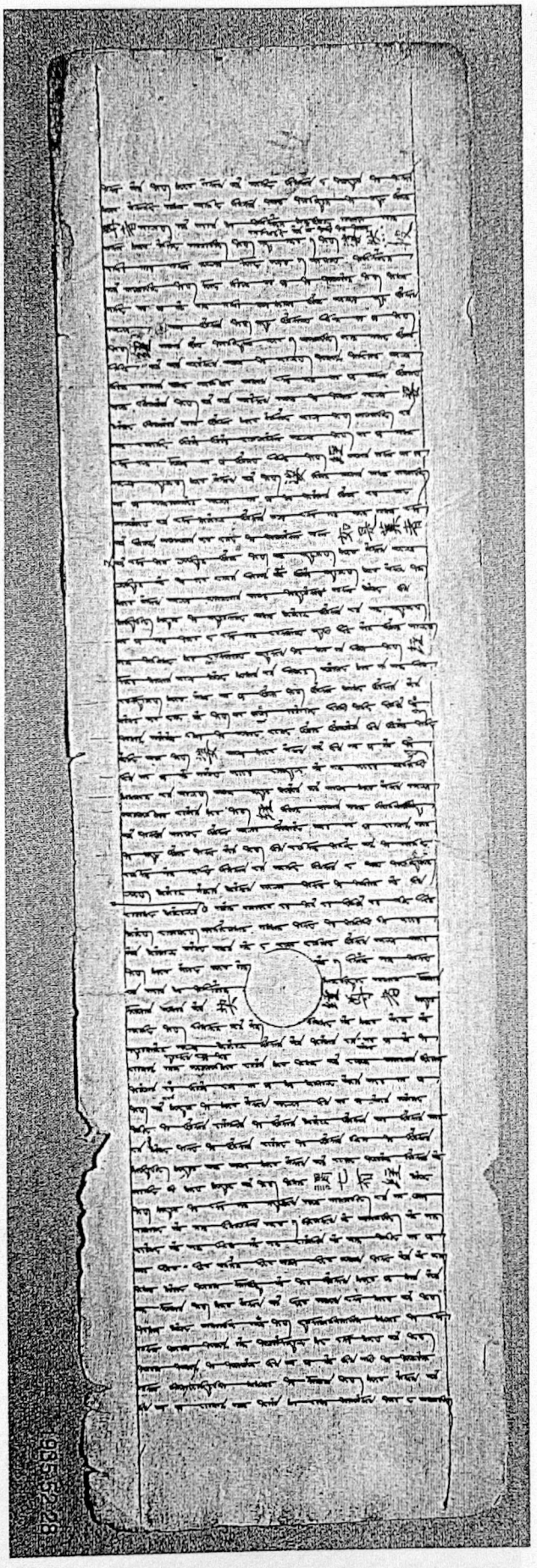
26 (Verso) *ll.*1-64



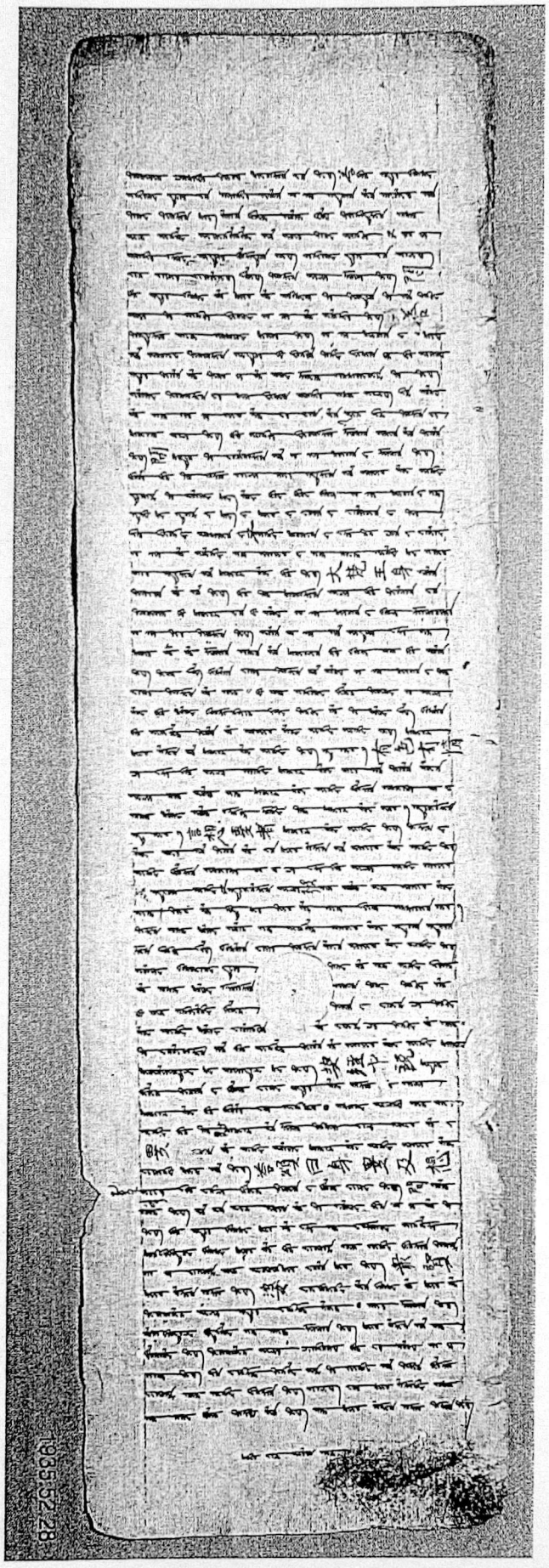
27 (Recto) *ll.* 1-64



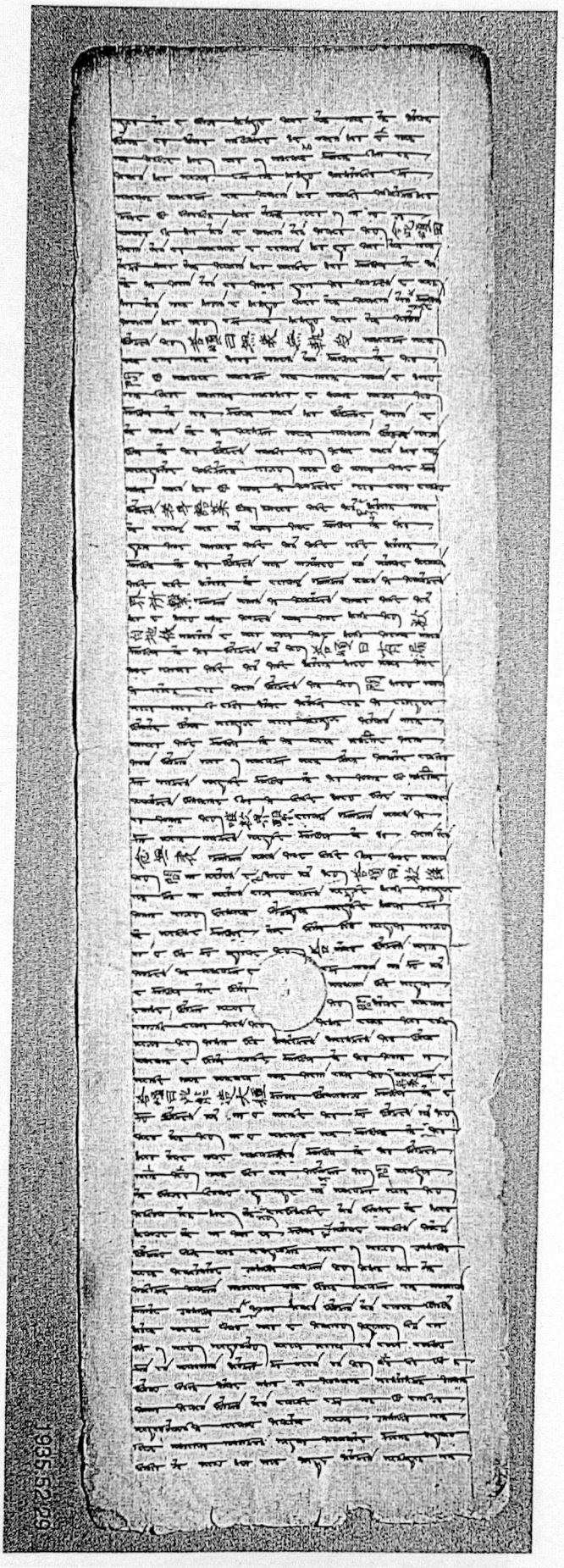
27 (Verso) *ll.* 1-64



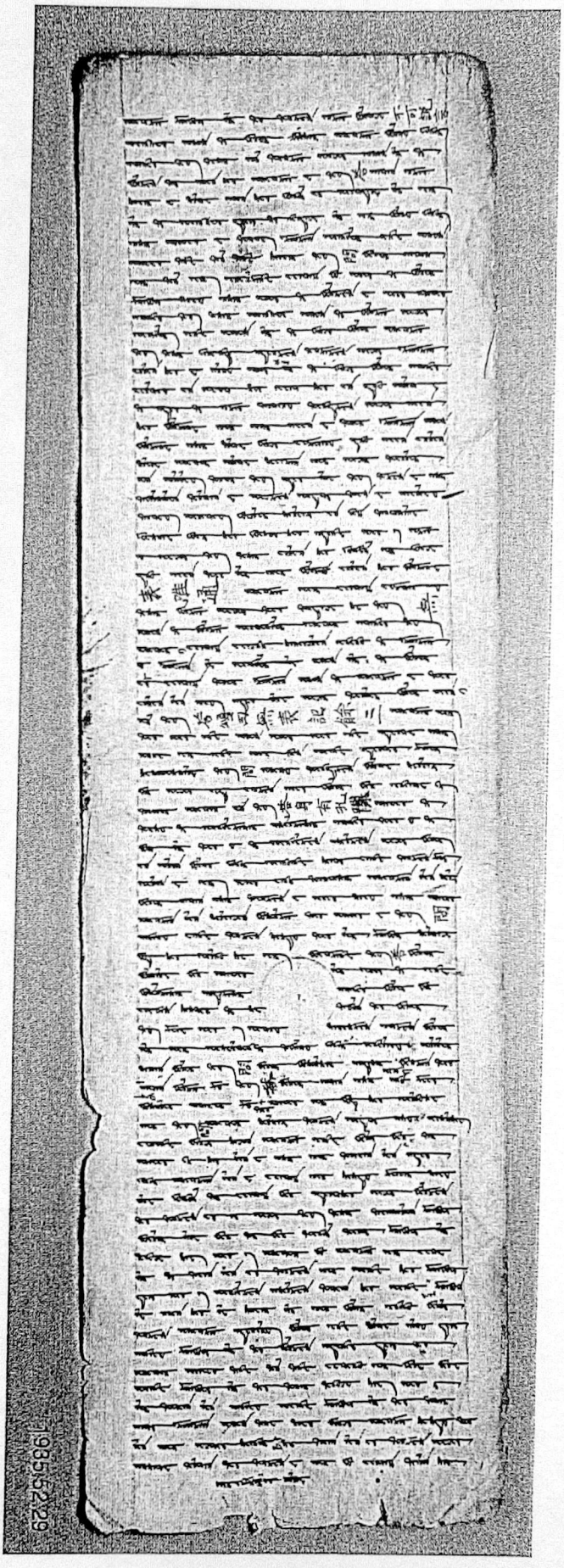
28 (Recto) *ll.* 1-63



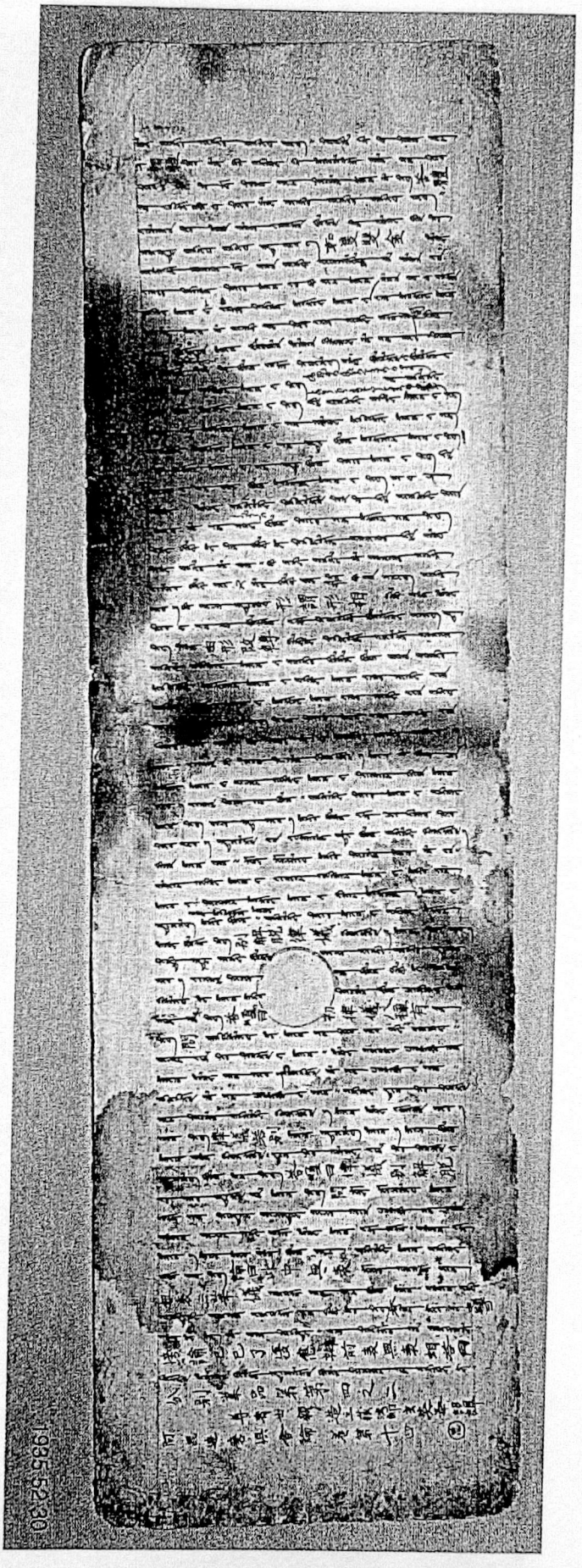
28 (Verso) *ll.* 1-63



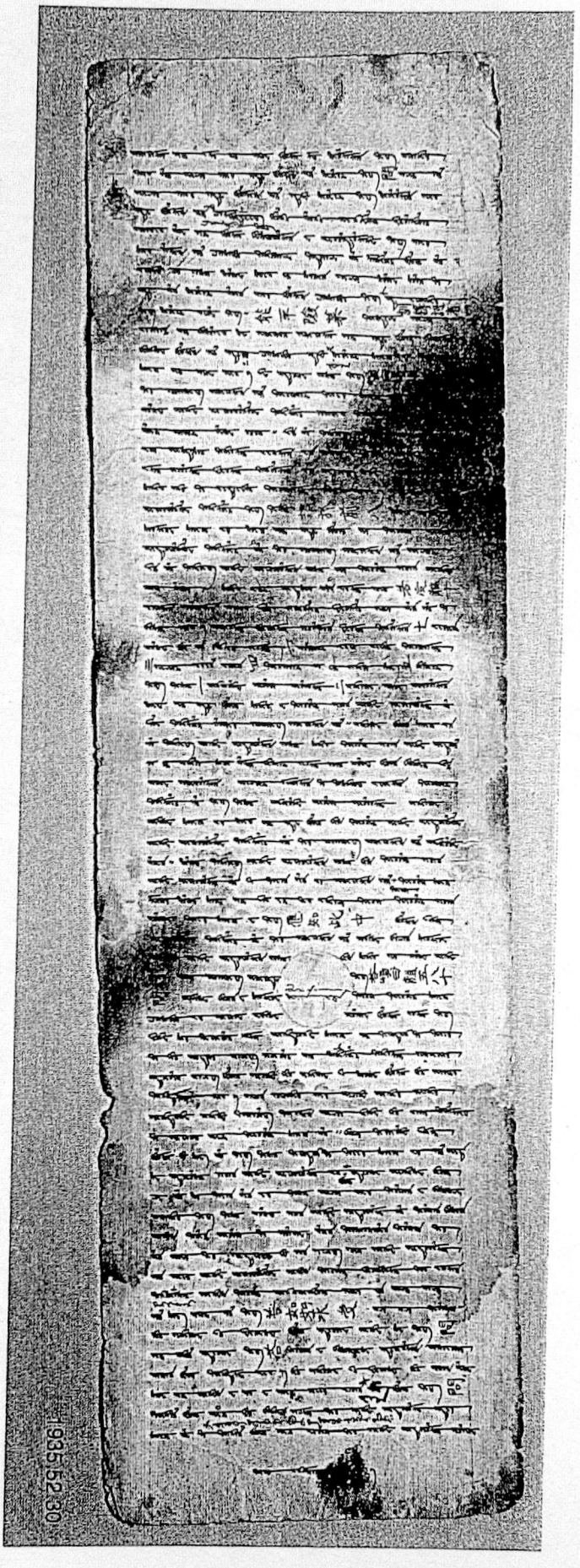
29 (Recto) *ll.* 1-73



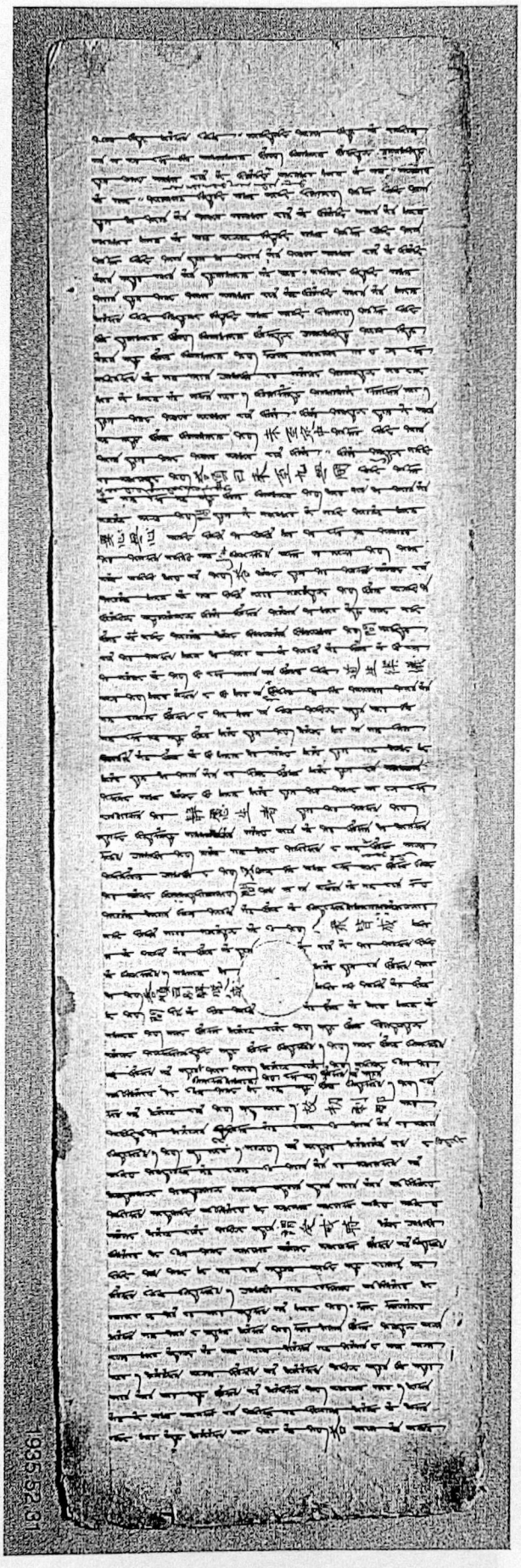
29 (Verso) *ll.* 1-73



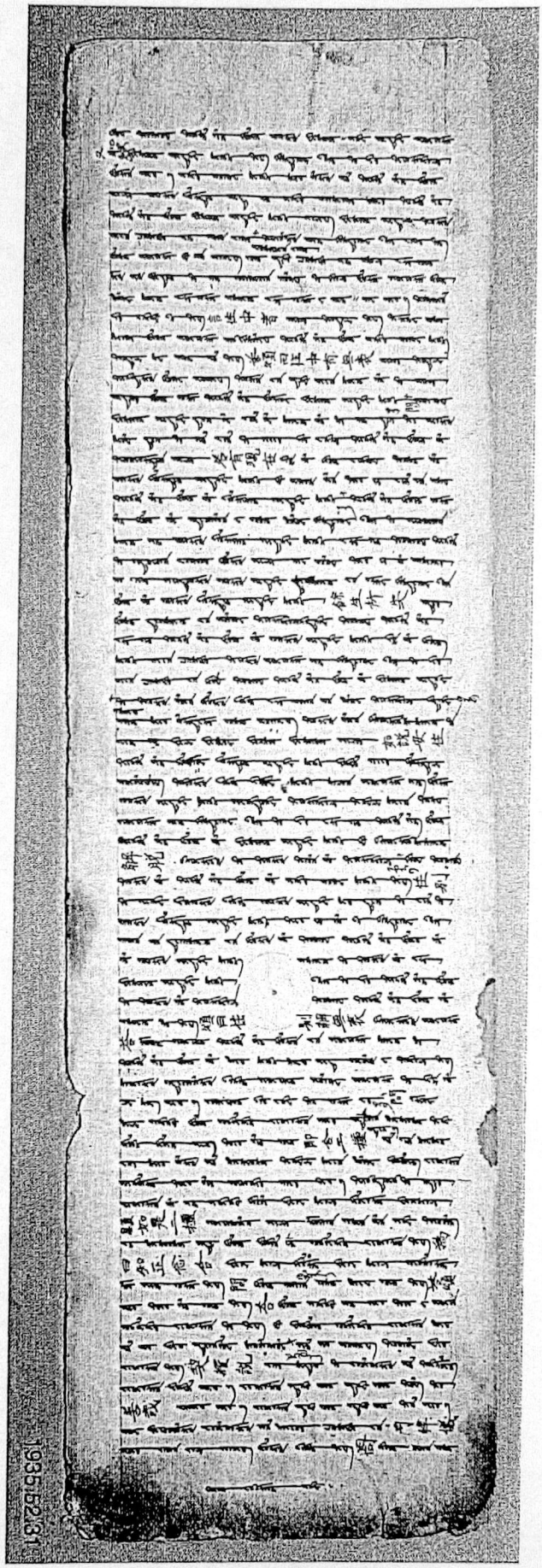
30 (Recto) *ll.* 1-66



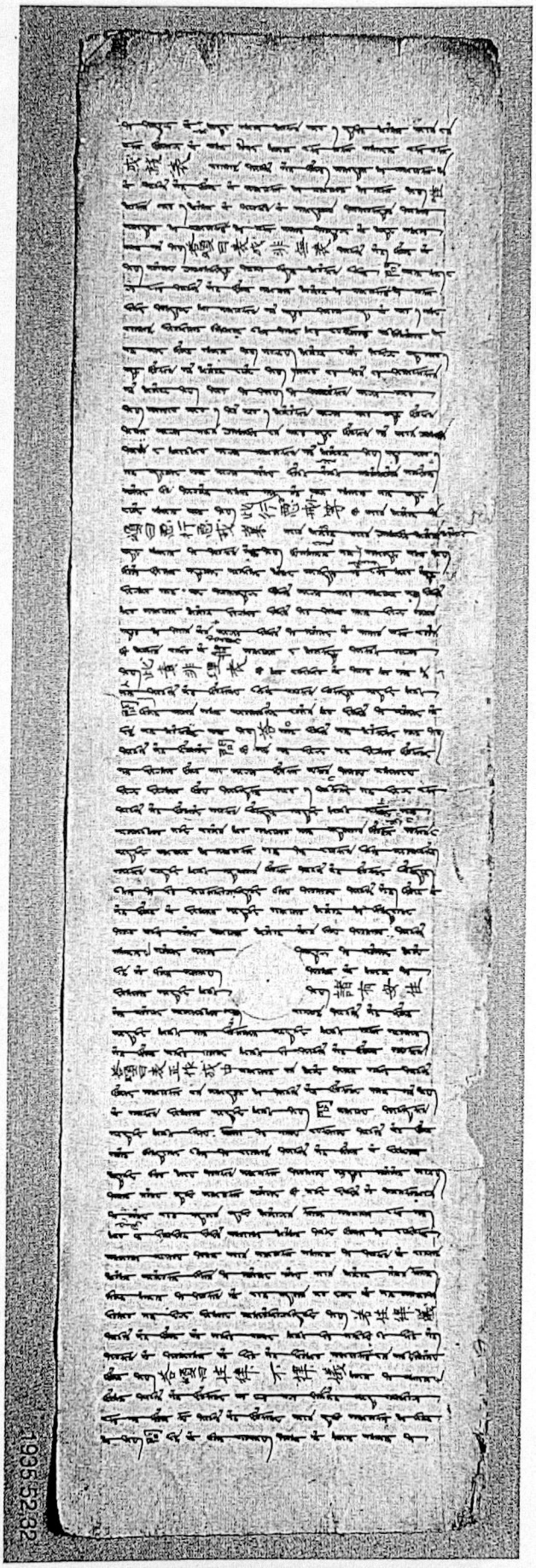
30 (Verso) *ll.* 1-66



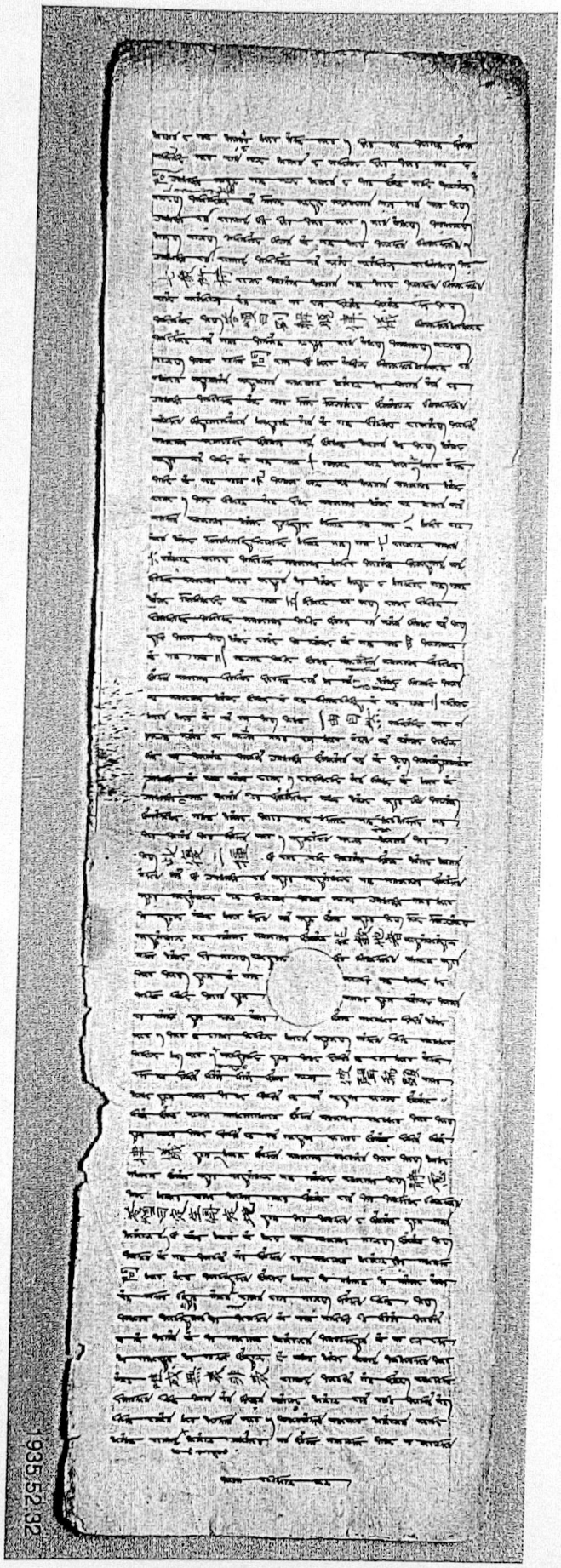
31 (Recto) *ll.* 1-66



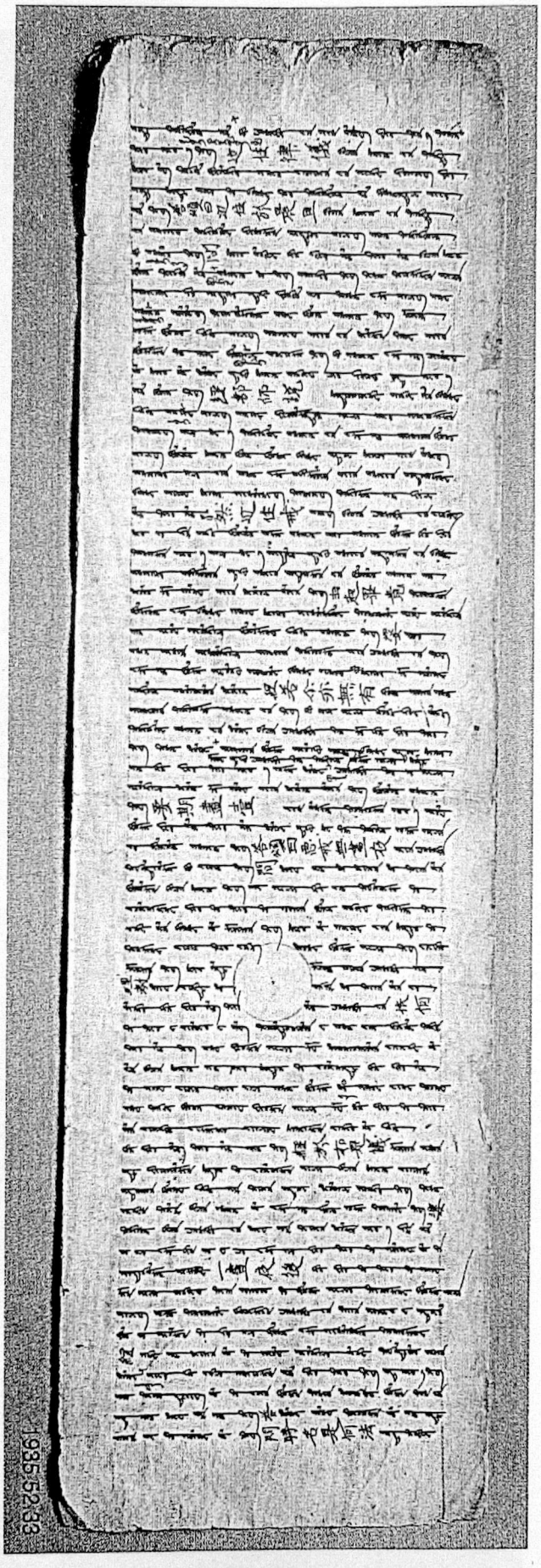
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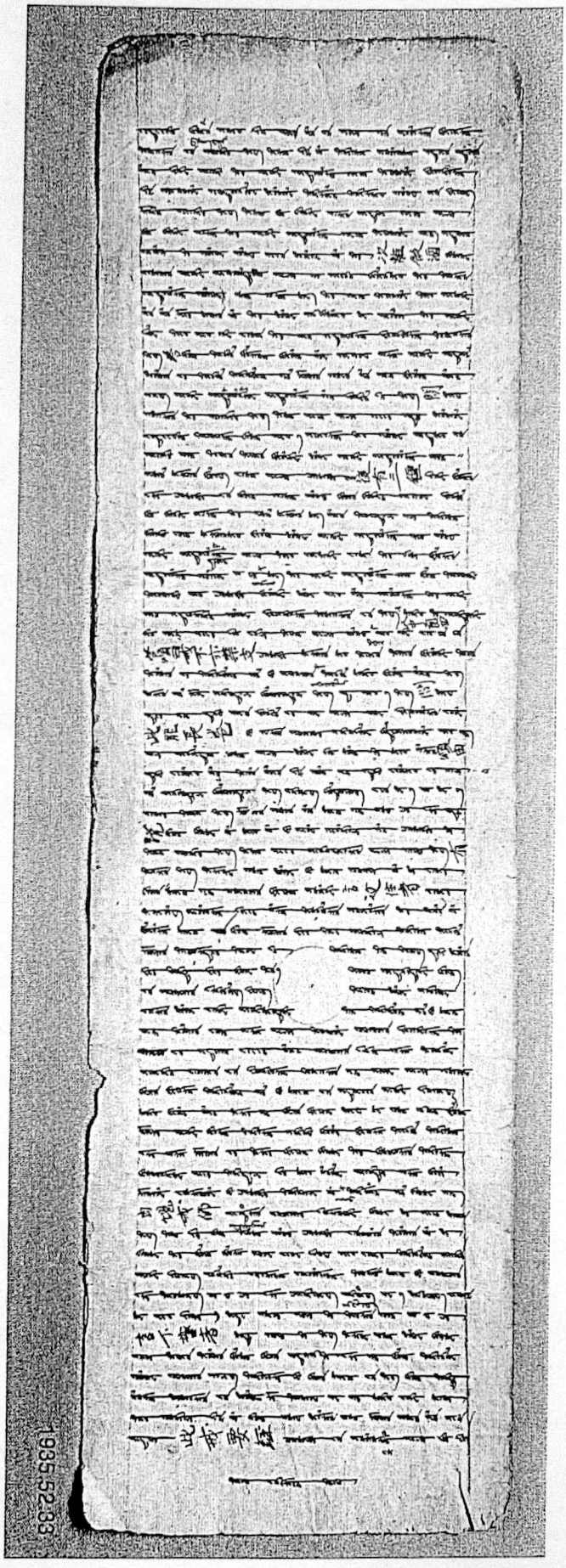
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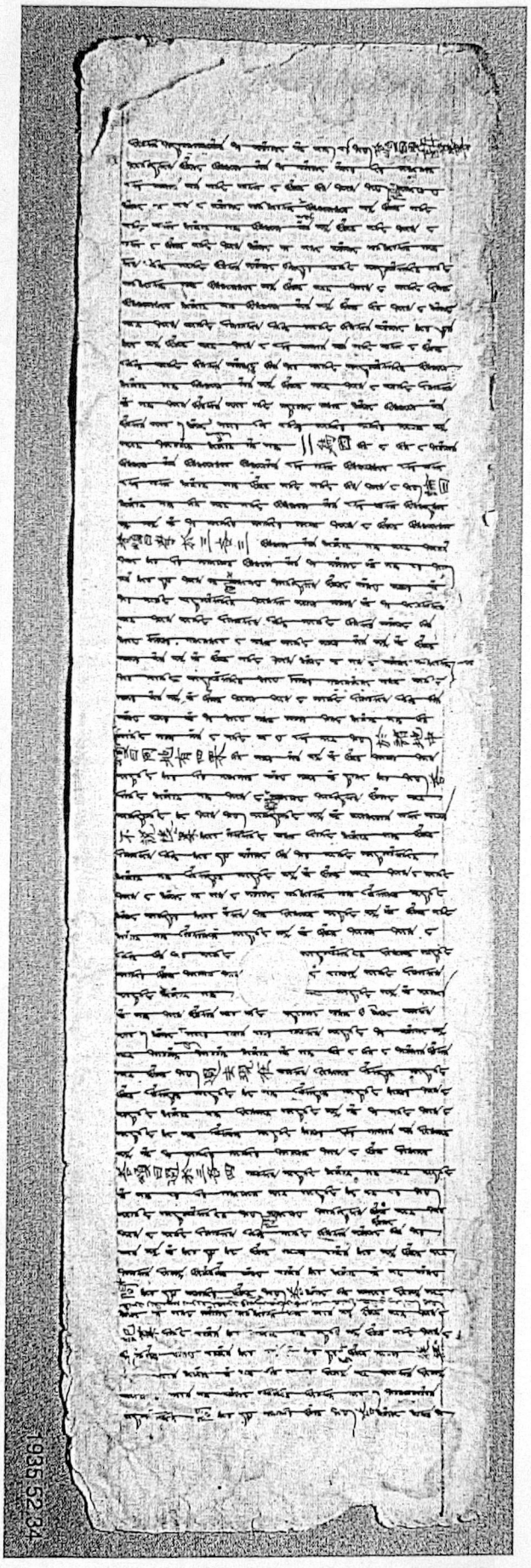
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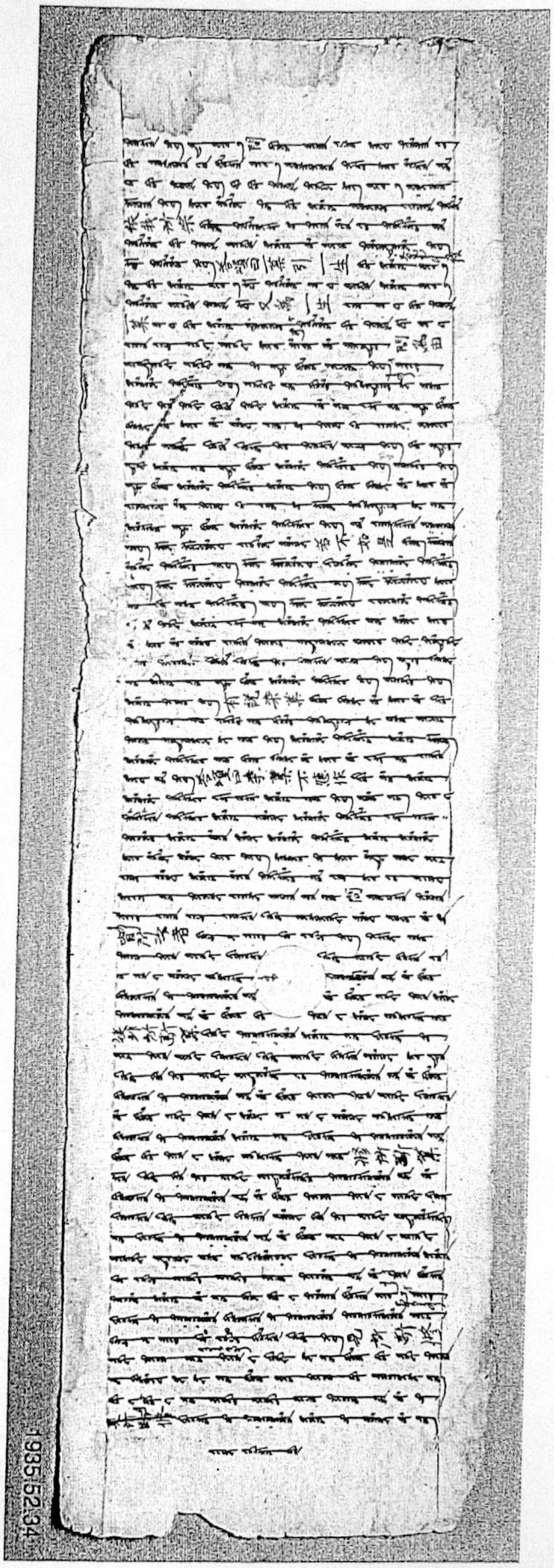
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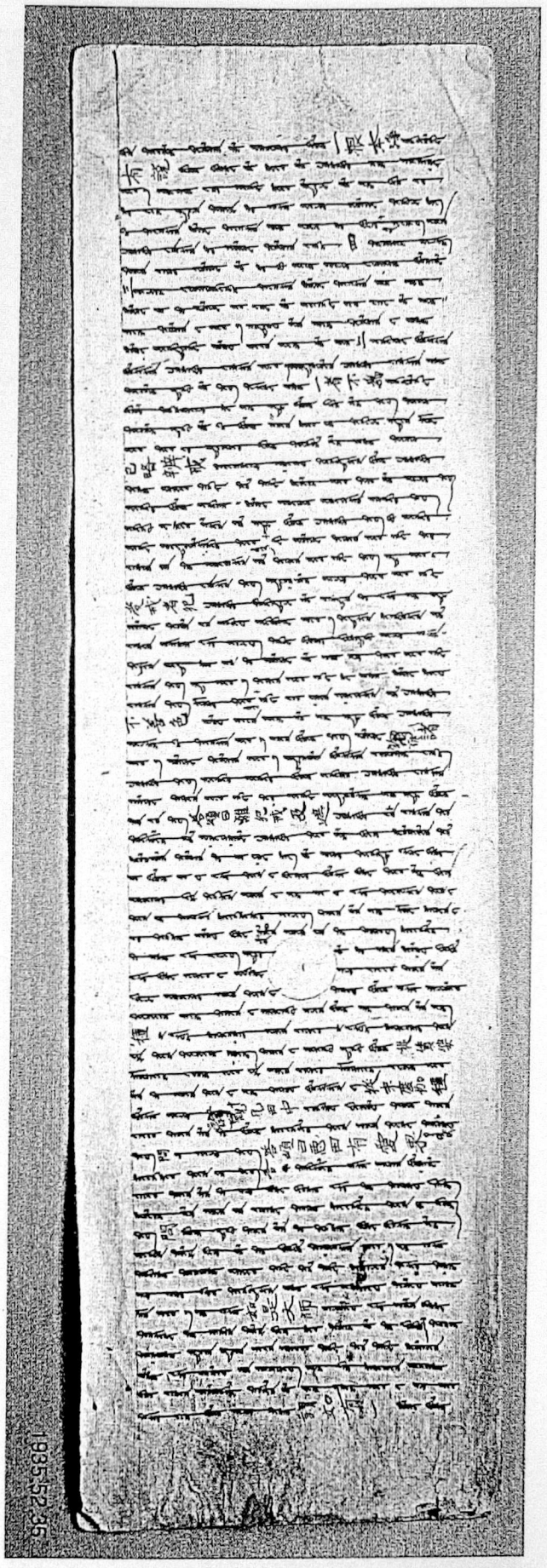
33 (Verso) *ll.* 1-66



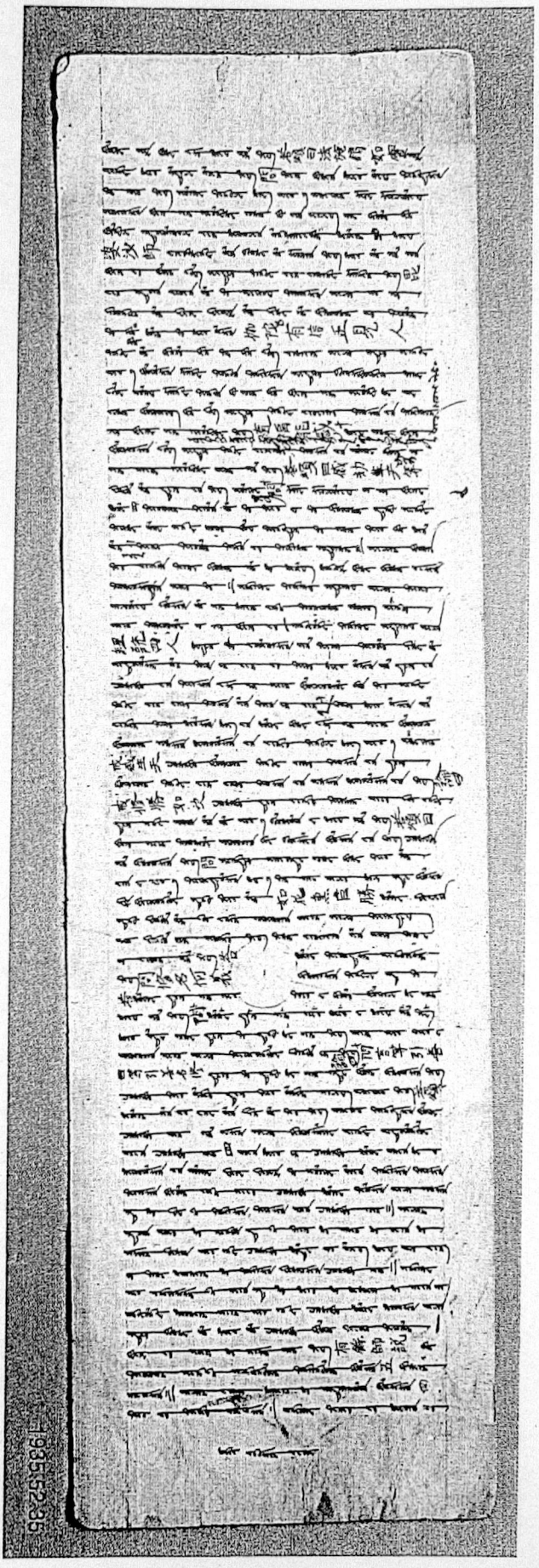
34 (Recto) *ll.* 1-65



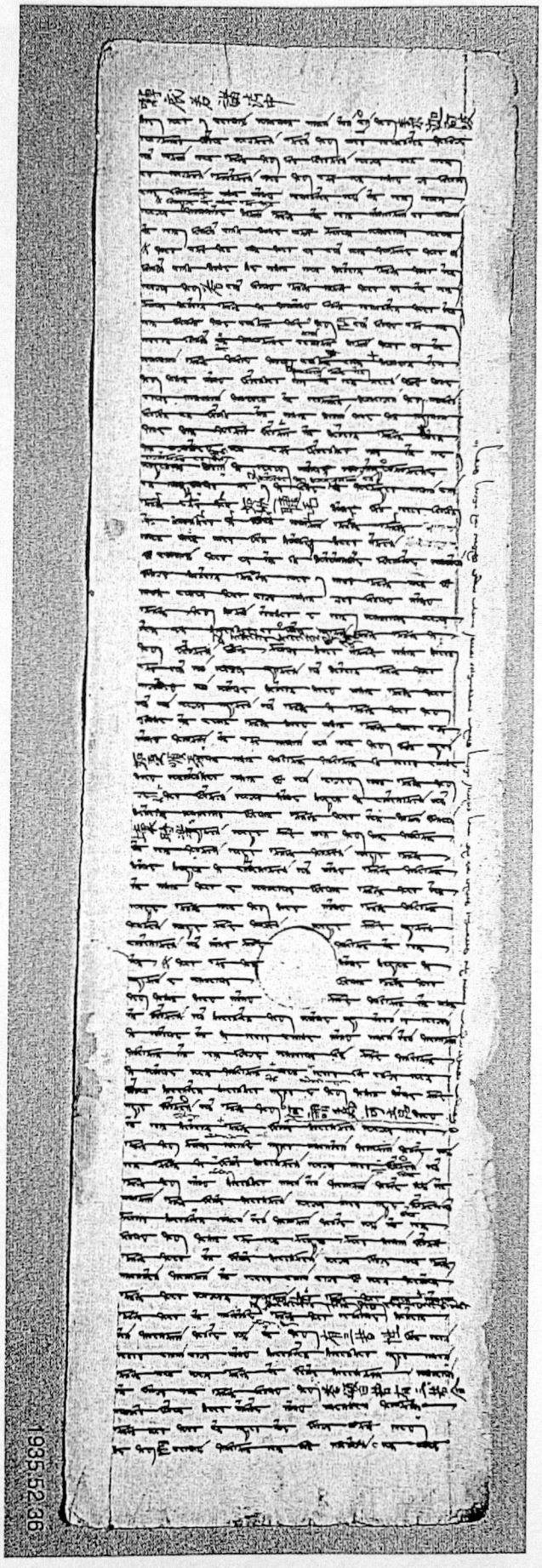
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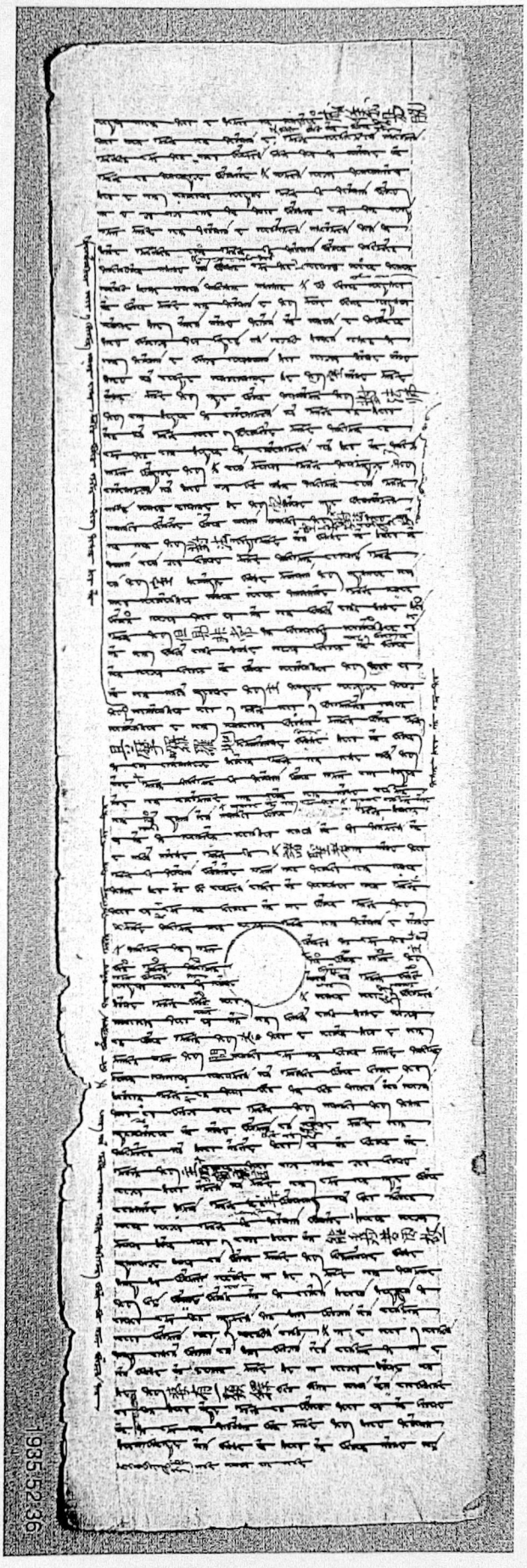
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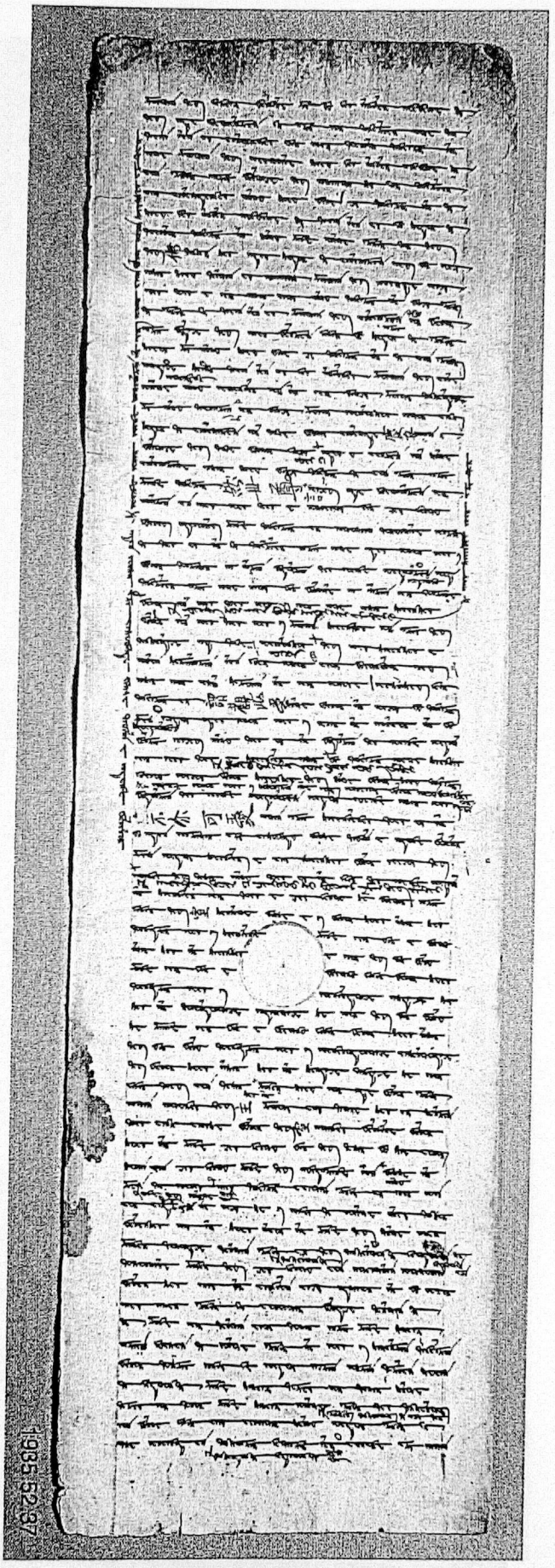
35 (Verso) *ll.* 1-65



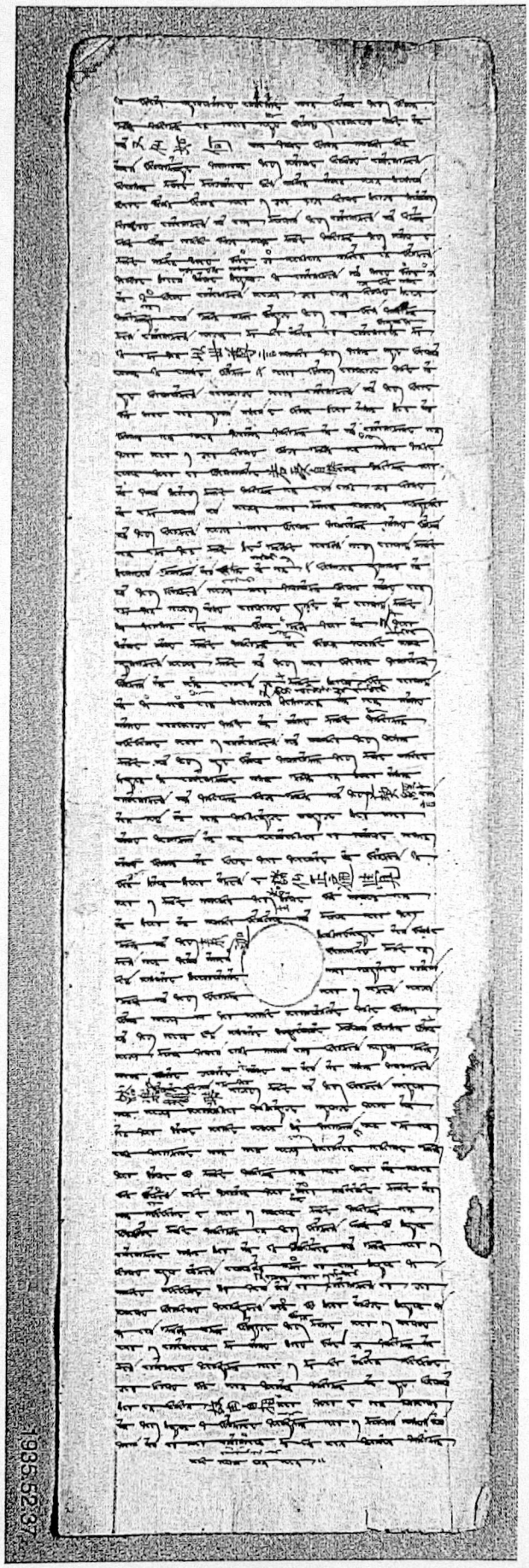
36 (Recto) *ll.* 1-74



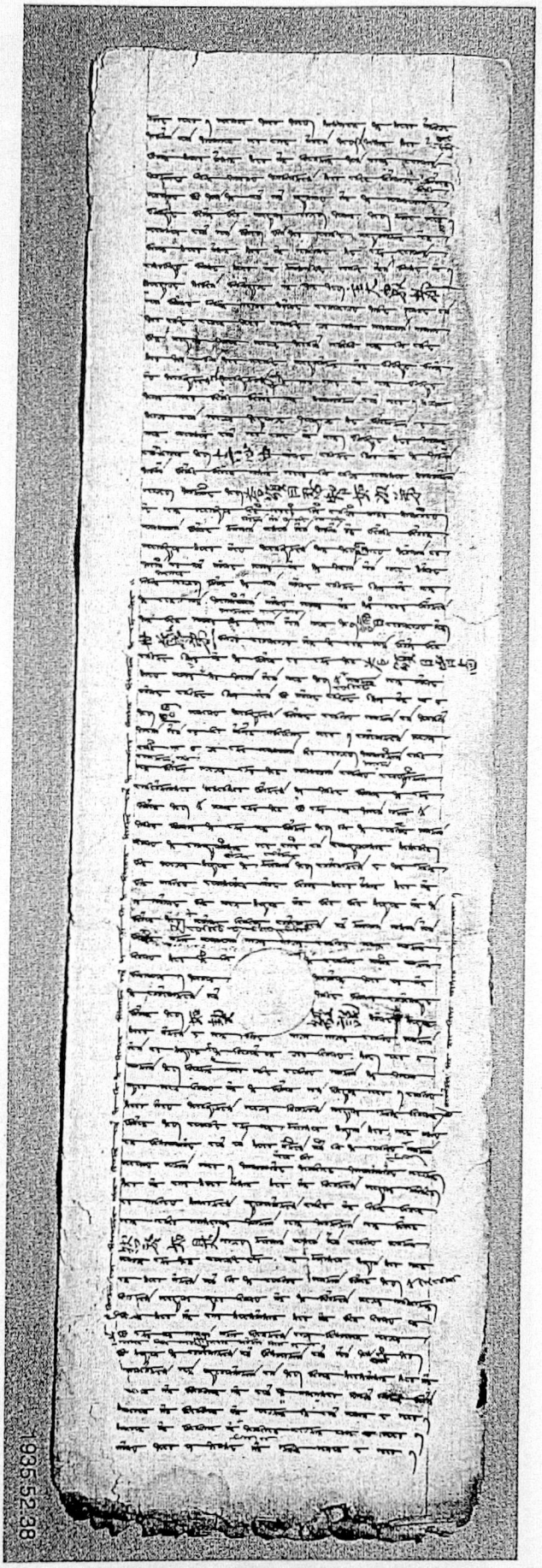
36 (Verso) *ll.* 1-73



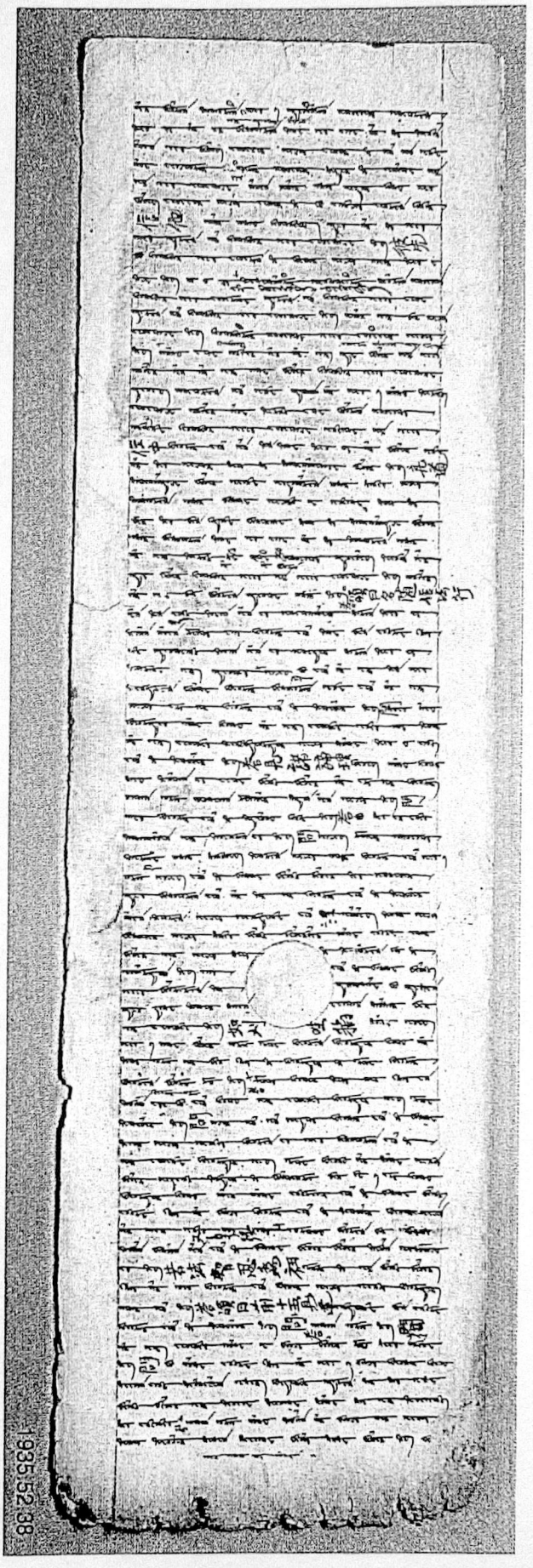
37 (Recto) *ll.* 1-70



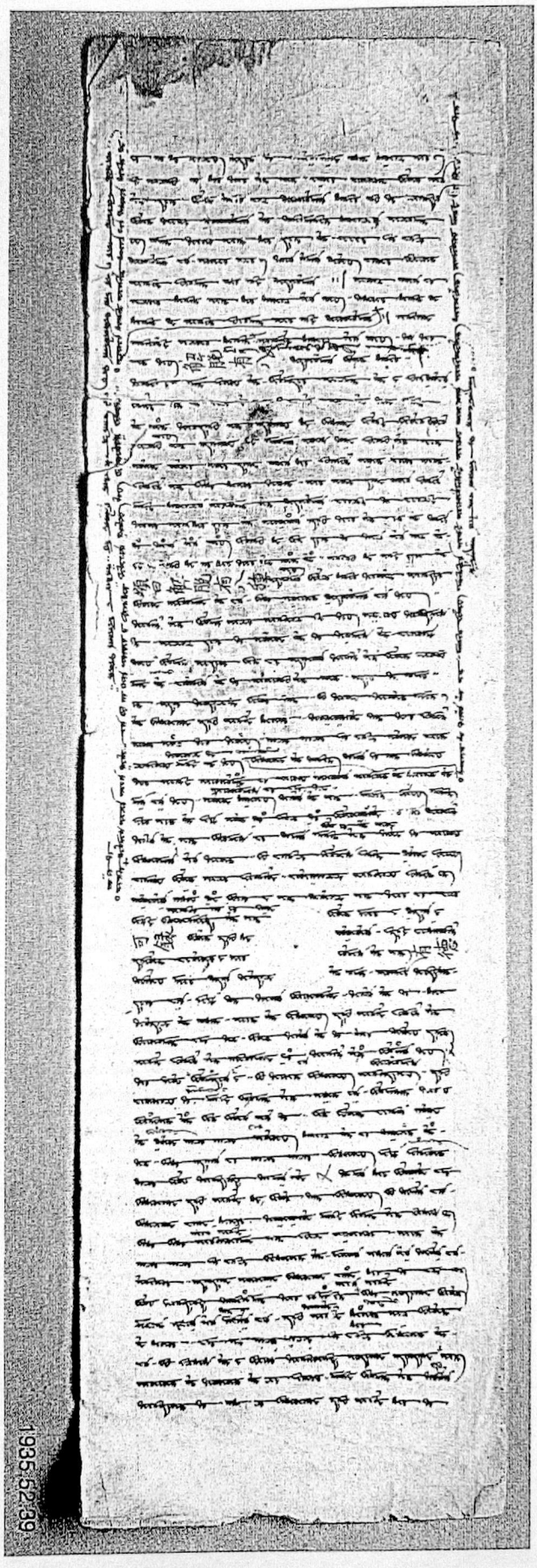
37 (Verso) *ll.* 1-70



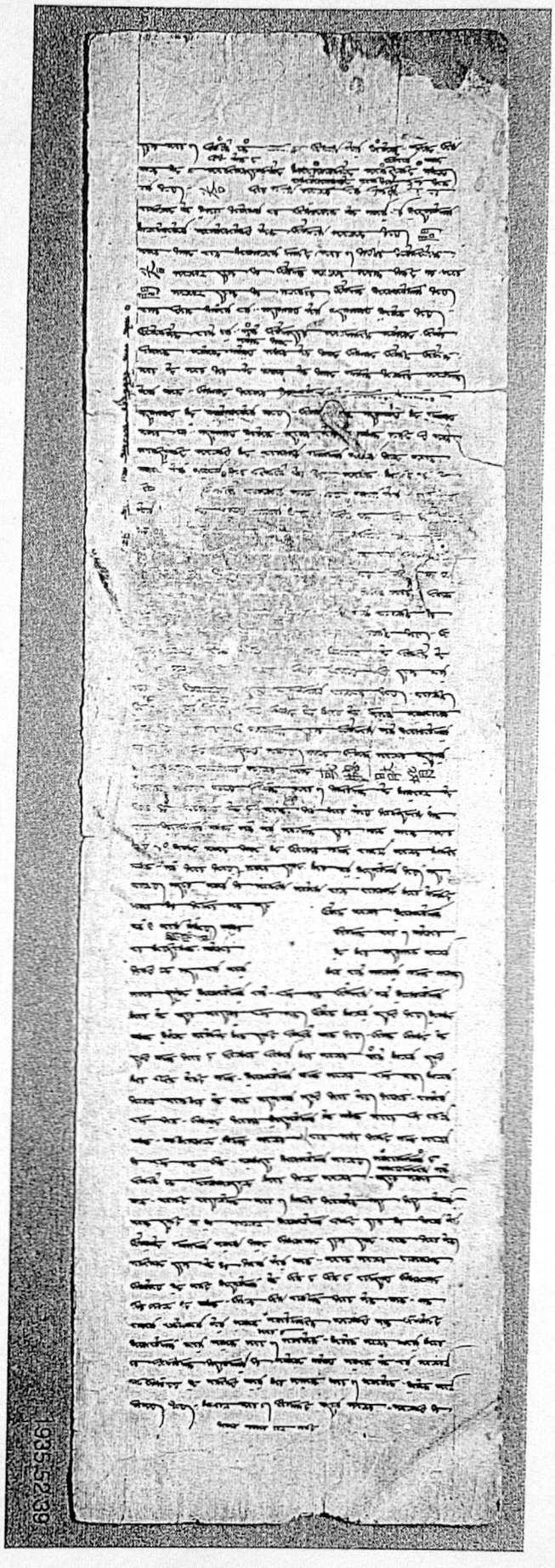
38 (Recto) *ll.* 1-72



38 (Verso) *ll.* 1-72

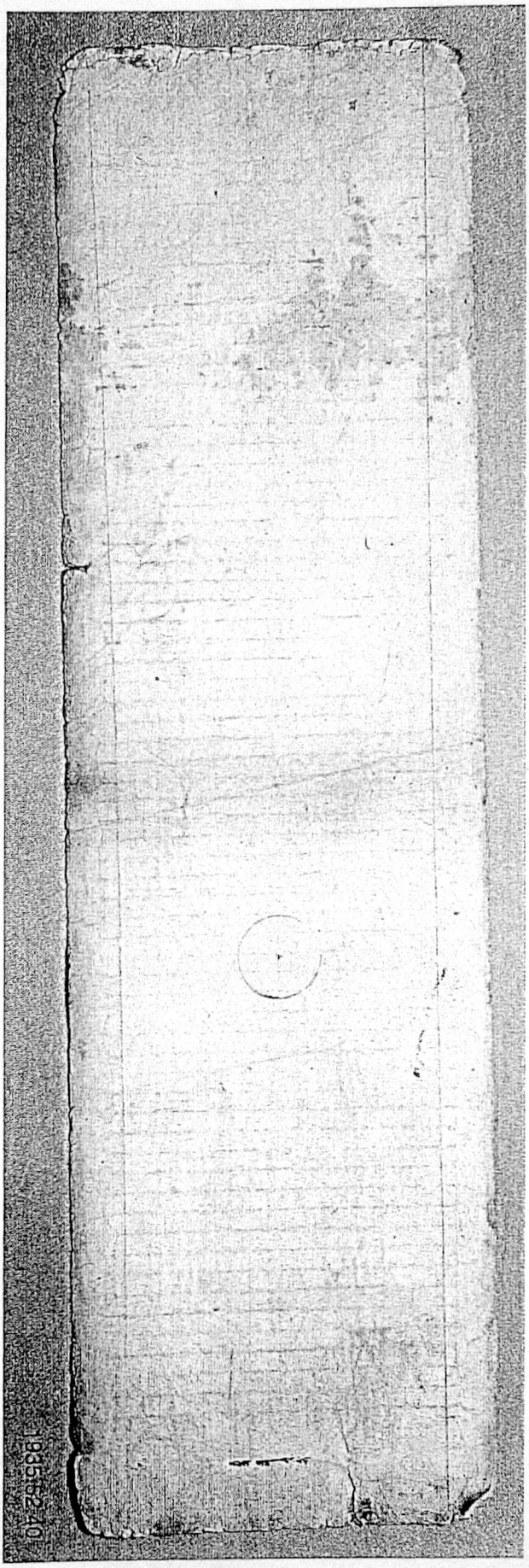


39 (Recto) *ll.* 1-63



39 (Verso) *ll.* 1-63

40 (Recto) *ll.* 1-20



40 (Verso)



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