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Saya Hamanaka,
Alla A. Sizova

**Imperial Postscript to the Tangut,
Chinese and Tibetan Editions of the Dhāraṇī-sūtras
in the Collection of the IOM, RAS***

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Abstract: Three parallel editions of dhāraṇī-sūtras in Tangut, Chinese and Tibetan languages were published in the Tangut state in 1149. The Tibetan edition is of particular importance, because until recently specimens of printing in Tibetan, that could belong to an earlier date, were not extant. All the editions are equal in terms of their contents and contain the postscript written by the Emperor Renzong. The main goal of this article is to introduce the previously unpublished Tibetan text of the postscript in correspondence with the Tangut and Chinese versions. Besides, the article provides information about the study, preservation state, and codicology of all the three editions.

Key words: Tibetan block prints, Tangut block prints, Chinese block prints, Khara-Khoto, Xi Xia, Emperor Renzong

During the long reign of the Emperor Renzong of Western Xia (1139–1193) the propagation of Buddhism in the Empire, including translation and publication activities, reached its heights. Colophons of Tangut texts state that various Buddhist texts were published in Tangut, Chinese and Tibetan in thousands of copies for distribution among the participants of the local Dharma assemblies.¹ However, currently we have at our disposal only one example of such an edition in all the three languages, that survived to our time. Namely,

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¹ SOLONIN 2015: 849.

this is the Avalokiteśvara dhāraṇī-sūtra and Uṣṇīṣavijayā dhāraṇī-sūtra, printed together in one volume and provided with the postscript written by the Emperor Renzong himself. The books were published in 1149, the first year of the new reign period, called “Heavenly Prosperity”.² The Tibetan edition is of particular importance, because until recently specimens of printing in Tibetan, that could belong to an earlier date, have not been found anywhere.³

The book (under the call number Kh. Tib. 67) became famous thanks to the State Hermitage Museum exhibition “Lost Empire of the Silk Road”, that was held from June 25 to October 31, 1993 in Switzerland with the support of the Thyssen-Bornemisza Collection Foundation.⁴ In 1996, the exhibition catalogue was published in Chinese,⁵ thus introducing Kh. Tib. 67 to scholars from China and Japan. During the first decade of the new century they made a significant contribution to the study of this block print.

In 2004, Shirai Satoko published an article on the first of the three texts of Kh. Tib. 67 (see the Table “Contents of the Editions” below), namely, the Avalokiteśvara dhāraṇī-sūtra. She transliterated and translated the Tibetan text into Japanese and described the linguistic features of this version of the text in comparison with its variants from the Beijing and Derge canons.⁶

Tangutologist Shi Jinbo in his article “A brief study of the earliest Tibetan block prints”⁷ paid special attention to Kh. Tib. 67 (as well as Kh. Tib. 63/68) as the example of “butterfly-binding”. Speaking about its contents, he expressed the opinion that Kh. Tib. 67 could contain numerous descriptions of rituals. He

² For the Tibetan edition this date is applicable with a high degree of probability, for reasons discussed below.

³ The situation changed when Matthew Kapstein discovered a large block-printed protective circle (with the syllables of Sanskrit dhāraṇī printed in Tibetan letters) in the collection of Dunhuang texts of Paul Pelliot at the National Library of France. He presented a paper dedicated to this discovery under the title “The Earliest Example of Printing in the Tibetan Script: Remarks on a Dhāraṇī-amulet from Dunhuang” at the conference “The Written Legacy of Dunhuang” (September 3, 2016, IOM, RAS). This item can be considered the earliest identified Tibetan block print. In addition, among the finds made in Turfan there are numerous prints of YE DHARMA. Radiocarbon analysis of one of the examples (from the Otani Collection at the Ryukoku University) showed that the sheet was printed between 880 and 1140. At the same time, if we limit ourselves to the texts in the Tibetan language (and not only in Tibetan script), the block print discussed in this article appears to be the earliest example known to us.

⁴ A description of Kh. Tib. 67 for the exhibition catalogue was prepared by Lev S. Savitsky (PIOTROVSKY 1993: 278).

⁵ *Xiaoshi de wangguo* 1996.

⁶ SHIRAI 2004.

⁷ SHI 2005.

identified the first text, giving its name in Chinese, and mentioned the translator Jayānanda, whose name is found in the colophon of the second text.

Unlike the dhāraṇī-sūtras, that became a subject of textual analysis conducted by Shirai Satoko and Duan Yuquan,⁸ the Tibetan text of the Imperial postscript (more precisely, its fragments) has never been published. Prof. Lin Ying-chin greatly contributed to the study of the Tangut and Chinese texts of the postscripts, making their collation and interlinear translation into Chinese.⁹ However, she did not use the Tibetan text and her work is not easily accessible to non-Chinese speakers.

Saya Hamanaka, one of the authors of this article, made a translation of the Tangut text of the Imperial postscript into English. We introduce the translation with a brief overview of the important issues connected with the study, preservation state, and codicology of all the three editions.

Establishing the Connection Between the Tangut, Chinese and Tibetan Editions

The article written by Shen Weirong, based on his report at the Paris seminar “Edition, éditions: l’écrit au Tibet, évolution et devenir” in May 2008, turned out to be a breakthrough in establishing the connection between the editions. He indicated the existence of the Chinese equivalent for the Tibetan book.¹⁰ He was also the first to identify the second text as a version of the Uṣṇīṣavijayā dhāraṇī-sūtra that has not been preserved in the existing editions of the Tibetan Buddhist canon. He did not describe the third text of the collection (the postscript) in any detail, since it was beyond the scope of his interests. However, the call numbers of the corresponding Chinese block prints in the St. Petersburg collection (TK-164 and TK-165) which he referenced sufficed to locate the missing information in the catalogue of Lev N. Menshikov.

Meanwhile, as it later became clear, the Tangut Collection of the IOM, RAS contained a book completely identical to TK-164 and TK-165 — Tang. 109 (old inv. No. 6796, 6821). The connection between Tang. 109 and the Chinese block prints TK-164 and TK-165 was revealed and described by Nishida Tatsuo in the introduction to “The Catalogue of Tangut Buddhist Texts”.¹¹ The colophon

⁸ DUAN 2010.

⁹ LIN 2011.

¹⁰ SHEN 2010.

¹¹ KYCHANOV 1999: XXV–XXVI.

of Tang. 109 mentions the exact date of the edition: “...the text was distributed to the people by Emperor Ren-xiao I title 1 / in the first year under the reign title of *Heavenly Prosperity* under the cyclic signs of Snake-Earth (in 1149)” (KYCHANOV 1999: 581; see also our translation of the postscript).¹² Nishida rightfully assumed that the same dating is applicable to the Chinese edition, where the corresponding part of the postscript is lost.

Summarizing the above, the connection between the Chinese and Tibetan editions was identified by the Chinese researcher Shen Weirong. However, he was unaware of the existence of the exact Tangut counterpart, containing the date of the publication (year 1149). According to Kurtis Schaeffer, Shen Weirong in his report gave the exact year 1153,¹³ the reasons for giving this particular date remain unclear.

The first clearly articulated reference unifying together the three editions was made in the article written by the Tangutologist Duan Yuquan.¹⁴ Following the indications of Shen Weirong, he used Kh. Tib. 67 in the study of certain aspects of the Tangut version of the Uṣṇīṣavijayā dhāraṇī-sūtra. He worked with particular fragments of the Tibetan block print, namely the right side of f. 49 and ff. 50–53.

The history of the studies on this Tibetan block print and its Tangut and Chinese counterparts has been discussed in greater detail in an article written by Alexander Zorin and Alla Sizova.¹⁵ Beyond that, the authors found that all Tibetan block-printed fragments, that received different call numbers at the time of the formation of the Tibetan collection of the texts from Khara-Khoto — Kh. Tib. 63, 64, 67, 68 — belong to the same edition. While Kh. Tib. 64 was immediately connected to Kh. Tib. 67 and was never treated as something different, the two other items appeared separately in the academic literature. Meanwhile, these two items make up two fragments of the whole, the part of the dhāraṇī-sūtra of Uṣṇīṣavijayā, that consists purely of sacred Buddhist formulae that are traditionally believed to have a great magical power. These fragments are absent among the folios of Kh. Tib. 67, so it can be assumed that they were extracted by the owner of the book

¹² In the catalogue itself Tang. 109 (old inv. Nos. 6796, 6821) is not described in detail. In addition to Tatsuo Nishida’s remarks in the introduction, it contains only a description of the second text, the dhāraṇī-sūtra of Uṣṇīṣavijayā. The first text (the dhāraṇī-sūtra of Avalokiteśvara) is not mentioned anywhere, although it is fragmentarily preserved; the postscript is not marked as a separate structural unit of the book.

¹³ SCHAEFFER 2009: 9, 165–166.

¹⁴ DUAN 2010: 29.

¹⁵ ZORIN & SIZOVA 2019.

3	效穰勿虬翥翁穀彝辨麗纓慨霹穉鏡禱麗纓穉穉穉穉穉 御製聖觀自在大悲心惣持并勝相頂尊惣持後序發願文 [Tibetan title is lost] Imperially composed postscript-aspiration to [the edition] of the “Dhāraṇī of the Holy Compassionate Avalokiteśvara” and “Dhāraṇī of the Victorious Uṣṇīṣavijayā”
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Preservation State and Location of the Tangut, Chinese and Tibetan Block Prints

Part No.	1	2	3 (Postscript)
Block print			
Tangut Tang. 109 (old inv. No. 6796, 6821)	? ~ 穉穀 [f. 1R–13R] 12, 13R	穉穀 ~ 穉穀 [f. 13R–21R] all	穉穀 ~ 穉穀 [f. 21R–23L] all
Chinese TK 164 TK 165	一 ~ 十 [f. 1R–10L] all f. 1L–10L	十一 ~ 十七 [f. 11R–17L] all all	十八 ~ 二十一 [f. 18R–21R] all f. 18R–20R
Tibetan Kh. Tib. 67 Kh. Tib. 63/68 Serindian collection Or. 8212/1914 (Stoddard 2010, 364)	一 ~ ? [f. 1–?>27] 2L, 3–5, 6L, 9R, 10–12, 13L, 23R, 24–26, 27L — — — —	? ~ 五十四 [f. ?<34–54] 34R, 35L, 37R, 38L, 49R, 50, 51, 52, 53, 54L 40R, 41–44, 45R 39L (fragment) 36R 40L	五十五 ~ ? [f. 55–>61] 56R, 57, 58, 59L, 60R, 61L — — — —

Format and Other Features of the Editions

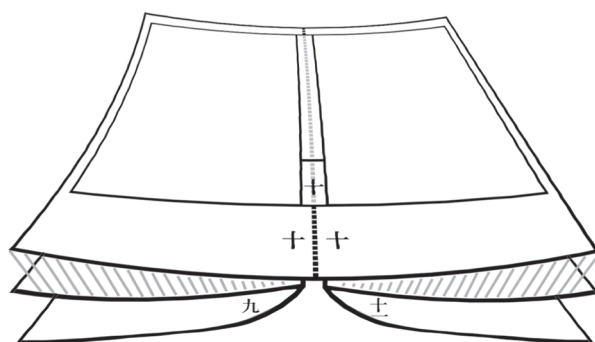
Folio. Two pages of the text were carved on one woodblock and printed on the recto side of the folio. The verso side remained empty.

Sizes of the folios slightly vary: for Tangut — 17.3/17.5×12.2/12.5, for Chinese — 17.5×13.0 (TK 164), 16.5/18.0×13.0 (TK 165), for Tibetan — 17.5×12.6/12.8 (Kh. Tib. 67), 16.0/16.3×11.0/11.5 (Kh. Tib. 63/68). Meanwhile, the sizes of the woodblocks are almost identical: for Tangut — 15.3/15.5×9.3/9.5,

for Chinese — 15.5×9.0/9.3 (TK 164, TK 165), for Tibetan — 15.7×9.3/9.5 (Kh. Tib. 67), 15.5/15.7×9.3/9.4 (Kh. Tib. 63/68).

Format. TK 165 has not undergone conservation. Tang. 109 was restored the purpose of publishing this article in August, 2020.¹⁹ Both provided clear evidence of the original appearance of the editions.

Each folio was folded in its center. Blank pages of the verso side were glued to the adjacent folios, as it is shown in a scheme (dotted line shows the fold, hatch shows the adhesive joint).



As a result, folded folios formed a Western-style codex, that greatly resembled a so-called “butterfly”-format, with the only difference that the blank pages could not be seen.

In the course of time the paper on the folds frayed, and folios began to fall apart. Intact folios and folios half-separated and completely separated into left and right halves can be found in Kh. Tib. 67, Tang. 109 and TK 165.

Pages of Kh. Tib. 63/68 remained glued only on the joints, therefore it resembles “concertina” (on the blank sides of the folios it has remnants of the Tangut manuscripts used for pasting purposes: strengthening the original paper and joining the pages together). TK 164 underwent conservation procedures and now appears as a pile of flattened folios, though the folds can be clearly seen.

Lines. Vertical Tangut and Chinese lines go from right to left. One page has 9 lines, one line has 14 characters (for both Tangut and Chinese).

¹⁹ We express our sincere gratitude to the Chief Conservator of the IOM, RAS Liubov Kriakina for the microscopic examination of the cover, that made possible the exact identifying of its fabric and pigment.

Horizontal Tibetan lines go from the left page to the right page. One folio has 6 lines.

Foliation. In all the three editions foliation is situated on *baikou*. Tangut and Chinese have their respective designation, in the Tibetan edition Chinese numerals are used. Furthermore, in the Tibetan edition, foliation is given additionally (but also in Chinese) in the lower margin on either side from the fold.

Short title on baikou.

Text 1. Tangut: 𐰇𐰏 Chinese: 大悲

Text 2. Tangut: 𐰇𐰏 (f. 13–15, 19, 20) / 𐰇𐰏 (f. 16–18) Chinese: 尊勝

Text 3. Tangut: 𐰇𐰏 (f. 21), □□²⁰ (f. 22), 𐰇𐰏 (𐰇𐰏) (f. 23) Chinese: 後序

Short titles in Tibetan edition are absent.

Cover. Tang. 109 has detached remnants of the blue silk cover. The ornamented fabric was dyed with indigo. The silk fragment used to be on a spine of the codex and has three stitches made with the blue thread. The fold of the book bears traces of stitches, one still with a blue thread.

According to Menshikov's catalogue, TK 165 had "a cover made of blue cloth with ornaments", however, it seems that it was separated in the course of the preservation procedures.

Engravings. TK 164 has three engravings thematically connected to the dhāraṇī-sūtras.²¹

²⁰ The characters are illegible, but one can expect to see here the short title of Uṣṇīṣavijayā. In that case the short titles on the folios of the postscript would form the sequence, related to the edition as a whole: 𐰇𐰏 — [𐰇𐰏] — 𐰇𐰏.

²¹ All the three engravings are printed on the whole folio.

Engraving 1. On the left side: the Eleven-faced Great Compassionate Avalokiteśvara, who sits in vajrasana on a lotus throne with two rows of petals, in the center of the throne is the syllable *hrīh* (Pala script), two offering goddesses to the right and to the left; on the right side: four bodhisattvas facing Avalokiteśvara.

Engraving 2. On the left side: Uṣṇīṣavijayā, who sits on a lotus throne inside a richly decorated caitya, the syllable *hūm* is located in the center of the throne, in the space above the caitya there are two offering goddesses on the right and on the left; on the right side: four bodhisattvas facing Uṣṇīṣavijayā, objects hovering in the space above them symbolize various types of offerings.

Engraving 3. On the left side: the Buddha on a lotus throne, hands folded in dharmachakramudra; flanked by two disciples (Ānanda and Mahākāśyapa) and two bodhisattvas, behind him a bodhi tree; on the right side: the eight deities of the planets.

Imperial Postscript

Imperial postscript consists of (i) main text, (ii) aspiration, (iii) verses (gāthās) and (iv) colophon.

In the main text the Emperor explains the benefits of the dhāraṇīs, retelling in an extended or abridged manner the contents of the dhāraṇī-sūtras published in this edition, as demonstrated by the following examples.

Postscript: “If [one] wash [himself] in the flowing water or ocean, all the aquatic sentient beings that contact purified water will exhaust all the heavy karma [and] will be reborn in the Buddha-field (buddhakṣetra)” (Tangut 22R5–7, Chinese 19R1–3, Tibetan 59L3–5).

Dhāraṇī-sūtra: “If those, who recite and grasp the dhāraṇī of Mahākaruṇā, wash themselves, entering into the flowing water or into the ocean, and if the water that washed their bodies touches the sentient beings, who reside there, all [their] heavy evil transgressions will be purified, and they will be born miraculously in lotus at the other Pure Lands”.²²

Postscript: “[Even when one] encounters the shadow [of the dhāraṇī] and touches the dust [of the dhāraṇī], [he] will not fall into the three lower realms” (Tangut 22R9–L1, Chinese 19R5–6, Tibetan 60R2).

Dhāraṇī-sūtra: “If [someone] will write down this dhāraṇī and attach it to the top of the flag, or place it on the top of the mountain, or on the high building, or on the top of the stūpa, [those on whom] its shadow will fall, [whom] its dust will touch, even if only for a moment, will never be reborn in the three lower realms”.²³

Furthermore, the Emperor lists his own meritorious deeds, including the publication of these very editions (*Postscript*: Tangut 22L2–4, Chinese 19R7–9, Tibetan 60R4–61L1): this part is of particular importance, because it provides us with information on the number of printed copies. It is noteworthy, that in the Tangut and Chinese versions there are no mentions about the Tibetan language.

²² |gal te thugs rje chen po'i gzungs 'dl 'don cing yongs su 'dzin pa de dag chu klung 'am | rgya mtshor zhugs te khrus byas pa las | de nas gnas pa'I sems can de dang | de dag gi lus bkru pa'I chus lus la reg par gyur na | |sdig pa'I las dang kha na ma tho ba lci ba thams cad yongs su byang nas | zhing yongs su dag pa gzhan dag du | pad ma la rdzus te skye bar 'gyur bas (Manuscript Kh. Tib. 126, f. 41).

²³ gal te gzungs 'dl bris nas | rgyal mtshan gi rtse mo la btags nas | ri rtse 'am | rtsegs khang 'am | mchod rten gyi thog de bzhag la | de'i grib ma phog gam | de'i rdul phog gam | yud tsaṃ mngon na | de yang nang song gsum de myi skye | (Manuscript Kh. Tib. 126, f. 48).

Moreover, the number of copies in Tibetan version is different, being seventeen thousand instead of fifteen. It seems unlikely that the number of Tibetan texts could exceed the Tangut and Chinese ones. It can be assumed that the Tibetan version was printed last, and that the total number of copies was corrected: the number of Tibetan copies was simply added to the original fifteen thousand. Based on this assumption, we can determine the exact number of Tibetan editions — two thousand. The fact of the Tibetan version printed last (and not mentioned in Tangut and Chinese text) cast doubt to its immutable dating. However, taking into account the very purpose of the publication, distribution to the people at the Dharma gathering, we nevertheless can assume that the Tibetan edition must have been printed almost simultaneously with the others.

The Tibetan language of the postscript is characterized by grammatical deviations, that effect the supposed meaning of the text. For example, the phrase “all the virtuous benefits will be gained” (Tangut 21L7–8, Chinese 18L2–3) is rendered into Tibetan as *thams cad dge ba’I don ’grub*, where the word *thams cad* (‘all’) that should be placed in the postposition, precedes its object, *dge ba’I don* (‘virtuous benefits’). The phrase “[they] will aid the creatures and deeply benefit the sentient beings” (Tangut 21L6–7, Chinese 18L2) in Tibetan translation is rendered into: “[they] aid wide creatures (*skye bo rgya chen*) and benefit deep sentient beings (*zab pa’I sems can*)”. These deviations can be explained by the tendency to follow the Tangut word-order and prove that the Tibetan text of the postscript was translated from Tangut.

Considering the fragmentary state of the Chinese and Tibetan texts, the translation was based primarily on the Tangut version. In the aspiration part several passages of Chinese texts have no correspondent parts in Tangut (they are marked in brackets).

Translation

Title

21R4–6 效胤勿魏翥絲散彘辨麗颯焮爾瓏龍禪麗颯循焮爾輻夜
18R1–3 御製聖觀自在大悲心惣持并頂尊惣持惣持後序發願文

Imperially composed postscript-aspiration to [the edition] of the “Dhāraṇī of the Holy Compassionate Avalokiteśvara” and “Dhāraṇī of the Victorious Uṣṇīṣavijayā”.

(i) Main text

21R7 𑖀𑖂𑖃𑖄𑖅𑖆𑖇𑖈𑖉𑖊𑖋𑖌𑖍𑖎𑖏𑖐𑖑
18R4 朕伏以神咒威靈功被恆沙之界

I respectfully explain. The power and virtue [of these] dhāraṇīs will encompass the worlds as numerous as [the grains of] sand [in] the Ganges.

21R7-8 𑖀𑖂𑖃𑖄𑖅𑖆𑖇𑖈𑖉𑖊𑖋𑖌𑖍𑖎𑖏𑖐𑖑
18R4-5 玄言勝妙力通億劫之多
56R1 <...> la 'das pa|

The exceedingly wonderful power of [these] profound words transcends a hundred million of kalpas.

21R8-L1 𑖀𑖂𑖃𑖄𑖅𑖆𑖇𑖈𑖉𑖊𑖋𑖌𑖍𑖎𑖏𑖐𑖑
18R5-6 惟一聽於真筌可頓消於塵累
56R1-2 gal te gzungs <...> myur zhing rings par sgrib pa'I dri <...>

The stains of obscurations will instantly disappear when these dhāraṇīs are heard.

21L1-2 𑖀𑖂𑖃𑖄𑖅𑖆𑖇𑖈𑖉𑖊𑖋𑖌𑖍𑖎𑖏𑖐𑖑
18R6 其於微密豈得名言
56R3 <...> bu zab pa'I don brjod du myi lang|

How this profound meaning can be expressed [in words]?

21L2 𑖀𑖂𑖃𑖄𑖅𑖆𑖇𑖈𑖉𑖊𑖋𑖌𑖍𑖎𑖏𑖐𑖑
18R6-7 切謂自在大悲冠法門之密語
56R4 <...> chos kyi sgo mo 'i nang du khyad bar <...>

Therefore, the dhāraṇī of Īśvara Mahākaruṇā stands out amongst [the other teachings of the] doctrine (*dharmaparyāya*).

21L3-4 𑖀𑖂𑖃𑖄𑖅𑖆𑖇𑖈𑖉𑖊𑖋𑖌𑖍𑖎𑖏𑖐𑖑
18R7-8 頂尊勝相惣佛印之真心一存救世之至神
56R5-6 <...> rgyal snying po|sangs rgyas kyi rgya <...> 'dren par byed
pa|

Uṣṇīṣavijaya consolidates true essence of the mūdras of Buddha, it is the one power that saves the universe.

21L4–5 撈翹糲穢烈蠶蠶散蕚蠶燮燮燮
 18R8–9 一盡利生之幽驗大矣受持而必應
 56R6– gciḡ ni sems can don byed nus pa| nus pa che ba 'chang zhing|
 57:1–2 nges par phan yon thob bo|

[It is the only] one, [that] brings welfare [to] the sentient beings. [We] accept and maintain [its] great miraculous efficacy, [and] the benefit is certain to be received.

21L5 勿敬撥輶燮弱散晷
 18R9–L1 聖哉敬信而無違
 57:2 |'phags rgyas dad gus bslu ba myi mnga'|

Sacred reverence and faith are indisputable.

21L5–6 翳鋒禪穢禪蠶蠶蠶蠶蠶蠶蠶
 18L1–2 普周法界之中細入微塵之內
 57:3 bskyed nas chos nyid kun khyab| |bskyungs nas rdul phran nang
 du thim|

As [they] arise, [they] encompass all dharmadhātu. As [they] diminish, [they] dissolve into particles of dust.

21L6–7 蠶蠶蠶蠶蠶蠶蠶蠶蠶蠶
 18L2 廣資含識深益有情
 57:4–5 skye bo rgya chen la don mdzad cing| |zab pa'I sems can la don
 byed pa|

[They] widely aid the creatures and deeply benefit the sentient beings.

21L7–8 龍蠶蠶蠶蠶蠶蠶蠶蠶蠶蠶
 18L2–3 聞音者大獲勝因觸影者普蒙善利
 57:5 |sgra thos na khyad bar du 'phags pa'I rgyu thob| |grib ma phog
 na thams cad dge ba'I don 'grub|

If the sound is heard, the great exceeding cause will be earned. If the shadow is touched, all the virtuous benefits will be gained.

21L8–9 禪蠶蠶蠶蠶蠶蠶蠶蠶蠶蠶
 18L3–5 點海為滴亦可知其幾何碎剎為塵亦可量其幾許
 57:6–58:2 rgya mtsho 'i thigs ba bgrang na yang grangs shes su rung| 'jig
 rten rdul phran phye na tshod 'dzin de btub|

[If one] divides the sea into drops, [he can] know the amount. [If] the world is divided into particles, [they] can be counted.

21L9–22R1 微瀲罷彙級穀禪級緬緬峰級級緬
 18L5–6 唯有慈悲之大教難窮福利之玄功
 58:2–3 thugs rje chen po 'i gzungs chos kyi sgo mo bsod nams tshad
 gzung du myed|

Only the merits of the doctrine (*dharmaparyāya*) of Mahākaruṇā (Great Compassionate) cannot be measured.

22R1 殊禪緬緬禪禪禪禪
 18L6 各有殊能迴存異感
 58:3–4 so so nus pa dang ldan| gnyis ka phan yon dang bcas pa

Each [dhāraṇī] possesses superior ability, both have [their] respective benefits.

22R1–4 級穀彙緬級禪級禪級禪級禪級禪級禪級
 級級緬緬禪禪禪禪
 18L6–9 故大悲心感應云若有志心誦持大悲咒一遍或七遍者即能超滅
 百千億劫生死之罪
 58:4–59L1 des na| thugs rje chen po 'i phan yon nang na bshad pa gang zhig
 rtse gcig sems kyi thugs rje chen po 'i gzungs lan gcig gam lan
 bdun bton na | skal pa brgyad stong khrag khri 'khor ba 'I sgrib
 pa zad|

Therefore, as it is explained in “[Dhāraṇī of the] Holy Compassionate Avalokiteśvara [with the exposition of its] benefits”, if the dhāraṇī of Mahākaruṇā is recited one or seven times with concentration, the saṃsāric obscurations of the hundred billion of kalpas will be exhausted.

22R4–5 緬級緬級禪級禪級禪級禪級禪級禪級
 18L9–19R1 臨命終時十方諸佛皆來授手隨願往生諸淨土中
 59L1–3 'chI ka na phyogs <...> phyag rkyong zhing zhing 'kham dag
 pa <...> 'gyur rol|

[If] life is about to be lost, various Buddhas of ten directions will come to stretch out their hands, and according to aspirations [the person] will be reborn in the Pure Land.

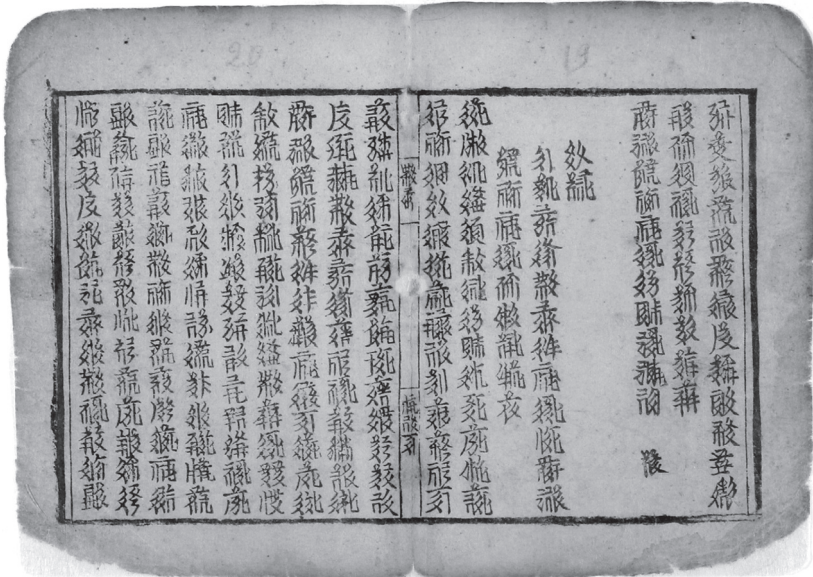
[I ordered] to establish [rituals of] fire-offerings and secret mandalas, to read the sūtras aloud incessantly, to distribute (spread) Tripiṭaka in golden letters, to dress all the sacred statues in the Empire in gold, to worship [them] and make offerings.

22L9–23R1 𣵵𣵶𣵷𣵸𣵹𣵺𣵻𣵼𣵽𣵾𣵿𣶀𣶁𣶂𣶃𣶄𣶅𣶆𣶇𣶈𣶉𣶊𣶋𣶌𣶍𣶎𣶏𣶐
19L6–7 及集齋僧之盛會放施食於殿宇行法事於尊容

[I] requested monks to fast upon performing a great assembly. I [organized] food donation ceremony in the chambers of the Palace and a Buddhist service in front of the statue of the Buddha in the Temple.

23R1–2 𣶑𣶒𣶓𣶔𣶕𣶖𣶗𣶘𣶙𣶚𣶛𣶜𣶝𣶞𣶟𣶠𣶡𣶢𣶣𣶤𣶥𣶦𣶧𣶨𣶩𣶪𣶫𣶬𣶭𣶮𣶯𣶰𣶱𣶲𣶳𣶴𣶵𣶶𣶷𣶸𣶹𣶺𣶻𣶼𣶽𣶾𣶿𣷀𣷁𣷂𣷃𣷄𣷅𣷆𣷇𣷈𣷉𣷊𣷋𣷌𣷍𣷎𣷏𣷐𣷑𣷒𣷓𣷔𣷕𣷖𣷗𣷘𣷙𣷚𣷛𣷜𣷝𣷞𣷟𣷠𣷡𣷢𣷣𣷤𣷥𣷦𣷧𣷨𣷩𣷪𣷫𣷬𣷭𣷮𣷯𣷰𣷱𣷲𣷳𣷴𣷵𣷶𣷷𣷸𣷹𣷺𣷻𣷼𣷽𣷾𣷿𣸀𣸁𣸂𣸃𣸄𣸅𣸆𣸇𣸈𣸉𣸊𣸋𣸌𣸍𣸎𣸏𣸐𣸑𣸒𣸓𣸔𣸕𣸖𣸗𣸘𣸙𣸚𣸛𣸜𣸝𣸞𣸟𣸠𣸡𣸢𣸣𣸤𣸥𣸦𣸧𣸨𣸩𣸪𣸫𣸬𣸭𣸮𣸯𣸰𣸱𣸲𣸳𣸴𣸵𣸶𣸷𣸸𣸹𣸺𣸻𣸼𣸽𣸾𣸿𣹀𣹁𣹂𣹃𣹄𣹅𣹆𣹇𣹈𣹉𣹊𣹋𣹌𣹍𣹎𣹏𣹐𣹑𣹒𣹓𣹔𣹕𣹖𣹗𣹘𣹙𣹚𣹛𣹜𣹝𣹞𣹟𣹠𣹡𣹢𣹣𣹤𣹥𣹦𣹧𣹨𣹩𣹪𣹫𣹬𣹭𣹮𣹯𣹰𣹱𣹲𣹳𣹴𣹵𣹶𣹷𣹸𣹹𣹺𣹻𣹼𣹽𣹾𣹿𤀀𤀁𤀂𤀃𤀄𤀅𤀆𤀇𤀈𤀉𤀊𤀋𤀌𤀍𤀎𤀏𤀐𤀑𤀒𤀓𤀔𤀕𤀖𤀗𤀘𤀙𤀚𤀛𤀜𤀝𤀞𤀟𤀠𤀡𤀢𤀣𤀤𤀥𤀦𤀧𤀨𤀩𤀪𤀫𤀬𤀭𤀮𤀯𤀰𤀱𤀲𤀳𤀴𤀵𤀶𤀷𤀸𤀹𤀺𤀻𤀼𤀽𤀾𤀿𤁀𤁁𤁂𤁃𤁄𤁅𤁆𤁇𤁈𤁉𤁊𤁋𤁌𤁍𤁎𤁏𤁐𤁑𤁒𤁓𤁔𤁕𤁖𤁗𤁘𤁙𤁚𤁛𤁜𤁝𤁞𤁟𤁠𤁡𤁢𤁣𤁤𤁥𤁦𤁧𤁨𤁩𤁪𤁫𤁬𤁭𤁮𤁯𤁰𤁱𤁲𤁳𤁴𤁵𤁶𤁷𤁸𤁹𤁺𤁻𤁼𤁽𤁾𤁿𤂀𤂁𤂂𤂃𤂄𤂅𤂆𤂇𤂈𤂉𤂊𤂋𤂌𤂍𤂎𤂏𤂐𤂑𤂒𤂓𤂔𤂕𤂖𤂗𤂘𤂙𤂚𤂛𤂜𤂝𤂞𤂟𤂠𤂡𤂢𤂣𤂤𤂥𤂦𤂧𤂨𤂩𤂪𤂫𤂬𤂭𤂮𤂯𤂰𤂱𤂲𤂳𤂴𤂵𤂶𤂷𤂸𤂹𤂺𤂻𤂼𤂽𤂾𤂿𤃀𤃁𤃂𤃃𤃄𤃅𤃆𤃇𤃈𤃉𤃊𤃋𤃌𤃍𤃎𤃏𤃐𤃑𤃒𤃓𤃔𤃕𤃖𤃗𤃘𤃙𤃚𤃛𤃜𤃝𤃞𤃟𤃠𤃡𤃢𤃣𤃤𤃥𤃦𤃧𤃨𤃩𤃪𤃫𤃬𤃭𤃮𤃯𤃰𤃱𤃲𤃳𤃴𤃵𤃶𤃷𤃸𤃹𤃺𤃻𤃼𤃽𤃾𤃿𤄀𤄁𤄂𤄃𤄄𤄅𤄆𤄇𤄈𤄉𤄊𤄋𤄌𤄍𤄎𤄏𤄐𤄑𤄒𤄓𤄔𤄕𤄖𤄗𤄘𤄙𤄚𤄛𤄜𤄝𤄞𤄟𤄠𤄡𤄢𤄣𤄤𤄥𤄦𤄧𤄨𤄩𤄪𤄫𤄬𤄭𤄮𤄯𤄰𤄱𤄲𤄳𤄴𤄵𤄶𤄷𤄸𤄹𤄺𤄻𤄼𤄽𤄾𤄿𤅀𤅁𤅂𤅃𤅄𤅅𤅆𤅇𤅈𤅉𤅊𤅋𤅌𤅍𤅎𤅏𤅐𤅑𤅒𤅓𤅔𤅕𤅖𤅗𤅘𤅙𤅚𤅛𤅜𤅝𤅞𤅟𤅠𤅡𤅢𤅣𤅤𤅥𤅦𤅧𤅨𤅩𤅪𤅫𤅬𤅭𤅮𤅯𤅰𤅱𤅲𤅳𤅴𤅵𤅶𤅷𤅸𤅹𤅺𤅻𤅼𤅽𤅾𤅿𤆀𤆁𤆂𤆃𤆄𤆅𤆆𤆇𤆈𤆉𤆊𤆋𤆌𤆍𤆎𤆏𤆐𤆑𤆒𤆓𤆔𤆕𤆖𤆗𤆘𤆙𤆚𤆛𤆜𤆝𤆞𤆟𤆠𤆡𤆢𤆣𤆤𤆥𤆦𤆧𤆨𤆩𤆪𤆫𤆬𤆭𤆮𤆯𤆰𤆱𤆲𤆳𤆴𤆵𤆶𤆷𤆸𤆹𤆺𤆻𤆼𤆽𤆾𤆿𤇀𤇁𤇂𤇃𤇄𤇅𤇆𤇇𤇈𤇉𤇊𤇋𤇌𤇍𤇎𤇏𤇐𤇑𤇒𤇓𤇔𤇕𤇖𤇗𤇘𤇙𤇚𤇛𤇜𤇝𤇞𤇟𤇠𤇡𤇢𤇣𤇤𤇥𤇦𤇧𤇨𤇩𤇪𤇫𤇬𤇭𤇮𤇯𤇰𤇱𤇲𤇳𤇴𤇵𤇶𤇷𤇸𤇹𤇺𤇻𤇼𤇽𤇾𤇿𤈀𤈁𤈂𤈃𤈄𤈅𤈆𤈇𤈈𤈉𤈊𤈋𤈌𤈍𤈎𤈏𤈐𤈑𤈒𤈓𤈔𤈕𤈖𤈗𤈘𤈙𤈚𤈛𤈜𤈝𤈞𤈟𤈠𤈡𤈢𤈣𤈤𤈥𤈦𤈧𤈨𤈩𤈪𤈫𤈬𤈭𤈮𤈯𤈰𤈱𤈲𤈳𤈴𤈵𤈶𤈷𤈸𤈹𤈺𤈻𤈼𤈽𤈾𤈿𤉀𤉁𤉂𤉃𤉄𤉅𤉆𤉇𤉈𤉉𤉊𤉋𤉌𤉍𤉎𤉏𤉐𤉑𤉒𤉓𤉔𤉕𤉖𤉗𤉘𤉙𤉚𤉛𤉜𤉝𤉞𤉟𤉠𤉡𤉢𤉣𤉤𤉥𤉦𤉧𤉨𤉩𤉪𤉫𤉬𤉭𤉮𤉯𤉰𤉱𤉲𤉳𤉴𤉵𤉶𤉷𤉸𤉹𤉺𤉻𤉼𤉽𤉾𤉿𤊀𤊁𤊂𤊃𤊄𤊅𤊆𤊇𤊈𤊉𤊊𤊋𤊌𤊍𤊎𤊏𤊐𤊑𤊒𤊓𤊔𤊕𤊖𤊗𤊘𤊙𤊚𤊛𤊜𤊝𤊞𤊟𤊠𤊡𤊢𤊣𤊤𤊥𤊦𤊧𤊨𤊩𤊪𤊫𤊬𤊭𤊮𤊯𤊰𤊱𤊲𤊳𤊴𤊵𤊶𤊷𤊸𤊹𤊺𤊻𤊼𤊽𤊾𤊿𤋀𤋁𤋂𤋃𤋄𤋅𤋆𤋇𤋈𤋉𤋊𤋋𤋌𤋍𤋎𤋏𤋐𤋑𤋒𤋓𤋔𤋕𤋖𤋗𤋘𤋙𤋚𤋛𤋜𤋝𤋞𤋟𤋠𤋡𤋢𤋣𤋤𤋥𤋦𤋧𤋨𤋩𤋪𤋫𤋬𤋭𤋮𤋯𤋰𤋱𤋲𤋳𤋴𤋵𤋶𤋷𤋸𤋹𤋺𤋻𤋼𤋽𤋾𤋿𤌀𤌁𤌂𤌃𤌄𤌅𤌆𤌇𤌈𤌉𤌊𤌋𤌌𤌍𤌎𤌏𤌐𤌑𤌒𤌓𤌔𤌕𤌖𤌗𤌘𤌙𤌚𤌛𤌜𤌝𤌞𤌟𤌠𤌡𤌢𤌣𤌤𤌥𤌦𤌧𤌨𤌩𤌪𤌫𤌬𤌭𤌮𤌯𤌰𤌱𤌲𤌳𤌴𤌵𤌶𤌷𤌸𤌹𤌺𤌻𤌼𤌽𤌾𤌿𤍀𤍁𤍂𤍃𤍄𤍅𤍆𤍇𤍈𤍉𤍊𤍋𤍌𤍍𤍎𤍏𤍐𤍑𤍒𤍓𤍔𤍕𤍖𤍗𤍘𤍙𤍚𤍛𤍜𤍝𤍞𤍟𤍠𤍡𤍢𤍣𤍤𤍥𤍦𤍧𤍨𤍩𤍪𤍫𤍬𤍭𤍮𤍯𤍰𤍱𤍲𤍳𤍴𤍵𤍶𤍷𤍸𤍹𤍺𤍻𤍼𤍽𤍾𤍿𤎀𤎁𤎂𤎃𤎄𤎅𤎆𤎇𤎈𤎉𤎊𤎋𤎌𤎍𤎎𤎏𤎐𤎑𤎒𤎓𤎔𤎕𤎖𤎗𤎘𤎙𤎚𤎛𤎜𤎝𤎞𤎟𤎠𤎡𤎢𤎣𤎤𤎥𤎦𤎧𤎨𤎩𤎪𤎫𤎬𤎭𤎮𤎯𤎰𤎱𤎲𤎳𤎴𤎵𤎶𤎷𤎸𤎹𤎺𤎻𤎼𤎽𤎾𤎿𤏀𤏁𤏂𤏃𤏄𤏅𤏆𤏇𤏈𤏉𤏊𤏋𤏌𤏍𤏎𤏏𤏐𤏑𤏒𤏓𤏔𤏕𤏖𤏗𤏘𤏙𤏚𤏛𤏜𤏝𤏞𤏟𤏠𤏡𤏢𤏣𤏤𤏥𤏦𤏧𤏨𤏩𤏪𤏫𤏬𤏭𤏮𤏯𤏰𤏱𤏲𤏳𤏴𤏵𤏶𤏷𤏸𤏹𤏺𤏻𤏼𤏽𤏾𤏿𤐀𤐁𤐂𤐃𤐄𤐅𤐆𤐇𤐈𤐉𤐊𤐋𤐌𤐍𤐎𤐏𤐐𤐑𤐒𤐓𤐔𤐕𤐖𤐗𤐘𤐙𤐚𤐛𤐜𤐝𤐞𤐟𤐠𤐡𤐢𤐣𤐤𤐥𤐦𤐧𤐨𤐩𤐪𤐫𤐬𤐭𤐮𤐯𤐰𤐱𤐲𤐳𤐴𤐵𤐶𤐷𤐸𤐹𤐺𤐻𤐼𤐽𤐾𤐿𤑀𤑁𤑂𤑃𤑄𤑅𤑆𤑇𤑈𤑉𤑊𤑋𤑌𤑍𤑎𤑏𤑐𤑑𤑒𤑓𤑔𤑕𤑖𤑗𤑘𤑙𤑚𤑛𤑜𤑝𤑞𤑟𤑠𤑡𤑢𤑣𤑤𤑥𤑦𤑧𤑨𤑩𤑪𤑫𤑬𤑭𤑮𤑯𤑰𤑱𤑲𤑳𤑴𤑵𤑶𤑷𤑸𤑹𤑺𤑻𤑼𤑽𤑾𤑿𤒀𤒁𤒂𤒃𤒄𤒅𤒆𤒇𤒈𤒉𤒊𤒋𤒌𤒍𤒎𤒏𤒐𤒑𤒒𤒓𤒔𤒕𤒖𤒗𤒘𤒙𤒚𤒛𤒜𤒝𤒞𤒟𤒠𤒡𤒢𤒣𤒤𤒥𤒦𤒧𤒨𤒩𤒪𤒫𤒬𤒭𤒮𤒯𤒰𤒱𤒲𤒳𤒴𤒵𤒶𤒷𤒸𤒹𤒺𤒻𤒼𤒽𤒾𤒿𤓀𤓁𤓂𤓃𤓄𤓅𤓆𤓇𤓈𤓉𤓊𤓋𤓌𤓍𤓎𤓏𤓐𤓑𤓒𤓓𤓔𤓕𤓖𤓗𤓘𤓙𤓚𤓛𤓜𤓝𤓞𤓟𤓠𤓡𤓢𤓣𤓤𤓥𤓦𤓧𤓨𤓩𤓪𤓫𤓬𤓭𤓮𤓯𤓰𤓱𤓲𤓳𤓴𤓵𤓶𤓷𤓸𤓹𤓺𤓻𤓼𤓽𤓾𤓿𤔀𤔁𤔂𤔃𤔄𤔅𤔆𤔇𤔈𤔉𤔊𤔋𤔌𤔍𤔎𤔏𤔐𤔑𤔒𤔓𤔔𤔕𤔖𤔗𤔘𤔙𤔚𤔛𤔜𤔝𤔞𤔟𤔠𤔡𤔢𤔣𤔤𤔥𤔦𤔧𤔨𤔩𤔪𤔫𤔬𤔭𤔮𤔯𤔰𤔱𤔲𤔳𤔴𤔵𤔶𤔷𤔸𤔹𤔺𤔻𤔼𤔽𤔾𤔿𤕀𤕁𤕂𤕃𤕄𤕅𤕆𤕇𤕈𤕉𤕊𤕋𤕌𤕍𤕎𤕏𤕐𤕑𤕒𤕓𤕔𤕕𤕖𤕗𤕘𤕙𤕚𤕛𤕜𤕝𤕞𤕟𤕠𤕡𤕢𤕣𤕤𤕥𤕦𤕧𤕨𤕩𤕪𤕫𤕬𤕭𤕮𤕯𤕰𤕱𤕲𤕳𤕴𤕵𤕶𤕷𤕸𤕹𤕺𤕻𤕼𤕽𤕾𤕿𤖀𤖁𤖂𤖃𤖄𤖅𤖆𤖇𤖈𤖉𤖊𤖋𤖌𤖍𤖎𤖏𤖐𤖑𤖒𤖓𤖔𤖕𤖖𤖗𤖘𤖙𤖚𤖛𤖜𤖝𤖞𤖟𤖠𤖡𤖢𤖣𤖤𤖥𤖦𤖧𤖨𤖩𤖪𤖫𤖬𤖭𤖮𤖯𤖰𤖱𤖲𤖳𤖴𤖵𤖶𤖷𤖸𤖹𤖺𤖻𤖼𤖽𤖾𤖿𤗀𤗁𤗂𤗃𤗄𤗅𤗆𤗇𤗈𤗉𤗊𤗋𤗌𤗍𤗎𤗏𤗐𤗑𤗒𤗓𤗔𤗕𤗖𤗗𤗘𤗙𤗚𤗛𤗜𤗝𤗞𤗟𤗠𤗡𤗢𤗣𤗤𤗥𤗦𤗧𤗨𤗩𤗪𤗫𤗬𤗭𤗮𤗯𤗰𤗱𤗲𤗳𤗴𤗵𤗶𤗷𤗸𤗹𤗺𤗻𤗼𤗽𤗾𤗿𤘀𤘁𤘂𤘃𤘄𤘅𤘆𤘇𤘈𤘉𤘊𤘋𤘌𤘍𤘎𤘏𤘐𤘑𤘒𤘓𤘔𤘕𤘖𤘗𤘘𤘙𤘚𤘛𤘜𤘝𤘞𤘟𤘠𤘡𤘢𤘣𤘤𤘥𤘦𤘧𤘨𤘩𤘪𤘫𤘬𤘭𤘮𤘯𤘰𤘱𤘲𤘳𤘴𤘵𤘶𤘷𤘸𤘹𤘺𤘻𤘼𤘽𤘾𤘿𤙀𤙁𤙂𤙃𤙄𤙅𤙆𤙇𤙈𤙉𤙊𤙋𤙌𤙍𤙎𤙏𤙐𤙑𤙒𤙓𤙔𤙕𤙖𤙗𤙘𤙙𤙚𤙛𤙜𤙝𤙞𤙟𤙠𤙡𤙢𤙣𤙤𤙥𤙦𤙧𤙨𤙩𤙪𤙫𤙬𤙭𤙮𤙯𤙰𤙱𤙲𤙳𤙴𤙵𤙶𤙷𤙸𤙹𤙺𤙻𤙼𤙽𤙾𤙿𤚀𤚁𤚂𤚃𤚄𤚅𤚆𤚇𤚈𤚉𤚊𤚋𤚌𤚍𤚎𤚏𤚐𤚑𤚒𤚓𤚔𤚕𤚖𤚗𤚘𤚙𤚚𤚛𤚜𤚝𤚞𤚟𤚠𤚡𤚢𤚣𤚤𤚥𤚦𤚧𤚨𤚩𤚪𤚫𤚬𤚭𤚮𤚯𤚰𤚱𤚲𤚳𤚴𤚵𤚶𤚷𤚸𤚹𤚺𤚻𤚼𤚽𤚾𤚿𤛀𤛁𤛂𤛃𤛄𤛅𤛆𤛇𤛈𤛉𤛊𤛋𤛌𤛍𤛎𤛏𤛐𤛑𤛒𤛓𤛔𤛕𤛖𤛗𤛘𤛙𤛚𤛛𤛜𤛝𤛞𤛟𤛠𤛡𤛢𤛣𤛤𤛥𤛦𤛧𤛨𤛩𤛪𤛫𤛬𤛭𤛮𤛯𤛰𤛱𤛲𤛳𤛴𤛵𤛶𤛷𤛸𤛹𤛺𤛻𤛼𤛽𤛾𤛿𤜀𤜁𤜂𤜃𤜄𤜅𤜆𤜇𤜈𤜉𤜊𤜋𤜌𤜍𤜎𤜏𤜐𤜑𤜒𤜓𤜔𤜕𤜖𤜗𤜘𤜙𤜚𤜛𤜜𤜝𤜞𤜟𤜠𤜡𤜢𤜣𤜤𤜥𤜦𤜧𤜨𤜩𤜪𤜫𤜬𤜭𤜮𤜯𤜰𤜱𤜲𤜳𤜴𤜵𤜶𤜷𤜸𤜹𤜺𤜻𤜼𤜽𤜾𤜿𤝀𤝁𤝂𤝃𤝄𤝅𤝆𤝇𤝈𤝉𤝊𤝋𤝌𤝍𤝎𤝏𤝐𤝑𤝒𤝓𤝔𤝕𤝖𤝗𤝘𤝙𤝚𤝛𤝜𤝝𤝞𤝟𤝠𤝡𤝢𤝣𤝤𤝥𤝦𤝧𤝨𤝩𤝪𤝫𤝬𤝭𤝮𤝯𤝰𤝱𤝲𤝳𤝴𤝵𤝶𤝷𤝸𤝹𤝺𤝻𤝼𤝽𤝾𤝿𤞀𤞁𤞂𤞃𤞄𤞅𤞆𤞇𤞈𤞉𤞊𤞋𤞌𤞍𤞎𤞏𤞐𤞑𤞒𤞓𤞔𤞕𤞖𤞗𤞘𤞙𤞚𤞛𤞜𤞝𤞞𤞟𤞠𤞡𤞢𤞣𤞤𤞥𤞦𤞧𤞨𤞩𤞪𤞫𤞬𤞭𤞮𤞯𤞰𤞱𤞲𤞳𤞴𤞵𤞶𤞷𤞸𤞹𤞺𤞻𤞼𤞽𤞾𤞿𤟀𤟁𤟂𤟃𤟄𤟅𤟆𤟇𤟈𤟉𤟊𤟋𤟌𤟍𤟎𤟏𤟐𤟑𤟒𤟓𤟔𤟕𤟖𤟗𤟘𤟙𤟚𤟛𤟜𤟝𤟞𤟟𤟠𤟡𤟢𤟣𤟤𤟥𤟦𤟧𤟨𤟩𤟪𤟫𤟬𤟭𤟮𤟯𤟰𤟱𤟲𤟳𤟴𤟵𤟶𤟷𤟸𤟹𤟺𤟻𤟼𤟽𤟾𤟿𤠀𤠁𤠂𤠃𤠄𤠅𤠆𤠇𤠈𤠉𤠊𤠋𤠌𤠍𤠎𤠏𤠐𤠑𤠒𤠓𤠔𤠕𤠖𤠗𤠘𤠙𤠚𤠛𤠜𤠝𤠞𤠟𤠠𤠡𤠢𤠣𤠤𤠥𤠦𤠧𤠨𤠩𤠪𤠫𤠬𤠭𤠮𤠯𤠰𤠱𤠲𤠳𤠴𤠵𤠶𤠷𤠸𤠹𤠺𤠻𤠼𤠽𤠾𤠿𤡀𤡁𤡂𤡃𤡄𤡅𤡆𤡇𤡈𤡉𤡊𤡋𤡌𤡍𤡎𤡏𤡐𤡑𤡒𤡓𤡔𤡕𤡖𤡗𤡘𤡙𤡚𤡛𤡜𤡝𤡞𤡟𤡠𤡡𤡢𤡣𤡤𤡥𤡦𤡧𤡨𤡩𤡪𤡫𤡬𤡭𤡮𤡯𤡰𤡱𤡲𤡳𤡴𤡵𤡶𤡷𤡸𤡹𤡺𤡻𤡼𤡽𤡾𤡿𤢀𤢁𤢂𤢃𤢄𤢅𤢆𤢇𤢈𤢉𤢊𤢋𤢌𤢍𤢎𤢏𤢐𤢑𤢒𤢓𤢔𤢕𤢖𤢗𤢘𤢙𤢚𤢛𤢜𤢝𤢞𤢟𤢠𤢡𤢢𤢣𤢤𤢥𤢦𤢧𤢨𤢩𤢪𤢫𤢬𤢭𤢮𤢯𤢰𤢱𤢲𤢳𤢴𤢵𤢶𤢷𤢸𤢹𤢺𤢻𤢼𤢽𤢾𤢿𤣀𤣁𤣂𤣃𤣄𤣅𤣆𤣇𤣈𤣉𤣊𤣋𤣌𤣍𤣎𤣏𤣐𤣑𤣒𤣓𤣔𤣕𤣖𤣗𤣘𤣙𤣚𤣛𤣜𤣝𤣞𤣟𤣠𤣡𤣢𤣣𤣤𤣥𤣦𤣧𤣨𤣩𤣪𤣫𤣬𤣭𤣮𤣯𤣰𤣱𤣲𤣳𤣴𤣵𤣶𤣷𤣸𤣹𤣺𤣻𤣼𤣽𤣾𤣿𤤀𤤁𤤂𤤃𤤄𤤅𤤆𤤇𤤈𤤉𤤊𤤋𤤌𤤍𤤎𤤏𤤐𤤑𤤒𤤓𤤔𤤕𤤖𤤗𤤘𤤙𤤚𤤛𤤜𤤝𤤞𤤟𤤠𤤡𤤢𤤣𤤤𤤥𤤦𤤧𤤨𤤩𤤪𤤫𤤬𤤭𤤮𤤯𤤰𤤱𤤲𤤳𤤴𤤵𤤶𤤷𤤸𤤹𤤺𤤻𤤼𤤽𤤾𤤿𤥀𤥁𤥂𤥃𤥄𤥅𤥆𤥇𤥈𤥉𤥊𤥋𤥌𤥍𤥎𤥏𤥐𤥑𤥒𤥓𤥔𤥕𤥖𤥗𤥘𤥙𤥚𤥛𤥜𤥝𤥞𤥟𤥠𤥡𤥢𤥣𤥤𤥥𤥦𤥧𤥨𤥩𤥪𤥫𤥬𤥭𤥮𤥯𤥰𤥱𤥲𤥳𤥴𤥵𤥶𤥷𤥸𤥹𤥺𤥻𤥼𤥽𤥾𤥿𤦀𤦁𤦂𤦃𤦄𤦅𤦆𤦇𤦈𤦉𤦊𤦋𤦌𤦍𤦎𤦏𤦐𤦑𤦒𤦓𤦔𤦕𤦖𤦗𤦘𤦙𤦚𤦛𤦜𤦝𤦞𤦟𤦠𤦡𤦢𤦣𤦤𤦥𤦦𤦧𤦨𤦩𤦪𤦫𤦬𤦭𤦮𤦯𤦰𤦱𤦲𤦳𤦴𤦵𤦶𤦷𤦸𤦹𤦺𤦻𤦼𤦽𤦾𤦿𤧀𤧁𤧂𤧃𤧄𤧅𤧆𤧇𤧈𤧉𤧊𤧋𤧌𤧍𤧎𤧏𤧐𤧑𤧒𤧓𤧔𤧕𤧖𤧗𤧘𤧙𤧚𤧛𤧜𤧝𤧞𤧟𤧠𤧡𤧢𤧣𤧤𤧥𤧦𤧧𤧨𤧩𤧪𤧫𤧬𤧭𤧮𤧯𤧰𤧱𤧲𤧳𤧴𤧵𤧶𤧷𤧸𤧹𤧺𤧻𤧼𤧽𤧾𤧿𤨀𤨁𤨂𤨃𤨄𤨅𤨆𤨇𤨈𤨉𤨊𤨋𤨌𤨍𤨎𤨏𤨐𤨑𤨒𤨓𤨔𤨕𤨖𤨗𤨘𤨙𤨚𤨛𤨜𤨝𤨞𤨟𤨠𤨡𤨢𤨣𤨤𤨥𤨦𤨧𤨨𤨩𤨪𤨫𤨬𤨭𤨮𤨯𤨰𤨱𤨲𤨳𤨴𤨵𤨶𤨷𤨸𤨹𤨺𤨻𤨼𤨽𤨾𤨿𤩀𤩁𤩂𤩃𤩄𤩅𤩆𤩇𤩈𤩉𤩊𤩋𤩌𤩍𤩎𤩏𤩐𤩑𤩒𤩓𤩔𤩕𤩖𤩗𤩘𤩙𤩚𤩛𤩜𤩝𤩞𤩟𤩠𤩡𤩢𤩣𤩤𤩥𤩦𤩧𤩨𤩩𤩪𤩫𤩬𤩭𤩮𤩯𤩰𤩱𤩲𤩳𤩴𤩵𤩶𤩷𤩸𤩹𤩺𤩻𤩼𤩽𤩾𤩿𤪀𤪁𤪂𤪃𤪄𤪅𤪆𤪇𤪈𤪉𤪊𤪋𤪌𤪍𤪎𤪏𤪐𤪑𤪒𤪓𤪔𤪕𤪖𤪗𤪘𤪙𤪚𤪛𤪜𤪝𤪞𤪟𤪠𤪡𤪢𤪣𤪤𤪥𤪦𤪧𤪨𤪩𤪪𤪫𤪬𤪭𤪮𤪯𤪰𤪱𤪲𤪳𤪴𤪵𤪶𤪷𤪸𤪹𤪺

Tangut text

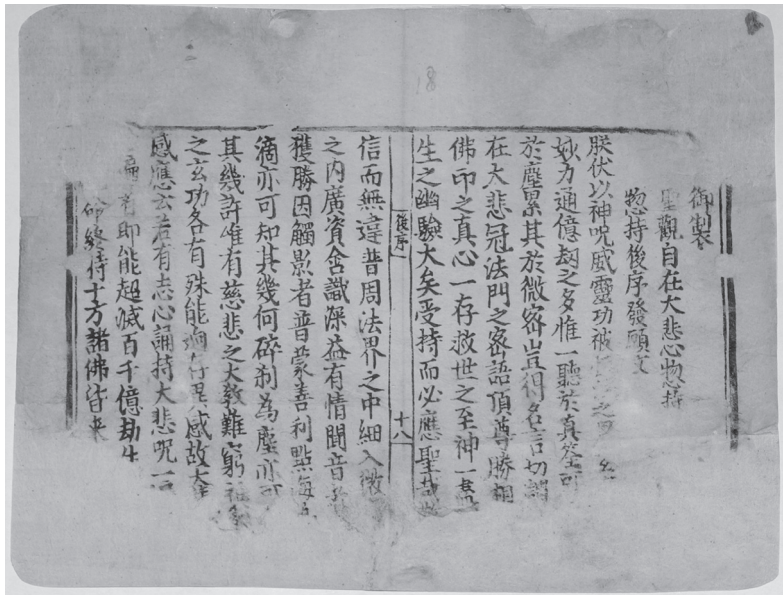


Tang. 109, f. 21

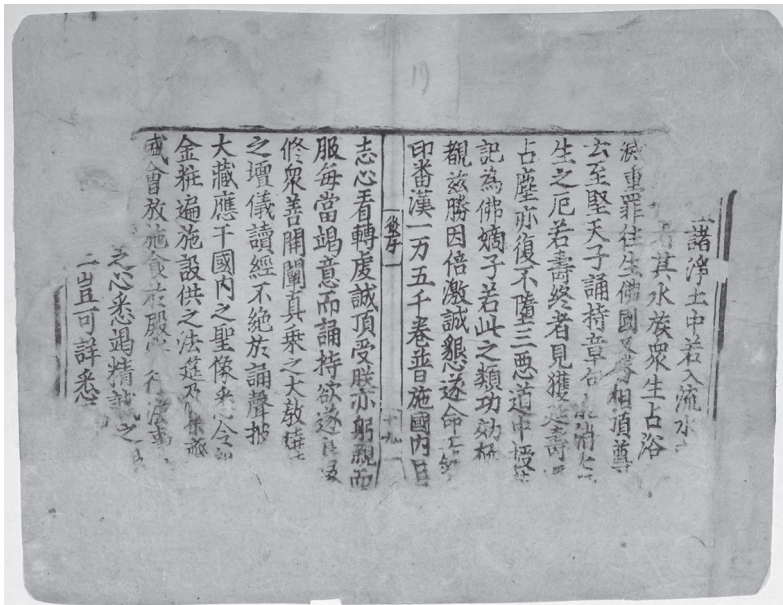


Tang. 109, f. 22

Chinese text



TK-164, f. 18



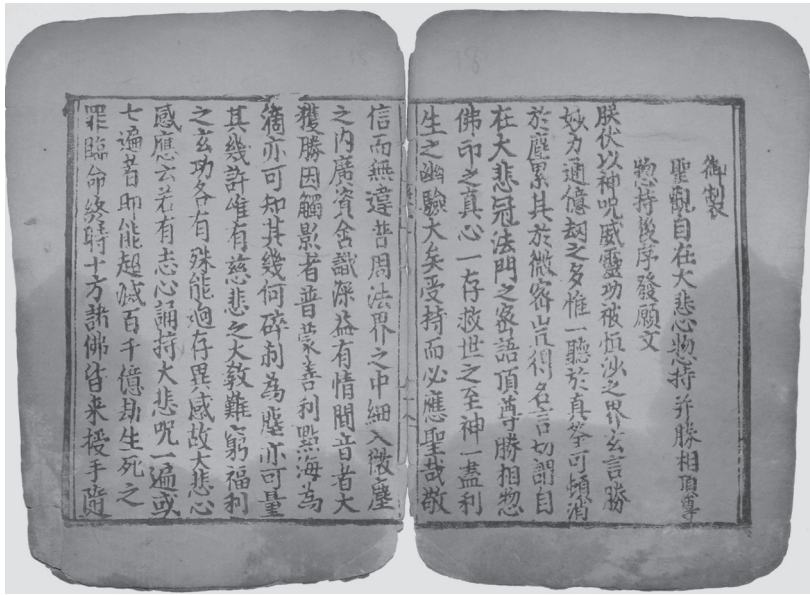
TK-164, f. 19

顯
 示皇帝超昇
 凶生達一真
 默助無為之化潛
 子之孫益昌益盛又顯
 基業泰定近遐揚和睦
 隆昌終始保清平之運延
 而克永守曆數以無疆四
 枕之安九有獲覆孟之固
 祝
 誠之感祈禱福善之徵長
 畢無變亂普天率土共
 有所求隨心皆遂為祝
 神聖乃為頌曰
 法門廣闢理淵微 持贊
 大悲神咒云

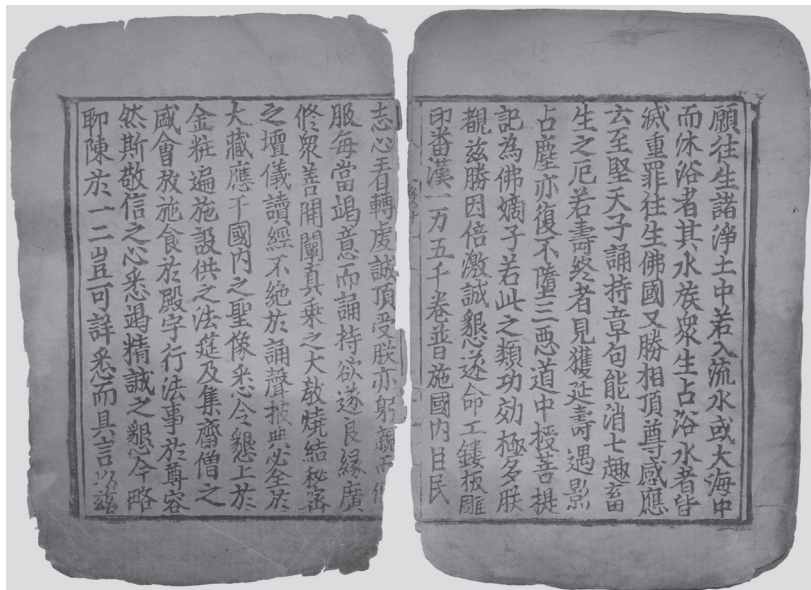
TK-164, f. 20

去邪悖睦懿恭 皇帝
 後序
 三

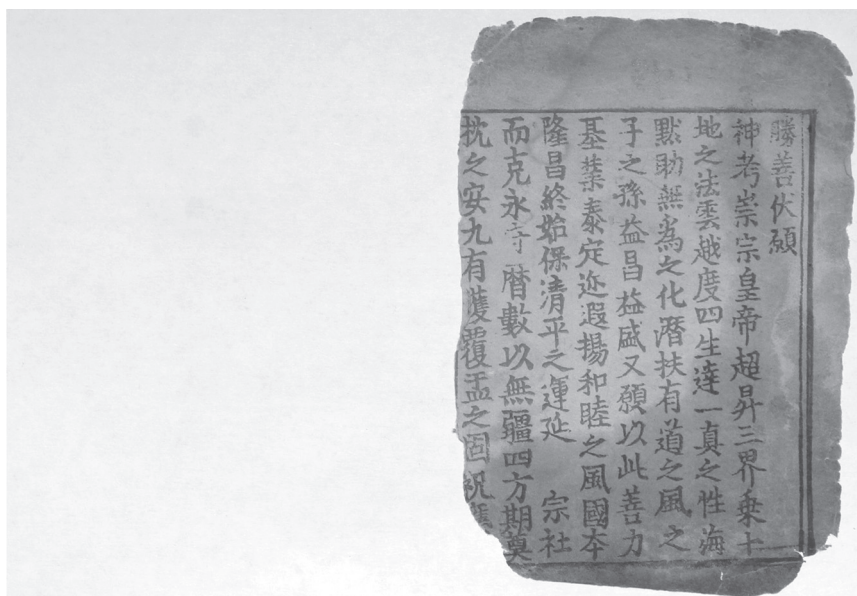
TK-164, f. 21



TK-165, f. 18



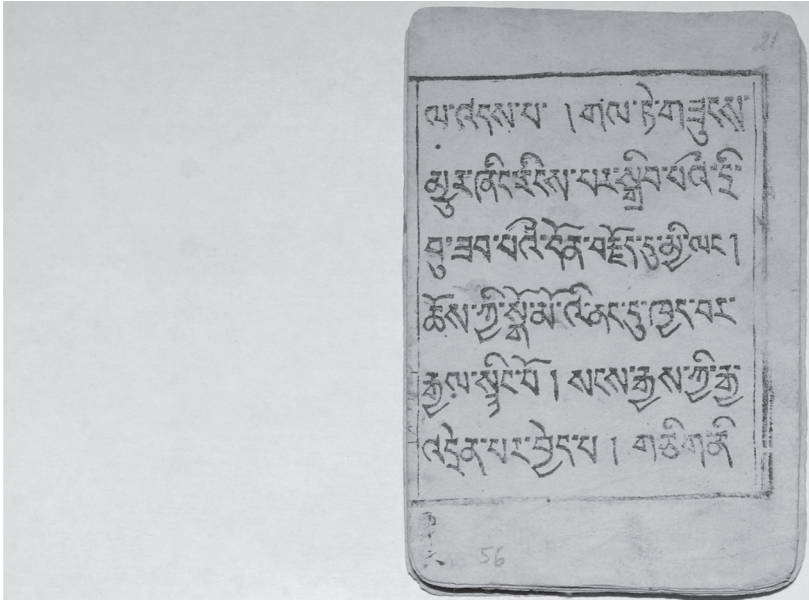
TK-165, f. 19



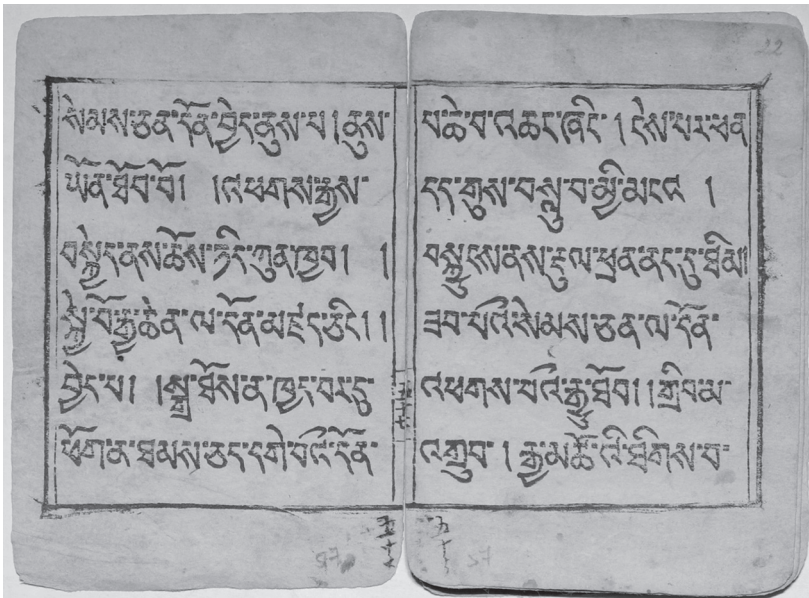
勝善伏願
 神考崇宗皇帝超昇三界乘十
 地之法雲越度四生達一真之性海
 默助無為之化潛扶有道之風之
 子之孫益昌益盛又願以此善力
 基業泰定迹遐揚和睦之風國本
 隆昌終始保清平之運延宗社
 而克永壽曆數以無疆四方期莫
 枕之安九有獲覆孟之回祝

TK-165, f. 20

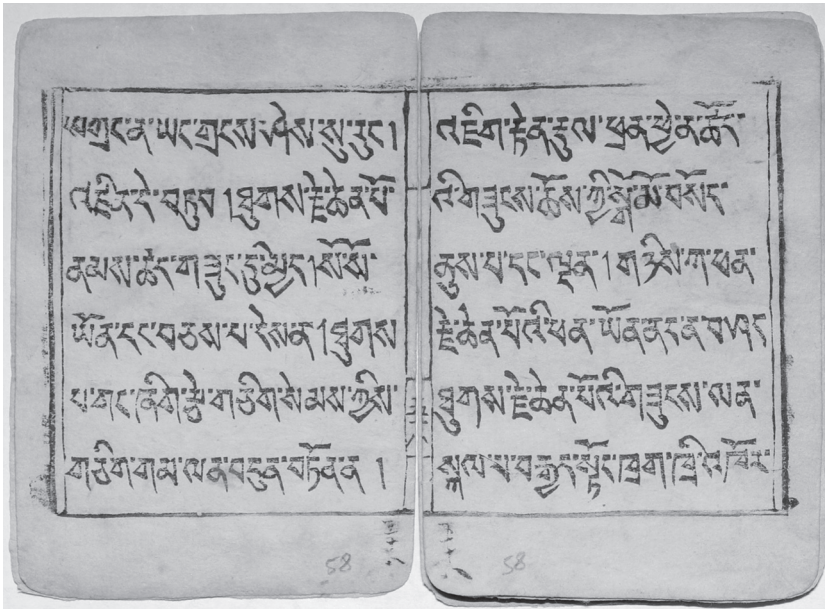
Tibetan text



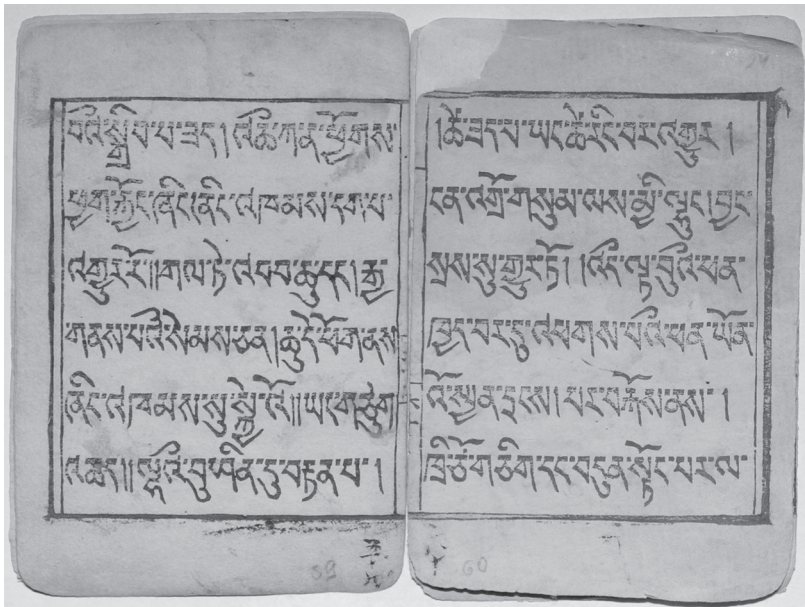
Kh. Tib. 67, f. 56R



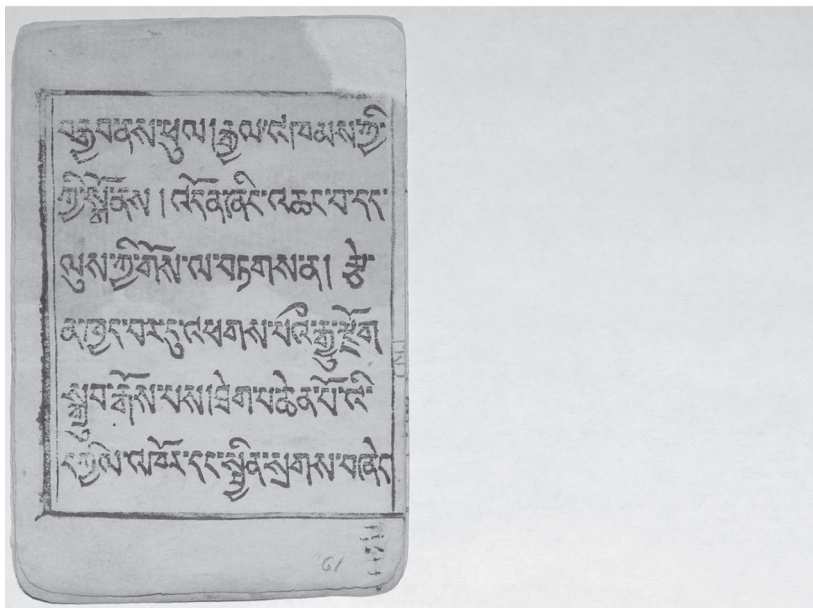
Kh. Tib. 67, f. 57



Kh. Tib. 67, f. 58



Kh. Tib. 67, f. 59L-60R



Kh. Tib. 67, f. 61L

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