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The Tocharian *Udānāṃkāra*

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The Tocharian *Udānālaṃkāra**

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There are already excellent studies concerning the present topic by H. Lüders (1926), S. Lévi (1933), Sieg/Siegling (1933; 1949), Kogi Inoue (1972)¹ and G.-J. Pinault (1990) that are useful for Tocharology, and thus I will begin by commenting on these works, in order to further our understanding of Tocharian literature.

I. The characteristics of the *Udānālaṃkāra*

The *Udānālaṃkāra* is a Tocharian commentary (*alaṃkāra*) of the *Udānavarga*. First it is necessary to look into the format of this text. It was found in manuscripts of the Kuci language (Tocharian B) housed in Berlin. The events associated with the Buddha in the *Udānavarga* are narrated in Toch. verses (one *pāda* in Skt. is not necessarily translated as one *pāda* in Toch. because of the difference of the languages). Generally the Buddha himself explains the contents of the strophes, and these comments are written metrically, the meter changing in several instances.

One example is the verses to *Udānavarga* X.2 (about a miser, THT 23 v3~v8), which include:

- i) the story of Ājīvika's disciple opposing Ānanda's alms (Toch. meter² 5/8 in *pāda* a, b, c and 8/8/5 in *pāda* d),
- ii) the Buddha's speech contained in Udv.X.2 (Tocharian translation of the Skt. text, almost word by word) and
- iii) the aim of the verses.

This format can be summarised as follows: “prelude – main theme – postlude”.

Occasionally we witness the title of the chapter at the end, for example: *dharmasoṃgaññe udānalaṃkārne mārgavārgāntse p̄rweṣṣe pāke* “the first part of the Mārgavarga in the *Udānālaṃkāra* of the Dharmasoma (version)” (THT 28 a4).

This method of metrical commentary evokes the language of the *Vāsavadattā* of Subandhu (cf. Lévi, BEFEO III, 45 sq. and *Mahāyāna-Sūtrālaṃkāra* II, Introd. 15 sq.), in which we read *bauddhasaṃgatim ivālaṃkārabhūṣitam*. Lévi suggests that *-saṃgatim* could stand for *-saṃgītim* in connection with the *Mahāyānasamgīti* of Dharmakīrti or the *Mahāyānābhīdharmasamgītiśāstra* of Asaṅga. Narasiṃha cited one half-strophe, in which *alaṃkāra* means *bauddhasāstra*. Subandhu states that the *bauddhasamgīti* is adorned with an *alaṃkāra*, i.e. *alaṃkāra* is an addition to the *bauddhasamgīti*. Therefore, *alaṃkāra* can be

* I should like to express my thanks to those who corrected my unidiomatic English, to Prof. Karashima and Prof. Gippert for some significant suggestions. Needless to say, any errors that remain are my own.

¹ †Prof. Kogi Kudara (Inoue) had kindly given me his article. I am very grateful for his kindness.

² The Toch. verses are composed with syllable numbers. There is no difference between long and short vowels.

correlated with a certain class of Buddhist scriptures, and Dharmasoma's *Udānālaṃkāra* is a representative of this class.

II. *Udānālaṃkāra* manuscripts in Paris

Lévi wrote about the *Udānālaṃkāra* (1933, p. 40) “un commentaire versifié sur les stances de l'Udānavarga, à la fois narratif et exégétique, puisqu'il raconte les circonstances où chacun des vers a été prononcé par le Buddha”. This is almost the same as Lüders' description. Lévi also features transcriptions and translations of 4 folios: A1 (M 500.2) and A2 (M. 500) which contain “cittavarga XXXI, vers 9 et suivantes” (p. 73), A3 “Douldour Aqour, angle O. de la grande cour, du même manuscrit que M. 500.2” which contains “fin du cittavarga et début du bhikṣuvarga” (p. 75), including a3 *udānalāṅkāre cittavārg(g)ä(nt)s(e)* and A4 “Douldour Aqour 29. En marge du feuillet, les chiffres LX.IX.” (p. 76).

Pinault states (1990, p. 55): “l'Udānālaṅkāra – “l'Ornement de l'Udāna” – est un commentaire versifié, qui se rattache au genre littéraire connu en pāli sous le nom *aṭṭhakathā* (sur le Dhammapada, par exemple): une narration d'un épisode de la vie du Buddha expose les circonstances où fut prononcée une strophe (ou davantage) de l'Udv; la citation de ces paroles de la loi est ensuite accompagnée d'un de exégèse littérale (cf. Lévi 1933, p. 40).”

Then he lists all the manuscripts of the *Udānālaṃkāra* in Paris with PK numbers, verse numbers, and Udv.numbers (also corresponding to Lévi's A1~4) as follows:

	Udl.	Udv.
PK AS 6A	str. 9-15	XXXI. 6-7
6B = A1	76-82	XXXI. 11-12
6C = A2	82-88	XXXI. 11-12
6D = A4	102-107	XXXI. 27
NS 22 = A3	114	
.....		
	1-6	XXXI. 28
AS 6 E	11-15	XXXI. 33-34

Here concerning PK NS 22 (=A3):

- i) According to Lévi this is “manifestement du même manuscrit que M. 500.2 (= A1)”, but it is sorted in another group, “NS”.
- ii) There is a figure “14” in the beginning of a3 (Lévi 1933 p. 75), but according to Pinault it is 114 (because of 102-107 of PK AS 6D?). There is no number figure that is written separately in Toch. manuscpts, i.e. “100” is not written in the end of a2.
- iii) After this number “14” and a double *daṇḍa*, we read *udānalāṅkāre cittavārg(g)ä(nt)s(e)* without *dharmasoṃañṇe*, which is attested in the Berlin collection. Lévi thinks that this indicates the end of the Cittavarga (“Fin du cittavarga et début du bhikṣuvarga”).
- iv) Pinault, however, denies it and states “on peut reconnaître en b6 la citation de la strophe 28 du Cittavarga”, which is Udl. 1-6 after Udl. 114 (with intervening in his table supra), but I find a problematic point in Pinault's argument as follows:

A3 b6 (according to Lévi): *krent pelaikne s³ mā ykemanentse laṅse*

³ Lévi's convention could mean a kind of punctuation (vertical double-point), but I need to check it in the

ta(k) ///

Udv.XXXI.28ab: anavasthitacittasya saddharmam avijānataḥ |

Udv.XXXI.28cd: pāriplavaprasādasya prajñā na paripūryate ||

If A3 b6 corresponds to Udv.XXXI.28, there will be no Skt. words which is identified with Toch. *mā ykemanentse*. I suppose that because of b7 *ślokne* “in the strophe” b6 shows the end of the *Cittavarga* in the Udv. In this case A3 b6 should correspond to Udv.XXXI.60 (the end of *Cittavarga*), but there is no Skt. words from which *mā ykemanentse* is translated, and it is unclear what the gen. form of *ykemane*?

Pinault further gives a transcription of PK AS 6A and Udv.XXXI 6, 7, which he compares with the *Ṛgveda* I, 105. It would be very interesting if there was a relation between the *Ṛgveda* and the *Udānavarga*, and I would like to see other examples in the *Udānavarga*. Indeed, my hope is to examine the Paris manuscripts on the basis of digitised images in order to check for accuracies.

III. Die Udānālaṅkāra-Fragmente by E. Sieg and W. Siegling

This book contains the transcriptions and translations of THT 1~70 by Sieg/Siegling. I offered my transliterations in 2011⁴. After World War II, the important folios were regrettably lost; in these cases I have used the transcriptions of Sieg/Siegling. The following numbers are those of THT.

The lost folios are: 3, 5, 6, 8, 11, 14, 15, 17, 21, 23, 24, 25, 27, 28, 29, 30, 31, 33, 41, 42, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 66, 67.

The Berlin *Udānālaṅkāra* collection contains five different groups of manuscripts (*A*, *B*, *C*, *D* and *E* with THT numbers). *A*, *B* and *C* came from the *Stadthöhle* in Šorcuq, *D* from Qizil, and *E* from the *Nakṣatra-Höhle* in Šorcuq.

A: 1, 3, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 23, 24, 32, 42, 44, 45, 46, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63.

B: 17, 18, 20, 21, 22, 25, 26, 27, 28, 29, 30, 31, 33, 41, 64, 65, 66, 67, 68.

C: 2, 4, 5, 47, 69.

D: 19, 34-40.

E: 10.

THT 43 is Hoernle Collection No. 149. 317 in London (exact location is unknown), the content is the same as No. 42.

A, *B* and *C* came from *Stadthöhle* in Šorcuq, but not from the exact same spot in *Stadthöhle*, i.e. they represent different series.

Sieg/Siegling arranged these manuscripts according to the sequence of the *Udānavarga*. The same method was applied in F. Bernhard's *Udānavarga* (1965), i.e. an arrangement not based upon a diachronic, synchronic and palaeographic point of view, but upon a content.

Our *Udānālaṅkāra* manuscripts from Šorcuq are paleographically similar to each other (the shape of akṣaras in group B is a little square), but do not represent one ordered series⁵.

manuscript.

⁴ Tamai 2011b pp. 81-125, 2011.

⁵ See for example *Abweichung von der Strophenanordnung des Udānavarga* (Sieg/Siegling 1949 p. 81).

Moreover, the manuscripts are mostly fragmentary and it is difficult to find the corresponding Sanskrit text, especially after THT 37 (THT 9-10, 30, 41 and 299-303 will be discussed below).

IV. *Bruchstücke eines Udānavarga-Kommentars (Udānālamkāra?) im Tocharischen by Sieg/Siegling (A-Toch. 217-218)*

When *Tocharische Sprachreste* (Sieg/Siegling 1921) was published, the volume contained only Tocharian A texts, and Tocharian B was established later because of the linguistic difference.

A-Toch. 217-218, now catalogued as THT 850-851, contain the episode of the mendicant Upaga. He met the Buddha and discussed with him his personality, his teacher, his doctrine, and the aim of his wandering, via strophes that coincide with Udṅ.I, 1-7. Another resource is a commentary on the *Udānavarga*, namely, the canonical episode of Upaga in the Tibetan canon⁶.

The text of A 217-218 is metrical, composing 4x25 (5/5/8/7) syllables. This makes it apparent that our text in A-Toch. is parallel to the *Udānālamkāra* in B-Toch.

The verses uttered by the Buddha to Upaga (THT 850) can be found in *Mahāvagga* I.6.8:

*Sabbābhibhu sabbavidu (')ham asmi Sabbesu dhammesu anūpalitto,
Sabbañjaho taṇhakkhaye vimutto Sayam abhiññāya kamuddiseyyam*

Mahāvastu III.326:

*sarvābhibhū sarvavidu (')ham asmi sarvehi dharmehi anopalipto |
sarvajño (')ham tṛṣṇākṣaye vimukto aham abhiññāya kim uddiseyyam ||*

and at the same time parallel with *Udānavarga* XXI.1:

*sarvābhibhūḥ sarvavid eva cāsmi sarvaiś ca dharmaiḥ satataṃ na liptaḥ |
sarvaṃjahaḥ sarvabhayād vimuktaḥ svayam hy abhiññāya kam uddiseyam ||*

In the light of the original Skt. and Pāli texts, the A-Toch. translation of THT 850v6-v7⁷ is assumed to have been as follows:

: *ptāñkat kaṣṣi we⁸ pūk, ly(utā)r (nāntsu pūk knānmām śkaṃ) nasam*, pūkyo sne
lop[l]une wra[mā]mny[o]*

(: *puk lek tarkoraṣ, tṣa)l(p)o p(ra)s[k]i(ntlw)ä(s) [mā]t[ta]k nū [yn](e)ś [karso](raṣ,) ām
ṣarpñim*, ślok we nuna(k, || 12 || ām)*

THT 850v7 *ṣa[rp]i* /// would be (*ām*) *ṣa[rp]i(ñim*,)* for Skt. *kam uddiseyam* in the beginning of *Udānavarga* XXI.2, and the rest (including THT 851r1) is lost or not readable.

p[ā]ñc](ām) in THT 851r2 would stand for *p[ā]ñc](ām ślok we)* “he spoke the fifth strophe” as *ṣkaśśām ślok we* “he spoke the sixth strophe” in the next line. Following *p[ā]ñc](ām ślok we)*, the Toch. text contains the translation of *Udānavarga* XXI.5:

*jinā hi mādrśā jñeyā ye prāptā hy āsrava kṣayam |
jitā me pāpakā dharmās tato aham upagā jinaḥ ||*

⁶ Cf. Rockhill 1883, p. 209.

⁷ Now the manuscript is lost, but we find photographs in Sieg/Siegling 1921 *Tocharische Sprachreste I. Band, B. Tafeln*, (Taf. 29).

⁸ The beginning “Buddha, the teacher, spoke” and the end “he spoke again” is not a narrative, but part (the first 5 syllables of 5/5/8/7) of the third group and the end of verse 12 in the Toch. version. This entails that the metrical style is an important characteristic of Toch. Buddhist literature.

Skt. *jinā hi mādrśā jñeyā* would be translated by Toch. *(y)uk(o)ṣ ñi t(ā)skm(ām) karṣn(ā)[ly](e)* “(men) like me are to be known (as) conquerors” in THT 851r2.

Not in the part of Udv., but in the commentary it reads */// (tā)park, yāt, āṣānik**, “now you go, oh venerable!” (THT 851r3), it should have contained *tāśsi* or *tā nu* for “whither actually” (Sieg/Siegling 1933 p. 171 fn. 2), which is the question of Upaga, because it needs two more syllables (8 of 5/5/8/7).

Then *Udānavarga XXI.6* reads:

bārānasīm gamiṣyāmi haniṣye (')mṛtadundubhim |
dharmacakram pravartayiṣye lokeṣv aprativartitam ||

The A-Toch. translation for this is found in THT 851r3-r4:

(bārānas)yaç yām koṣtam, oṅkra[c]i ku[m]pac[,]⁹*
(mārkampalṣi wārkant spārtwam śoṣyam mā ne)ṣ sāspartwṣūnt, : 14¹⁰*

Immediately thereafter the Toch. translation for *Udānavarga XXI.7* reads:

na hi santah prakāśyante viditvā lokaparyāyam |
ādeśayanto virajaḥ padaḥ sānta manīṣiṇaḥ ||

The A-Toch. translation for this is (in THT 851r4):

mā nū kraś palkiñc, ārkīsoṣṣis(.) [y]m(e) karsoraṣ¹¹
mā āksisamām sne twe lame knānm[ā]ṣ, (←knānmāṅṣ,¹²)

The following is an explanation of its matter (in THT 851r5~v7, the figures are the verse numbers of the Toch. version, which are put at the end of the verses):

5 */// weñam tāpark, ślok aśsi wram*, kosne ime kalkaṣ ñi :*

“I will say now the strophe matter actually, as far as my memory would go (= work)”
ptāñktaṣ tarkoraṣ, saṃsāram wrassaṣ, p,kaṣ, (lyutār nasam)*

“leaving aside the Buddhas (= except for former Buddhas) I am the furthest from (= in) all the living beings in Saṃsāra”

6 */// pruccamñeyo ūpage¹³ : ṣūrm, try asaṃkhesam kant*, kalpsam krope el pāpṣūne*
tsraṣṣūneyntu knānmūneyntu sny āk, pñi(ntu 15)

“by excellence, oh Upaga! The cause (is as follows): in the three *asaṃkhyeya*(-periods and) hundred *kalpas* I gathered the generosity (*dāna*), the morality (*śīla*), the energies (*vīrya*) and the knowledge (*prajñā*, that constitute) endless merits. 15”

7 */// yo spantālune¹⁴ stwar īmeyis, śmoññesyō pe trī wāknā : tsopatsam kārūm oktuk*
yetwesyo taryāk-we-pi lakṣamñāsyō

“(by ... forms of) four trust (*vaiśāradya*) and also by the places of perception (*smṛtyupasthāna*) in three ways : (by) great compassion, by eighty adornments

⁹ Two syllables should be omitted here, as the meter is 5/5/8/7 (syllables), but *ku[m]pac* “drum” could not be omitted semantically, or belongs to *pāda c*, if the Toch. translation of Skt. *dharmacakram* is written in 4 syllables in stead of 6 syllables, for example *kāswe wārkant* “good wheel”.

¹⁰ The verse number is written additionally under the line with the cross over the line.

¹¹ *karsoraṣ* corresponds to Skt. *viditvā* in *pāda b*, but it belongs to *pāda c* in Toch. version.

¹² This is a correction of Sieg/Siegling (cf. 1933 p. 171, fn. 5). This word is a translation of the Skt. *manīṣiṇaḥ* (nom. pl. m.), but there existed no pl.-form of the present middle participle in Toch. In fact, *mā āksisamām* stands for the Skt. nom. pl. *ādeśayanto* (*ā-* should be privative *a-*). Therefore I prefer *knānmām*, and in the photo it can be seen as *knānm[ān]*. Although *n* is not normal usage, I recognize a cross inside the *akṣara* for Toch. *nā*.

¹³ There is no phonological difference between *u* and *ū* in Toch. Originally the language had no /u/ in its phonological inventory, but only /wā/. Later *u* emerged by influence of Sanskrit.

¹⁴ This word should be suffixed with *-yo* (inst.), but it could be seen as a group-inflection or *metri causa*.

(*anuvyañjana*), by thirty-two characteristics (*lakṣaṇa*)”

8 /// *lkālyo skam**, *ylāṅkaṃ ymeyo tkam ṅāktā yom tāluneyo lyutār nasam pūk wrasaṣ*, : *prūccamñeyo pe [p_u]kaṣ(.) l.*

“by looking, by the path always in suspense and by the placement of (my) footprint on the earth-god, I exceed all living beings. Also by (my) excellence in all ...”

THT 851v

1 /// *y[o] p_ukaṃ śk(am) śāk lokadhātumtwam* : «16» *asinat*, *lkālyo wsokone tmamsam**, *lwāśśi okāk*, *ācośy okāk nervām oko eṣa(m)tam* (:)

“by ... and in all ten world regions : 16 With not-satiabable glance I generate the joy (of) giving *nirvāṇa*-fruit for animals and embryos inclusively.”

2 /// *[l]w[o]ntāp*,¹⁵ *lwāśy upage pñi tamnaṣñi*¹⁶ *kucyo ne yiñc*, *ṅāktasac*, : *koyāṣ wraseṃ śmaṣ*, *tpar ṅāktasac ñi tarneñc*, *ykorñe*

“Upaga creates for the animals his own(?) merit, with which they go to the gods : if breath (= *udāna*?) emerges from the mouth (= if I pray?) to high gods, they dismiss my negligence”

3 /// *c paltsak*, *cem*, : *mā ñi wāsklune mā rake paltsak*, *paramāñū kṣam yārmam naṣ**, *kusne ālu s_ukac mā tāṣ*, «17» : *pūk**, *knānm[ā]m*

“they ... the thinking upon There is no movement of mine, no word (and no) thinking in a measure of the smallest instant (= at all), which will not be for the happiness of others
17 All knowing ...”

4 /// ○ *ṣotreyo śyak**, *ṣotreyo lyāklyāṣ*, *lykāly pūk*, *kākkñāññu*¹⁷ : *pūk tri praṣtantwam sne āk saṃsāram pūk ṣūr[mā]m(twam?)*

“together with ... characteristic, with the finest characteristic, all known (= Buddha?). In all three times, in endless *saṃsāra*, in all causes ...”

5 /// ○ *knāmmune* : *pūk tri dhātuntwam pūk śkam wrasaśśi pūk**, *cmo*, *indrīś ciñcroyentyu lkām**, *ṣñ(')* *āleyam wramm o[ki]*

“knowledge. In all three world regions I also see all birth(s), senses (and) the charms of all living beings like an object in my palm”

6 /// *[s]n(e) loplune nasam**, *page*¹⁸ *mantne ākāś wiskāñcyo* : (18) *(ka)l[p_u] mā [ka]lp*, *kāsū mā kāsū ñom**, *kl(yu) nāka(m)*

“I am fleckless, oh Upaga! Like the sky (untained) by dirt. Gain (or) no gain, goodness (or) no goodness, fame (or) blame”

7 /// : *ñā(ktañ nap)eñi okā[k] (sa)msāraṣ [tṣa]l(p)o + + + + + l.o ... + + ... + + + + +*

“As far as the gods (and) human beings, released from *saṃsāra* ...”

¹⁵ Here *pāda b* ends. Sieg/Siegling read this part as *s wāntāṣ*, which is incorrect. Possibly this word is a gen. sg. of a nominal pp. of √lu- “to send”, but the context is unclear.

¹⁶ Here *pāda c* ends. The personal pronoun gen. sg. 1. pers. *ñi* “my” is incomprehensible. I cannot decide whether this is suffixed or stands alone, and likewise the syntax is unclear. It can be a reflexive pronoun *ṣñi* “own”, if the 3. sg. ending -ṣ and *ṣñi* are fused (haplography).

¹⁷ The word *kākkñāññu* is taken in TEB II p. 98 as a pp. of *kñāñ-* (?). In my opinion this is a pp. of √knā- “to know” (pres. *knā-nā-*), which has a supplemental stem *kñāñ-* for subj. and pret. /ñ/ and /n/ show an opposition between pres. and subj./pret. The first vowel of the reduplicated prefix is the root-vowel *ā*. The second vowel *ā* (diaeresis over *kā-*) shows the vowel-balance in A-Toch. and is written because of the normal *k* (also *lykāly*, *kā* needs no diaeresis actually). The writing of *kā* is dittographical in order to maintain the loss of voice of /k/, and *ññ* could be an influence of the adj. suffix -ññe or of *kā*.

¹⁸ The *ū* is not written syllabically (*metri causa*). Concerning *u* and *ū*, see fn.13 supra.

Not only the verses of the *Udānavarga*, but also the explanations or statements are written metrically. Our *Udānālaṃkāra* can thus be seen as a work adorned with verses.

V. Observation of the argument in K. Inoue 1972

1) The author *Dharmasoma* and the title *Udānālaṃkāra* in the colophons:

THT 8r7 (Š 92.48, no photo) 40 || *dharmosomaṃ[ññe]* |||

THT 28r4 (Š 68.30, no photo) [7]2 || *dharmosomaññe udānalaṃkārne mārgavārgāntse*
parweṣṣe pāke || ||

THT 33r2 (Š 87.3, no photo) (56?) || *dharmosomaññe udānalaṃkārne satkāravārgāntse*
parw[e](ṣ)ṣe pāke || ||

THT 64b7 (Š 80.29) 76 || *dharmosomaññe udā*

THT 68r(?)3 (Š 97 Frag.) ||| [*ma*]ññe (udā)nalaṃkārne |||

PK NS¹⁹22r3 (Lévi A 3) 14 || *udānalaṃkārne cittavārg(g)ā(nt)s(e)* |||

We can read *dharmosomaññe* only in THT 64 b7, because the other manuscripts are lost, and only *ñe* of [*ma*]ññe in THT 68r3 is legible. Thanks to Sieg/Siegling's transcriptions, we can better understand the text.

Inoue argues that the author is definitely Dharmasoma (p. 39, 41), and this has become common opinion (cf. TEB I, p. 146). However, the Toch. suffix *-ññe* is used originally in order to build adjectives, and it is not suffixed to personal names. *dharmosomaññe* (as a personal name with the possessive suffix *-ññe*) is found only here, in the Paris collection there is no such name. I propose to take *dharmosoma* (*-a-* is anaptyxis) not as a personal name, but as a section-name or the name of a work of Dharmasoma, like *riññe* “people of the town” or *pudñāktāññe* “belonging to Buddha”. If a possessive adjective were required, it would have been *dharmosomeṣṣe*, like *pudñākteṣṣe* (*-ṣṣe* is attached to the obl.).

Skt. *alaṃkāra* means “adornment” and it translates into Chinese as 莊嚴 *zhuāng-yán*. The name *alaṃkāra* is used often for Buddhist texts deemed “commentaries”, but as far as I can see, there exists no *Udānālaṃkāra* in Sanskrit or Chinese²⁰. Perhaps the Tocharians did not understand the original meaning “adornment”, but only “commentary”. Our Toch. *Udānālaṃkāra* was written in the 6th-8th c. A.D., judging from a palaeographical point of view²¹, and thus it is fair to wonder whether by that time the original meaning of the term had already been lost on Tocharian scholars.

2) Abhidharma annotations:

Sieg/Siegling mentions that THT 9-10 treats *aśubhabhāvanā* “die Meditation über die Abscheulichkeit des Körpers”, THT 30v3 *dharmacakrapravartana* “das Drehen des Gesetzesrades” and THT 41 *ānāpānasmṛti* “das Achtgeben auf das Ein- und Ausatmen” (1949, p. 6). I would like to verify each section in hopes of determining whether they are

¹⁹ Pelliot Koutchéen Nouvelle Série in the Paris collection.

²⁰ According to Inoue (op. cit. p. 42) there are some commentaries to the *Udānavarga* in Chin. 出曜經 (T. Nr. 213), in Tib. *Udānavargavivarāṇa* and the Mongolian translations of the Tib. text, but there is no relation with our Toch. *Udānālaṃkāra*.

²¹ Cf. Tamai p. 6 and p. 284-286.

Udānālamkāra associated with *Udānavarga*.

i) THT 9-10 *aśubhabhāvana*

THT 9r (no photo, group A from *Stadthöhle*)

1 *mā enkl aknātsaññe tu ṣp, (pre)kare : bhavā²² ///*

“no passion (or) ignorance, and they asked (about) it. The meditations”

2 *me maṅkte camceṛ, ²³ enkalntse warkṣaḷ, taṅtsi : śtwā(ra) ///*

“how can you hamper the power of passion? : Four ...”

3 *(ke)ktseñe ykāmṣe lkāṣṭya aśubh, ṣek, waraṣṣa(l)[l](e) ///*

“the body should be seen as an abomination, *aśubha*(-meditation) should always be practised.”

4 *(spaktā)nīkeṃṭṣ, dhatunma ṣkas yāknesa lkāṣṭona ○ ///*

“The base materials of servants (Skt. *yogin*) are regarded with six ways”

5 *(wsa)ṣṣam cewk, paltakne : ṅumem śak, kaum lyaṣam ○ ///*

“(he dwells) only in the drop (of water). : For nine to ten days he lies ...”

6 *(dhātu)nma ṣesa tswauwa prutkauwa po klokaśśi : mātri sū(kṅar) ///*

“the base materials joined together, all pores closed. : The reproductive fluid for the mother ...”

7 *ku wī pwārine kl(utk)au (ra)mt, wsaṣṣam lklessu 11 yeli ///*

“... like being situated between two fires, the misery dwells. 11 The worms”

8 *[y]et[s]e[s]a lyel[y]. + + mīsasa ost astāṣṣe : ///*

“the worms over the skin ... , within the flesh (and) bone house. :”

THT 9v folio Nr. 42

1 *k(e)ktseñ, ṅke sp[ā](rta)sk(eṃ) maṅkte lkāsk[eṃ] aiś[au]my ā(śc...) ///*

“they turn the body now, as if the wise men see the (head).”

2 *sesīnoṣo 13 k_use slakkari kauc āñmo ceṃṭṣ, nauṣ, ///*

“oppressed. 13 They who are sorrowful ... their high(?) desire early”

3 *(pa)lsko pannatsiś, rupne yparwe : p_{ar}wān(‘) epinṅkt ānte(ne) ///*

“in order to stretch the spirit at first within the shape. : Between the brows (on) the forehead”

4 *klīye rano trenksate rūpn(‘) enwentse : tū ○ (ypārwe) ///*

“again the woman adhered to the man’s figure. : Thereupon”

5 *wnolmi taryā yākne²⁴ weweñoṣ, yogācā(ri) ///*

“males, yogins are denominated in (= as) three subjects”

6 *(per)rneñco : ṣemeṃṭṣ, aurtse lkātsy²⁵ āñme al[y]e(ṅkaṃṭṣ) ///*

“glorious (pl.). : Some wish to see widely, others ...”

7 *stastaukkauwa āmpauwa sp_{ar}kauw ere : .ai ///*

“tired and rotted ..., elapsed appearance. : ...”

²² Sieg/Siegling have supplemented *bhavā(nānta)* meaning “meditations”. This is the Skt. *bhāvana* and Toch. pl. sign /-ntā/. Because of vowel-balance it became *bhavānānta*.

²³ 2. pl. pres./subj. I of √cāmp- “can, be able to”. Here *p* is omitted.

²⁴ According to Sieg/Siegling (1949 p. 15 fn. 13) these three yogins are *ādikārmika*, *kṛtaparijaya* and *atikrāntamanaskāra* (cf. *Abhidharmakośa* VI 10 and 11, La Vallée Poussin VI, p. 150).

²⁵ This infinitive could be a passive “to be seen”, cf. Krause 1952 p. 33-34.

8 *c[w]i pals[k]o kaskātra waiptār, aunt[r̥a] maka(tsi) ///*

“his spirit is scattered apart (and) begins to run”

THT 10r (T III Š19.4, group E from *Nakṣatra-Höhle*)

1 /// *k(ar)sts(i tom) yk(e po)sta 15 aśubh er[tsi]ś[ʔ], kr[e]ñc[ʔ], wn[o](lmi) /// (= 9v5)*

“to know (them) step by step. 15 In order to evoke the *Aśubha*(-meditation), the good people ...”

2 /// (*ādikā*)*rm(i)k[i] taryā yākne maškentra cai perneñco : ſemeṃts, aurts[e] lkātsy āñme // (= 9v6)*

“*Ādhikārmikas* are (sorted out in) three ways, they are glorious. : Some wish to see widely, others ...”

3 /// (*waiptār*)*(k)e(ts)eñān, stastaukkauwa āmpauwa sp̄arkauw ere : .ai .. /// (= 9v7)*

“separately tired (and) rotted bodies, elapsed appearance. ...”

4 /// [*c*]*wi palsko ka[s](k)ā(trā waiptār, auntra makatsi) /// (= 9v8)*

“his spirit is scattered (= torn) apart (and) begins to run (= flee)”

5 /// *.e + .. + + + + + ka .[e] ///*

THT 10v

5 /// (*ā*)*rṣāklam p. .. + + + .k. ma[n]e : [y]akṣ[e]mt[s], ///*

“the snakes ... : Of the *yakṣas* ...”

6 /// .. + (*e*)*pyac, klāṣle ente tem(e)ñ, sta[ma]ṣle antsa(nene)²⁶ [k]_u[s](e) ///*

“he should remember where he should stand consequently, who ... on/of the mass (?) ...”

7 /// (2)5 *ce kl[au]tikesa yke postam āst(ʔ) āstāntso s[ai]ṃ, lkāṣṣam tarne taṅtsi ///*

“25 With this action step by step he sees the bones (and) the protection of the bones up to the vertex”

8 /// ... *au[c]a : [ru]pmeṃ pal(sk)o [ta]laṣ[ṣa]ṃ ś[tw]āra y[m]entse śmoñ[ñ]am //*

“... : From form he uplifts the spirit (to) the four places of consciousness”

THT 10 overlaps with THT 9, the group being different (THT 10 is the only manuscript of group E from the *Nakṣatra-Höhle*). This could mean that this kind of literature, i.e. *alamkāra*-literature (commentary), was common in Toch., yet I cannot find a connection with the *Udānavarga*, but rather with the *Abhidharmakośa*, and thus I would like to refrain from calling these manuscripts *Udānālamkāra*.

ii) THT 30 (no photo, group B from *Stadthöhle*, Udv.XII.14-16)

1 (*la*)*klenta 21 te klyauṣāre makāykne tu yparwe palsko kaun(←t)āmn(←t)e : mā neṣam laklentameṃ tsalpālñe poyknes(ʔ) eṃṣketse : cai toṭ, wrocci rṣāki mā lkenta nauṣar eṃṣketse : mā wat nai*

²⁶ Toch. *āntse* is a translated word of Skt. *skandha* “shoulder”, and Sieg/Siegling supplied *-nene* (locative dual) with “(in die) Schultern” (1949, p. 17), but “(stand) on the both shoulder” is curious to the context. Judging from *a-*, this word would be on three syllables (accent on the second syllable), and it is better to see the meaning of BHS “mass”. My hypothesis is *antsane* (loc. sg.) or *antsentse* (gen. sg.), but it is too fragmentary to determine the exact meaning and context.

“the sufferings 21 They heard it, (and) thereupon split the thought multiplicatively. : There is no release from sufferings (either) completely (or) in all manners (= forms). : These so (= very) great sages have not put out extinguished sufferings completely. : Or, however”

2 *sā_u, tne neṣaṃ ytārye ksa lakle nautṣṣeṇca* : 22 *cetṣ, ce_u, silñe pālskontse lakle ṣpa wīkassi*
poysi : *toṃ ślokanma wertsyaine ākṣa cetṣ, pālsko tsār wāssiś, • (XII.14 begins) eṃṣke-*

“there is no way here (that) extinguishes suffering : 22 In order to dispel their depression of spirit and suffering, the All Knowing One (= Buddha, the subject of the next *pāda*) : recited these strophes in (= before) the assembly in order to comfort their spirit(s).”

3 *tse āratsiśco yātatsiś, astarñeś, ṣeko* : *s[e]rke cmelñe srukalñents eṃṣketse nautalñe yāmtsi*
23 *snai keś, cmela karsatsiśco ṣpa tne ytārye sā śpālmeṃ* : *śai-*

Udv.XII.14ab: atyantaniṣṭhāya damāya śuddhaye saṃsārajātīmarāṇakṣayāya |

Udv.XII.14cd: anekadhātupratīṣaṃvidhāya mārgo hy ayam lokavidā prakāśitaḥ ||

“(Udv.XII.14) For the sake of ceasing permanently, for the sake of being able, and for (achieving) constant purification : in order to make (= making) continual evanescence of the cycle of birth and death 23 and in order to know (= knowing) countless births, this way is excellent here (*tne* is added *metri causa*) :”

4 *ṣṣe [ka]r(s)aucaisa apākartse yāmusa klyomña* (XII.14 ends) : (XII.15 begins) *gaṅkne*
kekmu maṅkte yaiku nāki ṣe[sa] reṣṣaṃ war, • samudrampa taiknesa ytārye sa(←ā) oktats(’)
ākṣusa 24

Udv.XII.15ab: gaṅgāgatam yadvad apetaḥ saṃsyandate vāri tu sāgareṇa |

Udv.XII.15cd: tathaiva mārgaḥ sugatapradeśitaḥ saṃsyandate ayam hy amṛtasya prāptaye ||

“by the connoisseur of the world, the noble (way) is made clear. : (Udv.XII.15) Just as the blameless water that came into the Gaṅgā flows together | with the ocean, thus, this way is recited eightfold 24”

5 (*ṣesa reṣṣaṃ*) *onuwaññe yānmātsiś, (Udv.XII.15 ends) ce wace śloḅ, : ñāktets, ñakte ākṣ(’)*
omte tsār wāssiś, ceṃ wnołmeṃ : *te ramt, śārsame neṣaṃ ytārye tne saṃṣārmem*

“(flows together) in order to attain immortality (Udv.XII.15 ends), the second strophe : the god of gods recited there in order to comfort these people. : He made them know (= understand) it as it is, there is a way here (to save the world) from *saṃsāra* :”

6 (*śaiṣṣe* : *eṃṣke*) *t[s]e laḅlentameṃ tṣalpatśiś, oktatsa klyomña* 25 *po kleśanma nākṣeṇca po*
cmel[atṣ,] āke yāmṣeṇca : *teki ktsaitsñe srukalñe cmelñe ṣpa karstauca ra-*

“in order to be saved from continual sufferings, the eightfold noble (way exists). 25 Wiping out all obscurations, making (= bringing to) an end (of) all births : eliminating disease, old age, death and birth,”

7 (*m no tetricoṣ, ytāri wnołmi*) *[ta]llāñco wrocci ra rṣāki* : *aṅkaiṃ ytāra(←i)sa mo[k]ṣ cai*
ñāskentār, tu(sa) m[ā] klpāskem 26 *ñi no ytārye ākṣusa oktatsa cmela nautṣeṇca* : *ṣukt,*

“like miserable people, the great sages also missed the way. : They seek a release with (= in) the wrong way; hence they do not obtain (it). 26 Now the eightfold way that I recite eliminates births. : Seven”

8 (*bodhyaṅgānta*) + + + + + *yānmāṣṣaṃ* : *maṅkte wranta ckentameṃ kārpam kwri*
gā[ñkn]e (ait)t(a)ñka : *po perñenta maṅskentār, po yanem samudtarśc aiwoł, 27 mant,*
brahma-

“(aspects of cognition) ... he reaches : Like the waters, when (they) will descend from the rivers into the Gaṅgā, : all are shining, all go into the ocean, 27 (and) so (into) the

Brahma(-world) ...”

THT 30v (v3 *dharmacakrapravartana*, v5-7 pāda 31c-32d, cf. Inoue p. 55)

1 (*lokaś*) /// [:] *n(e)rvā(n)[āś]* *po aiwołyci maškentar*, *lna[sk](em osta)m(em) :* *puđñäktentse kektsemne lkāšyem cai yetwem lakšānta : keše aiksnar*, *wä-*

“(they) all direct (= turn) into *nirvāna*, (they) go out from the house : they saw on the body of the Buddha the adornments (and) the characteristics : (they saw) in the figure (which was surrounded) fathoms wide”

2 (*ntoś*, *rupne swāñcainṣa ye)t(se) ysāšše 28 śle were po kleśanma yaiko[ś]* *yukoś*, *štwer m(a)[raṃ] :* *šaṅ*, *kartse k_uce yāmsate tu wnołmi keklyaušoś*, *šeyem : k_uce (')knesa ket ra*

“(beam) the golden (skin), 28 (the Buddha who) with the odour wiped out all obscurations (and) conquered the four Māras. : People have heard about his own goodness, which he did (= performed), the that : by which manner (and) for whom”

3 (*kartse yāmsa*)*[t](e) śakk(e)ññe ršāke : ce_u*, *skloḷ*, *pkāte śaiššentse karstatsi ce ślok akšāme 29 [k_us]e pelaiknešše krent*, *ce_u*, *yerkwantai enklyaušacce nauš*, *• spyārta po ono-*

Udv.XII.16ab: *yo dharmacakraṃ hy ananuśrutam purā prāvartayat sarvabhūtānukampī |*
Udv.XII.16cd: *taṃ tādṛṣaṃ devanarāgrasatvaṃ nityaṃ namasyeta bhavasya pāragam ||*

“the sage of the Śākya-family (performed goodness) : (he) intended to eliminate the doubt of the world, (he) recited this (following) strophe for them. 29 (Udv.XII.16) The one who turned the good Wheel of the Law (= *dharmacakra*) that was not heard before,”

4 (*lmem taṅwa*)*[ñ]ñ(e)ñca ket ra santāṃne : ce_u*, *tu yāknesa ñakteṃ sāmnane śpālmem onolme{m} :* *šek*, *wināšši cmelše ce_u*, *samudtar*, *totte ykuwešo 30 pe-*

“(he was a lover) of all people in their sequence of births. : In this way, (he is) the excellent being among gods and humans : (One) may always adore him as (the one who crossed) over the ocean of birth. 30”

5 (*l(ai)kn(eš)[š](e) yerkwantai spārtslñesa tsyālpāte wnołmem : šaṅ*, *śl(') ālyenkaṣ*, *kartse(ne) spelkkessu šek*, *sū wināšle : pelaiknešše yerkwantai²⁷ k_use westar*,

“By turning the Wheel of the Law (= *dharmacakra*) he saved the people. : He is always striving in (= for) the good of himself and others; he should be adored. : The Wheel of the Law, which is said (= described as follows:)”

6 *darśanamārḷ*, *ñem*,²⁸ *• śak*, *piś*, *kṣananm*²⁹ *epiṅte piś āntsi*³⁰ *dharmacākḷar*, *ñem*, *31 kauc*

²⁷ This word shows only the oblique case in its declension (oblique tantum). Here it functions as a nom. sg., but Sieg/Siegling translate it as “[Das Drehen] des Gesetzesrades, welches Darśanamārga heißt” (1949 p. 51, also Inoue 1972 p. 55) with gen. because of the obl. case of this word and *spārtslñesa* “by the turning” in line 3. However, [Das Drehen] (回轉) has no connection with *darśanamārga* (見道). I suppose that *pelaiknešše yerkwantai k_use westar* is one sentence or clause, and a new (nominal) sentence begins from *darśanamārḷ* up to *āntsi*.

²⁸ This word is Skt. *nāma* and could mean “pretendedly (so-called)” (Edgerton p. 293), and here it could mean “namely” or perhaps even “means”. *Darśanamārga* could be developed with/from the concept of *dharmacakra* in Tocharian Buddhism, but the relation between the five aggregates (五蘊) and fifteen moments (十五刹那) is unknown. Sieg/Siegling (and Inoue also) translate this passage as “*drehen sich*”, which belongs to the next sentence.

²⁹ *kṣananm* is pl. obl. of *kṣāṃ* (from Skt. *kṣaṇa*). -a (/ -ā/) of pl. sign -*nma* is omitted *metri causa*.

³⁰ *āntsi* “shoulders” corresponds to the pl. of BHS *skandha* “mass” (Edgerton p. 607), and the end of one sentence for *darśanamārḷ*, (cf. *Mahāvīyutpatti* 1310 p. 100, 見道 Nakamura p. 411).

*ette kluttāṅkentāṅ, tom pwenta cākr ente spārtam*³¹ : *k_wse (')tte tākam*³² *kauc* ; *tom kluttāṅkentāṅ, kaucmeṃ*

“*Darśanamārga*, namely, the five aggregates (五蘊) among fifteen moments (十五刹那). *Dharmacakra*, namely, 31 the spokes turn top down. While the wheel would be located (there), : which (= if *cakra*) would be (turning) downward, (while) those (= spokes) that are on top, (would) turn from the top”

7 *nnok, etteṣ, pelaikneṣṣepi śpālmem cakkartse ṣe yerter yeksnar, • śtwāra pwenta mārgāṅganta ṣem ramt, ywārśkane 32 pelaikneṣṣe yerkwantai taiknesa eṣpirtacce nauṣ, • pudñā-*

“again downward. One rim-wheel of the excellent Wheel of the Law (turns) around. The four spokes (are) like an axis in the middle, (that is,) *mārgāṅga* (= members of a way). 32 The Wheel of the Law that is not turned and has not been heard formerly in such a manner, the Buddha”

8 *kte enklyauṣacce ṣparttaṣṣam mā (')lleḷ, tu campam : tu yparwe ṅakti śāmna tṣalpāre piṣ tom cmelameṃ : taiknesa ket ra kartseṣ, paṣpārtau poyśi <wi>nāṣle 33 alyeḷ, preke*

“turns (that). Nobody (else) can (do) it. : Thereupon gods and people were saved from the five births. : The Sage (= the All-Knowing One) who turned (it) in such a manner for the goodness of everybody should be venerated. 33 In another time ...”

Manuscript THT 30 is the last one in a series (from THT 27 until 30, group B) treating Udv.XII.9-16.

THT 27 treats Udv.XII.9-11 (verse 61-70), while THT 28 does not treat Udv., but only the commentary (verse 71-72 and 1-9), and contains the colophon in r3 after verse number 72: *dharmasoṃañṇe udānalaṅkārne mārgavārgāntse p_{ar}weṣṣe pāke* “the first part of *Mārgavarga* in the *Udānālaṅkāra* of Dharmasoma (version)”. THT 29 treats Udv.XII.12-13 (verse 9-21), and THT 30 treats Udv.XII.14-16 (verse 22-33). Here we can see the real *Udānālaṅkāra*.

The problematic part, THT 30 v5-7, is argued by Inoue (1972 p. 55-56) to belong to the *Dharmacakrapravartana*. The translation of Sieg/Siegling (and Inoue’s in Japanese) is also problematic, and I have tried to translate it for myself with the help of some commentaries (cf. fn. 27-32 supra).

Inoue tried to find a corresponding part in the Chin. 『阿毘達磨大毘婆沙論』 *Abhidharmamahāvibhāṣa* and others (1972 p. 56, 58). I quote one of them (T 1545 No. 27 p. 911c29-p. 912b4) in order to see whether the Toch. *Udānālaṅkāra* has some of the characteristics of *Abhidharma* as Inoue argued:

After the question 見道名法輪 “Does *Darśanamārga* mean *Dharmacakra*?” (p. 911c29), the answer 動轉不住義是輪義 “moving, turning and unstableness is the meaning of the wheel” 見道是速疾道 “*Darśanamārga* is the rapid way” 不起期心道於動轉不住 “the not decided way of mind does not stay in moving and turning” 最爲隨順故獨名法輪 “only because of the biggest obedience it is called *Dharmacakra*” (p. 912a1-2).

³¹ The meaning of this word should be “*sich befinden*”, not “*sich drehen*” as we find in Sieg/Siegling’s translation.

³² *tākam* is a subjunctive 3. sg./pl. If it is a pl., the subject is *pwenta*, if it is a sg., the subject is *cākr*. Sieg/Siegling and Inoue took it as a pl., because they thought that five *skandhas* turn, but can the aggregates turn? I think that the subject is *cākr* “wheel”. It is natural to see that the spokes turn and the wheel would be face down.

The Toch. and Chin. are rather similar, for example 動轉 “moving and turning”, but the reason is 隨順 “obedience”, which is not mentioned in Toch. Therefore I think this Chin. section does not correspond to the Toch. version, but presumably T 1545 No. 27 p. 912 a13-14 上下義是輪義 “up-and-down is a meaning of the wheel” 猶如車輪或上或下 “like the wheel (moves) up or down” 如是見道緣境上下 “so the rim of Darśanamārga is up-and-down” is closer to the Toch. Although the Toch. and Chin. versions are not exactly identical, it is my supposition that the Tocharian writer knew this passage without grasping its exact meaning. He would have quoted it only for the explanation of Dharmacakra without the concept of Abhidharma.

iii) THT 41 *ānāpānasmṛti* (no photo)

This is the longest portion in Inoue’s article (1972 p. 44-55). He stated that the manuscript comes under “UA (*Udānālamkāra*) XV *Smṛtivarga*”, but such a name (or a title) is nowhere mentioned. *Udv.XV Smṛtivarga* exists, where *ānāpānasmṛti* is given in *pāda a* of verse 1, but there is no citation from the *Udānavarga* in THT 41.

Inoue changed the transcription of Sieg/Siegling into verse (Toch. Udl. 9a-22d) and provided a Japanese translation. Then he went on to give the Chin. *Abhidharmamahāvibhāṣā* 『阿毘達磨大毘婆沙論』卷第二十六 雜蘊第一中補特伽羅納息第三之四 (T 1545 No. 27 p.132 sqq.) with underlining that corresponds to the Toch. versions.

Here I give my translation with the Sieg/Siegling’s transcription, because the manuscript is lost, and also the corresponding Chin. with my underlining, which is somewhat different from Inoue’s, because my point of view tied not to content, but rather to philological or linguistical concerns.

THT 41r (T III Š87.1, *Udv.XV Smṛtivarga*, meter 14(7/7)/11(7/4)/11/11, no photo)

1 *8 kektseñ palskoś sasainu anāṣṣalñe satā(ṣl)ñ(e :)* + + + + + + + [l]m. [Nā] .tw + [t]w.
mp(a) + + + + + .k. [n]. *kālṣw.* + + + + +

“8 The inhaling (and) exhaling leaned on the body (and) the spirit (:) ... with ...”

2 *no yneś yāmoṣ, mā satāṣṣam*³³ 9 *starce dhyām k_use yneś yāmtar, palsko msketar, lyaśk*³⁴
*attsaiḱ, • eneñkaś, paspārtau cwi maim, palskw*³⁵ *attsaiḱ, • ṣanmetsa*³⁶ ṣ, *cwi k(ek)ts(eñe po)*

“now they made clear ... he does not exhale. 9 Who will make clear (= if one accomplished) the fourth meditation, (and his) spirit surely becomes fine. His measure and spirit (= discretion) surely approaches inwards, and (all) his body becomes stable (?).”

³³ This is a 3. sg., and the subject would be the next who-clause over verse number 9, as Sieg/Sigling and Inoue have translated, but if this part corresponds to Chin. 雖有一事而闕三事故息不轉, verse 9 ends here.

³⁴ A scribal error for *lykaśke* “fine, small”?

³⁵ This is a binominal representing one concept by two words (*maim* “measure” and *palsko* “thought”), so the predicate is sg. *paspārtau*.

³⁶ The meaning is unclear here. Sieg/Siegling “in Trance (?)”, Inoue “in silence (?)”. Prof. Yamabe suggests in his article (p. 194 in 『唯識と瑜伽行』 “Idealism and Yogācāra” 2012 Tokyo) that 輕安 (Skt. *praśrabdhi*) “ease” could be possible, which is stated in *Ālayavijñāna* 3.7.2 by L. Schmithausen 1987 (2007) Tokyo. In the Chin. text it is unclear, but possibly 身不動 “the body is not moving”. I would tentatively propose to use “stable” following the Chin., but presumably it would be more accurately rendered “ease in a stable state”.

3 *masketar*, • *tom ṣarmnasa satāṣṭhīnē mā cets*, *neṣam* 10 *maḥce*,³⁷ *ykeṣṣa kektseñe tā*,³⁸
kenāṣṣe satāṣṭhīnē : *naiṣyandik no sā*, *yente karsanālyā* : *neṣam yent aupacayik*,

“with (= for) these reasons they have no exhaling (= do not exhale). 10 Which (body or heart)? The body (is) pertaining to the place. (With regard to) that, the exhaling (is) pertaining to the earth. : Now *naiṣyandika* (等流 “outcome or result”) should be known as the (breath-)wind : The (breath-)wind is *aupacayika* (長養 or 增長 “accumulation”)

4 *ślek*, *vipāka*,³⁹ • *mā no sā*, *satāṣṭhīnē yam ṣa(m)ṣalne*⁴⁰ 11 *aiṣamñe tentse ṣaññe*
kṣalamūltse te pkarsas, • *īme no maiyya kṣalpau ce*, *kraupene*⁴¹ : *tu-*

“the same as well of *vipāka* (異熟 or 果報 “maturation”), but she (= the wind) does not go on counting (= is not calculated) in (= for) the exhaling 11 The knowledge of it (= breath) is the particular nature of the root of merit; (you all should) know that! Indeed consciousness obtains power in (= by means of) accumulation. :”

5 *ntse ṣarmts*(') *ānāpānasmṛti westra* : *onwaññentse se twere tīkṣṇendryets*, 12 *yśelmece*
ersnāssonto ṣaiṣṣempa se rittowo : *yśelmece ṣaiṣṣe cwi*⁴² *ste*

“With (= For) this reason (it) is called *Ānāpānasmṛti*. : This (is) the door of immortality for keen senses. 12 This is connected with the world (界) of desire (欲 *kāma*) and form (色 *rūpa*). : The desire-world (欲界) should be known for it (= by *ānāpānasmṛti*) :”

6 *aiṣai yyāmsle* : *piṣ*, *bhūmintā saim yāmu yātaṃ ertsī* : *upekṣindrintampa s*(') *eri pont*
prekeṃ 13 *ṣkaṣ*, *yāknesa se westar*, *anāṣṣalñe satāṣṭhīnē* : *ṣamṣalñ ompo-*

“One who sustained the five grounds (= *Ānāpānasmṛti*)⁴³ would be able to be evoked : This would always evoke (the breath) together with the indifferent senses (捨根) 13 This inhaling and exhaling is said (= described) with (= in) six ways: (i.e.) counting (數)”

³⁷ From the Chin. 何地繫 隨身繫耶 随心繫耶 “Which field ties (the breath)? Does it tie (according to) the body? Does it tie (according to) the heart?” *maḥce*, is not a relative pronoun as Sieg/Siegling have translated it “Welchem Ort der Körper gehört” and Inoue “To the place, where the body belongs”, but an interrogative pronoun. This is an obl. sg. masc., while *ykeṣṣa* “place- (adj.)” is fem. correlating to *kektseñe* “body” (nom. sg. fem.). If *maḥce*, is a scribal error for *maḥtā*, (fem.), it seems to be no problem, but I suppose that *maḥce*, alone is a single reduced sentence “which (body or heart)?” with obl.-function “with regard to”, and the answer is “(the body) to the place”.

³⁸ *tā*, is a demonstrative pronoun obl. fem. correlating with *keṃ* “earth” fem., and *kenāṣṣe* is a nom. sg. masc. correlating with *satāṣṭhīnē* “exhaling”. *keṃ* could be 界 in 欲界身欲界入出息.

³⁹ *-k*, of *vipāka*, is not *-ja* as Sieg/Siegling (1949 p. 60 with ^{sic}) and Inoue transcribed, but a particle for intensification. The antecedent *ślek*, contains also the same *-k*. Phonologically, the Skt. /j/ could not become the Toch. /k/, and if *-ja* is correct, then it should be *vipākaj*, like *aupacayik*, (the end of a3) for Skt. *aupacayika* (apocope). Likewise “one who is born from maturation” is unacceptable from the standpoint of semantics (Sieg/Siegling “Vergeltung der Taten” for Skt. *vipāka*).

⁴⁰ I cannot find this passage in the Chin. text, but perhaps it corresponds to 持去者謂出息 “The carrying away is said to be the exhaling”. Here it could be confused with another topic, namely, “counting” (verse 14-17).

⁴¹ Sieg/Siegling “in dem Abschnitt (= Skt. *varga*)”, Chin. 此聚中 “in this group/gathering”. There are some corresponding Skt. words, and Sieg/Siegling’s *varga* is one of them, which is used in the *Laṅkāvatārasūtra* (cf. Nakamura p. 754). I think that the Skt. *rāṣi* “group, collection” is suitable, which is found in the *Abhidharmakośabhāṣya* of Vasubandhu, ed. by P. Pradhan, p. 13 as *rāṣy-arthaḥ skandha-artha itī*. Likewise from the context in our Toch. text, it is better to posit that this word indicates *aupacayik*, “accumulation”.

⁴² This is a gen. sg. masc. of the demonstrative pronoun “his”, and could be the subject of the gerund of *vyām* “to make” (*aiṣai yyāmsle* “it should be perceived”), if *yśelmece ṣaiṣṣe* is a theme. Another possibility is that it is a function of the dative “for it”. Given 諸有欲令入出息 “various desires order to take breath”, and taking *yśelmece ṣaiṣṣe* as the subject, I prefer the latter.

⁴³ Cf. *Abhidharmakośa* VI 12a-c, La Valle Poussin Tome IV p. 153 “L’*ānāpānasmṛti* est *prajñā*, appartient à cinq terres, a pour objet le vent, est pratiquée par des êtres du *Kāmadhātu*”.

7 *ṣaṃ yalñ(‘) etsñ(←w)ai palkalñe : stamaṣṣalñe klautkaṣṣlñe astaraññe : śaṣkaṣ, klautkem⁴⁴ se westar, ompalskoññe* 14 *ṣaṃṣalñe su tne westra piś, klautkemntsa ṣaṃ-*

“going after (隨行), looking outward (觀), : standing firmly (止), turning around (轉) and pureness (淨). : This meditation is said (= explained) by means of sixteen manners.

14 Counting (數) is here explained with (= in) five ways, (i.e. right) counting (滿數). :”

8 *ṣalñe : meñki olypo trīwāṣṣlñe astarñe ṣpa : ṣaṃṣalñe ṣe wī trai stwer, piś, śak, tañtsi ṇnok alya(←e)ñkaṃ satāṣṣlñe śkar śkar, ṣaṃṣtar, 15 meñki no ṣaṃṣalñe t[n]e ṣuk(t),*

“less (減數), more (增數), mixing (亂數) and pureness (淨數). : Counting one, two, three, four, five until ten, again (and again), other (kinds of) exhalings is (= are) counted every ten (= in tens). 15 (There is) “less” counting now here, (in that there are) seven”

Toch.B 41v

1 *okt, śak, waṭ, satāṣṣa<ṃ> : ṣkas piś, (←ṣukt) ñu wat no ṣaṃṣtar, mā po solme : olypo no ṣaṃṣalñe tne kos satāṣṣaṃ : meñki(←olyapo) tumem satāṣṣlñe keś yāmastar, 16 trī-*

“eight or ten he exhales, : but he counts six, seven or nine, not all (= yet not) integrally. : Also, (there is) “more” counting here, how(ever) many (times) he exhales, : he counts (his) exhalings more than that (= beyond that). 16”

2 *wāṣṣlñe⁴⁵ k,ce satāṣṣaṃ tu anāṣṣlñe eñkastar, • anāṣṣaṃ waṭ, satāṣṣlñe keś yamastar, • astarñe piś, anāṣṣaṃ piś tu ṣaṃṣtra satāṣṣaṃ waṭ, piś, lykwarwa tuk ṣ(←p)iś, ṣaṃ-*

“The mixing: what he exhales, he takes that as inhaling, or (what) he inhales, he counts as exhaling. The pureness: he inhales five (times and) counts that as five, or he exhales five times, he counts that(!) as five.”

3 *ṣtar, 17 yent(‘) ompostam no yalñe ent(‘) anāṣṣaṃ melentsa : yent(‘) eneñka yopamne yaṃ tw ompostam : im(‘)⁴⁶ aiśamñes(‘) ompostam yaṃ su yente : korne kelen(‘) ārañcās paine*

“17 Well, the going after (= following 隨) the wind, when one inhales through the nose, : the wind would enter into him and he would go (= follow) after it (= wind), : the consciousness (= *smṛti*) would go with knowledge after (= following) the wind, : in the throat, in the navel, into the heart until (= down) to (his) feet,”

4 *tañtsi 18 eṃṣke paiñe mokociś, āṣaṃ ime tumem toṃ : lnaskemane mokocmem yentem lkāṣṣaṃ : ywārta tāna kwāñcīṣai kwāñcīṣ, yarm waṭ, : prāri*

“18 up to the big toe, the consciousness leads (them = winds). Then : one sees that the winds are going from the big toe, : a half sesame-corn or one sesame in measure. : A finger,”

5 *raso pokai waṭ, lauке ykuwa 19 koṣ, cwi maiyy(‘) aiśamñeṣṣa kos īndrinta toṭ, lkāṣṣaṃ : tumem no stamaṣṣalñe maṅkte yentets, • meleṃtsa yaipwa ye-*

“a span or a cubit (wide they have) come from so far. 19 However much his power of

⁴⁴ This is an obl. pl. meaning “by means of”, which demonstrates the function of the obl. case in Toch. We do not find this *pāda d* of verse 14 in Chin.

⁴⁵ The explanation of the mixing (亂數) is different from that found in the Chin. Presumably there was another conception in the Chin., as we see here: 有餘師說 ... 復有說者 “there is another teacher’s explanation ... also there is (another) explanation”.

⁴⁶ According to Sieg/Siegling this is obl. and shows group-inflection with *-sa* “Mit Bewußtsein und Wissen” (similarly Inoue). When Toch. /ime/ translates Skt. *smṛti* (TEB p. 169), it is better to see this word as the subject of the sentence, because the topic is *ānāpānasmṛti*. And thereafter Inoue’s translation –“he (the practitioner) goes after the wind”– is somewhat strange. Toch. *su* should be a demonstrative pronoun for *ime* (masc.) and is written here *metri causa*.

knowledge, however much (his power of) sense organs, so much he sees. : Well then, how about the standing (止) of the winds? The winds that have entered through the nose”
 6 nteṃ korne stamaṣṣaṃ : arañcne keleś, paiñe mokocne wat, 20 kauc, ykuwa yenten stamaṣṣaṃ tarnen(’) eṃṣke po yentem : kektsenne stmauwa lkāṣṣaṃ prutkauwa ramt, • wamer ramt, śerk[n]e sta<mau>-

“he makes stand at the throat, : in the heart, to (= in) the navel, or in the big toe. 20 The winds, which have gone high (= moved up), he makes stand in the vertex. While he sees that all winds stand in the body, as if (they are) closed off, he sees the body like a jewel (which is) situated in a chain.”

7 sai kektseñ, lkāṣṣaṃ : ce teyknesa stamaṣṣāñe yentets, pkarsaṣ, 21 etswai palkalñe yentem melemnts enem yaipwa tom : korne kekmwa lkāṣṣaṃme keleś, ke(kmwa : arañcā)-

“: With (= In) this manner (you must) know the standing (止) of the winds! 21 As for the observance (觀): the winds that entered inside the nose : he sees come into the throat (and) to the navel, : to the heart”

8 ś, eṃṣke paiñe mokoc, tañtsi : tumem c[w]i mant, maś(k)e(tar,) ///

“as far as the big toe. : Then for him it is so ...”

『大毘阿毘達磨婆沙論』卷第二十六 雜蘊第一中補特伽羅納息第三之四
 (T 1545 No. 27 p.132a9 ~ p.135a23; the punctuation marks in the *Taishō Shinshū Daizōkyō* ". ". They are not always correct, but I follow them here.)

入息出息當言依身轉耶。依心轉耶。乃至廣說。問何故作此論。答爲令疑者得決定故。謂契經說。佛告長者。此入出息是身法身 爲本繫屬身依身而轉。施設論說。何緣死者入出息不轉耶。謂入出息由心力轉。死者無心但有身故。此入出息一說依身一說依心。或有生疑。如是二說俱不了義。或俱(132a16)了義。欲顯此二真實義趣故作斯論。

(132b12)雖有一事而闕三事故息不轉。問何故 在第四靜慮息不轉耶。答彼心細故。謂入出息依心轉。第四靜慮以上諸地心極微細故息不轉。復次內門轉故。謂息必依外門心轉。第四靜慮以上諸地心內門轉故息不轉。復次內事轉故。謂息必依外事心轉。第四靜慮以上諸地心內事轉故息不轉。復次極寂靜故。謂息必依躁動心轉。如人涉路躁則動塵心若躁動起入出息。第四靜慮以上諸地心極寂靜故息不轉。尊者世友作如是說。入第四靜慮便得轉依。謂所依身。有第四靜慮微妙大種令諸毛孔一切密合無竅隙故非息所依。由此爾時息不復轉。大德說曰。入第四靜慮心便不動。心不動故身(132b26)亦不動。身不動故息不復轉。

(133a5)問入出息。何地繫 隨身繫耶隨心繫耶。有作是說。隨身地繫。諸有欲令入出息隨身地繫者。彼說生欲界者若欲界心現在前。彼欲界身欲界入出息隨欲界心轉。即此心所觀。即彼若初靜慮心現在前。彼欲界身欲界入出(133a10)息。隨初靜慮心轉。即此心所觀。

(134a10)問此入出息爲是長養。爲是異熟。爲是等流。答唯是等流。身中雖有異熟生風及長養風。然入出息唯是等流如契經說。佛告阿難。若如射箭筈相續調入出息令不亂者。應知彼名殊勝飲食。問何故世尊說入出息名飲食耶。答能損益故。謂無上妙飲食益身。如有方便調入出息。亦無能惡飲食損身。如無方便調入出息。是故世尊說爲飲食。問如射箭筈相續者是何義耶。答如以後箭射於前箭後觸前筈是此中義。有說此中但顯前後無間斷義。不說後箭觸前筈義。又不定說如以後箭射前筈義如契經說。有持來有持去有持來持去念有修持來持去念。此中持來者。謂入息。持去者(134a25)謂出息如施設論說。吸風入內名持來。引風出外名持去。如鍛金師囊。囊開合風隨入出。此亦如是。有作是說。出息名持來。入息名持去有餘師說。煖息名持來。冷息名持去。復有說者。上息名持來。下息名持去。評曰。此中初說爲善。能緣彼念名持來持去念。即於此念及此相應俱有諸法。若修若習若多所作。名修持來持去念。問此持息念自性是何。答慧爲自性。然此聚中念力增故說名爲念。如四念住及宿住念本性念慧爲自性。然彼聚中念力增故說名爲念。如除色想慧爲自性。然彼聚中想力增故說名爲想。此亦如是。若并眷屬四蘊五蘊爲其自性。此持息念界者謂欲色界非無色界。地者五地謂欲界靜慮中間及下三靜慮近分。諸有欲令下三根本靜慮地亦有捨根者。彼說此念通八地。謂前五及下三靜(134b13)慮。所依者。唯依欲界。非色無色界。

(134c26)復次此持息念由六因故應知其相。一數二隨三止四觀五轉六淨。數有五種。一滿數二減數三增

數四亂數五淨數。滿數者。謂從一數至十。減數者。謂於二等數爲一等。增數者謂於一等數爲二等。亂數者。謂數過十。有餘師說。於入謂出於出謂入名爲亂數。復有說者。數無次第故名亂數。淨數者。於五入息數爲五入。於五出息數爲五出。問爲先數入息爲先數出息耶。答先數入息。後數出息。以生時息入死時息出故。又如如觀身心安隱非顛倒故。又如如觀顯於生死先入後出非顛倒故。隨者繫心隨息從外入內。謂從口鼻流至咽喉。復從咽喉流至心胸。復從心胸流至臍輪。如是展轉乃至足指心皆隨逐心復隨息從內出外。半麻一麻。半麥一麥。半指節一指節。半指一指。半擦手一擦手。半肘一肘。半尋一尋。乃至廣說。隨根勢力。息去近遠心皆隨逐。止者。謂觀息風初住口鼻。次住咽喉。次住心胸次住臍輪。展轉乃至後住足指。隨息所止心住觀之。有說。止者。住心觀息遍住身中如珠中縷。觀者。謂此息風若至口鼻能審觀察。若至咽喉亦審觀察。如是展轉乃至足指亦審觀察。觀息風已。復作是念。此風聚中有四大種。此四大種生諸造色。此所造色是心心所所依止處。如是行者。觀息爲先展轉遍能觀五取蘊。

As far as I can see, there is no connection with the *Udānavarga*, but only with the 阿毘達磨婆沙論 (*Abhidharmakośabhāṣā*). In the examining Chin. version, we see that the Toch. version is abbreviated, i.e. a core description. But at the end of the Chin. text, it is almost identical (in my opinion, indeed almost word for word). This means that the Chin. version probably preceded the Toch., and that the Tocharian writer translated the Chin. in order to describe what he wanted to describe, namely, the breath.

If this is so, this is not an *Udānālamkāra* manuscript, but an Abhidharma text, like THT 9-10 supra.

VI. THT 299 ~ 303 (B-Toch.)

These manuscripts are fragmentary, but from the extant text we see a translation of the *Udānavarga* and its commentary. Thus, these can be regarded as *Udānālamkāra* manuscripts. Paleographically they pertain to the same sequence and display a slightly older style of Murtuq⁴⁷.

THT 299r (T III M175.6, *Udānavarga* XVI 9-24 *Prakīrṇakavarga*, word to word Toch. translation, not bilingual, corresponding the Skt. text with underlines below, in meter 4x7/8)

- 1 /// (ke)t[e] yolo (yām)[u] yāmoṛ*、kreṃṣa ///
 2 /// aiśaumye • srūkalñentse āke(ne) ///
 3 /// (mā) meṃṣtar、12 k_use śaulne mā ///
 4 /// (yaik)[o]rmeṃ arkwīna pīrat、⁴⁸ ṣa(māni) ///

Toch.B 299v

- 1 /// onolmi • t[us](ā)ksa ///
 2 /// yokaināśco • āyoṛ*、mā(sketrā) ///
 3 /// (we)strā 22 rīye no astāṣṣi po[ṣ]ī ///
 4 /// (ce)_u、mā lkā(ske)mane sū no causa ///

Udv.XVI.9ab: yasya pāpakrtam karma kuśalena pithīyate |

⁴⁷ According to Tamai 2011a, this manuscript belongs to level II-1 (p. 6). From the ¹⁴C-test of THT 367 (II-3), i.e. 737-773 A.D., this manuscript could have been written in the 6th – 7th c. A.D.

⁴⁸ This is an imperative 2. pl. middle of Toch. √wār- “to make practice” (hapax) and is used for the causative of Skt. √bhū- “to effect” (Udv.XXVI.14ab *bhāvayata*). This word represents a semantic translation of the Buddhist term. Cf. Tamai p. 208-209.

Udv.XVI.11cd: sa vai dr̥ṣṭa pado dhīro maraṇānte na śocati ||
 Udv.XVI.12cd: sa vai dr̥ṣṭa pado dhīraḥ śokamadhye na śocati ||
 Udv.XVI.13ab: yo jīvite na tapate maraṇānte ca sarvaśaḥ |
 Udv.XVI.14ab: kṛṣṇām dharmām viprahāya śuklām bhāvayata bhikṣavaḥ |
 Udv.XVI.20ab: kṣetrāṇi tṛṇadoṣāṇi lobhadoṣā tv iyaṃ prajā |
 Udv.XVI.20cd: tasmād vigatalobhebhyo dattaṃ bhavati mahāphalam ||
 Udv.XVI.21cd: tasmād vigatatr̥ṣnebhyo dattaṃ bhavati mahāphalam ||
 Udv.XVI.22cd: arakte virajā bhavati rakte bālo nirucyate ||
 Udv.XVI.23ab: nagaram hy asthiprākāram māmsaśoṇitalepanam |
 Udv.XVI.24ab: hetuprabhavaṃ sadā hi dukkhaṃ tad apaśyam sa hi tena tatra baddhaḥ

Judging from the Skt., there may be four or five lines missing between the recto and the verso. Presumably there were eight lines in the original manuscript.

THT 300r (T III M146.12, Udv.XVIII 6-14, corresponding Skt. text with underlines below)

1 /// (mā yamas)k(e)[m](anen)[t]s(e) 6 ṃakte ra(no) ///
 2 /// (ṃakte kroṇse) pyapyaimem ere were mā mī(yāṣṣam) ///
 3 /// (aṅmantse) [n]o sām, pal[sk]oytra • sām*, ///

THT 300v

1 /// [n](a)no ṃakte pyāpyo no [po]⁴⁹ /// (commentary? See fn. 52 below)
 2 /// n[o] cmītar*, astre were pals(k)o ///
 3 /// (akaṣṣa)l[y]i⁵⁰ (c)e(y..) 13 pyapyaim ///

Udv.XVIII.6cd: evaṃ subhāṣitā vācā niṣphalā (°)sāv akurvātaḥ ||
 Udv.XVIII.7ab: yathāpi ruciraṃ puṣpaṃ varṇavat syāt sugandhavat |
 Udv.XVIII.8ab: yathāpi bhramarah puspād varnagandhāv aṅṅhayan |
 Udv.XVIII.9cd: ātmanas tu samīkṣeta samāni viṣamāni ca ||
 Udv.XVIII.10ab: yathāpi puspa(?)rāśibhyaḥ kuryān mālāguṇām bahūn |
 Udv.XVIII.12cd: padmaṃ tatra tu jāyeta śucigandhi manoramam ||
 Udv.18.13cd: prajñayā vyatirocante samyaksambuddhaśrāvakāḥ ||
 Udv.18.14ab: puspāny eva pracinvantaṃ vyāsaktamanasaṃ naram |

I cannot find any obvious commentary in THT 299 and THT 300. Presumably these two manuscripts are a Toch. translation of the *Udānavarga*.

THT 301r? (T III M146.13, Udv. commentary?)

1 /// tanāñña ///

⁴⁹ Sieg/Siegling thought (1953, p. 191 fn. 5): “Da eine entsprechende Sanskritstrophe nicht vorliegt, dürfte es sich in dieser Strophe um den Rest des Kommentars zu den vorhergehenden Strophen handeln”, but if this strophe corresponds with Gāndhārī *Dharmapada* 293a *yada vi puṣpa-raśisa* (Brough 1962, p. 165, Udv.XVIII 12), this part could be a translation of Udv.XVIII 10. Pāli version XVIII. 12 is our Skt. version XVIII 10. Judging from verse number 13, it could be verse 11, so the order could be changed. Sieg/Siegling’s fn. 6 (1953, p.191) also confused 10 and 12.

⁵⁰ Sieg/Siegling mentioned in fn. 7 (1953, p. 191): “Udv.XVIII 13 schließt mit *bhikṣavaḥ*”, but (akaṣṣa)l[y]i “students (ger. of √ākl ‘to study’)” is a correct translation for the actual Skt. *śrāvakāḥ*.

2 /// .. r.m̄, ñāṣṣe ///
 3 /// (pū)[t](a)nemmpa kaṭapūtanem. ///
 4 /// .. || klā ///

THT 301v?

1 /// [d]urdume .. ///
 2 /// .e waṭ*, upāsakentse wa(ṭ*,) ///
 3 /// yakṣañña wa[ṭ*], ///
 4 /// koyle wa(ṭ*,) ///

THT 302r? (T III M145.12)

1 /// kne : weña bhadremś, ka[ru](ntsa) ///
 2 /// (pa)l[au]nasa makāykne : [p]. ///
 3 /// .. maim, pals(k)o .i ///

THT 302v?

1 /// (is)p[e]k, ly(ā)ka [p]u(dñākte) ///
 2 /// (snai pā)rmañk, : karstau stām ra ///
 3 /// sa : po ykentane lyakā[w](a) ///

THT 303 (Frgm.)

ar1 /// oṣṣalemem ///
 ar2 /// rtse ts[m]eṭarne [w]i ///
 av1 /// wa aiśamñe .. ///
 av2 /// kutspaneṃ po trai ///

br1 /// aṣeñcai ya .. ///

br2 /// .. [li] ///

bv1 .t. .k. ///

bv2 śaumoṣṣe [ā] ///

cr1 /// yknesa ///

cr2 /// .. stu .. ///

cr3 /// pak*, yo .o ///

cv1 /// .. uwe [n]. ///

cv2 /// [o]nolmi ///

cv3 /// ..ṣ, a ///

dr1 /// .. mo pw. ṣṣ. [s]l. ///

dr2 /// .ñ. ṣṣempa ṣ.e ///

dv1 /// maiyyam • .. ///

dv2 /// .. warkaṃñe ñī ///

These manuscripts (THT 301-303) are too fragmentary to yield any information, although Sieg/Siegling sorted them among “Spruchpoesie (dictum-poetry)”. I find the word *kaṭapūta*

(301r3) in the *Mahāvvyutpatti* (No. 4759), but not in the *Udānavarga*. Hence I would not count these manuscripts as reflecting either the *Udānavarga* or the *Udānālaṃkāra*.

Conclusion:

According to Lüders *alaṃkāra* is a so-called embellishment for *bauddhasaṃgīti*, “the singing of the Buddha”. Therefore *alaṃkāra* would be correlated with a certain class of Buddhist scriptures, and Dharmasoma’s *Udānālaṃkāra* in Tocharian would be representative of this class. The format can be summarized as follows: “prelude — main theme (*Udānavarga*) — postlude”.

We find similar contents in A-Toch. 217-218 (now THT 850-851), which contain the episode of the mendicant Upaga with some strophes of Udv.I. 1-7. The work includes only the verses of the *Udānavarga*, but also explanations that are written metrically, as in the case of the verse beginning with “the Buddha spoke”, that is then followed by a citation of the *Udānavarga* and ends with “the Buddha spoke this strophe”. The narrative parts are likewise written metrically. Hence I regard our *Udānālaṃkāra* as a “work with verses” like other Toch. literatures, and the meaning of *alaṃkāra* “adornment” was lost in the Tocharian while the secondary meaning “commentary” remains.

We are sometimes given the title of a chapter at its end, for example *dharmasomaṅṅñe udānalāṅkārne mārgavārgāntse p̄rweṣṣe pāke* (THT 28 a4) “the first part of the Mārgavarga in the *Udānalāṅkāra* of the Dharmasoma (version)”. From this description the author could be Dharmasoma, as is the common opinion, but there is no such name in the Paris manuscript; we find this name only in the Berlin collection. Furthermore, the Toch. adjective suffix *-ññe* is not attached to personal names, and thus I would like to suggest that this is a sect or school name in Tocharian Buddhism, or a work of Dharmasoma. The title is surely *Udānālaṃkāra*, but this name is also found only in the Tocharian texts, and thus both of these names could presumably be autochthonous in Tocharian.

Sieg/Siegling have gathered all *Udānālaṃkāra* fragments in the Berlin collection and published them under the title of “Die Udānālaṅkāra-Fragmente” (I find *ñ* before *k* not in THT, but in Lévi’s transcription), and found an Abhidharma annotation in THT 9-10 *aśubhabhāvāna* “die Meditation über die Abscheulichkeit des Körpers”, THT 30v3 *dharmacakrapravartana* “das Drehen des Gesetzesrades”, and THT 41 *ānāpānasmṛti* “das Achtgeben auf das Ein- und Ausatmen”. Inoue tried to verify this using the Chin. *Abhidharmamahāvibhāṣā* 阿毘達磨大毘婆沙論 from a Buddhologic point of view, especially in THT 41, but I cannot verify Sieg/Siegling and Inoue’s opinion in the case of all manuscripts. We do not always find the characteristics of the *Udānālaṃkāra*, i.e. “prelude – main theme (*Udānavarga*) – postlude”. THT 30 could be an *Udānālaṃkāra*, but in my opinion THT 9-10 and THT 41 should be seen as an *Abhidharma* work. This means that the manuscripts treated in “Die Udānālaṅkāra-Fragmente” (THT 1-70) are not always *Udānālaṃkāra*.

THT 299 and THT 300 are Toch. translations of the Skt. *Udānavarga* (not bilingual). THT 304-311 are Skt./Toch. bilingual manuscripts of the *Udānavarga* without commentary.

I have worked on the British Library Sanskrit Fragments in London and found many *Udānavarga* manuscripts written in a manner that is paleographically identical to Toch., writing, for example, OR 15009_663 for Udv.XXIII.20-XXIV.7, i.e. the writers were

Tocharian.

My hypothesis for the development of the *Udānavarga* within Buddhist literature is as follows:

pure Skt. → Skt. with Toch. translation (bilingual) → only Toch. translation → Toch. translation with commentaries (Toch. *Udānālamkāra*)⁵¹.

Abbreviations and Symbols:

Skt.: Sanskrit

T: Taishō Shinshū Daizōkyō

THT: Tocharische Handschriften aus
Turfan

Toch.: Tocharian

Udv.: *Udānavarga*

Udl.: *Udānālamkāra*

r: recto

v: verso

phoneme interpretation: //

damaged *akṣara*(s): []

restored *akṣara*(s): ()

correction: (←) or (→)

interlinear insertion: « »

omitted *akṣara*(s): < >

superfluous *akṣara*(s): { }

lost *akṣara*: "+"

adj.: adjective

subj.: subjunctive

fn.: foot note

gen.: genitive

nom.: nominative

obl.: oblique (case)

pp.: past participle

pl.: plural

pres.: present

illegible *akṣara*: ".."

illegible part of *akṣara*: ". "

traditional diaeresis over *akṣara*^ā: "¨"

string hole: ○

non-syllabic *u*: "u"

virāma line: " , "

virāma sign over *akṣara*: "*" "

punctuation: • and :

⁵¹ The diachronical and synchronical standpoint of paleography (II-1 → II-3 or MQ → Murtuq) is shown in Tamai 2011a p. 82 sqq.

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