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**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 The main goal of this article is to introduce the previously unpublished Tibetan text of the postscript in correspondence with the Tangut and Chinese versions.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.

for making an amulet, etc. However, one cannot be completely sure of this assumption because of some differences in sizes of the folios of Kh. Tib. 67 and Kh. Tib. 63/68. The scope of the extant Tibetan text was extended by identifying the item Or. 8212/1914 kept at the A. Stein Collection in the British Library¹⁶ as part of the edition. Finally, in 2019, in the process of inventorying the Serindia Collection of the IOM, RAS, a small fragment of the block print was found, that was the left part of f. 39 (based on the comparison of the fragment with the manuscript Kh. Tib. 126 containing text 2). Another page, that should be attributed to Kh. Tib. 63/68 (identified as the left side of f. 40), was among the disjointed fragments in the Tibetan Collection of the IOM, RAS. It was published by H. Stoddard (based on a photograph provided by V.L. Uspensky).¹⁷

Contents of the Editions

No.	Title
1	<p>𑄎𑄧𑄣𑄚𑄧𑄣𑄚𑄧𑄣𑄚𑄧𑄣𑄚𑄧𑄣𑄚 聖觀自主大悲心總持功德經韻集 ['phags pa spyan ras gzigs dbang phyug thugs rje chen po'i gzungs phan yon dang bcas pa' mdo ltar btus pa]¹⁸ Dhāraṇī of the Holy Compassionate Avalokiteśvara with [the exposition of its] benefits, compiled according to the sūtras</p>
2	<p>𑄎𑄧𑄣𑄚𑄧𑄣𑄚𑄧𑄣𑄚𑄧𑄣𑄚 頂尊相勝總持功德韻集 gtsug tor mam par rgyal ma'i gzungs phan yon dang bcas pa' mdo ltar btus pa Dhāraṇī of the Victorious Uṣṇīṣavijayā with [the exposition of its] benefits, compiled according to the sūtras</p>

¹⁶ TAKEUCHI 1997–1998: No. 674.

¹⁷ STODDARD 2010: 364.

¹⁸ The colophon of the first Tibetan text has not been preserved; the title was reconstructed on the basis of colophon of the same work found in the manuscript Kh. Tib. 126 (with a slight editorial revision). The original title in Kh. Tib. 126 reads as follows (reconstructed text is marked with angle brackets): <'phags pa?'> I spyan ras gzigs kyi dbang phyug | thugs rje chen po'i gzungs phan yon <dang bcas pa mdo>' las btus pa. The version of this work contained in Kagyur is entitled *'phags pa spyan ras gzigs dbang phyug thugs rje chen po'i gzungs phan yon mdor bsdu pa zhes bya ba* ("Dhāraṇī of the Holy Compassionate Avalokiteshvara with a summary of [its] benefits") (D723; Uī et al. 1934: 123).

3	效穰勿虬翥翁穀彝辨麗纓慨霹瓏禱麗纓穉穉穉穉 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

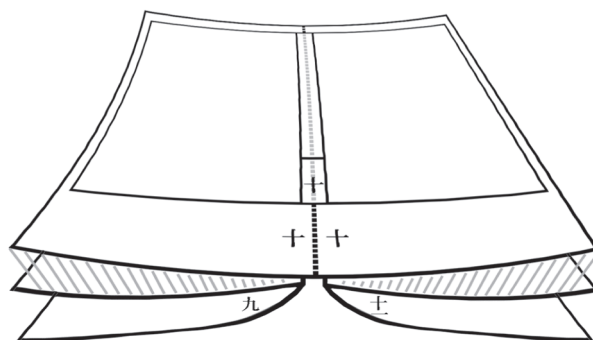
Folio. Two pages of the text were carved on one woodblock and printed on the recto side of the folio. The verso side remained empty.

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禱麗颯循焮爾輻夜
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 窺徹純絳續敵毓効躡純毳旣毳
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 諱窟禪縵效縵純齋穢穢
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 剋叢諱禱剋該躡純旣能旣羸
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 穢穢齋縵瑟效敵伎
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 穢穢敵禱禱縵齋禱禱縵縵
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 穢穢禱禱縵縵禱禱縵縵
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 撈翹糶穢烈蠶蠶散蕓蠶蠶悞蹙糶
 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 勿斂撥輶斂弱斂聳
 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 鞞鋒禪穢禪蠶蠶斂斂斂弱聳
 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 蠶斂斂斂斂聳聳聳蠶
 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 聳斂斂斂斂聳聳聳蠶聳聳聳
 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 聳斂斂斂斂聳聳聳蠶聳聳聳
 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 微瀲罷彙級穀禪緘緘峰級級緘
 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 kyī sgo mo bsod nams tshad
 gzung du myed|

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

22R1 殊禪緘緘禪禪禪
 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 級穀彙緘級禪緘禪禪禪
 級穀緘禪禪禪禪
 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 kyis 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 緘級緘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.

- 22R5-7 兼蔭緻敵散痛屏翥翳緻齣翻爛翳翳鵞鵞鵞鵞鵞鵞
 19R1-3 若入流水及大海中而沐浴者其水族眾生占浴水者皆滅重罪
 往生佛國
 59L3-5 gal te 'bab chu dang| rgya <...> gnas pa'I sems can|chu de phog
 nas <...> zhing 'kham su skye 'o||

If [one] washes [himself] in the flowing water or ocean, all the aquatic sentient being that contact purified water will exhaust all the heavy karma [and] will be reborn in the Buddha-field (*buddhakṣetra*).

- 22R7-9 慨勝羅囉禪綴歸綈綈綈綈綈綈綈綈綈綈綈綈綈綈綈
 又勝相頂尊感應云至堅天子誦持章句能消七趣畜生之厄若
 壽終者見獲延壽
 59L5-60R1 yang gtsug <...> 'chad||lha'I bu shin du brtan pa| <...> |tshē zad
 pa yang tshē ring bar 'gyur |

Also, as it is stated in the “[Dhāraṇī of the] Victorious Uṣṇīṣavijayā [with the exposition of its] benefits”, the devaputra Supratīṣṭhita recited the sentences of dhāraṇī and thus [he] was released from the harm of being born as seven kinds of animals, [and] also gained a long life.

- 22R9-L1 寂灑孺嚩毘綈綈綈綈綈綈綈綈綈綈綈綈綈綈綈
 19R5-6 遇影占塵亦復不墮三惡道中
 60R2 <...> ngan 'gro gsum las myi lhung|

[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.

- 22L1-2 繇數蕤蕤緝緝緝緝緝緝緝緝緝緝緝緝緝緝緝
 19R6-7 授菩提記為佛嫡子
 60R2-3 byang <...> sras su gyur to|

By predictions given to bodhisattvas [he] will turn into a son of Buddha (bodhisattva).

- 22L2 灑穉齣齣齣齣齣齣齣齣齣齣齣齣齣齣齣
 19R7 若此之類功效極多
 60R3 |'dI lta bu'I phan <...>

These [dhāraṇīs] have many such benefits.

22L2–4 統儀禱勝因倍激誠懇遂命工鏤板雕印番漢一萬五千卷普施
 19R7–9 朕觀茲勝因倍激誠懇遂命工鏤板雕印番漢一萬五千卷普施
 60R4–61L1 <...> khyad bar du 'phags pa'I phan yon <...> 'o spyan drangs|
 par brkos nas | <...> khri tso gcig dang bdun stong par la brgyab
 nas phul|

I, seeing these exclusive benefits, arose pure faith, requested the craftsmen to carve and publish [both dhāraṇī-sūtras in] fifteen thousand (in Tibetan: seventeen thousand) copies in Tangut and Chinese [and] donated [them].

22L4–5 隨能隨報解疑講教發願舉進
 19R9–L1 國內臣民志心看轉虔誠頂受
 61L1–2 rgyal 'khams kyi <...> kyi sgo nas |'don zhing 'chang ba dad
 <...>

Officials and [common] folk in the Tangut state should read and recite [these texts] sincerely, respectfully receive and put them on the elevated place (or one's head).

22L5 統儀禱勝因倍激誠懇遂命工鏤板雕印番漢一萬五千卷普施
 19L1–2 朕亦躬親而口服每當竭意而誦持欲遂良緣廣
 61L3–4 <...> lus kyi gos la btags na| tse <...> na khyad bar du 'phags
 pa'I rgyu rdzog <...>

I also will attach [these dhāraṇī-sūtras] on [my] clothes, will recite the dhāraṇīs with one-pointed concentration and aspire the prominent cause to be fulfilled.

22L6 總統歸敬善發教禱
 19L3 修衆善開闡真乘之大教
 61L5 <...> sgrub rgos pas| theg pa chen po 'i <...>

To accomplish many virtues, [I] ordered the propagation of the true doctrines of Mahāyāna.

22L6–8 茲將齋齋經疏撰錄而概授教禱善發教禱
 統儀禱勝因倍激誠懇遂命工鏤板雕印番漢一萬五千卷普施
 19L3–6 燒結秘密之壇儀讀經不絕於誦聲披典必全於大藏應干國內
 之聖像悉令懇上於金粧遍施設供之法筵
 61L6 <...> dkyil 'khor dang sbyin sragz bzheng <...>

[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 𣪠𣪡𣪢𣪣𣪤𣪥𣪦𣪧𣪨𣪩𣪪𣪫𣪬𣪭𣪮𣪯𣪰𣪱𣪲𣪳𣪴𣪵𣪶𣪷𣪸𣪹𣪺𣪻𣪼𣪽𣪾𣪿
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 𣪠𣪡𣪢𣪣𣪤𣪥𣪦𣪧𣪨𣪩𣪪𣪫𣪬𣪭𣪮𣪯𣪰𣪱𣪲𣪳𣪴𣪵𣪶𣪷𣪸𣪹𣪺𣪻𣪼𣪽𣪾𣪿
19L8–9 然斯敬信之心悉竭精誠之懇今略聊陳於一二豈可詳悉而具言

Only few of such good deeds [done] with respect and true faith can be mentioned, as all cannot be explained.

23R2 𣪠𣪡𣪢𣪣𣪤𣪥𣪦𣪧𣪨𣪩𣪪𣪫𣪬𣪭𣪮𣪯𣪰𣪱𣪲𣪳𣪴𣪵𣪶𣪷𣪸𣪹𣪺𣪻𣪼𣪽𣪾𣪿
19L9–20R1 以茲勝善伏願

Based on these exclusive good [deeds], I aspire:

(ii) Aspiration

23R3–4 𣪠𣪡𣪢𣪣𣪤𣪥𣪦𣪧𣪨𣪩𣪪𣪫𣪬𣪭𣪮𣪯𣪰𣪱𣪲𣪳𣪴𣪵𣪶𣪷𣪸𣪹𣪺𣪻𣪼𣪽𣪾𣪿
20R2–3 神考崇宗皇帝超昇三界乘十地之法雲

May the Holy Emperor Chongzong (wə tʃu) transcend the three realms [and] ride on the cloud of Dharma (dharmameghabhūmi) of the Ten stages.

23R4–5 𣪠𣪡𣪢𣪣𣪤𣪥𣪦𣪧𣪨𣪩𣪪𣪫𣪬𣪭𣪮𣪯𣪰𣪱𣪲𣪳𣪴𣪵𣪶𣪷𣪸𣪹𣪺𣪻𣪼𣪽𣪾𣪿
20R3–4 越度四生達一真之性海默助無為之化

May [he] avoid the four forms of births [and] attain the ocean of Bhūtatathātā of One Truth. May [he] silently help [the world] to be governed peacefully by itself without any action.

23R5–6 𣪠𣪡𣪢𣪣𣪤𣪥𣪦𣪧𣪨𣪩𣪪𣪫𣪬𣪭𣪮𣪯𣪰𣪱𣪲𣪳𣪴𣪵𣪶𣪷𣪸𣪹𣪺𣪻𣪼𣪽𣪾𣪿
20R4–5 潛扶有道之風之子之孫益昌益盛

May [he] calmly help [the state to follow] the ideal way of maintaining peace and order. May [his] descendants flourish.

23R6 慨循縮繼繼繼繼繼繼
20R5-6 又願以此善力基業泰定{迺遐揚和睦之風}²⁴

Also, by these virtuous powers, the empire of the founder [will be] stable and prosperous, {[and] the winds of harmony [will] spread near and far}.

23R6-7 ①須禱羨繼⑤綱死禩繼繼繼⑥繼繼繼繼繼繼²⁵
20R6-L2 ①國本隆昌②{終始保清平之運③延宗社而克永④守曆數以無疆}⑤四方期奠枕之安⑥九有獲覆盂之固⑦{祝應□誠之感⑧祈臻福善之徵⑨長遇平□⑩畢無變亂}

① The foundations of the state [will] flourish, ② {a destiny of morality and peace [will be] protected from beginning to end, ③ the Imperial ancestral temple and temples of land and grain (i.e. the state) [will] continue and be sustained forever, ④ and Imperial succession [will be] unending.} ⑤ The four quarters [of the Tangut state will] be firmly established in serenity, ⑥ [the peace will be] solid and unshakable in the universe²⁶. ⑦ {Worship [will be] responded to with feelings of ... and sincerity. ⑧ Prayers [will] bring the signs of good fortune. ⑨ Peace [will] long be sustained, ⑩ [and] in the end [there will be] no upheaval}.

23R7-8 繼繼繼繼繼繼繼繼繼繼繼繼繼繼繼繼
20L2-3 普天率土共享□□□有所求隨心皆遂

May the whole country under Heaven live peacefully. May all the things [we] desire be accomplished.

23R8-9 效繼繼繼繼繼繼繼繼繼繼繼繼
20L3-4 為祝 神聖乃為頌曰

[I] want to record the divine merits [of the dhāraṇīs], therefore [I] compose a hymn. The gāthās say [the following]:

(iii) Gāthās (Verses)

23L1 視繼繼繼繼繼繼繼繼繼繼繼繼
20L5 法門廣關理淵微 持讀□□□□□

²⁴ Fragments in curly brackets have no correspondence in the Tangut text.

²⁵ Due to the discrepancies between the Tangut and Chinese versions, phrases were numbered for the convenience of comparison.

²⁶ In Chinese: the nine provinces [will] achieve an unshakable stability.

Gates [of] Dharma open widely, the truthfulness is profound. By reading [and] reciting [the dhāraṇīs] the pure faith [becomes] exceptional.

23L2 泥 聿 效 頌 齋 頌 婦 聿 齋 齋 禱 姪 姪 齋
20L6 大 悲 神 咒 玄 密 語 □□□□□□□□

Avalokiteśvara-dhāraṇī has secret and profound sentences. Uṣṇīṣavijayā [is] the seal [of] the essence of the Buddhas.

23L3 齋 齋 能 禱 禱 禱 禱 禱 齋 禱 隨 暹 姪 姪

[They] are able to reduce and eliminate the transgressions [of] the seven realms. [They are] a surpassing cause to be reborn in the Pure Land.

23L4 齋 禱 禱 齋 禱 禱 禱 齋 禱 禱 齋 禱 禱

The Great Dharma burns a torch and makes it light up brightly, [it] drives the boat of compassion [that] crosses the sea of suffering.

23L5 齋 齋 齋 齋 齋 齋 齋 齋 齋 齋 齋 齋

[One] gains full satisfaction [for the things he] is supposed to want or hope for. In accordance with the heart and wishes, all matters [get] accomplished.

23L6 齋 齋 齋 齋 齋 齋 齋 齋 齋 齋 齋 齋

If one constantly holds and recites [the dhāraṇīs], consequently [he] obtains [the four] Immeasurables (*apramāṇa*) [and] the ten stages (*daśabhūmi*) of the Noble path.

(iv) Colophon

23L7 齋 齋 齋 齋 齋 齋 齋 齋

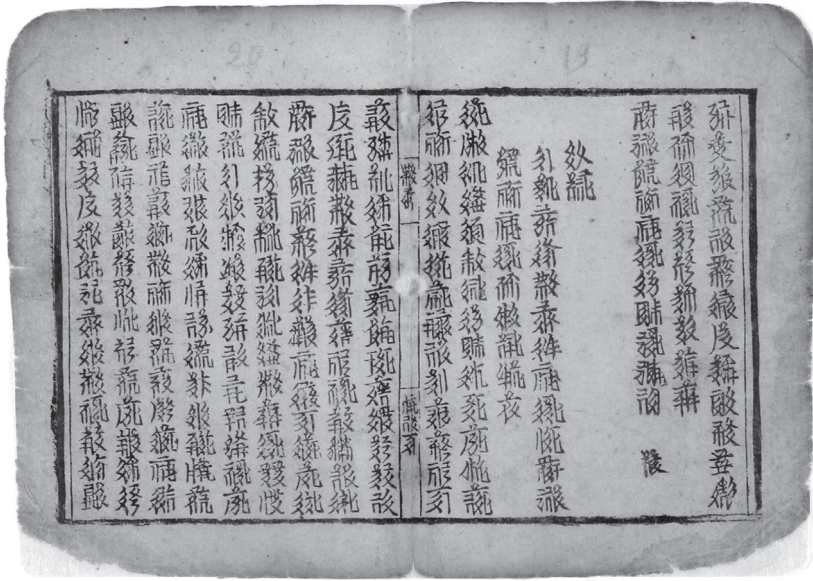
First year [of] the “Heavenly Prosperity”, Earth-Snake [1149]. Month: ...
Day: ...

23L8–9 齋 齋 齋 齋 齋 齋 齋 齋 齋 齋 齋 齋 齋 齋
21R4–5 奉 天 顯 道 耀 武 宣 文 □□□□□□ [神 謀 睿 智 制 義] 去 邪 悖 睦 懿
恭 皇 帝 □□

Devoted to Heaven, exemplary of the Way, glorious in martial affairs, patron of the arts, of godly deliberations and divine intelligence, he who judges the causes, repulses the demons, integral, harmonious, elegant and venerated Emperor, respectfully bestowed [the publication of this edition].²⁷

²⁷ The translation of the Emperor’s title is based on (SHI 2020: 277).

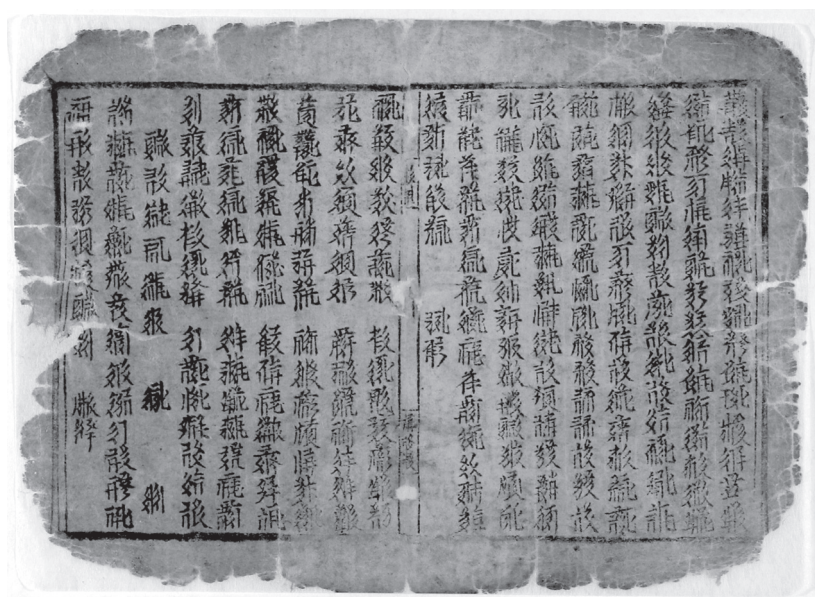
Tangut text



Tang. 109, f. 21

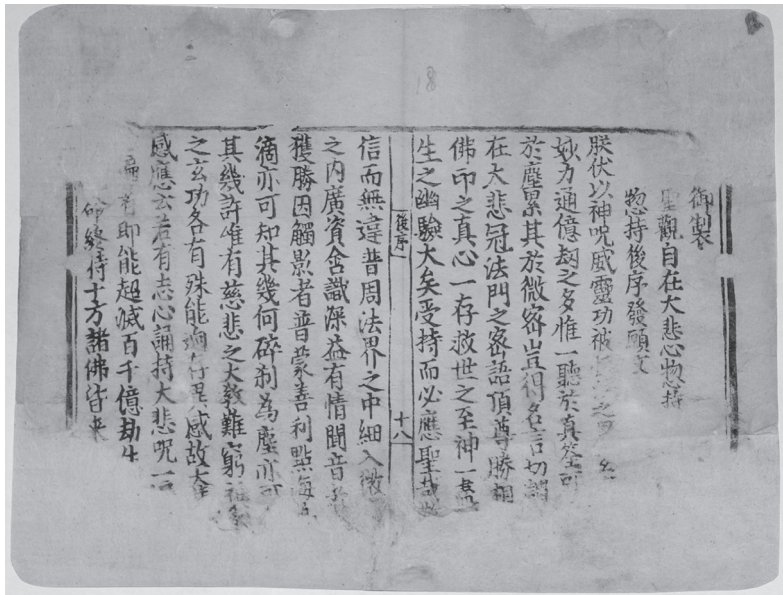


Tang. 109, f. 22

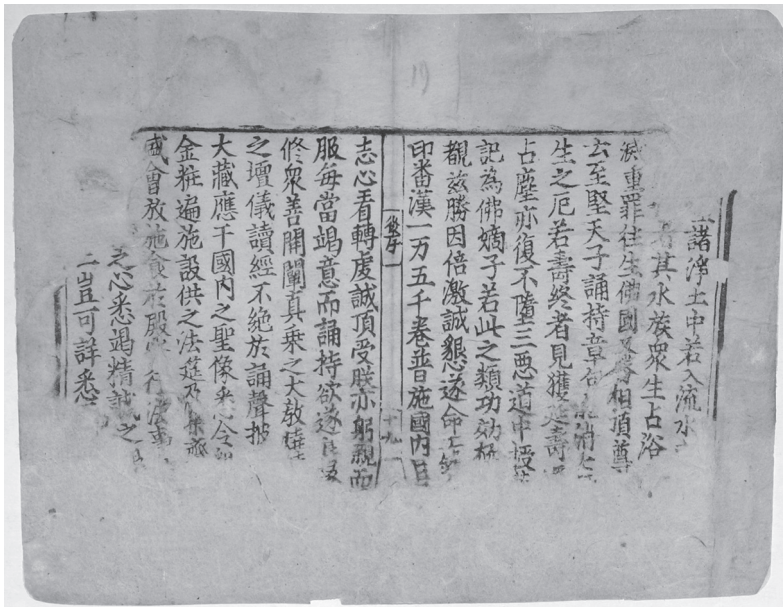


Tang. 109, f. 23

Chinese text



TK-164, f. 18



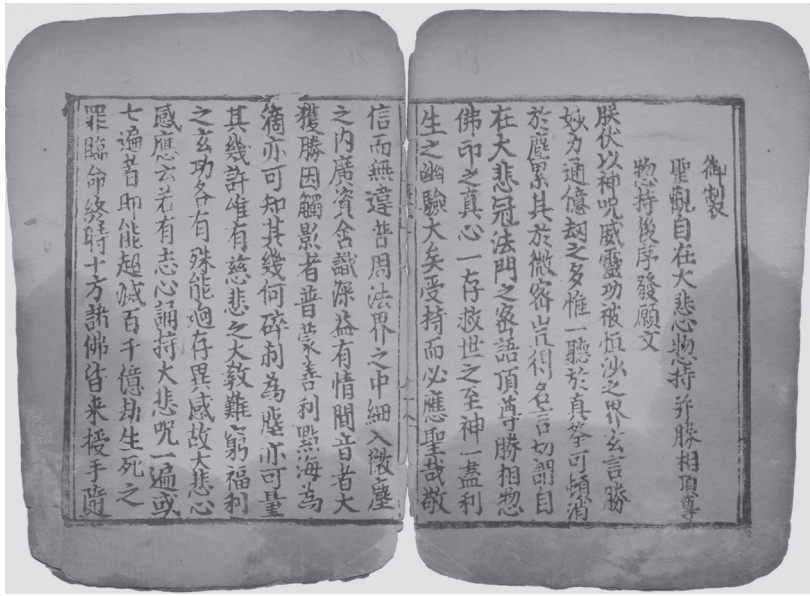
TK-164, f. 19

顯
 示皇帝超昇
 凶生達一真
 默助無窮之化潛
 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
 大悲神咒云

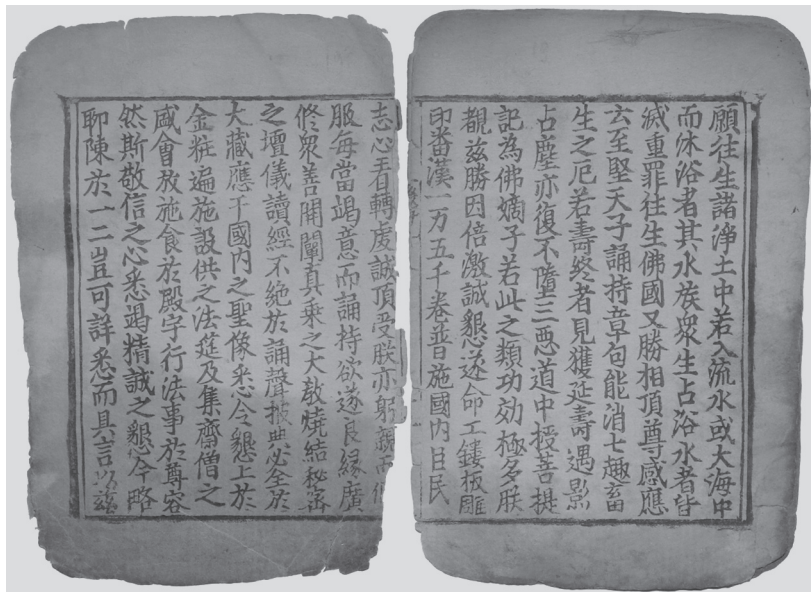
TK-164, f. 20

去邪悖睦懿恭 皇帝
 後序
 三

TK-164, f. 21



TK-165, f. 18



TK-165, f. 19

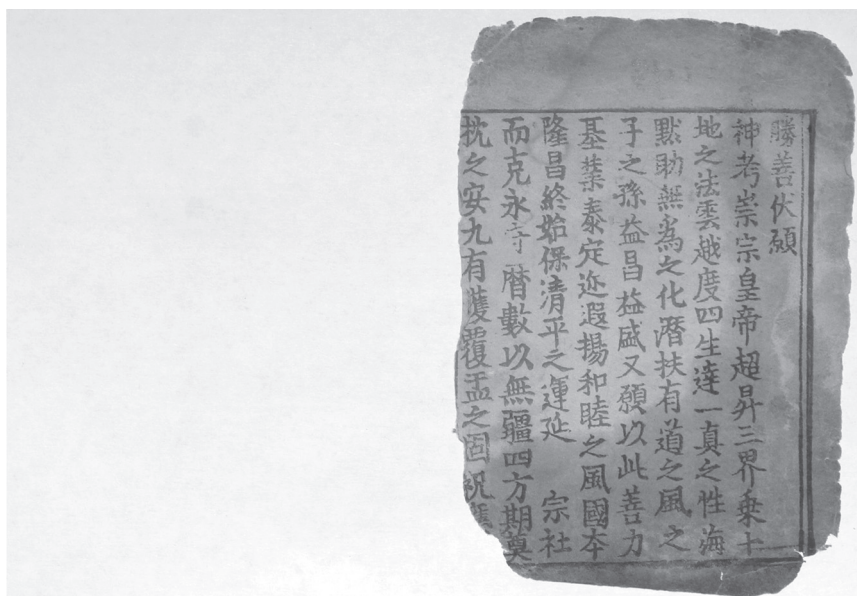
御製
聖觀自在大悲心物持并勝相頂尊
物持後序發願文

朕伏以神呪威靈功被恒沙之界玄言勝
妙力通億劫之多惟一聽於真宰可傾消
於塵累其於微密豈得名言切謂自
在大悲冠法門之密語頂尊勝相想
佛印之真心一存救世之至神一盡利
生之幽驗大矣受持而必應聖哉敬

信而無違昔周法界之中細入微塵
之內廣資含識深益有情聞音者大
獲勝因觸影者普蒙善利點海為
滄亦可知其幾何碎剎為塵亦可量
其幾許唯有慈悲之大教難窮福利
之玄功各有殊能迥存異感故大悲心
感應云若有志心誦持大悲呪一遍或
七遍者即能超滅百千億劫生死之
罪臨命終時十方諸佛皆來授手隨

願往生諸淨土中若入流水或大海中
而沐浴者其水族眾生在浴水者皆
減重罪往生佛國又勝相頂尊感應
云至聖天子誦持章句能消七趣畜
生之厄若壽終者見獲延壽遇點
占塵亦復不墮三惡道中投善提
記為佛嫡子若此之類功效極多朕
觀茲勝因倍激誠懇遂命工鐫板雕
印番漢一萬五千卷普施國內日民

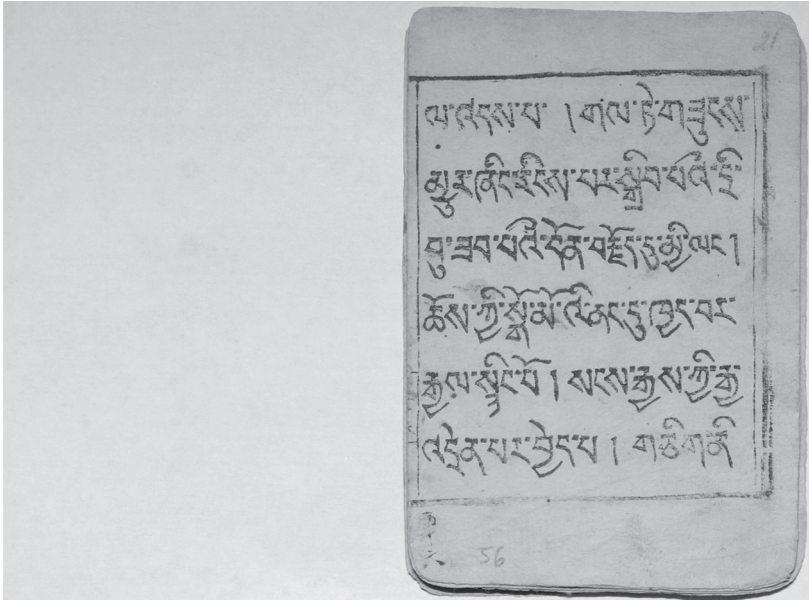
志心看轉虔誠頂受朕亦躬親
服每當竭意而誦持欲遂良緣廣
修眾善開闡真乘之大教燒結秘密
之壇儀讀經不絕於誦聲披典必全於
大藏應于國內之聖像悉令懇上於
金莊遍施設供之法筵及集齋僧之
盛會放施食於殿宇行法事於尊容
然斯敬信之心悉竭精誠之懇令降
聊陳於一二豈可詳悉而具言以茲



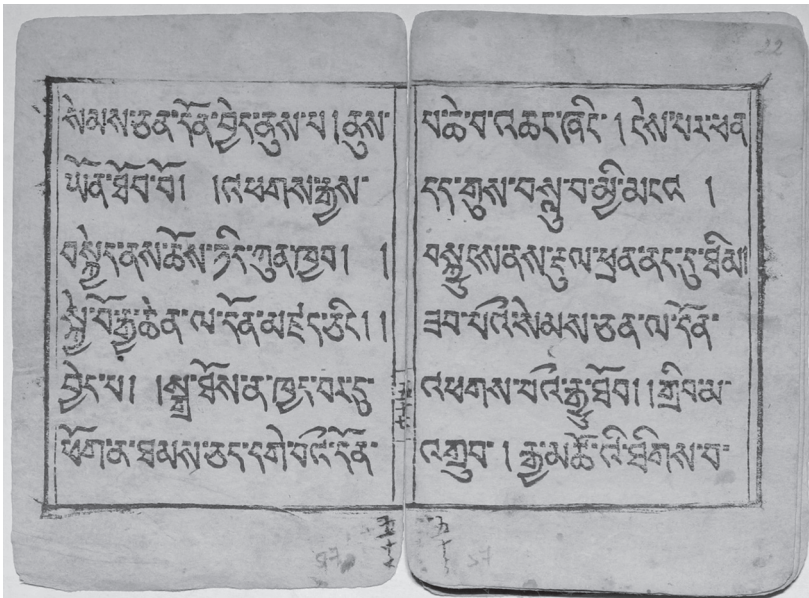
勝善伏願
 神考崇宗皇帝超昇三界乘十
 地之法雲越度四生達一真之性海
 默助無為之化潛扶有道之風之
 子之孫益昌益盛又願以此善力
 基業泰定迹遐揚和睦之風國本
 隆昌終始保清平之運延宗社
 而克永壽曆數以無疆四方期莫
 枕之安九有獲覆孟之回祝

TK-165, f. 20

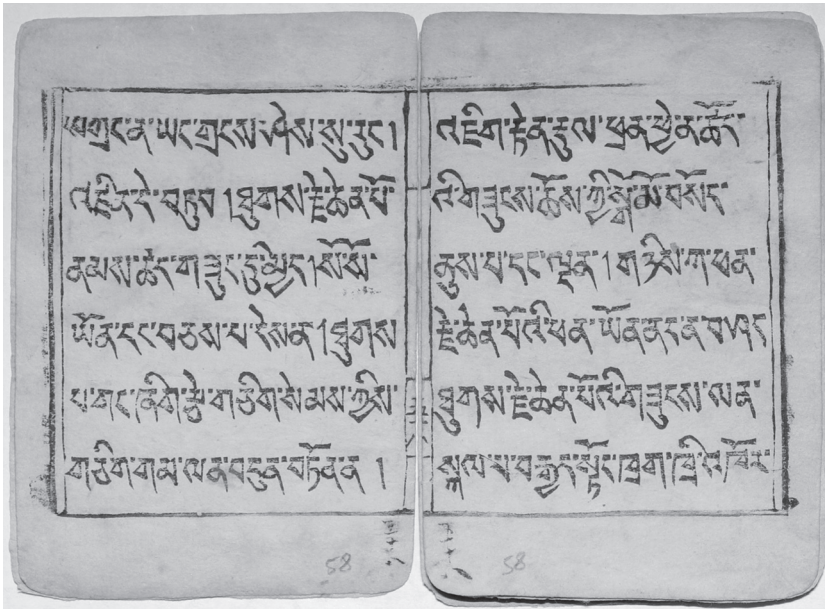
Tibetan text



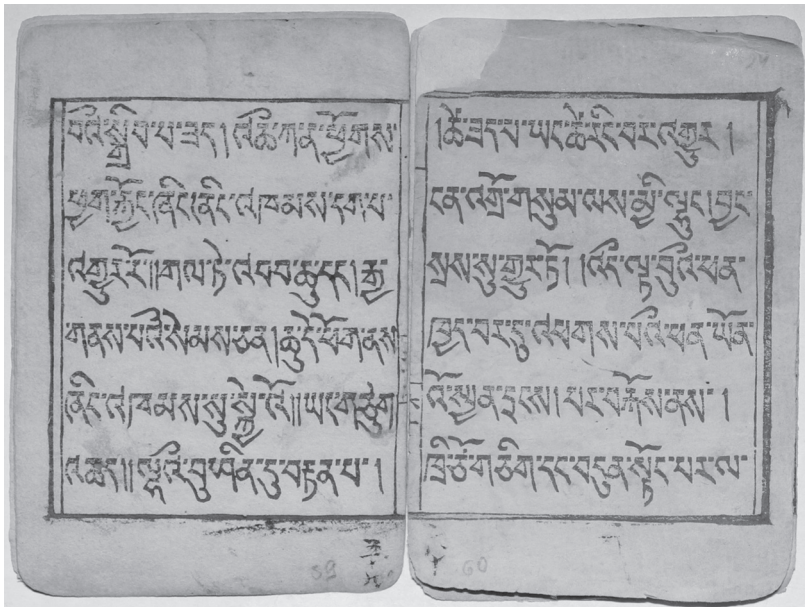
Kh. Tib. 67, f. 56R



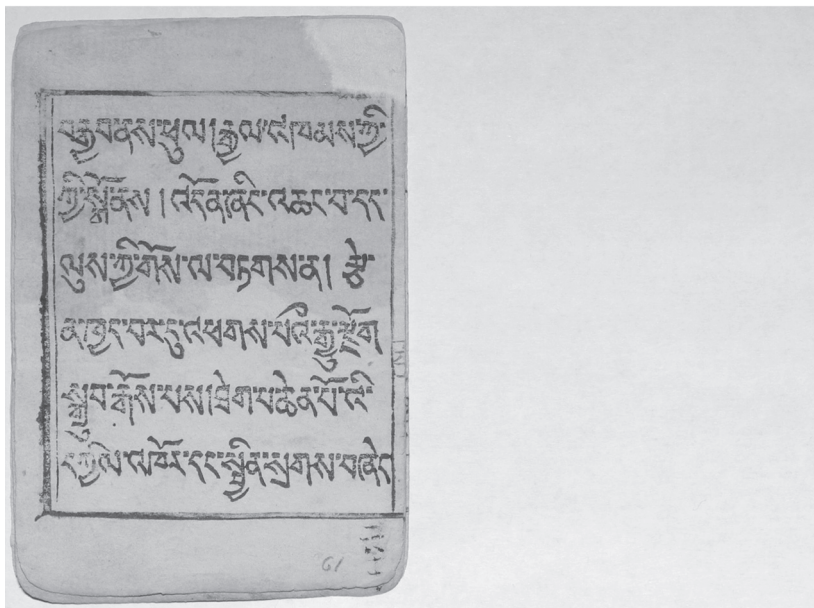
Kh. Tib. 67, f. 57



Kh. Tib. 67, f. 58



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



Kh. Tib. 67, f. 61L

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