

Religious themes and texts of pre-Islamic Iran and Central Asia

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MORE VERSES FROM THE KHOTANESE *BOOK OF VIMALAKĪRTI*

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I had the opportunity to present the first results of my research on the Late Khotanese Buddhist work currently known under the conventional title of *Book of Vimalakīrti* (*Vim*) on the occasion of a seminar organised by Gherardo Gnoli at La Sapienza University, Rome, in November 2000. Then I interpreted the initial verses of the work (vv. 1-8), which are devoted to the ten *bhūmis*, the ten stages of the bodhisattva path, and one of the quotations of Mahāyāna sūtras contained in *Vim*. Subsequently, I dealt with the other quotations at a conference of Buddhist studies and translated in particular the quotations from the *Candra-pradīpasūtra* (vv. 21-22), the *Vajramāṇḍanāmadhāraṇīsūtra* (v. 34),¹ the *Karmāvāraṇa-viśuddhisūtra* (v. 35) and the *Anantamukhanirhāradhāraṇīsūtra* (vv. 55-64).² I offer here a metrically arranged re-edition, based on a fresh reading of photographs of the manuscript, a translation and a short commentary of vv. 9-33. Attention has not been drawn to differences in Harold W. Bailey's edition (*KBT* 104-113) or in Prods O. Skjærvø's new edition with provisional translation (*SDTV* 6.489-499).³ The verses under consideration, which are preserved only in the carelessly written manuscript Ch 00266 (*Vim* C), deal with the three bodies of the Buddha (*trikāya*), with the Buddha-fields (*buddhakṣetra*), the identity of all Buddhas with the Body of the Law (*dharmakāya*) and with the importance of concentration (*samādhi*) for the bodhisattva. An interesting comparison between the physician who is unable to cure himself with his medicines and the bodhisattva who is unable to practise concentration is contained in vv. 28-29: the simile has a close parallel in the *Kāśyapaparivarta* (see the commentary below). I am glad to present the interpretation of these verses to Gherardo Gnoli as a token of my esteem and affection.

Vim does not seem to have direct relationships with the well-known Mahāyāna text called *Vimalakīrtinirdeśasūtra* (Sūtra on the teaching of Vimalakīrti). As has been pointed out by Ronald E. Emmerick, the passages where Vimalakīrti's name occurs in *Vim* do not resemble the text of the sūtra, and the *bhūmis*, that are dealt with in *Vim* 1-8, do not appear in the sūtra as an early Mahāyāna text (*Guide* 36). It may be added that *Vim* 9-13 is devoted to the doctrine of the three bodies of the Buddha, whereas "[l]a bouddhologie du Vimalakīrti est très simple et ignore pratiquement les spéculations relatives au Triple corps du Buddha".⁴ On the other hand, the Buddha-fields, that are the subject of *Vim* 14-17, are also dealt with in *Vimalakīrtinirdeśasūtra* I.11-20 and X.8-12.⁵

¹ The quotation has not yet been located in the Tibetan and Chinese versions.

² See M. Maggi, *Le bhūmi nel Libro di Vimalakīrti khotanese*, in *Orientalia Romana 7. Iranian studies* (Roma, forthcoming); and M. Maggi, *Canonical quotations in the Khotanese Book of Vimalakīrti*, in G. Verardi, S. Vita (ed.), *Buddhist Asia*, vol. 1 (Kyoto, forthcoming).

³ In a few instances I have abandoned my previous translation in accordance with Skjærvø's more convincing interpretation.

⁴ É. Lamotte, *L'Enseignement de Vimalakīrti (Vimalakīrtinirdeśa)* (Louvain 1962; repr. 1987), 138 n. 29.

⁵ Lamotte, *L'Enseignement de Vimalakīrti*, 111-125, 340-344. On the Buddha-fields see Lamotte, *op.*

TEXT AND TRANSLATION⁶

- [9] urmaydsai bāya va[233]māna nai hva hva sa śo bvāña
 ttaradara ba'ysā draya sūbāvu ttu paḍi śau
The sun, (its) rays (and its) palace (vimāna) (are) not to be known separately, but as one (thing). Likewise the three bodies of the Buddha (buddhakāya) (are) one by nature.
- [10] dharma-kāya [234] hauvai jsa ttyā pa vasve sābaugī ba'ysa
 sābauga-kāyūna pharāka narāmida nairmya ba'[235]ysa
From the power of the Body of the Law (dharmakāya) a pure enjoyment Buddha (emanates) in front of those (bodhisattvas and), from a (Buddha) having an enjoyment body (sambhogakāya), do many Buddhas of magical creation (nirmāṇabuddha) emanate.
- [11] cada sābaugī ba'ysa baiśvā drau-mvajsvā bāya
 dada ysārai kūla tta p<a>tca⁷ bā'yau [236] jsa nairmya ba'ysa
As many rays (issue) from all the pores of an enjoyment Buddha thus, from (those) rays, then so many thousand crores of Buddhas of magical creation
- [12] *mvaśtai'⁸ anūl<au>me kaiṇa baiśa l<au>vadāva dyāre
 cai vā śai kvāysna [237] ysaiya cu vāṣṭa ba'ysūṣṭa butte
appear in the whole world-system (lokadhātu) on account of (his) conformity (anuloma) to compassion (karuṇā): one is even born from the side (of a woman), one realises enlightenment (bodhi),
- [13] cu vāṣṭa māra tcabe'je haṣkīma śāśa' yāva
 [238] cai vā parainairvyē⁹ daittai baiśa nairmāṇya ba'ysa
one routs Māra until he establishes (his) teaching (śāsana), one appears to have attained complete extinction (parinirvṛta). All (of them are) Buddhas of magical creation (nairmāṇika).
- [14] tta pyūṣṭā paraiśu'dha/ña kṣettra varai śa hama [239] dyāma ba'ysā
 tta vā <a>yauṣṭaṇa kṣettra vara ba'ysa dyāma p<a>tca

cit., 395-404, and *Hōbōgin*, vol. 3, 198b-203b s.v. *butsudo*.

⁶ In the edition, the following conventions are used: *italics* = letters not clearly visible; \ / = addition below the line brought into line in the edition in connection with a MS caret (the absence of a caret is pointed out in footnotes); < > = editorial supplement where the manuscript has no lacuna; [] = deletion by the copyist; { } = editorial deletion; an asterisk * precedes emendations that are not otherwise indicated (the manuscript readings are given in footnotes). Manuscript lines are numbered by small bracketed numbers in the body of the verses. As the text is acephalous, the first preserved verse is not really v. 1. In the translation, the Sanskrit equivalents of the Buddhist technical terms are given in parentheses.

⁷ Emended by Bailey for MS *patca*.

⁸ Emended for MS *mvaśvai*.

⁹ A cross below the line between *parainairvyē* and *daittai* (or above line 239 over the first *vā*?).

Thus it has been heard: in a pure (parisuddha) (Buddha-)field (buddhakṣetra), the appearance of a Buddha (tathāgataprādurbhāva) occurs there, and yet, in a defiled (aparisuddha) (Buddha-)field, the appearance of a Buddha (occurs) there as well.

- [15] *kā vā ṣai' kṣettra vasve ā[240]yauṣṭa ṣai' vā khu bvāña*
khu vā vara dyāma ba'ysa uysdiśa vā ttu artha hvīdai ttā
Which (is) the pure field, (and which) the defiled one? How (is) that to be known?
How (is it that) the appearance of a Buddha (occurs) there? Explain the meaning! It
is said:

- [16] *paraiśu[241]dhaña kṣettrā ṣai' bvāña ṣai' cu vasve aysmva prrara*
kū ṣṭa ysauttai kāma sañe vara ba'ysa [242] āstai akhaustā
He (is) to be known (to be) in a pure (Buddha-)field, whose thought (citta) (is) pure
(prabhāsvara) in nature (prakṛti). Where false assumptions (parikalpa) and false
notions (saṃjñā) have disappeared, there a Buddha sits unperturbed (avikopita).

- [17] *ṣai aysmva¹⁰ {t}cu ne ra vasūṣṭa kāmyau jsa nūṣṭai bastā¹¹*
āyauṣṭa [[ttra]] kṣettra ṣai' [243] bvāña prrarasta āstā ba'ysa
He, who does not yet become pure in (his) thought (but) is overcome and fettered by
false assumptions, (is) to be known (to be) in a defiled (Buddha-)field. A normal
(prakṛtistha-) Buddha sits (there) for them.

- [18] *ba'ysa vā ttī khu vajaiṣḍe dasau diśai' sāmvaḥa pana*
[244] ttu artha vā vaiña nṣvāya mvaśja' anū<au>me kaiṇa hvīdai <ṣṭā>
And then, how does (one) perceives the Buddhas risen visibly in the ten directions?
Explain us the meaning now on account of (your) conformity to compassion! It is
said:

- [19] *baiśa ba'ysa sa śau ba'[245]ysa hamaga harbaiśa prrara*
baiśa dharma-<kā>ya-svabhāva¹² agunai lakṣaṇa tṭyānā
All Buddhas are only one Buddha, all equal in nature, all have the nature
(svabhāva) of the Body of the Law (dharmakāya), their mark (is) markless.

- [20] *cī¹³ dharma-kā[246]ya payseda harbaiśā ba'ysā śau hamye*
kṣaṇa ttī ttaiña be'ḍa ba'ysa baiśa sāmvaḥa [247] detta
When, (as for) the Body of the Law (dharmakāya), (one) understands: "It was one
for all Buddhas", then in a moment (one) sees all Buddhas face to face at that time.

- [21] *sūtra vī cadra/prrayepa¹⁴ vara ṣai ba'ys<ū>ña rahāsa*
vālamātra śe drau nauhya [248] daidaira pharai ba'ysa ttai pyaṣṭa

¹⁰ A raised dash between *aysmva* and *{t}cu*.

¹¹ A cross below the line between the akṣaras *ba* and *stā*.

¹² Supplemented by Bailey.

¹³ A cross above the line and a vertical stroke between *cī* and *dharma*^o.

¹⁴ The akṣaras *je* and *pa* are joined together on the line without the usual blank space in between.

In the Candrapradīpasūtra, (there is) this Buddha mystery there: "In the hair's breadth on the tip of one hair (there are) so many Buddhas so set (?) upon it

- [22] khu jai gaga grūicyau sye baiśa budha-kṣettrau haśsa / tt
 śai' manai [249] tti artha kha bvāña kha baijsyāda śe dr<au> nauhya hvidai tṭā
just as the grains of sand of the Ganges, all (of them) together with (their) Buddha-fields". Then, how (is) the meaning to be known really? How have they assembled on the tip of one hair? It is said:

- [23] samāhā khu vaiṣṭa akhaṣṭa [250] drau nauhna khu hā bījsyādā :
 daṃḍā śe drau nauha thāña tte samā<hā>¹⁵ vī ba'ysa
When the concentration (samādhi) remains unmoved in respect of a hair's tip, when they have assembled, so many Buddhas (are) in the room of a tip of one hair during that concentration

- [24] khu jai ga[251]ga grūicyau sya baiśa budha-kṣettryau hattsa
 dharma-kāya prarai jsa baiśa aguna lakṣa<ṇa> [252] nūaiya
"just as the grains of sand of the Ganges, all (of them) together with (their) Buddha-fields". By nature, the Body of the Law (is) completely markless according to (its) mark.

- [25] tta tta dharma-dh<a>tta aṇastya ba'ysyau jsa habaḍa baiśa
 drau-masā ja naiśta [253] śai' thā kū ś<ṭ>a¹⁶ jasta ba'ysa nai ā'ra
Thus, the sphere of the Law (dharmadhātu) (is) endless, completely filled with Buddhas. There exists no room having the measure of a hair, where no Lord Buddhas sit.

- [26] vasva dāvinai *tcema¹⁷ tcana daitta harbaiśa ba'ysa
 [254] baiśa baudha-kṣettryau hattsa samāhā hauva jsa byode
The clear eye of the Law (dharmacakṣus), by which (one) sees all Buddhas, all (of them) with (their) Buddha-fields, is obtained by the power of concentration (samādhi).

- [27] raidha-pahālye maista [[ba]] anūvyajane [255] lakṣaṇa
 bāya ba'ysūña bvāma maista baiśa samāhā vī śāna
 au vā pyūṣṭā [256] utca *kanā¹⁸ tta ra nai naiśai'me
(There are) great magic performances (ṛddhiprātihārya), the (eighty) minor marks (anuvyañjana) (of Buddhas and bodhisattvas), the (thirty-two) characteristic marks (lakṣaṇa) (of great men [mahāpuruṣa]), the rays (of the halo [prabhā] of the Buddhas),

¹⁵Supplemented by Bailey.

¹⁶Supplemented by Bailey.

¹⁷Emended for MS *tcena*, whose *-na* is presumably due to the influence of the immediately following *tcana*.

¹⁸Tacitly emended for MS *karā* by Bailey in both editions of *KBT*.

the great Buddha-knowledge (buddhajñāna), while (one is) completely (absorbed) in concentration. Or a drop of water (is) heard and, thus, (there is) no tranquillisation.

- [28] vīja ya śākhī daṣṭa tṭye baida āchai na'sta
 ṣai' tti sve bai[257]da usthīye habaḍa arvyau jsa barā
There was a physician, versed in the branches (of medical knowledge and) skilful. A disease settled upon him. Then he lifted (his) bag full of medicines on (his) shoulder.
- [29] {t}c<ā>ṣṭa¹⁹ tsī nū-v-ī bīḍa tvā arrva nai ja ha[258]ḍa khaṣṭe
 nai ja vā āchai jasta vīnau krre paral<au>ka tsve
Where(ver) he may go, he takes (it) with him. But he did not drink the medicine and the disease was not healed: without treatment, he went to the other world.
- [30] tta tta ṣai' baudhasatva cu sa [259] salāvya ba'ysūsta kuṣe'
 khvai samāhāña haharka nai ī tṭye ba'ysūsta hāysa
Thus, (as for) the bodhisattva who seeks enlightenment only by means of words so that he does not (pay) attention to concentration, enlightenment is remote in front of him.
- [31] ṣa' cu anā[260]bauga²⁰ carye²¹ jsa *haspisca²² yadai nai kaitta
 tṭye samāhā kiḍa rraṣṭa ba'ysūsti na[261]ys<d>aka²³ būña
For him, who strives with effortless practice (and) does not think, concentration (is) quite straightforward (and) enlightenment (is) to be known as close (at hand) for him.
- [32] khu ra pastā sarvaña sūtra majūśu<rī>paravartta vīra
 ttathāgatta[262]jñāna{sa}mvadrā sūtra vīra u hastagachai :
And as the All-knowing proclaimed in the sūtra Mañjuśrīparivarta, in the Tathāgatajñānamudrāsūtra and in the Hastikakṣya(sūtra),
- [33] cu baiśa *hira²⁴ ahamya bvāde tṭyā [263] hajvattā kiḍai maista
 samāhā beḍa akhaṣṭa tte ba'ysa \na²⁵ bvāña ttu bāḍa
when they perceive all things (dharma) as unoriginated, their wisdom (is) very great: at the time of the unmoved concentration, the Buddhas (are) not to be known at that time.

¹⁹ Emended by Bailey to *tc<ā>ṣṭa* [?].

²⁰ A scrawl in the margin before *bauga* (pen trial?).

²¹ A vertical stroke between *ca* and *rye*.

²² Implicitly emended for MS *haspāsva* by A. Degener, *Khotanische Suffixe* (Stuttgart 1989), 207-208 s.v. *haspāscā*.

²³ Supplemented by Bailey.

²⁴ For MS *hāra*.

²⁵ *na* under *ysa* without caret.

24a byāde corrected to bvāde.

COMMENTARY

[9] On the *vimānas* of sun and moon see PED 631b s.v. *vimāna*¹ no. 7.

On the three bodies of the Buddha see É. Lamotte, *La Somme du Grand Véhicule d'Asaṅga (Mahāyānasamgraha)*, vol. 2, *Traduction et commentaire* (Louvain 1938; repr. 1973), 266-345; *Encyclopaedia of Buddhism*, ed. G. P. Malalasekera, vol. 3 ([Colombo] 1971), 423b-426a s.v. *buddha-kāya*; *Hōbōgirin*, vol. 2, 174b-195a s.v. *bussšin*.

[12] *baīśa* <au>*va*dāva is adverbial accusative, see R. E. Emmerick, *Syntax of the cases in Khotanese*, BSOAS 28 (1965), 26.

[12-13] Cf. *Mahāyānasamgraha* X.1.3 'Le corps apparitionnel (*nirmāṇakāya*) s'appuie également sur le Dharmakāya et manifeste (*pradarśayati*) les [actes suivants: ...]; 4. Naissance (*janma*); ... [9. Victoire sur le Malin (*māradharṣana*)]; 10. Arrivée à l'illumination (*abhisambodhi*); 11. Motion de la roue de la loi (*dharmacakrapravartana*); 12. Grand Parinirvāṇa (*mahāparinirvāṇa*)' (Lamotte, *La Somme du Grand Véhicule*, vol. 2, 267-268).

[16] Cf. *Vimalakīrtinirdeśasūtra* I.14 'C'est pourquoi, fils de famille, le Bodhisattva qui veut purifier son buddhakṣetra doit d'abord s'efforcer d'orner (*alaṃkartum*) habilement sa propre pensée (*svacitta*). Pourquoi? Parce que c'est dans la mesure où la pensée du Bodhisattva est pure que son buddhakṣetra est purifié' (Lamotte, *L'Enseignement de Vimalakīrti*, 119), and *Suvikrāntavikrāmapariṣṭhā* 50.11-12 *yā ca cittasya prakṛtiprabhāsvaratā prakṛtipariśuddhatā, tatra na kācic cittasyotpattiḥ* 'In the transparent lucidity of the original nature of thought, in the perfect purity of its original nature, no genesis of a thought takes places' (ed. P. L. Vaidya, *Mahāyāna-sūtra-samgraha*, vol. 1 (Darbhanga 1961); trans. E. Conze, *The short Prajñāpāramitā texts* (London 1974), 53). Cf. also, for a different perspective, *Lankāvatārasūtra* 10.750 *prakṛtiprabhāsvaram cittam garbham tāthāgataṃ śubham | upādānam hi sattvasya* 'The Mind primarily pure is the Tathagata's Garbha which is good but is attached to [as an ego-soul] by sentient beings' (ed. B. Nanjio, *The Lankāvatāra sūtra* (Kyoto 1923; repr. 1956), 358; trans. T. D. Suzuki, *The Lankavatara sutra: a Mahayana text* (London 1932; repr. Taipei 1991), 282; reference from Claudio Cicuzza).

[16-17] Skt. *avikopita*- 'unperturbed, undisturbed, unmoved' (BHSD 77b) occurs immediately before *prakṛtistha*- 'in normal condition, in good standing' (cf. BHSD 356b s.v. *prakṛtisthaka*) in the section devoted to 'Various expression extracted from the Vinaya' in the *Mahāvīyutpatti* (nos. 9326-9327). Since LKh. *prārasta*, which qualifies the Buddha in 17d, is a loanword from Skt. *prakṛtistha*- (cf. Degener, *Suffixe*, 318 s.v. *prātāsta*-), it is not unlikely that Kh. *akhaṣṭa* 'unmoved, unperturbed' corresponds to the semantically equivalent Skt. *avikopita*-.

[17] *āyaṣṭa* [[tra]] *kṣettra* 'in a defiled field' might reflect an **āyaṣṭaṇa kṣettra* of the source manuscript with the loc. sg. ending -*aṇa* of the adjective, cf. 16a *paraiśudhaṇa kṣettrā* 'in a pure field'.

I take *āstā* to contain the Late Khotanese 3 pl. enclitic personal pronoun -*ā(m)* 'for them'. The change from the impersonal third singular to the impersonal third plural is not unusual.

[27] That six-pāda verses are possible is shown by the verse numbering of P 2026.1-60, which contains the final part of the preserved portion of *Vim* and offers at least six instances of six-pāda verses. In the case of v. 27, however, it cannot be ruled out that two pādas have been lost and that we originally had here two verses, or that, alternatively, padas 27ef are an interpolation.

For *ba 'ysūña bvāma* 'Buddha-knowledge', Skt. *buddhajñāna*-, see R. E. Emmerick, *The Khotanese Śūraṅgamasamādhisūtra* (London 1970), 79.

[28-30] The pāda *vīja ya śākhī daṣṭa* recalls the almost identical pāda *Rāmāyaṇa* 66 *KT* 3.68 *raṣa 'yā ye sāstri daṣṭā* 'there was a seer, learned and skilful'. The adjective *śākhī* is an -ia- derivative from the Sanskrit loanword *śākhā*- 'branch' that occurs in *Siddhasāra* 26.1 (145r2 *KT* 1.86) *śākhā ṣi' pa 'jsā mista ya* 'that branch (of medical knowledge) was very large' (Emmerick's translation). The figurative use of *śākhā*- as 'Wissenszweig, Fach' is already found in Sanskrit medical literature (see *pw* 6.219).

The interpretation of vv. 28-29 offered in *Dict.* 137b s.v. *tcaṣṭa*, 271a s.v. *barā* and 146-147 s.v. *tsinū* is unacceptable, as it depends largely on etymological speculations concerning the two supposed hapax legomena 29a *tcaṣṭa* and *tsinū* (in fact two ghostwords), on the interpretation of *bīḍa* as 3 sg. passive, and on an erroneous division of words. Harold W. Bailey's earlier suggestion in both editions of *KBT* to emend *tcaṣṭa* to *tc<ā>ṣṭa* is worth following. But *tc<ā>ṣṭa* is otherwise unknown. Because *tc-* instead of *c-* is found also in the relative pronoun 17a *{t}cu*, a plausible reading is *{t}c<ā>ṣṭa*, i.e. the directional adverb *cāṣṭa* 'where' (see Degener, *Suffixe*, 108 s.v. *cālsto*), which in several cases is followed immediately by the verb *tsī-* 'to go' (three examples are provided by Degener, *loc. cit.*) as in the present passage: *{t}c<ā>ṣṭa tsī* 'where(ver) he may go'. This interpretation is confirmed by the close parallel to the physician simile that I have traced in § 129 of the Sanskrit *Kāśyapaparivarta* (f. 64v3-65r3):²⁶

tadyathāpi nāma kāśyapa vaidyo o[v4]ṣadhabhāraṃ gṛhītvā anu○vicaret* tasya kaścid eva
vyādhi utpadyeta na ca taṃ vyādhi śaknuyā cikitsitum . evam eva kā[v5]śyapa bahuśrutasya
kleśavyādhi draṣṭavyā yas tena śrūtena na śaknoti ātmanaḥ kleśavyādhi cikitsitum .
nirarthakaṃ tasya tac *chru*[r1]taṃ bhaviṣyati . tatredam ucyate 3 ¶

[Die Lage ist] nämlich, Kāśyapa, gerade [so,] wie [wenn] ein Arzt mit einer Last Heilkräuter
einherzüge, er irgend einer Krankheit verfele, und er die Krankheit nicht heilen könnte.
Genau ebenso, Kāśyapa, ist die Krankheit der Laster eines Vielgelehrten anzusehen, der

²⁶ Ed. M. I. Vorob'ëva-Desjatovskaja, *The Kāśyapaparivarta: romanized text and facsimiles*, in collaboration with S. Karashima and N. Kudo (Tokyo 2002), 45 (the text has been arranged metrically and the edition has been adapted to the conventions used in this article; in addition, (*) = avagraha, * at word end = virāma, ¶ = complex double daṇḍa, ○ = blank for the string hole); trans. F. Weller, *Zum Kāśyapaparivarta*, vol. 2, *Verdeutschung des sanskrit-tibetischen Textes* (ASAW 57.3, 1965), 137. I have not been able to consult Bikku Pāsādika's English translation (cf. Vorob'ëva-Desjatovskaja, *Kāśyapaparivarta*, xii). Cf. also the English translation of the Chinese version (*Taiśhō* no. 310.43) in C. C. Chang (ed.), *A treasury of Mahāyāna sūtras: selections from the Mahāratnakūṭa Sūtra* (New York 1983; repr. Delhi 1991), 403: "For example, a physician who always carries a medicine pouch may be unable to cure his own illness. The same is true of a learned person afflicted with the illness of defilements; although he has much learning, he cannot benefit himself unless he puts an end to his defilements".

durch das, was er studierte, seine eigene Krankheit der Laster nicht zu heilen vermag. Nutzlos wird ihm seine Gelehrtheit sein. Mit Bezug darauf heißt es:

yath(°) eva vaidy(°) auśadha {r} bhrastrasamthe
paribhrameta nikilamhi loke .

*Gerade wie wenn ein Arzt, der einen Beutel Heilkräuter besitzt,
In der ganzen Welt umherwanderte,*

utpanna vyādhin na nivartaye ca
nī[r2]rarthakam tasya bhaveta tam hi ○ .

*Und er eine Krankheit, von der er befallen wurde, nicht abwenden könnte,
Für den die Arznei [“Dies Wort steht nur im Tibetischen”] doch nutzlos wäre,*

bhikṣus tathā śīlaguṇe upetaḥ
śrūtena yukto pi na caś cikīṣet*

*So [steht es mit] einem Mönche, [der,] obschon er mit den Vorzügen der Moralgebote ausgerüstet ist,
Gelehrtheit besitzt, nicht heilen könnte*

ayoniśa kleśasamutthitā [r3] rujā
vrthāśramas tasya ○ śrūtābhiyoḡaḥ ||

*Schmerz, der aus den Lastern entsteht, weil er oberflächlich ist.
Umsonst ist seine Bemühung, die sich der Gelehrtheit befleißigt.*

For *bara-* ‘bag’ cf. *Dict.* 271a s.v. *barā* ‘carrying thing’, and Degener, *Suffixe*, 194 s.v. *baraka-* ‘Behälter, Träger’. The new bilingual evidence makes it possible to determine more precisely the meaning of the word. Although the Sanskrit has *bhāra-* ‘load’ in the prose section (64v4) and *bhrastra-* (sic) ‘bag’ in the verses (65r1), the probable meaning of LKh. *barā* is ‘bag’, since the specification *habaḍa arvyau jsa* ‘full of medicines’ can hardly refer to a ‘load’. Moreover, not only both the Tibetan and Chinese versions have a word for ‘bag’ (cf. Weller, *Zum Kāśyapaparivarta*, 137 n. 1 ‘Beutel’, and Chang, *Treasury*, 403 ‘pouch’), but also the variant manuscript H 143 SB 38 r2 has *bhrastrā* in the prose section (see Vorob’eva-Desjatovskaja, *Kāśyapaparivarta*, 45 n. 298 and 60).

[31] *nai kaitta* ‘does not think’, cf. e.g. *Śūraṅgamasamādhisūtra* 31 ‘Pour dompter la pensée (*cittadamanārtham*), il [= le bodhisattva en *Śūraṅgamasamādhi*] ne s’écarte jamais de l’extase (*dhyānād na vicalati*)’ (É. Lamotte, *La concentration de la marche héroïque (Śūraṅgamasamādhisūtra)* (Bruxelles 1965), 145); SCE II. 293-296 rty xwnx mrtxm’k ZKZY šy’xw wnxr’sk’ bwt ZKwh šβ’r L’ γrβty’PZY γrβy šm’r’k bwt rty ZKw pδkh’PZY’pw pδkh L’ γrβty rty c’wn xr’’zwn s’r’’γ’k bwt ‘[And t]he man whose voice is high and who knows no shame and thinks much and does not know right from wrong comes from the existence of a donkey’; and *Vimalakīrtinirdeśasūtra* 8.4 [*āphīrāmata u mañāmata ttātā dva u ku ne āphīrā*] *mata amañāmata akā’mate jsa āste śātā bodhisatvā advayā [dhātā śāma ttrāmāmata]* ‘[Distraction and thinking, those are two. Where (there is) no distraction (and) absence of thinking, he sits in absence of reflexion. This (is) the Bodhisattva’s [entrance into the mouth of the Law (*dharmamukha*)] of non-duality’ (P. O. Skjærvo, *Khotanese fragments of the Vimalakīrtinirdeśasūtra*, in *Kalyāṇamitirāgaṇam: essays in honour of Nils Simonsson*, ed. E. Kahrs (Oslo 1986), 244-245).

ABBREVIATIONS

- BHSD* = F. Edgerton, *Buddhist Hybrid Sanskrit grammar and dictionary*, vol. 2, *Dictionary* (New Haven 1953; repr. Delhi 1985).
- Dict.* = H. W. Bailey, *Dictionary of Khotan Saka* (Cambridge 1979).
- Guide* = R. E. Emmerick, *A guide to the literature of Khotan*, 2nd ed. rev. and enlarged (Tokyo 1992).
- Hôbôgirin* = *Hôbôgirin: dictionnaire encyclopédique du bouddhisme d'après les sources chinoises et japonaises* (Tokyo 1929-).
- KBT* = H. W. Bailey, *Khotanese Buddhist texts* (London 1951; 2nd ed., Cambridge 1981).
- KT* 1-7 = H. W. Bailey, *Khotanese texts* (Cambridge: vol. 1, 1945; vol. 2, 1954; vol. 3, 1956 [vols. 1-3, 2nd ed. in one volume, 1969; repr. 1980]; vol. 4, 1961 [repr. 1979]; vol. 5, 1963 [repr. 1980]; vol. 6, 1967; vol. 7, 1985).
- Mahāvvyutpatti* = *Mahāvvyutpatti. Hon 'yaku meigi taishū*, ed. R. Sakaki (Kyoto 1912).
- PED* = T. W. Rhys Davids, W. Stede, *The Pali Text Society's Pali-English dictionary* (Oxford 1921-1925; repr. 1992).
- pw* = O. Böhtlingk, *Sanskrit-Wörterbuch in kürzerer Fassung* (St. Petersburg 1879-1889; repr. Graz 1959).
- SCE* = D. N. MacKenzie, *The "Sūtra of the causes and effects of actions" in Sogdian* (London 1970).
- SDTV* 6 = P. O. Skjærvø, *Khotanese manuscripts from Chinese Turkestan in the British Library: a complete catalogue with texts and translations*, with contributions by U. Sims-Williams (*Corpus inscriptionum Iranicarum* 2.5, Texts 6, London 2002).
- Taishō* = J. Takakusu, K. Watanabe (ed.), *The Tripitaka in Chinese* (Tokyo 1924-1935).