



## DEŚANĀ

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**DEŚANĀ**, Khotanese term with two meanings: “showing” (< Skt. *deśayati* “shows”), that is, “preaching” the law, and “profession” of faith or “confession” of sins (Bailey, 1962, p. 18; cf. Edgerton, s.v.). In the second meaning *deśanā* also refers to a particular genre of Khotanese religious text (Emmerick, 1992, p. 37).

Two texts from this group are known to have been translated from Sanskrit originals: the *Bhadracaryādeśanā* and the *Deśanā-parivarta* (chapter of confession), which Johannes Nobel (p. xlvi) considered the nucleus of the *Suvarṇabhā-sottamasūtra* (Sutra of golden light), to which other chapters were gradually added. Together the Khotanese versions of these two texts form the main part of manuscript P 3513 (fols. 43-58, 59-75, respectively) in the Pelliot collection of the Bibliothèque Nationale, Paris, preceding another *deśanā* text (fols. 76-84; see below). According to P. O. Skjærvø (forthcoming), the text of the *Deśanā-parivarta* in P 3513, one of the earliest published Late Khotanese Buddhist texts (Pelliot), has occasionally been badly distorted to suit the meter. Other *deśanā* texts appear to have been composed in Khotan, including two attributed to the prince Tcūṃ-ttehi: (Hamilton, p. 48; Kumamoto, p. 231; Takata, in Emmerick and Skjærvø, p. 49). One of them, on fols. 76–84, was published and translated by H. W. Bailey (1951, pp. 62-66; 1962); a variant of the beginning is in P 3510, fols. 9-10, from the same collection (Bailey, 1951, p. 53). The other text by Tcūṃ-ttehi: is found on fols. 1-8 of P 3510 (Bailey, 1951, pp. 47-52) and has been translated by Ronald Emmerick (1980). Both these texts are written in verse in the first-person singular. There is a similar text in



the first-person singular, stressing the speaker's faith in the Amitābha Buddha (Khot. Armyāya ba'ysā) and Sukhāvati (*suhāva*; Ethnographic Museum, Stockholm, Hedin ms. 23; Bailey, 1945-63, IV, pp. 36-37, 129-35); the beginning is lost, but the end is preserved.

The *Karmāṃ Deśanā* (Emmerick, 1977; idem, 1992, p. 38), of which three variants exist (Bailey, 1951, pp. 66-71), differs from those already mentioned in that only the first few verses are in the first person; the remainder is a series of doctrinal discussions about *karma* "act." In this text the word *deśanā* is used in the first meaning given above. Mark Dresden has catalogued the "Invocation of Prince Tcū-syau" (Bailey, 1951, pp. 146-48; cf. Kumamoto, p. 232) as *deśanā*, though it, along with two other texts (Bailey, 1945-63, V, pp. 249-55) identified as *deśanā* by Shūyo Takubo, should be classified as *namo* texts (Emmerick, 1992, p. 37), usually long lists of the Buddhas and other deities to whom homage is paid (see, e.g., Bailey, 1951, pp. 91-93, 100-04; idem, 1945-63, III, pp. 30-31, 50-52, 53-54, 55-57, 97-98, 98-99, 112-16, 117). They belong to the same genre of *Buddhanāmasūtras* as the *Bhadrakalpikasūtra* but were probably composed in Khotan, rather than translated.

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