



## DHŪTA-SŪTRA

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**DHŪTA-SŪTRA**, name of a Buddhist Sogdian text discovered at Tun-huang (B. M. Or. 8212 [160]; facs. ed. in MacKenzie, pls. 37-66). The name of the sutra goes back to Hans Reichelt, who first studied it; the word  $\delta'w-t'$  (< Skt. *dhūta*-) recurs several times in the text. Reichelt's edition was extensively commented upon by Émile Benveniste and the most recent, revised edition was published by D. N. MacKenzie.

The text, written on a scroll, comprises 297 lines; although it lacks both the beginning and end, the contents suggest that what has survived is close to the end of a sutra. In the text the Buddha explains to the bodhisattvas Maker of Light (*rwxsšny-wn'y*) and Cittarājā (*p'zn xwt'w* = Chin. *hsin wang*) that all existence is one and the same without two *saṃjñās* (conceptions; ll. 64-65), and that what is lying and deceitful in the three worlds is all done from the mind and heart (ll. 142-43), which must, therefore, be trained with a discipline (*dhūta*) so that one may be able to attain true understanding.

That the Sogdian text was translated from Chinese is put beyond doubt by the word *sry* "head" employed in the rationalization of the name *dhū(-ta)* (ll. 270-77), since *t'ou* (*t'o*), the Chinese transcription of Skt. *dhū(-ta)*, means "head, leader." Demiéville (apud Benveniste, 1933b, pp. 239-41) proposes to identify it with an apocryphal Chinese sutra *Fu wei hsin wang p'u sa shuo t'ou t'o ching* "Dhūta-sūtra uttered by the Buddha for the Bodhisattva Cittarāja," the beginning of which is known from a few Tun-huang Chinese MSS (S.2474 publ. in the *Taishō Tripiṭaka* LXXXV, no. 2886; Pelliot chinois 2052; for others see *Tun huang i shu tsung mu so yin*, Peking, 1962, p. 409). He also draws attention



to the part (ll. 228-31) corresponding to another apocryphon, *Brahmajāla-sūtra* (*Taishō Tripitaka* XXIV, no. 1484, p. 1008a).

The Sogdian text may perhaps be dated to the 8th or 9th century because: 1. The Chinese original *Fu wei...* is listed as an apocryphon in the *Wu chou lu* of 695 C.E. and is believed to have been composed in the Wu chou period (684-705; cf. Yabuki, p. 263). 2. The back of the Sogdian text was reused for writing several Chinese texts, one of which contains a title, “Military governor of Ho hsi [entitled] T'ai pao,” presumably referring to the ruler of Tun-huang Chang i ch'ao (r. 851-72).

## BIBLIOGRAPHY

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