

The Bodhisattvapiṭakasūtra in Gāndhārī

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Introduction

In July 2008 a small fragment in the Schøyen collection (Schøyen MS 2179/17) written in Kharoṣṭhī script and Gāndhārī language was identified by Kazunobu Matsuda as corresponding to a portion of the ninth chapter, entitled Vīryapāramitā, of the *Bodhisattvapiṭakasūtra* (Bspt), on the basis of parallels with the Tibetan¹ and Chinese² translations of this text. Subsequently, a complete Sanskrit manuscript of the Bspt has come to light, and this has confirmed Matsuda's original identification.³ Another fragmentary manuscript of the Sanskrit Bspt, dating from about the fifth or sixth century A.D., had previously been identified among the Bamiyan fragments in the Schøyen Collection (Braarvig and Pagel 2006).

The contents and history of the Bspt had been studied in detail by Ulrich Pagel (1995) before the recent discoveries, which provide further confirmation of the popularity and importance of this text. However, the long and comprehensive sūtra is rather surprisingly not often quoted in the śāstra literature when compared with, e.g., the various *Mahāsannipāta* chapters, to which the Bspt bears great similarity and with which it has many paragraphs verbatim in common.⁴ But clearly the text was much copied and attracted great interest apart from the śāstras, since it is extant in so many periods, as evidenced by the very early fragments edited here, the Schøyen Bamiyan fragments from about 500 A.D., and the probably 10th century complete Bspt manuscript from Lhasa (Braarvig et al. forthcoming).

The existence of a manuscript of the Bspt in Gāndhārī rather than in Sanskrit is of particular interest. First of all, this shows that Sanskrit was not “the sūtra's likely language of conception,” as had been suggested in Braarvig and Pagel 2006: 14.⁵ While the new fragment does not prove that the sūtra was originally composed in Gāndhārī, as opposed to some other Middle Indo-Aryan dialect, we can now be quite certain that the Gāndhārī text preceded the Sanskrit versions both textually and chronologically, and it is quite possible that the Bspt was translated into Sanskrit

¹ Derge dkon brtsegs kha 255b1–ga 205b1.

² T. vol. 11, no. 310, pp. 274c14–275b16, and no. 316, pp. 853a26–c28.

³ There are several other fragments in the Schøyen and Hirayama collections, as well as some other fragments of Bamiyan manuscripts whose current location is unknown, which are written in a similar hand and which may also be parts of the *Bodhisattvapiṭakasūtra*, although none of them has been positively identified so far.

⁴ On the *Mahāsannipāta*, see Braarvig 1993 vol. II: xxvff. On the discussion of the temporal priority of the *Akṣayamatinirdeśa* over Bspt, see ibid.: xlviif. Braarvig now, *contra* Takasaki 1974, tends to agree with Pagel that the Bspt precedes the Akṣ, and that the *Mahāsannipāta* collection is a later development of the Bspt. But much intertextual analysis remains to prove or disprove this. See also Braarvig and Pagel 2006: 11–15.

⁵ Compare Allon and Salomon 2010.

from an archetype in Gāndhārī.⁶ Secondly, this is one of eight instances, all of them recent discoveries, of Mahāyāna or Mahāyāna-related manuscripts in Gāndhārī, three of them among the Bamiyan materials⁷ and five others in various other collections of Gāndhārī texts (Allon and Salomon 2010).⁸ While the Bamiyan manuscripts represent a later phase of Gāndhārī literature, probably not before the late second century A.D., the other manuscripts are evidently older, including one which has been dated by radiocarbon tests to the first or early second century A.D. (Allon and Salomon 2010). Thus these Gāndhārī manuscripts provide by far the earliest surviving direct documentary testimony of any Mahāyāna sūtras. They also show that the traditional association of Mahāyāna texts with the Sanskrit language is historically unjustified, since Mahāyāna literature now appears to have been well-developed in Gāndhārī from an early period, before Sanskrit came into wide use for Buddhist texts.

Description of the fragment

The Gāndhārī Bspṭ fragment, measuring 10 cm wide and 4.3 cm high, is apparently the left-hand portion of a palm-leaf folio, since what seems to be a narrow blank margin is discernible on the third and fourth lines of the recto, corresponding to the second and third lines of the verso. Each side contains five lines of text which, to judge from other Bamiyan Kharoṣṭhī fragments, is likely to represent the full height of the folio. Both the top and bottom lines are partially broken off. The text on the verso is for the most part clear and easy to read, but the recto is worn and faded, especially in the middle lines, and often very difficult to read without the assistance of the Sanskrit and other parallel texts; such instances are discussed in the notes below.

The surviving sections of the lines contain for the most part between seventeen and twenty akṣaras. A comparison with the Sanskrit text, especially the verse portion, shows that each line of the entire folio would have contained about sixty-four to seventy-two akṣaras. Thus the surviving portion represents slightly over one quarter of the original folio, which therefore would have been roughly 40 cm long.

The ends of the *gāthās* on the recto and first two lines of the verso were numbered, but only the numerals 2 and 4 survive. These verse numbers, and by extension the ones which must have been applied to the other verses on the complete folio, correspond exactly to those of the Sanskrit parallel, indicating that the number and ordering of the verses in both versions were the same. However, in terms of their specific wording, there are considerable differences. In several cases (see the notes below on lines r2, r3, r4, and v1) the Gāndhārī text has readings which differ, sometimes substantially, from most or all of the other versions of the text (in Sanskrit, Tibetan, and Chinese), and thus it appears, as far as can be determined from the small remnant, to stand out as a representative of an independent recension, as is typically the case with the newly discovered

⁶ There is at least one possible hint of a Gāndhārī substratum to the Sanskrit text of the portion of the Bspṭ corresponding to the fragment under discussion here; see the text note on line r2.

⁷ These include the fragments of the *Bhadralakṣpikasūtra* and a fragment of the *Sarvapuṇyasamuccayasamādhisūtra*, both edited in this volume.

⁸ See Harrison and Hartmann 2014: xvi, n. 19.

Gāndhārī versions of Buddhist texts.⁹

The language and script of the fragment are more or less typical of the Bamiyan Kharoṣṭī/Gāndhārī fragments, which exhibit a relatively late stage of development of the Buddhist literary tradition in Gāndhārī. The orthography shows a few instances of the tendency toward Sanskritization that is found in many of the Bamiyan Gāndhārī documents. For example, in *atmano* (r3) the Old Indo-Aryan consonant cluster *tm* is retained (or rather, restored) instead of being written as *tv* or *p(p)* as is more common in earlier Gāndhārī; similarly, in *tas[y]evam* (v5) = Sanskrit *tasyaivam*, the cluster *sy* is written as in Sanskrit, rather than as *s(s)* or *s̄(s)*.¹⁰ Also characteristic of later, Sanskrit-influenced Gāndhārī is the spelling *gatha* (r1) for Sanskrit *gāthāḥ*, instead of earlier Gāndhārī *gasa* or *gasa*. But the overall degree of Sanskritization is not as pronounced as in some of the other Gāndhārī texts from Bamiyan (Salomon 2001: 246). Rather, it resembles the moderately Sanskritized style of the Bamiyan fragments of the *Mahāparinirvāṇasūtra* (*ibid.*, pp. 243–6; Allon and Salomon 2000: 266–7).

Among points of paleographic interest, the *Bodhisattvapiṭaka* fragment has a few unusual or previously unattested forms of letters and ligatures; see, for example, the note on *rachamukhe* (v4).

*Transliteration*¹¹

MS 2179/17; recto

⁹ See, for example, Salomon 2008: 80 with reference to versions of the *Anavataptagāthā*.

¹⁰ If the correct reading of the last word in line v4 is *sval[pa] = svalpa* rather than *sva[]a = svalā(lā-)* (see the text note for discussion), this would be another instance of the restoration of an OIA consonant cluster, which in earlier Gāndhārī would have been represented as *p(p)* or *rp*.

¹¹ The reading of the text has at various stages benefitted from the efforts of several scholars, and is in effect a cooperative effort by all of them. A preliminary reading was originally prepared by Andrew Glass and subsequently revised by Richard Salomon and Stefan Baums. Further improvements and comments were provided by Jan Nattier, Peter Skilling, Giuliana Martini (Ven. Dhammadinna), and Ingo Strauch, while the final text presented here was established at a meeting of the Early Buddhist Manuscripts Project research team (Stefan Baums, Collett Cox, Andrew Glass, Timothy Lenz, Richard Salomon, and Tien-chang Shih) on October 9, 2009.

verso

1 ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ +
+++++ ++++++ ++++++ punapunam ° p[a]rva[ja] sa[r].[a]satva yo ° kṣi .ra + [va] sa
2 ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ +
+++++ ++++++ ++++++ y. do bodhisatvo ° budhupado virageti ° kadame
3 ++++++ o ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ +
+++++ ++++++ ++++++ [tsa]riyo upadeti ° imehi śariputra pañcahi
4 ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ +
+++++ ++++++ ++++++ [hi]damakṣidamamṣa ° so rachamukhe īhahitva °
sva[l].
5 ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ +
+++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ tas[y]evam asa [ida]

*Reconstruction*¹²

(r1) ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ ++++++ +
+++++ ++++++ ++++++ ++++++ ++++++ (atha kho bhagava) tae ca velāe ima gatha (r2)
(abhaśi °

*imani pañca dharmani ° yehi pramña na vardhati °
budhi ca naśati kṣipro ° virageti narotamo ° 1*

*visamvadeti so satva ° bhaṭo rayakule yatha °
tena akuśalamulena ° lo)kanatha na paśati ° 2*

*bhayo janeti satvana (°) deyad. (r3) +++++ (°
dukaṭo karmo kritvana ° virageti narotamo ° 3*

*bhikṣubhikṣuniśilado ° cavitva bhodi dukhido °
bahu budha virageti ° kṣaṇo asya bhoti du)labho ° 4*

*madapidara bharya ca ° dharmaśravanado (°
(r4) dharmo na śrunati kṣipro ° bhoti mohena avrudo ° 4 1*

*parvaja gachamanasya ° amtarayo karitvana °
bahu budha virageti ° kṣaṇo asya na bhoti ca ° 4 2*

*śrutvana idriśo) dharma ° bhudo paśati atmano °
krodho doṣo upaditva (°) na (r5) (so dharmo di bhaṣati ° 4 3*

sava ime amtaraya ° kala na uveti sōdaśi °

¹² This tentative reconstruction is based on the Sanskrit parallel given below. It is presented in italics within parentheses in the reconstruction, but simply within parentheses in the translation.

padikṣivitva sadharmo ° jacaṁdho bhoti dukhido ° 4 4

*na sa paśati sambudho ° d(r)iṭhva ca na prasidadi (°)
istripaṁḍaga(ja)ca(m)dh(o °) (v1) (śunaho bhoti gadhavo ° 4 4 1*

*yasya budho ca bodhi ca ° bodhisatva priyapriye °
aṁtarayo vivarjitva ° margo bhaveya bhadrako ° 10*

madapidara dharmaṁmi ° *niyojeti*) punapunam °
 parvaja sar(v)asatva yo ° ksi(p)ra(m e)va sa (**v2**) + + + (° 10 1

*mada dharme niyoyitva ◦ kṣipro gachati sagati ◦
parvaja varnayitvana ◦ kṣipro budhi vibuṄjati ◦ 10 2)*

*Translation*¹³

recto

1 ... At that time, (the Lord uttered) these verses:

2 “ ... [Verse] (1). ... (By this root of demerit,) he does not see the lords of the world. [Verse] 2 2.
He engenders fear among creatures, taking [?]

3 (and stealing from them) ... [Verse] (3). ... (He fails to encounter [*virāgeti*] many buddhas; the fortunate time is for him hard to) obtain. [Verse] 4. (He prevents) [his] mother, father, and wife from hearing the dharma.

4 ... [Verse] (5). ... [Verse] (6). (Having heard about such a) dharma, he [still?] perceives the self as real. Feeling anger and hostility,

5 (he says, ‘The dharma is) not (such).’ [Verse] (7). ... [Verse] (8). (He does not see a Buddha), and [even if] he does see [one], he does not have a pure mind [toward him]. (He is reborn as) a woman, a eunuch, or congenitally blind (or as a dog or a donkey.) [Verse] (9) ...

verso

1 ... [Verse] (10). (He engages his mother and father in the dharma) again and again, he who [?] immediately en(courages) all beings toward renunciation.” [Verse] (11).

2 ... [Verse] (12). (“When endowed with five characteristics, Śāriputra,) a renunciant bodhisattva fails to encounter the arising of Buddhas. Which

¹³ The incomplete *pādas* or sentences are supplemented from the Sanskrit text.

- 3 (five) (characteristics?) ... (and [fifthly]), he arouses stinginess (by his actions toward another community. Endowed) with these five (characteristics), Śāriputra,
- 4 (a renunciant bodhisattva fails to encounter the arising of a Buddha. ... Śāriputra, it is as if a hungry dog were to take a bit of bone) with some flesh smeared with blood. Standing in the middle of the road, (he would eat the bone, smeared with his) own sal(iva).
- 5 (Seeing a man coming from a distance,) that (hungry dog) might think, ‘(He is going to take) this (delicious morsel from me!)’ ...”¹⁴

Sanskrit parallel from the Lhasa manuscript of Bspṭ¹⁵

atha khalu bhagavāṁś **tasyāṁ velāyāṁ imā gāthā** abhāṣata ||

imāni paṁca dharmāṇi yehi prajñā na vardhate |
buddhiś ca naśyate kṣipram virāgeti narottamam || 1

visamvādeti so satvāṁ bhaṭo rājakule yathā |
tenākuśalamūlena lokanāthā **na paśyati** || 2

bhayāṁ janeti satvānāṁ gr̥hṇathā harathā svayam |
duṣkṛtam (a7) karma kṛtvāna virāgeti narottamam || 3

bhikṣubhikṣuṇīlāto cyāvitvā bhoti duḥkhito |
bahū buddha virāgeti kṣaṇāya bhoti **durlabho** ◌|| 4

mātāpitṛbhāryāṁ ca dharmacaryātu vārayet* |
dharmam na śruṇate kṣipram bhoti mohena āvṛtaḥ || 5

pravrajyāṁ gacchamānasya antarāyam karitvanā |
bahubuddhāṁ virāgeti kṣaṇo sya na ca bhoti ca || 6

śrutvāna īdṛśam **dharmam*** (a8) **yatra śūnyata varṇitāḥ** |
kroḍhadoṣa upādeti neti dharmmo ti bhāṣate || 7

sarve ime antarāyāḥ kalām nopaiti śoḍāśīm* |
pratikṣipitvā saddharmaṁ jātyandho bhoti duḥkhito || 8

¹⁴ A possible alternative text and translation for lines v4 and v5, as explained in the text notes, would be:

4 (... lo)//[hi]damakṣida maṇṣa◦ so rachamukhe ḫahitva ◦ sval[p]a
5 /// tasyeva masa[hina]

4 (“Śāriputra, it is as if a hungry dog were to take a bit of bone) smeared with blood, without flesh. Standing in the middle of the road, (he would eat) the tiny amount (of flesh).

5 (Seeing a man coming from a distance ...) of that same (bone) without any flesh ...”

¹⁵ See Braarvig *et al.* forthcoming. The paragraph in question is on folio 95a6–b8 of the Lhasa MS. Parts of the text corresponding to surviving portions of the Gāndhārī version are indicated in bold face, as also in the Tibetan and Chinese translations—however, the Chinese translations do not always fit the Skt as well as the Tibetan does.

na sa paśyati sam buddham dṛṣṭvā no ca prasīdati |
istrīpaṇḍakajātyandho śunaho bhoti gardabho |<| 9

(img. 40.5; fol. 95b1) yasya buddhaś ca bodhiś ca bodhisatvāḥ priyāpriye |
antarāyaṁ vivarjītvā mārgaṁ bhāveya bhadrakaṁ || 10

mātā pitā ca dharmesmiṁ niyojeti punah punah |
pravrajyām̄ sarvasatvāna kṣipram̄ eva samādade || 11

mātān dharmme niyojītvā kṣipram̄ gacchati sadgatim* |
pravrajyām̄ varṇayītvāna kṣipram̄ bodhim̄ vibudhyate || 12

pañcabhiḥ śāriputra dharmmaiḥ samanvāgataḥ pravra(b2)jito **bodhisatvo buddhotpādaṁ virāgayati** kalyāṇamitrāṇi ca na sevate kṣaṇasampadaṁ ca na pratilabhate yathā samudānītāni ca kuśalamūlāni vipraṇāśayati samvarasthitasya ca bodhisatvasya mahāsatvasya nānuśikṣito bhavati na ca kṣipram̄ anuttarāṁ samyaksambodhim abhisambudhyate || **katamaiḥ** (MS: -meh) pañcabhiḥ ' dauhśīlyavyavacāreṇa saddharma(b3)pratikṣepena | lābhasatkāraślokādhyaivasitavera | ātmadṛṣṭigahanena ' parakule cerṣyāmātsaryotpādanena | **ebhiḥ śāriputra pañcabhir** dharmaiḥ samanvāgataḥ pravrajito bodhisatvo buddhotpādaṁ virāgayati kalyāṇamitrāṇi ca na sevate || peyālam* || yāvan na kṣipram̄ anuttarāṁ samyaksambodhim abhisambudhyate || tad yathā śāriputra bubhukṣi(b4)taḥ kurkkuro 'sthiśaṅkalāṁ nirmāṇsāṁ gṛhītvā **lohitamrakṣitām̄ sa rathyā-mukhe sthitvā lālāpraliptām̄** paribhumjītātha gacchet* kṣatriyamahāsalo vā brāhmaṇamahāsalo vā gṛhapatimahāsalo vā tam enāṁ sa bubhukṣitaḥ kurkkuro dūrata evāgacchantam̄ paśyet **tasyaivam̄ bhaved idam** evam̄ me rasabhojanāṁ hariṣyatīti sa gambhīram̄ ca garjet* ghoram̄ ca prekṣeta daṁṣṭrā vi(b5)darśikayā ca paribheṣeta ' tat kiṁ manyase śāriputrārthī sa puruṣas tayāsthīśaṅkalayā nirmāṇsaśonitamrakṣitayā āha no hīdaṁ bhagavan no hīdaṁ sugata ' bhagavān āha ' tat kimartham̄ svā gambhīram̄ garjati ghoram̄ ca prekṣate daṁṣṭrā vidarśikayā ca paribheṣate āha idam̄ manyamānah̄ idam̄ me eṣa rasāyanāṁ hariṣyatīti gambhīram̄ ca garjati ghoram̄ ca prekṣa(b6)te daṁṣṭrā vidarśakayā ca paribheṣate ' āhaivam eva śāriputra ye te bhikṣavo bhaviṣyanti kulamātsaryābhiyuktāḥ uccāraprasrāvaparyavanāhagṛddhā ye imām evamrūpām̄ kṣaṇasampadam ārāgya virāgayanti tān aham̄ svāsamān iti vadāmi kevalan tathāgatas teṣām arthāya imāny evamrūpāny upanyāsasthānāni karoti ' ye punah śāriputra bodhisatvāḥ (b7) mahāsatvā bahujanahītāya bahujanasukhāya buddhajñānam̄ prārthayante ta ātmamānsāny api parityajanti kah punar vādaḥ parakuleṣu ' tarkaṇopāsanārthikā īrṣyāmātsaryam̄ kariṣyanti te punah śāriputra mohapuruṣā jīvitārthina āmiṣadāsā lokāmiṣagurukā bhaktajīvaparamāḥ tarkaṇopāsanārthāya parakuleṣv īrṣyāmātsaryam utpā(b8)dayiṣyam̄ti |

Notes on the text

r1, (ta)//[e] ca vela: In the first surviving letter only the bottom is preserved, but it agrees with the normal shape of *e*, and this reading and the reconstruction (ta)e is supported by the Sanskrit parallel, *tasyām̄ velāyām*. However, the expected reading of the last word would be *velae* (locative feminine) rather than *vela*; the latter is presumably an abbreviation or clipped form for this set

phrase, though it is also conceivable that the normal ending was omitted by scribal error.

r2, *jane[ti]*: The *i* vowel diacritic on the last syllable is incompletely written and/or damaged so that the syllable looks superficially like *ca*, but the intended reading is certainly *ti*, as confirmed by the Sanskrit parallel, *janeti*.

r2, *deya[d]..*: Here the Gāndhārī text seems not to correspond directly with the other versions; Sanskrit has *gr̥hṇathā harathā svayam*, and the others are similar. A form of *ā + \dā*, “take,” rather than of *\dā* alone, would give a better correspondence to Sanskrit *gr̥hṇathā harathā* “seize, steal!” (apparently second person plural imperative¹⁶), but the Gāndhārī reading is clear. The Gāndhārī version may have had an entirely different pāda here, and the obscurity of the Sanskrit text at this point may be related to this problem.

Svayam “himself” in the Sanskrit text corresponds to *bdag gis* of the Tibetan translation, but the Chinese translation has 損害 *sǔnhài* “suffer damage, lose property,” which may reflect an underlying Indic *svakam* “property.” The neutralization of the distinction between *svayam* and *svakam* is characteristic of Gāndhārī (Salomon 2008: 220), so that the variation at this point in the later versions seems to imply an underlying Gāndhārī archetype.

r3, *(dro)///[labho] ◦*: Although the remaining akṣaras are very faint, the reading and reconstruction are confirmed by *durlabho* of the Sanskrit text.

r3, *dharmaśra/vana]do*: The first four akṣaras are fairly clear, but the rest are faint and uncertain. It would appear that the Gāndhārī text had *dharmaśravanado* “from hearing the dharma” instead of *dharmaśravātu* “from practicing the dharma” of Sanskrit and the other versions. The last three letters are almost completely effaced; we might expect *varaye* or the like, on the basis of *vārayet* in the Sanskrit, but the faintly visible upper right portion of the first of these three letters seems to have a rounded corner rather than the sharp angle that is characteristic of Kharoṣṭhī *va*.

r4, *bh[u]do paśati atmano [◦]*: Here the Gāndhārī text diverges entirely from the Sanskrit (*yatra śūnyatā varṇitāḥ*) and other versions, and its sense is not entirely clear. Since the accusative singular masculine/neuter seems to end regularly in *-o* in this text (*bhayo*, r2; *kroḍho doṣo*, r4;

¹⁶ If the Sanskrit text is correct here, *gr̥hṇathā* and *harathā* must be second plural imperatives of an “extremely common” (BHSG §26.12) Buddhist Sanskrit type in *-tha/thā* rather than standard Sanskrit *-ta*. In this case, the phrase may reflect an idiomatic construction in which a series of imperative forms is used to describe a repeated or intensive action, like those prescribed in Pāṇini 3.4.2 and 3.4.5, for which the standard example sentences are *lunīhi lunīhity evāyam lunāti* “Cut! cut!” he cuts” and *odanām bhūṅkṣva saktūn piba dhānāḥ khādety evāyam abhyavaharati* “Eat the rice! ‘Drink the barley-water!’ — ‘Devour the fried grain!’ — so he has his meal.” As noted by R. G. Bhandarkar (1929: 576–7), such sub-literary idioms attested in the ancient grammarians sometimes have reflections in the modern Indian vernaculars, and a similar archaic idiom recorded by Pāṇini (3.2.112) whereby the future tense “may be used as a sort of imperfect to express what used to take place” (Burrow 1937: 60) has been observed in Central Asian Gāndhārī. Thus the peculiar line *bhayanī janeti satvānām gr̥hṇathā harathā svayam* in the Sanskrit text may connote something like “Constantly taking and stealing their property [*svayam* for original *svakam*? — see the text note above], he causes fear to [all] beings”; literally, “‘Take! Steal property!', he causes fear.”

It is true that by comparison with the Sanskrit idioms we would expect the imperative forms here to be singular (**gr̥hāṇa hara*) rather than plural, since Pāṇini prescribes that in this construction the second person singular imperative may be used even with a dual or plural agent (e.g. *lunīhi lunīhity eveme lunanti* “Cut! Cut! [sg.]’ they cut”). But perhaps we have here the converse phenomenon, reflecting a dialect where the imperative second plural rather than singular was used for the corresponding idiom. This explanation is admittedly speculative, but seems to be the only way to make sense of the text as it stands — unless, of course, the readings are corrupt.

budhupado, v2; (*ma*)[*tsaJriyo*, v3), *bhudo* and *atmano* are most likely accusative, whence the proposed translation “He perceives the self as real.”

r4, [*uJpadi[tva]*]: The grammatical form (gerund), but not the sense, differs from the Sanskrit text’s *upādeti*.

r4, [*n*]. : The Sanskrit here has *neti*, so the Gāndhārī likely had the same or a similar reading.

r5, /// [*d*](*r*)[*iJthva ca na prasi[da]di* (◦) [*iJstripamda[ga]ja][ca](m)[dh](o) .. +: The entire line agrees closely with the Sanskrit (*dr̥ṣṭvā no ca prasīdati / istrīpañḍakajātyandho*). At the end of the line, there is a space where the top of an akṣara should have appeared, but it is almost entirely rubbed off; this is followed by the broken corner of the fragment, which would probably have contained one more akṣara. Thus it is fairly likely that at the end of this line the Gāndhārī text originally had part of a word corresponding to BHS *śunaho* “a dog” in the Lhasa MS.*

v1, *punapunam* ◦ *p[a]rvafja] sa[r](va)satva yo* ◦ *kṣi(p)ra(m e)[va] sa*: Here again the text closely resembles the Sanskrit (*punah punah | pravrajyāṁ sarvasatvāna kṣipram eva*), so that the *sa* at the end of the line should be the beginning of the Gāndhārī word corresponding to *samādade* which follows in Sanskrit. However, the function of *yo* after *sa[r](*va)satva* remains unclear; it is presumably the relative pronoun “(he) who,” though the Sanskrit parallel does not have such a relative construction. Alternatively, this akṣara could be read as *śo*, since *yo* and *śo* are virtually indistinguishable in later Kharoṣṭhī script, in which case we might have an adverbial expression *sa[r](va)satvaśo*, “towards/with regard to all beings,” but this hardly seems idiomatic.

v2, (*parva*)///[*yJ(i)do bodhisatvo* ◦ *budhupado virageti* ◦ *kadame*: Except for the last word, this line agrees closely with the Sanskrit text (*pravrajito bodhisatvo buddhotpādaṁ virāgayati*). However, the phrase in the Sanskrit version, *katameh* (sic; read *katamaiḥ*) *pañcabhiḥ*, which corresponds to the next word in the Gāndhārī text, *kadame*, is preceded by a passage several lines long for which there is no equivalent in the Gāndhārī. (This extra passage in the Sanskrit text lists four additional negative consequences, besides “failing to encounter the arising of Buddhas,” of the five characteristics in question, such as not frequenting benevolent companions (*kalyāṇamitrāni ca na sevate*), and so on). The Tibetan and Chinese versions do have an equivalent to this passage, which is thus lacking only in G.

For the grammatical form of *kadame* (nom. pl.), see the following note.

v3, (*ma*)///[*tsaJriyo upadeti* ◦ : Here the Sanskrit text has a nominal phrasing in the instrumental case, *mātsaryotpādena*, rather than the verbal expression as in the Gāndhārī text, and this presumably would also have applied to the four preceding characteristics (*dharma*) which are similarly expressed by nominal expressions in Sanskrit (*dauḥśilyavyavacāreṇa*, etc.) but which must have been phrased verbally in the lost part of the Gāndhārī text.

v4, (*lo*)///[*hi]damakṣidamamṣa*: The precise correspondence here with the Sanskrit parallel, *sthīśaṅkalāṁ nirmāṁsāṁ grhītvā lohitamrakṣitāṁ*, is uncertain. The apparent sense of Gāndhārī (*lo*)///[*hi]damakṣidamamṣa*, as presented in the translation above, is “(a bit of bone) with some flesh smeared with blood,” taking (*lo*)///[*hi]damakṣidamamṣa* as a bahuvrīhi compound modifying the lost word which corresponded to Sanskrit (*a)sthīśaṅkalāṁ*.

But one is tempted to suspect that the scribe of this text or its archetype omitted the word *hina* at the end of this sentence, and that the correct reading was (*lo*)///[*hi]damakṣida mam-*

sa<hina> (“smeared with blood, without flesh”), with *mamsa<hina>* as the approximate equivalent of Sanskrit’s *nirmāmsāṁ* (with corresponding expressions in Tibetan and Chinese). Moreover, one of the two possible readings (*tasyeva masahina*) and interpretations of the small remnant of the following line of the Gāndhārī text strengthens this alternate explanation; see the note there.

v4, *rachamukh[e]*: The *mu* here has the form of a vertical line with a small circle at the bottom. The syllable *mu* is always treated as a special ligature in Kharoṣṭhī script, which takes many different forms (Glass 2000: 92; Salomon 1999: 209). This particular form, however, has not previously been noted.

The syllable *kh[e]* is also of paleographic interest. It has an ornamental angle at the lower left, apparently corresponding to a “type 7 foot mark” (Glass 2000: 55). The lower part of the letter seems to have been written as a separate stroke rather than in one continuous stroke as in the usual forms of *kh*, and the diacritic sign for the *e* vowel is tucked inside the curved upper part of the consonant.

v4, *sva[l]ā*: The last letter, whose left side is incompletely preserved, is clearly an *l* with an additional stroke at the right side of the stem. This extra stroke could be a subscript *p*, in which case this might be the beginning of an adjectival compound describing the piece of bone, such as *svalpa(mamsa)*, “with very little meat.” But the additional mark is somewhat lower down than would be usual for a subscript *p*, and moreover the Sanskrit parallel here has *lālāpraliptāṁ* (with similar expressions in Tibetan and Chinese), which suggests that the word in question was *svala(la-)* “(smeared with) his own saliva.” In this case, the extra stroke at the bottom right of the *l* might be the mark which is sporadically used in later Kharoṣṭhī to indicate a long vowel (Salomon 2001: 246). Alternatively, the syllable in question is quite similar to the modified form of *l* which is sometimes found in Central Asian Kharoṣṭhī (Glass 2000: 127), with an additional stroke at the bottom which is apparently a reduced form of subscript *y*, for which Burrow proposed the transliterations *ly* or *lŷ*. According to Burrow (1937: 11), this form of *l* occurs only before the vowel *i* (e.g., *palyi* = *bali*), which is not the case here. But another Kharoṣṭhī manuscript from the Schøyen Collection (MS 2179.8A, line v4; Salomon, in this volume) has *dharma palyaka* as the equivalent for Sanskrit *dharma pālaka*. Although in this word the syllable *lya* is written with a different form of subscript *y*, it confirms that this variant pronunciation, evidently some sort of palatalized *l*, could also occur without a following *i*. In light of this data, together with the indications of the parallel texts, the reading *svalā(la-)* is more likely, although *svalpa* is not to be ruled out.

v5, /// *tasyevam asa ida*: Two entirely different interpretations for this phrase are possible. In the reading presented here, it is understood as corresponding to *tasyaivam bhaved idam*, “It may seem to him that this...,” of the Sanskrit parallel, in which case Gāndhārī *asa* would be the optative of *vas*, parallel to *bhaved* and corresponding to Pali *assa*; this form is attested elsewhere in Gāndhārī (Salomon 2000: 101, 187–8). The liaison of word final *-m* with the initial *a* of the following word is common in Gāndhārī (Salomon 2008: 96).

However, because the bottoms of the last two letters are broken off, it is also possible to read *tasyeva masahina* (= Sanskrit *tasyaiva māṁsa hīna-*), “of that same (*bone) without any flesh ... ,” as part of the renewed description of the dog’s bone corresponding to *tayāsthiśāṁkalayā nir-*

mānsaśonitamrakṣitayā a little farther along in the Sanskrit. It is true that in the previous line of the fragment the word for “flesh” was spelled *mamsa*, with *anusvāra*, but this is not decisive since the notation of nasals is often sporadic and inconsistent in Gāndhārī.

A point in favor of this alternative interpretation is that the proposed Sanskrit parallel comes in a position which seems more likely to correspond to this part of the Gāndhārī text, whereas the parallel proposed in the preceding paragraph would come a little sooner than expected, to judge by the typical amount of text missing in the lost portions of the lines in the Gāndhārī text. If this alternative interpretation is correct, it would mean that the emendation tentatively proposed in the first note on v4 of (*lo*)//*[hi]damakṣidamamṣa* to °*mamsa*⟨*hina*⟩ would probably be correct. Nonetheless, on balance the interpretations of the two passages in question which have been presented in the main text are somewhat more likely than the alternatives proposed in these notes and in footnote 12.

Appendix:
*Tibetan and Chinese parallels*¹⁷

de nas bcom ldan 'das kyiś **de'i tshe tshigs su bcad pa 'di dag gsuñs so ||**

las ni rna pa 'di lñā ste || des ni śes rab mi 'phel 'gyur ||
blo yañ myur du ma ruñ 'gyur || mi mchog rnams ni mñes mi byed ||

de ni sems can slu ba ste || pho brañ 'khor gyi bkrabs pa ltar ||
mi dge rtsa ba de dag gis || **'jig rten mgon po mi mthoñ ño ||**

bdag gis **phrogs śig** loñ śig ces || **sems can rnams la 'jigs bskyed dañ |**
ñes pa'i las rnams byas gyur nas || mi mchog rnams ni mñes mi byed ||

dge sloñ dañ ni dge sloñ ma || tshul khriñs ñams byas sdug bsñal gyur ||
sañs rgyas mañ po mñes mi byed || de la dal ba **rñed par dka'** ||

pha dañ ma dañ chuñ ma rnams || chos spyod pa yi bgegs byed de ||
myur du chos kyañ mi thos śiñ || gti mug gis ni bsgribs par 'gyur ||

rab tu 'byuñ bar 'gro ba la || bar du gcod pa byas gyur nas ||
sañs rgyas mañ po mñes mi byed || de la dal ba mi 'byuñ ño ||

¹⁷ For the Tibetan parallel the following xylographs and manuscripts have been employed: A2 (Tabo II ga) 162a1–b10 (folio with initial part missing); Ba1 (Basgo I) ga 223b7–8 (folia with last part missing); Ba2 (Basgo II) ga 245a5–247a2; Ba3 (Basgo III) ga 222b1–224a7; D (Sde dge) ga 120b6–122a3; F1 (Phug brag, mdo sde) la 209a6–210b8; F2 (Phug brag) ga 241a5–243a1; Go (Gondhla) ga 147b5–148b9; H (Lha sa) ga 248b1–250a6; He (Hemis) kha 400b5–402b4; J (Lithang) ga 151b6–153b1; L (London) ga 182a1–183b7; N (Snar than) ga 270a1–272a1; Q (Peking) wi 136a2–137a8; S (Stog) ga 241a2–243a1; U (Urga) ga 145b6–147a3; Z (Zal) ga 214a4–215b6. All versions are classified under the dKon brtsegs section except F1, the first version of Phug brag.

The Tibetan text with all the variant readings is published on the Bibliotheca Polyglotta at <https://www2.hf.uio.no/polyglotta/index.php?page=volume&vid=523>.

gaṇ du stoṇ pa ñid bṣṇags pa || 'di lta bu yi chos thos nas ||
khro ba dag ni ñer len ciṇ || 'di ni chos min žes kyaṇ smra ||

bar chad 'di dag thams cad kyiṣ || bcu drug char yaṇ ñer mi 'gro ||
 dam pa'i chos la smad byas nas || dmus loṇ rab tu sdug bṣṇal 'gyur ||

rdzogs pa'i saṇs rgyas des mi mthoṇ || **mthoṇ du zin kyaṇ dad mi 'gyur** ||
bud med ma niṇ dmus loṇ daṇ || khyi daṇ bon bu rnams su 'gyur ||

gaṇ žig saṇs rgyas byaṇ chub daṇ || byaṇ chub sems dpa' dga' ba dag ||
 bar du gcod pa rnam spaṇs nas || bzaṇ po dag gi lam rnams sgom ||

pha daṇ ma ni chos 'di la || **yaṇ daṇ yaṇ du** sbyor ba daṇ ||
sems can thams cad rab 'byuṇ bar || **myur ba ñid du** len du 'jug |

ma ni chos la sbyar byas na || myur du bzaṇ po'i 'gro bar 'gro ||
 rab tu 'byuṇ ba bṣṇags pas na || myur du byaṇ chub rnam 'tshaṇ rgya ||

śā ri'i bu **rab tu byuṇ ba'i byaṇ chub sems dpa'** chos lṇa daṇ ldan na **saṇs rgyas byuṇ ba mñes par mi byed** | dge ba'i bṣes gñen la yaṇ mi sten | dal ba phun sum tshogs pa yaṇ mi 'thob | ji ltar bsgrubs pa'i dge ba'i rtsa ba rnams kyan chud za bar byed || sdom pa la gnas pa'i byaṇ chub sems dpa' sems dpa' chen po'i yaṇ rjes su slob par mi 'gyur te | bla na med pa yaṇ dag par rdzogs pa'i byaṇ chub kyaṇ myur du mñon par rdzogs par 'tshaṇ mi rgya'o || lṇa **gaṇ že na** | 'chal ba'i tshul khrims la spyod pa daṇ | dam pa'i chos la smod pa daṇ | rñed pa daṇ | bkur sti daṇ | tshigs su bcad pa la chags pa daṇ | bdag tu lta ba'i thibs po daṇ | gžan gyi khyim la phrag dog daṇ **ser sna skyed pa ste** | **śā ri'i bu** rab tu byuṇ ba'i byaṇ chub sems dpa' chos **lṇa po de dag** daṇ ldan na saṇs rgyas byuṇ ba la mñes par mi byed pa daṇ | dge ba'i bṣes gñen la mi sten pa daṇ | goṇ ma bžin du bla na med pa yaṇ dag par rdzogs pa'i byaṇ chub kyi bar du yaṇ myur du mñon par rdzogs par 'tshaṇ mi rgya'o || śā ri'i bu 'di lta ste khyi ltogs pa keṇ rus śa med pa | **khrag gis 'bags pa** blaṇs nas **de sraṇ gi sgo na gnas te** | kha chus gos pa de 'cha' ba las de nas rgyal rigs śiṇ sā la chen po lta bu daṇ | bram ze śiṇ sā la chen po lta bu daṇ | khyim bdag śiṇ sā la chen po lta bu khyi ltogs pa de logs su 'oṇ ba khyi des rgyaṇ ma nas 'oṇ ba mthoṇ nas **de 'di sñams su sems te** | **'di ni** bdag gi kha zas ro žim po 'di 'phrog pa žig go sñam nas de bžin tu zugs śiṇ mig tshugs su lta la | draṇ bṣñer te | skad cher zugs na | śā ri'i bu de ji sñam du sems | skies bu de keṇ rus śa med pa khrag gis 'bags pa de 'dod pa yin nam | gsol pa | bcom ldan 'das de ma lags so || bde bar gšegs pa de ma lags so || bcom ldan 'das kyis bka' stsal pa | khyi de ci'i phyir śin tu zugs śiṇ mig tshugs su lta la draṇ bṣñer te | skad cher zugs | gsol pa | de 'di sñam du sems te | bdag gi zas ro žim po 'di 'phrog pa žig go sñam ste | śin tu zugs śiṇ mig tshugs su lta la draṇ bṣñer te | skad cher zugs so || bka' stsal pa | śā ri'i bu de bžin du gaṇ khyim gyi ser sna la brtson pa | bṣaṇ ba daṇ | gci bas kun tu bskor ba la chags pa'i dge sloṇ dag 'byuṇ bar 'gyur te | 'di lta bu'i dal ba phun sum tshogs pa rñed nas des chud zos par byed pa de dag ni nās khyi daṇ 'dra'o žes brjod de | de dag 'ba' žig gi phyir de bžin gšegs pa 'di lta bu'i brjod pa'i gnas byed pa ma yin gyi | yaṇ śā ri'i bu byaṇ chub sems dpa' sems dpa' chen po gaṇ dag skye bo maṇ po la phan pa daṇ | skye bo maṇ po la bde ba'i phyir

sañś rgyas kyi ye śes tshol ba de dag ni bdag gi śa yañ yoñsu gton na gźan gyi khyim la rtog ciñ bsñen pa'i phyir phrag dog dañ ser sna byed par mi 'gyur ba lta ci smos | yañ śā ri'i bu skyes bu gti mug de dag 'tsho ba'i phyir zañ ziñ dañ | bran dañ 'jig rten gyi zañ ziñ lhur byed ciñ zas dañ | srog la lhur byed pa | rtog ciñ bsñen pa'i phyir gźan gyi khyim la phrag dog dañ | ser sna skyed par 'gyur te |

Since for the Tibetan parallel we have been able to consult over twice as many versions of the translation than in the previous article on the *Bodhisattvapiṭakasūtra* which dealt with the Schøyen Collection's Brāhmī fragments (Braarvig and Pagel, 2006), there is reason to attempt a revision and development of the stemma that was outlined there. Still, the parallel section presented here is significantly shorter than the sum of the previously consulted material, and we will therefore be careful not to treat seemingly divergent tendencies as more significant than necessary. The additional versions that have been employed in this article are Ba1, Ba2, Ba3, Go, H, He, U, and Z.

As expected, the new material does not contradict the major tendencies of the stemma that was outlined in the previous treatment. To reiterate, the extant editions represent two main versions, labeled Version 1 and Version 2, the latter of which is the one we attempt to reconstruct here. Version 1 is most likely a revision of an early translation that was produced in the 8th century, the existence of which is only hinted at due to its inclusion in the *IDan dkar ma*, and due to the fact that the Bspṭ seems to have a textual history similar to the *Akṣayamatinirdeśasūtra*, of which an early textual witness from Dunhuang has survived. Version 2 is a revision of Version 1 employing a new set of agreed upon equivalents for Sanskrit terms corresponding to those in the revised *Mahāvyutpatti*, a work that probably took place during Bu-ston's revision in the 13th century. F1 and Q are descendants of Version 1, while the rest are descendants of Version 2. The following are some of the terminological differences found within this section that illustrate these two main strands:

bkrab(s) pa DSGoHJNUZB2B3HeL: dpa' po F1Q
dal ba phun sum tshogs pa A2B2B3DGoSHHeJLNUZ: dam 'byor phun sum tshogs pa F2: dal ba 'byor ba F1Q
chud (mi) za/ze bar byed: A2B2B3DSGoHHeJLNUZF2: chud gson/stson pa dañ F1Q
'chal(d) ba'i tshul khrims A2DGohJNUB2B3HeLSF2Z: tshul khrims ḋan pa F1Q
rñed pa A2B2B3DSF2GoHHeJLNQUZ: thob pa F1
lta ba'i thib/ms po A2B2B3DF2GoSHHeJLNUZ: lta ba (la) sd/tug pa F1Q
goñ ma bžin d/tu A2B2B3DSF2GoHHeJLNUZ: de bžin du sbyar te F1Q
ltogs (pa) A2B2B3DHJSF2GoHeLNUZ: bkres pa F1Q
gos pa A2B2B3DSF2GoHHeJLNUZ: zag F1Q
śin sa/ā la chen po lta bu dañ B2B3DSHHeJLNUA2F2GoZ: (gi rigs che) žiñ mtho b/pa dag/'am F1Q
mig tshugs su lta A2B2B3DHJSF2GoHeLNUZ: drag tu blta F1Q
drañ bsñer te | skad cher zugs na A2B2B3DHJSF2GoHeLNUZ: mche ba ston ciñ za bar byed na F1Q
chud zos pa A2B2B3DHJSF2GoHeLNUZ: stor/ñ ba F1Q
brjod A2B2B3DHJSF2GoHeLNUZ: bśad F1Q
lhur A2B2B3DSF2GoHHeJLNUZ: mchog tu F1Q

There are cases where Q reads in accordance with the majority of the other text witnesses, while F1 has single readings, and this lends some support to the previous suggestion that they have not copied each other, but descend from a common ancestor x, and that Q to some extent has been conflated with Version 2.

The somewhat chaotic conflation of the different editions representing Version 2 make it difficult to create a more detailed consistent stemma for this group. The amount of material treated is also quite small, and the following statements are therefore only tentative. However, as we have doubled the number of editions consulted, a few major tendencies should be outlined, and might provide a hint at how the different versions relate.

First of all, the present material does not seem to support the assertion that was made in the previous article that D and S represent a main subgroup. The two major subgroups to Version 2 seem rather to be A2B2B3GoHeLNSZ against DF2HJU. The material for B1 is too small to place it with certainty, but it seems to have the same readings as the other B editions. A2 and Go are the only two versions that have retained the old style of spelling, and as their readings also mostly coincide, while also differing from the others, they represent a further subgroup. B2, B3 and He also share similar readings, but for the rest of the witnesses within this group, LNSZ, we are not able to identify a consistent pattern. Particularly L, but also N and Z, have many particularities in reading and orthography, and at times share these readings with witnesses that we have placed within other groups. This is for instance the case with N, which sometimes shares readings only with H. Within the other main group D and U have similar readings, while the rest, F2HJ, do not show any consistent patterns, other than H's similarities with N.

We do, however, have to stress that there are many exceptions to these general tendencies, and that to create a more definite stemma one would need a considerably larger text selection.

Translation by 玄奘 Xuánzàng, T. no. 310, 274c14–275b16.

爾時世尊。欲重宣此義。而說頌曰

菩薩成就五種法如是智慧無增長既不速疾見如來亦不逢事人中上
 或爲王者大師傅欺詐誑惑諸衆生由具如斯不善業**不遇世間依怙者**
令多有情生怖畏若納贓財⁽¹⁾若損害興造如斯惡業已終不奉值人中尊
 或令諸尼淨戒聚破壞摧滅生悲苦當離無量億如來**叵得**成就諸無難
 於其父母妻子等障礙不令修法行又障聽聞於正法速感愚癡覆蔽果
 若人厭世樂出家便致拘執緣留礙當離無量最勝尊叵得成就諸無難
 若有聽聞如是**法所謂讚說住空閑便生不忍忿恚心謗毀謂爲非法說**
 謗毀如是正法已常住生盲大劇苦一切重障罪業中方斯十六不及一
 彼難奉見諸如來設見不能懷信敬受女黃門生盲身又受駝驢猪狗等
 若有於佛及菩薩深生殷重愛敬心遠離一切障礙已相續修行賢聖道
 父母妻子眷屬等恒樂安勤正法中**衆生厭世求出家讚美勸助令其果**
 若處眷屬正法中當速往登賢善趣有能讚勸出家者速悟無上佛菩提

(1) 財 GKS: 賦 YM.

復次舍利子。**出家菩薩**。復有五法。若成就者。**不值佛世**。不親善友。不具無⁽²⁾難。失壞善根。不隨安住律儀菩薩修學正法。亦不速悟無上菩提。舍利子。**何等名爲**出家菩薩成就五法。一者毀犯尸羅。二者誹謗正法。三者貪著名利。四者堅執我見。五者能於他家**多生憚**

嫉。舍利子。如是名爲出家菩薩成就五法不值佛世乃至不獲無上正等菩提。舍利子。譬如餓狗憇⁽³⁾惶緣路。遇值瑣⁽⁴⁾骨久無肉膩。但見赤塗言是厚味便就銜⁽⁵⁾之。至多人處。四衢道中以貪味故。涎流骨上妄謂甜美。或饑⁽⁶⁾或舐或齧或吮。歡愛纏附初無捨離。時有刹帝利婆羅門及諸長者。皆大富貴來遊此路。時此餓狗遙見彼來。心生熱惱作如是念。彼來人者將無奪我所重美味。便於是人發大瞋恚。出深毒聲惡眼邪視。露現齒牙便行齧害。舍利子。於意云何。彼來人者應爲餘事。豈復求此無肉赤塗之骨瑣⁽⁴⁾耶。舍利子白佛言。世尊。不也世尊。不也善逝。佛告舍利子。若如是者。彼慳餓狗以何等故。出深毒聲現牙而吠。舍利子言。如我意解恐彼來人貪著美膳。必能奪我甘露良味。由如是意現牙吠耳。佛告舍利子。如是如是。如汝所言。當來末世有諸苾芻。於他施主勤習家慳。耽著屎尿妄加纏裹。雖值如是具足無難。而便委棄不修。正檢此之苾芻。我說其行如前癡狗。舍利子。我今出世憐愍衆生。欲止息故專思此事。爲如是等諸惡苾芻。說此譬喻復次舍利子。是諸菩薩摩訶薩。爲欲利益安樂無量衆生故。求於佛智。行毘利耶波羅蜜多。彼諸菩薩摩訶薩。於己身肉尚行惠施。況復規求妄想惡肉。而於他家起諸慳嫉。舍利子。彼諸苾芻慳他家故。我說是人爲癡丈夫。爲活命者。爲守財穀奴僕隸者。爲重世財寶玩縛者。唯於衣食所欲尚者。爲求妄想貪嗜惡肉起慳嫉者。

(2) 無 YM: 友 GKS. (3) 憇 GS: 章 K. (4) 瑣 GKYM: 鎖 SG. (5) 銜 GKS: 唢 YM. (6) 饑 KYM: 齷 GS.

Translation by Dharmarakṣa II, 法護 Fǎhù, T. no. 316: 853a26–c28.

爾時世尊。欲重明斯義。說伽陀曰

若人行是五種法	於此勝慧不增長	而復遠離調御尊	不能速疾成正覺
虛誑一切有情故	如王家臣諸僕使	悉斷一切善根力	不能值遇佛出世
又或驚怖諸有情	語令捉縛加⁽¹⁾捶打	如是作諸惡業已	於無上尊常遠離
復於苾芻苾芻尼	破他淨戒生病苦	剎那不得值好時	於諸佛所常遠離
父母妻孥諸眷屬	於非法行常⁽²⁾無間	而於正法不樂聞	墮癡迷中難出離
設逢佛世求親近	於剎那間不能得	或復愛樂出家時	彼等競來爲障難
或時聽是正法已	隨處演說真實空	彼等競生瞋恚心	乃說此爲非正法
如是種種諸障難	十六分中未及一	由是毀謗正法因	世世生盲無所見
彼不能見正覺尊	縱見不生清淨信	當獲人身不具足	後墮一切傍生中
若人歸向佛菩提	及於菩薩生愛樂	一切障難悉蠲除	善能修習真正行
所有父母并眷屬	及餘一切有情類	數數引導令出家	速能攝受歸正道
唯 ⁽³⁾ 母最初引導已	復能讚歎令出家	即當往詣善逝尊	發心開悟大菩提

(1) 加 GKS: 幷 M. (2) 常無 GKS: 無常 M. (3) 唯 GKS: 惟 M.

復次舍利子。出家菩薩復有如是五種之法。於諸善友亦復遠離。諸佛出世於剎那時**不能值遇**如是積集諸善根力亦皆破壞。而於持戒菩薩摩訶薩。不能隨學。乃至不能疾得阿耨多羅三藐三菩提。**云何**五法。一者以邪思故破諸淨戒。二者以不信故毀謗正法。三者耽⁽⁴⁾著利養及樂名聞。四者執著我見入諸險難。五者於他善行而**生嫉妒**。舍利子。而出家菩薩。具足如是**五種之法**。於諸善友亦復遠離。不能值遇諸佛出世。以要言之。乃至不能速疾得成阿耨多羅三藐三菩提。舍利子。以是義故。譬如餓犬羸瘦憔悴皮骨連立。忽⁽⁵⁾見枯骨而生食

想。復於靜處以力舐嚙。自傷其口**血塗骨上**。不自覺知妄生貪愛。於其飽滿終無所得。時有刹帝利婆羅門長者居士。自遠而來。見是餓犬嚙彼枯骨。極生嗟念。是時餓犬**復自思惟**。彼所來者奪我美味。時犬乃作惡聲惡眼齷齪⁽⁶⁾號⁽⁷⁾吠。舍利子。於意云何彼諸人衆見是枯骨悉無血肉爲侵奪不。舍利子言。不也世尊。不也善逝。佛告舍利子。云何彼犬作如是相。舍利子白佛言。世尊。由犬餓故。嚙彼枯骨如甘露味。妄生貪愛故。現如是惡聲惡眼齷齪⁽⁶⁾號⁽⁷⁾吠。恐彼人衆之所侵奪。佛告舍利子。如我滅後有諸苾芻。於種族中乃至便利不淨。深生愛著之所纏縛。如是行相。於剎那時成就佛事亦不能得。彼諸苾芻我今所說。於佛法中如彼餓犬。匪惟如來作是訶毀。若諸有情見彼苾芻如是行相。亦復誹謗如彼餓犬。舍利子。復有菩薩摩訶薩。廣爲利樂一切有情。求佛智慧。於自身命亦復棄捨。何況於他善業而生憎嫉復次舍利子。復有世間愚癡之人。以自活命愛樂世間財寶飲食。身爲奴僕。爲彼繫縛責役驅使。於他族中親近誑妄。以貪求故。復於他人而生嫉妒。

(4) 耽 GKS: 酣 M. (5) 忽 GKS: 忽 M. (6) 齷齪 GKS: 眇睸 M. (7) 號 GKS: 嘴 M.

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5. Fragments of a Gāndhārī Version of the *Bhadrakalpikasūtra*

Plate XXIV

45) A



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46) A



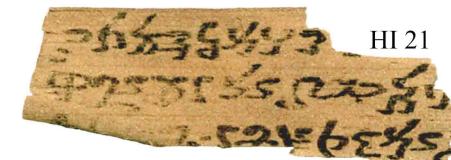
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48) A



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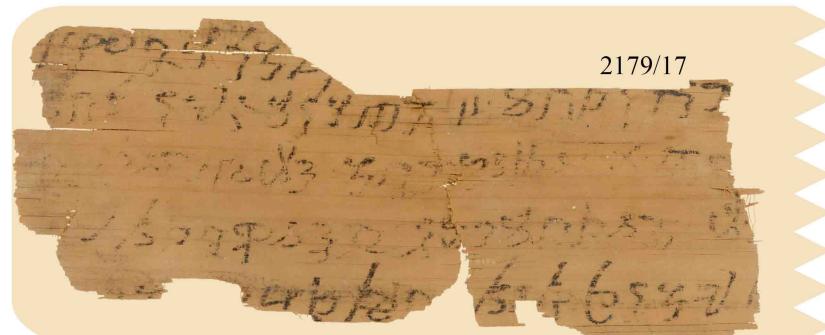
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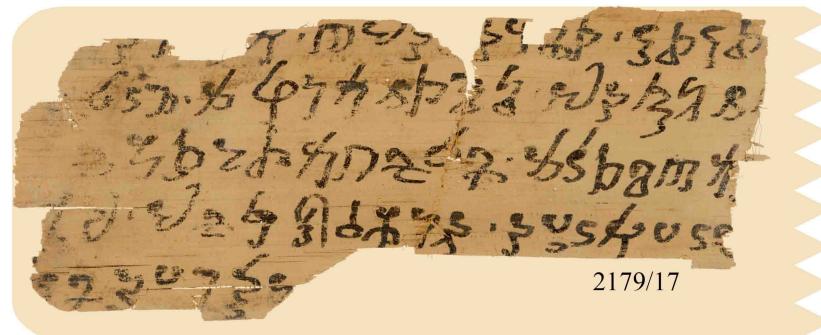
6. The *Bodhisattvapitakasūtra* in Gāndhārī

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