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A Fragment of the *Samghātasūtra* Interpolated in the Manuscript of the *Bodhicaryāvatārapañjikā* (ZX0617–ZB20)

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Abstract

Inside the palm-leaf manuscript of the *Bodhicaryāvatārapañjikā* (ZX0617–ZB20) preserved in the Tibetan Autonomous Region, one leaf of the *Samghātasūtra* has been identified. Inspired by Oskar von Hinüber's recent publication of the Sanskrit *editio maior* of the *Samghātasūtra*, we decided to publish our research on this newly identified leaf. The present paper will provide the codicological description and a diplomatic transcription of this leaf.

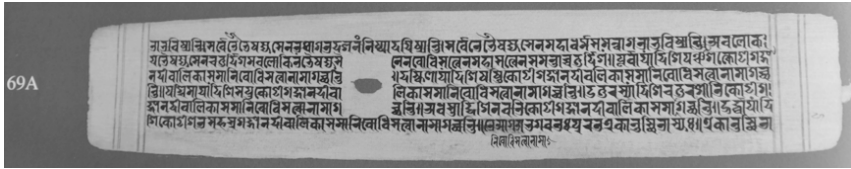
1. Introduction

In recent years, the images of several volumes of the palm-leaf manuscripts preserved in the Tibet Autonomous Region have become available to scholars. Matsuda (2019) has overviewed these facsimiles and explained how he had obtained them. These images were distributed to scholars in many countries and have led to several published studies. For example, Phutshang (2016) introduced the manuscript of Nāgārjuna's *Ratnāvalī*; Matsuda (2019) prepared a transcription of Ratnākaraśānti's *Prājñāpāramitābhāvanākrama*; Takanori Fukita introduced the manuscript of Aśvaghōṣa's *Gaṇḍikāstava* at the 70th JAIBS conference in 2019; Chenye Lu (2020) discussed the chapter titles and the verse numbers of Nāgārjuna's *Madhyamakārikā* using its complete Sanskrit manuscript.

In our turn, our team has been investigating two manuscripts of the *Bodhicaryāvatāra* (ZX0615–ZB06; ZX0616–ZB08) and one manuscript of the *Bodhicaryāvatārapañjikā* (BCAP hereafter) (ZX0617–ZB20). During our research, we came across one leaf of the *Samghātasūtra* placed inside the BCAP (ZX0617–ZB20). Its unique size and appearance, as well as its inclusion of illustrations and decorative features indicate this folio to be an interpolation. In 2021, Oskar von Hinüber published the new Sanskrit *editio maior* of the *Samghātasūtra* at ARIRIAB 2021 (*Supplement*). In it, he did not notice the existence of this leaf interpolated in the BCAP, and

thus failed to make use of it. We therefore consider it necessary to make the newly identified leaf of the *Samghātasūtra* available at an early date. The present paper will provide the codicological details and a diplomatic transcription of this fragment of the *Samghātasūtra*.

2. Codicological Description



According to the catalogue of these facsimiles, each leaf in the BCAP manuscript measures about 32.1cm by 6.2cm. In comparison, the remaining leaf of the *Samghātasūtra* is significantly smaller which judging from the photos, measures about 30cm by 5.5cm. The string-hole is located to the left of the center on the recto while its edges are apparently worn from overuse.

The recto is ruled by six lines, of which the line 1 and 6 are not interrupted by the square space around the string-hole, unlike the line 2 to 5. On the left and right sides of the recto is respectively a set of vertical lines. Between each set of these lines, there is no decoration nor illustration.



On the verso of the leaf, the space in the middle of the set of these lines is delicately decorated with a row of triangles with two parallel lines. The square space around the string-hole is filled with a red-bordered rectangle with dotted decoration, whereas the string-hole itself is decorated with an intricate diamond-shaped pattern. On the right side of the red-bordered rectangle is a finely drawn image of a Bodhisattva (Avalokiteśvara?) seated under a trefoil niche and

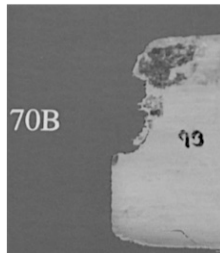
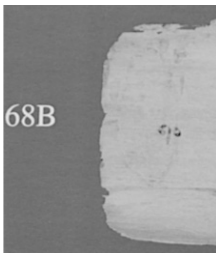


on a lotus throne in the pose of *Lalitāsana* (the royal ease), with his right hand on his chest posing the symbolic gesture of *śaraṇagamanamudrā*, while his left-hand rests on his left quadriceps, holding a branch of a blue lotus flower extending from his left hand and climbing over the left side of his left shoulder. Due to this image of Bodhisattva, all six lines of the text on the verso are interrupted. Overall, the border lines, decorations, illustrations, and special layout make the fragment of the *Samghātasūtra* easily stand out in the BCAP manuscript.

The fragment of the *Samghātasūtra* is written in Proto-Bengali, and clearly has a different handwriting than the BCAP, suggesting that they were copied by different scribes. As far as we know, the scripts of this fragment are close to that of the *Vimalakīrtinirdeśa* and the *Jñānālokālaṃkāra* palm-leaf manuscripts and the Deopārā inscription of Vijayasena. Based on this semblance, we tentatively date the fragment to the 11th–12th century.



Given that this leaf belongs to a different text than the BCAP, the folio number 69 given to it by the modern cataloguer thus only indicates the position of the leaf in the manuscript and not in terms of its content. However, on the left margin of the verso is to be found another folio number — 71, which interrupts one vertical line and the row of triangles. However, zooming in on the image, there appears to be erosion under the number 71. It seems that someone had erased the original vertical line and decoration of the relevant area, and then written the folio number 71 on it. But this folio number is not to be trusted, either, for like the modern numbering, the number 71 is also continuous with the number of the preceding and ensuing leaves of the BCAP, suggesting that whoever numbered the manuscript was also not aware that the leaf in question is an interpolation.

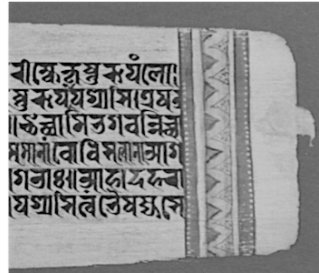


Moreover, we must point out that all the folio numbers written on the BCAP and the *Samghātasūtra* are written in the same handwriting in Proto-Bengali. This implies that the mixing of the *Samghātasūtra* fragment into the BCAP did

not take place in modern times, but most probably at the time of—or even before—their arrival in Tibet. In addition, many leaves of the BCAP were lost, while the remaining ones are in disorder, and the folio numbers written on the leaves of the BCAP do not match the actual position of the leaves in terms of the contents.

Considering these anomalies, we conceive the following scenario as a possible explanation: it may be due to such accidents as the collapse of the bookshelf that the leaves of the BCAP became scattered, with some leaves lost and one leaf of the *Samghāṭasūtra* erroneously inserted into the BCAP. Thereafter, without knowing that the leaves had been misplaced and that one leaf of the *Samghāṭasūtra* had been accidentally included, the (careless) librarian paginated these leaves and thus was mistaken in assigning the number 71 to the fragment of the *Samghāṭasūtra*. (His carelessness can also be seen from the fact that he did not even notice the missing of 7 folios after folio 38 of the BCAP manuscript, and as a result, he paginated the folio 46 as 39.)

Another noteworthy detail is a small label, made of either paper or palm-leaf, affixed to the far-right side of the verso, which seemingly serves to highlight the unique nature of this leaf. We do not know whether the label was affixed to it by a modern cataloguer or by a monastery librarian at the time (if it is the latter case, he might be different from the aforementioned librarian given that the previous librarian seems ignorant of the textual nature of the leaf), but it proves that someone before us had already identified this leaf as an interpolation.



Now a question arises: where are the other leaves of this *Samghāṭasūtra* manuscript? At this stage, there is no clue to the existence of them. Hinüber (2021, lii) mentions that there is also a fragment of the *Samghāṭasūtra* (Ms. L) preserved in the TAR which consists of ten folios that measure 56.5cm by 5.0cm. It is clear that this Ms. L is very different from the one we are studying now.

3. Signs in the Diplomatic Edition

- * *virāma*
- ⊙ square space for string hole

- square space for the illustration of a bodhisattva
- <nn> content emended
- <nn> content added in the line or margin
- | filling sign
- | *daṇḍa*
- || double *daṇḍa*

4. Diplomatic Transcription

The text of the *Samghātasūtra* is preserved in many languages, such as Sanskrit, Chinese, Tibetan, Khotanese, and Sogdian, which reveals the fact that it was once very popular in the Mahāyāna Buddhism. The two Chinese translations (T423, T424) were translated by *Upaśūnya/Urdhvaśūnya (月婆首那) in 538–539 AD (元象元年) and *Danapāla (施護) in 1011 AD (大中祥符四年) respectively. The Tibetan translation (H105, D102, P770) was translated by Jinamitra, Dānaśīla and Yeshe-sde in 8–9th century. The oldest Khotanese manuscript of the *Samghātasūtra* is no later than the second half of the fifth century.

According to Hinüber’s (2021) *editio maior*, the whole text of the *Samghātasūtra* can be divided into six parts: I. *Prologue* (§1–7), II. *Sarvaśūrapariṣcchā* (§8–144), III. *Maitreyapariṣcchā* (§145–151), IV. *Sarvaśūrapariṣcchā* (2) (§152–171), V. *Bhaiṣajyasenapariṣcchā* (§172–260), VI. *Epilogue* (§261). The newly identified fragment of the *Samghātasūtra* belongs to the 5th part of the *Samghātasūtra* titled “*Bhaiṣajyasenapariṣcchā*”, corresponding to §257–260 (V.10.3.20) of Hinüber (2021), T423.976b10–26, T424.997c7–25, Derge No.102. nga 273a3–b3, and Peking No.770. gu 297b8–P298a8. Since Canevascini (1993) has compared the Khotanese translation with the Sanskrit text, the Khotanese parallel will not be consulted here. The diplomatic transcription of the fragment is placed at the top, followed by the parallel passages of Hinüber’s (2021) *editio maior*, two Chinese translations and the Tibetan translation.

§257

(r1)tā bhaviṣyanti | sarve te bhaiṣajyasena tathāgatadarśanam
 niṣpādayiṣyanti | sarve te bhaiṣajyasena mahādharmasamanvāgatā
 bhaviṣyanti | avaloka^(r2)ya bhaiṣajyasena caturdiśam

Hinüber (2021, 125): *tā bhaviṣyanti. sarve te bhaiṣajyasena sarvata-
 thāgatadarśanam niṣpādayiṣyanti. sarve te bhaiṣajyasena mahādharmasamanvāgatā bhaviṣyanti. avalokaya bhaiṣajyasena caturdiśam.*

T423: 一切善法。藥上，一切皆能成就佛身。藥上，汝觀四方諸大菩提薩埵。(976b10–12)

T424: 如此等類，皆從如來正法出生。(997c7–8)

Tib: འགྲུར་རྟོ་ ལྷན་གྱི་ཟླ་ དེ་དག་ཐམས་ཅད་ནི། དེ་(H424b7)བཞིན་གྲགས་པ་མཛོང་བ་རྒྱལ་པར་འགྲུར་རྟོ། ལྷན་གྱི་ཟླ་ དེ་དག་ཐམས་ཅད་ནི། ཚོས་ཚན་པའི་སྐྱ་དང་ལྷན་པར་འགྲུར་(P298a1)རྟོ།

§258

avalokitaṃ bhaiṣajyaseṅnena bodhisatvena mahāsatvena samantācaturdiśaṃ || pūrvāyāṃ diśi pañcāśatkoṭīgaṅgā^(r3)nadivālikāsamāni bodhisatvānām āgacchanti || dakṣiṇāyāṃ diśi ṣaṣṭīkoṭīgaṅgānadivālikāsamāni bodhisatvānām āgaccha^(r4)nti || pāścimāyāṃ diśi saptakoṭīgaṅgānadivā^(r5)likāsamāni bodhisatvānām āgacchanti || uttarasyāṃ diśi caturaśītkoṭīga^(r5)ṅgānadivālikāsamāni bodhisatvānām āga^(r6)cchanti || adhastād diśi navatikoṭīgaṅgānadivālikāsamā^(r6)ni bodhisatvānām ā^(r6)gacchanti || ūrdhväyāṃ di^(r6)śi koṭīśatasahasragaṅgānadivālikāsamāni bodhisatvānām āgacchanti || <te āgatā> bhagavataḥ purata ekāntasthitā syuḥ ||

Hinüber (2021, 125): *avalokayati bhaiṣajyaseno bodhisatvo mahāsatvaḥ samantā caturdiśaṃ sa paśyati pūrvasyān diśi pañcāśat koṭyo gaṅgānadivālikāsamāni bodhisatvānām āgacchanti. dakṣiṇasyān diśi ṣaṣṭī koṭī gaṅgānadivālikāsamāni bodhisatvānām āgacchanti. pāścimasyāṃ diśi saptati koṭī gaṅgānadivālikāsamāni bodhisatvānām āgacchanti. uttarasyān diśy aśīti koṭyo gaṅgānadivālikāsamāni bodhisatvānām āgacchanti. adhastād diśi navakoṭīśahasrāṇi gaṅgānadivālikāsamāni bodhisatvānām āgacchanti. ūrdhväyāṃ diśi koṭīśatasahasraṃ gaṅgānadivālikāsamāni bodhisatvānām āgacchanti. te cāgatāgatā bodhisatvā mahāsatvā bhagavataḥ purataḥ pādau śiraśābhivandyaikānte tasthuh.*

T423: 爾時，藥上即觀四方。見東方界五十億恒伽河沙菩提薩埵而來向此。見南方界六十億恒伽河沙菩提薩埵而來向此。見西方界七十億恒伽沙菩提薩埵而來向此。見北方界八十億恒伽沙菩提薩埵而來向此。見下方界九十億恒伽沙菩提薩埵而來向此。見上方界百億恒伽沙菩提薩埵而來向此。到已皆於佛前在一面住。(976b12–19)

T424: 爾時，東方有五十俱胝殑伽沙數諸菩薩眾來入彼會。南方有六十俱胝殑伽沙數諸菩薩眾來入彼會。西方有七十俱胝殑伽沙數諸菩薩眾來入彼會。北方有八十俱胝殑伽沙數諸菩薩眾來入彼會。下方有九十俱胝殑伽沙數諸菩薩眾來入彼會。上方有百俱胝殑伽沙數諸菩薩眾來入彼會。(997c9–15)

Tib: ལྷན་གྱི་ཟླ་ ལྷོགས་བཞེར་རྣོས་ཤིག །བྱང་རྒྱལ་སེམས་(H425a1)དཔའ་སེམས་དཔའ་ཚེན་པོ་(D273a4)ལྷན་གྱི་ཟླ་སྐོགས་བཞེ་གུ་ཏུ་བརྟན་པ་དང་། ཤར་ལྷོགས་ནས་བྱང་རྒྱལ་སེམས་དཔའ་ལ་གཞུང་འོག་གཏུག་པའི་(གང་གྱི་ DP)རྒྱང་བྱེ་བ་ཐོག་ལ་བཅུའི་བྱེ་

མ་སྟེང་(P298a2)འོང་། (H425a2)རྩོམ་ཕྱགས་ནས་བྱང་ཚུབ་སེམས་དཔའ་གཞུང་(གང་གྲུང་ D; གང་གའི་ P)ལྟུང་
 རྩོམ་ཕྱག་དུག་ཚུའི་(བཟུའི་ P)བྱེ་མ་སྟེང་འོང་། རྩོམ་ཕྱགས་ནས་བྱང་ཚུབ་སེམས་དཔའ་གཞུང་(གང་གྲུང་ DP)(D273a5)
 ལྟུང་བྱེ་བ་ཕྱག་བདུན་ཚུའི་བྱེ་མ་སྟེང་འོང་། བྱང་ཕྱགས་(H425a3)ནས་བྱང་ཚུབ་སེམས་(P298a3)དཔའ་གཞུང་(གང་
 གྲུང་ DP)ལྟུང་བྱེ་བ་ཕྱག་བཟུང་ཚུའི་བྱེ་མ་སྟེང་འོང་། འོག་གི་ཕྱགས་ནས་བྱང་ཚུབ་སེམས་དཔའ་གཞུང་(གང་གྲུང་ DP)ལྟུང་བྱེ་
 བ་ཕྱག་དགུ་བཟུའི་བྱེ་མ་སྟེང་འོང་། རྩོམ་གི་ཕྱགས་(H425a4)ནས་བྱང་ཚུབ་སེམས་དཔའ་གཞུང་(གང་གྲུང་ DP)ལྟུང་བྱེ་བ་
 (D273a6)ཕྱག་(P298a4)བཟུའི་བྱེ་མ་སྟེང་འོང་། རྩོམ་གི་ཕྱགས་ནས་བྱང་ཚུབ་སེམས་དཔའ་གཞུང་(གང་གྲུང་ DP)ལྟུང་བྱེ་བ་
 འཛོད་དོ།

§259

ekāntasthitā^(v1) nām bhaiṣajyaseno bodhisatvo mahāsa<tvo> bhagavantam
 etad avoca^l | ki tuṃ bhagavaṃ atha khalu antarīkṣe kṛṣṇarūpaṃ lo^(v2)
 hitarūpaṃ ca paśyāmi || āha | kim idaṃ bhaiṣajyase^o na na jānāsi yad
 antarīkṣe kṛṣṇarūpaṃ <ca lohitarūpaṃ ca> paśyasi | eṣa ta^(v3) thāgata eva
 jānāti | māro (')yaṃ bhaiṣajyasena iccha^o si bhaiṣajyasena draṣṭuṃ ||
 āha || icchāmi bhagavann icchā^(v4) mi sugata |

Hinüber (2021, 126): *ekāntasthitānām daśadighyāgatānām bodhi-
 satvānām mahāsatvānām atha bhaiṣajyaseno bodhisatvo mahāsatvo
 bhagavantam etad avocat kim etad bhagavan khagam-antarīkṣe kṛṣṇa-
 rūpaṃ lohitarūpaṃ paśyāmi. bhagavān āha. kim idaṃ bhaiṣajyasena.
 na samjānāsi yad etad antarīkṣe kṛṣṇarūpaṃ lohitarūpaṃ ca paśyasi.
 āha. na jānāmi bhagavan na jānāmi sugata. bhagavān āha. eṣa tathāgata
 eva jānāti. māro yaṃ bhaiṣajyasena vicakṣuṣkaraṇāyehopasamkrāntaḥ
 icchasi bhaiṣajyasenaitān bodhisatvān mahāsatvān draṣṭuṃ ya ete
 khagāntarīkṣe vyavasthitāḥ. āha. icchāmi bhagavann icchāmi sugata.*

T423: 藥上白佛言，世尊，於虛空中，見黑色黃色，是何等相。佛告
 藥上，汝不知耶。藥上白佛，唯佛如來能一切知。佛告藥上，此是
 惡魔及諸眷屬欲來至此。藥上，汝欲見不。藥上白佛言，世尊我欲
 見之。(976b19-24)

T424: 是時，藥王軍菩薩白彼佛言，世尊，云何虛空周匝皆作赤黑二
 色。彼佛言，善男子，汝今不知如是因緣。答言，世尊，我不能知。
 彼佛言，唯佛如來而自知察。(997c15–19)

Tib: ཕྱགས་གཅིག་ཏུ་འཛོད་པ་(H425a5)དང་། བཅོམ་ཐུན་འདས་ལ་བྱང་ཚུབ་སེམས་དཔའ་ཆེན་པོ་སྟོན་གྱི་ལྟུང་
 འདི་སྟངས་(P298a5)གསོལ་དྲོ། བཅོམ་ཐུན་འདས། རྩམ་(D273a7)མཁའ་བར་སྤང་ལ་གཟུགས་ནག་པོ་དང་། གཟུགས་
 (H425a6)དམར་པོ་གདའ་བ་ཅི་ཞིག་(ཞིག་ om. DP)ལགས། བཀའ་སྐྱེལ་པ། ལྷན་གྱི་སྟེ། གང་བར་སྤང་ལ་གཟུགས་ནག་པོ་
 དང་། གཟུགས་དམར་པོ་མཐོང་བ་འདི་ཅི་ཡིན་(P298a6)མི་ཤེས་སམ། དེ་བཞིན་གཤེགས་པས་(H425a7)ནི་མཁྱེན་ཏེ། ལྷན་
 གྱི་སྟེ། (D273b1)འདི་ནི། བདུང་ཡིན་ནོ། ལྷན་གྱི་སྟེ། མཐོང་བར་འདོད་དམ། གསོལ་པ། བཅོམ་ཐུན་འདས། འཚམ་ལོ། བདེ་བར་
 གཤེགས་པ། འཚམ་ལོ།

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bhagavān āha || īdṛśaṃ bhaiṣajyasena koṭīśataṃgaṅgānādīvālikāsa
 <mānām> bodhisa<tvānā> āga^{(v5)t<ā>} || āha | ko bhagavaṃ hetuḥ kaḥ
 punaḥ sugata pra^lo^mtyayo yad ete bodhisatvā āgatāḥ || āha | daharā^(v6)
 nām satvānām pratyayayena bhaiṣajyasena sāmpratam sarvasatvā
 dhyāna^ldharmmasamanvāgatā bhaviṣyanti | paśyasi tvam bhaiṣajyase

Hinüber (2021, 126): *atha bhagavāṃs tān bodhisatvān darśayitvā
 bhaiṣajyasenaṃ bodhisatvaṃ mahāsatvaṃ āmantrayati sma. īdṛśānām
 bhaiṣajyasena koṭīśataṃgaṅgānādīvālikāsamāni bodhisatvānām āgatāni.
 āha. ko bhagavan hetuḥ kaḥ pratyayo yad ete bodhisatvā etāvanta
 ihāgatā. bhagavān āha. daharānām satvānām pratyayena bhaiṣajyasena
 sāmpratam sarvasatvā dharmadhyānasamanvāgatā bhaviṣyanti. paśyasi
 tvam bhaiṣajyase...*

T423: 佛令藥上即見惡魔。藥上見已白佛言，世尊何因緣故，惡魔至
 此。佛告藥上，魔欲亂此法座。藥上白佛言，世尊此諸菩提薩埵為觀
 諸年少受位故來。藥上，汝見 (976b24-26)

T424: 善男子汝今當知諸方世界各有若干俱胝殑伽沙數諸菩薩眾來入
 佛會。如是諸菩薩眾隨方來已，從空而下，住立佛前，禮彼佛足各住
 一面。是時，藥王軍菩薩白彼佛言，世尊，何因緣故，又復有此大菩
 薩眾而來集會。彼佛言，善男子，此諸菩薩大眾集會，皆以初生者為
 緣而起發故。(997c19-25)

Tib: བཙམ་ལྷན་(H425b1)འདས་ཀྱིས་བཀའ་(P298a7)སྐུལ་ལ། ལྷན་གྱི་ལྷོ། བྱང་རྒྱལ་སེམས་དཔའ་གཞུང་འི་(གང་གྲུབ་
 DP)སྐྱང་བྱེ་བ་ཤག་བརྒྱའི་བྱེ་མ་དང་མཉམ་(D273b2)བ་འདི་ལྷ་བྱ་སྐྱགས་སོ། །གསོལ་ལ། བཙམ་ལྷན་འདས། བྱང་རྒྱལ་སེམས་
 (H425b2)དཔའ་འདི་དག་སྐྱགས་པའི་རྒྱ་གང་ལགས། རྒྱུན་གང་(P298a8)ལགས། བཀའ་སྐུལ་ལ། ལྷན་གྱི་ལྷོ། སེམས་ཅན་
 ཀའོན་ལུ་རྣམས་ཀྱི་རྒྱུན་གྱིས་ཏེ། དེ་སེམས་ཅན་ཐམས་ཅད་བསམ་གཏན་གྱི་(H425b3)ཚལ་དང་(D273b3)ལྷན་པར་འགྱུར་
 རོ། །ལྷན་གྱི་ལྷོ། རྩོད་གྱིས་

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