

ISSN 1343-8980

創価大学  
国際仏教学高等研究所  
年報

平成13年度  
(第5号)

Annual Report  
of  
The International Research Institute for Advanced Buddhology  
at Soka University

for the Academic Year 2001

創価大学・国際仏教学高等研究所  
東京・2002・八王子

The International Research Institute for Advanced Buddhology  
Soka University  
Tokyo・2002

創価大学・国際仏教学高等研究所・年報  
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## 漢訳仏典の言語研究

### ——『道行般若経』と異訳及び梵本との比較研究—— (2) \*

辛嶋静志

#### はじめに

『道行般若経』、『大阿弥陀経』など後漢支婁迦讖訳の経典は、最も早く漢訳された大乘経典である。それらは梵本や後世の漢訳に較べてはるかに古い姿を留めており、初期大乘仏教思想を研究する上でも、また大乘仏教の起源を考察する上でも最も重要な資料である。しかし、独特の晦渋さもあつてか、支婁迦讖訳自体を対象にした文献学的な研究は皆無に等しい。対応する梵本の和訳・欧文訳が幾種も出版されているのに対し、これら最古の文献にははなはだ不正確な訓点や書き下しが存するのみである。これらに言及する過去の諸論文を見ても、不正確な読解に基づく恣意的な解釈が多いのが実情である。蓋し、思想は言葉で表わされ、言葉で伝えられるものである以上、思想はそれを表現する言葉の向こうにあるのではなく、言葉そのものに存するのである。言葉を正確に捉えずして、思想を正確に理解することは不可能であろう。資料を正確に読解できてはじめて、思想史的研究が可能になるのである。

このような認識から、筆者は、初期大乘仏教の原初の姿を研究する準備として、『道行般若経』、『大阿弥陀経』など古訳仏典の詞典の作成に着手した。本論文はその副産物であり、『道行般若経』（以下『道行』と略す）の語彙・語法の問題を取り上げた。論文は二部からなる。『道行』をその異訳と比較して、後漢から宋代に亘る漢訳仏典の言語の変遷の一端を描いた第一部は、『櫻部建博士喜寿記念論集』（京都 2002、平楽寺書店）に掲載した。この第二部は、『道行』に見える難語を取り上げる。<sup>(1)</sup> なお、本論文に引いた例文には、中国の標点方法に準拠した句読や符

\* この論文は『紀念王力先生誕辰一百周年語言学国際学術討論会』（2000年8月、於北京大学）にて「漢譯佛典的語言研究——《道行般若経》與異譯及梵本對比研究」と題して発表した原稿の一部（四川大学漢語史研究所編『漢語史研究集刊』第五輯[巴蜀書社]に掲載予定）の翻訳である。本論文執筆に際して、台湾蕭鎮国先生の提供して下さった『大正蔵』入力データを大いに利用した。蕭先生に深く謝意を表したい。

<sup>(1)</sup> 『道行般若経』と六本の異訳および対応する梵本は次の通り。

後漢・支婁迦讖訳『道行般若経』（略号Lk; 179年訳出; T.8, [No. 224], 425-478）

呉・支謙訳『大明度経』（略号Zq; 222-257年訳出; T.8, [No. 225], 478-508）

前秦曇摩婢・竺佛念訳(?)『摩訶般若鈔経』（略号Zfn; 3世紀後半訳出?; T.8, [No. 226], 508-536）

号を施した。<sup>(2)</sup>

## (2) 『道行般若經』中の難語

『道行』には多くの注目すべき語彙・語法が見られるが、難解な語が、梵本や異訳と対照することで、意味が明らかになる場合がままある。以下にその様な例を幾つか挙げよう。

### (2.1) "賜" = "盡" (「全部、みな」)

"賜"は古代漢語ではときおり「尽くす」の意味で使われる場合がある。『漢語大詞典』は『鶡冠子・天則』及び『文選・潘岳〈西征賦〉』の例を引いている(第10冊259頁)。また『文選』李善注は『方言』:「賜,盡也。」の一文を引いている<sup>(3)</sup>。「尽くす」の意味の"賜"は『道行般若經』にも二例ある。すなわち:"用是故,知亦復是,須菩提!阿惟越致菩薩、摩訶薩。當知阿惟越致相。諸惡悉除賜"(T.8.459c4f.); "宿命所作惡於是悉除賜。從是以來斷經餘殃悉盡"(T.8.459c21f.)。

『道行』では,"賜"はしばしば「全部、みな;全く、完全に」の意味でも用いられている。"賜"のこの虚詞としての用法は、その類義字"盡"の用法と一致するが、辞書類には採られていない。"賜"のこの意味は、文脈から推測されるだけでなく、梵本と異訳中の対応する語も証左する。例えば:

Lk.430a12f. 須菩提語諸天子:"設復有法出於泥洹,亦復如幻。何以故?幻人、泥洹賜如空,無所有。"

Zq.483a10.是幻、是人、泥洹皆空,俱無所有。

Zfn.512c9.幻人、泥洹賜如空,所有("無所有"と読むべき)。

Kj.540c17f. 幻、夢、涅槃無二,無別。

Xz(I).771a15f. 幻化、夢境與一切法及至涅槃無二,無別。

Xz(II).871a14f. 幻與有情及一切法乃至涅槃無二,無別。

Sh.593b7.而彼幻、夢與涅槃法無二,無別故。

AS.20.24f. = AAA.161.1f. *māyā ca nirvāṇaṃ cādvaṣyam advaidbikāram ... svapnaś ca nirvāṇaṃ cādvaṣyam advaidbikāram*("幻と涅槃とは別のものではなく、区別できない;夢と涅槃とは別のものではなく、区別できない")。

後秦、鳩摩羅什訳『小品般若波羅蜜經』(略号Kj; 408年訳出; T.8, [No. 227], 536~587)

唐、玄奘訳『大般若波羅蜜經・第四会』(略号Xz[I]; 660~663年訳出; T.7, [No. 220], 763~865)

同『第五会』(略号Xz[II]; 660~663年訳出; T.7, [No. 220], 865~920)

北宋、施護訳『佛母出生三法藏般若波羅蜜多經』(略号Sh; 982年以降訳出; T.8, [No. 228], 587~676)

梵本は *Aṣṭasāhasrikā Prajñāpāramitā* (略称AS)であり、これには八〜九世紀のHaribhadraによる注釈、*Abhisamayālaṅkāra'ālokā* (略称AAA)がある。

<sup>(2)</sup> “、”は語と語、あるいは句と句の並列を示す。例えば、「幻、夢」。また固有名詞には下線“\_\_\_\_\_”を施した。例えば、「須菩提」。

<sup>(3)</sup> 清、錢繹箋疏『方言箋疏』(上海古籍出版社1984)134頁を参照。

また：

Lk.459c7f. 是菩薩、摩訶薩於夢中覺已，若見城郭火起時，便作是念：“……………。  
今是城郭火起。用我故，悉當滅，悉當消，悉當去，不復現。” …… 假令  
火賜滅已，賜消已，賜去已，知是須菩提！菩薩、摩訶薩受決已。過去怛薩  
阿竭、阿羅訶、三耶三佛授阿耨多羅三耶三菩。(4)

また：

Lk.467c4f. 須菩提白佛言：“諸佛悉讚歎諸菩薩如是耶？” 佛言：“不賜讚歎。”(5)

また：

Lk.448b7f. 復次，須菩提！法師欲到極劇之處，語受經人言：“善男子能知不？其  
處無穀，有虎狼，多賊，五(“无”の誤りか)空澤。我樂往至彼間。諦自思議：  
‘能隨我，忍是勤苦不’。” 復以深好語與共語。弟子當厭已，心不復樂，稍  
稍賜還。(6)

“賜”とその類義語“都盧”とが並列される場合もある。

Lk.434c28f. 十方無央數佛國諸天人、諸龍、阿須倫、諸閻叉鬼神、……………諸摩  
睺勒鬼神、諸人、諸非人都盧賜來到是間，問訊法師，聽受般若波羅蜜，作  
禮繞竟，各自去。(7)

この用法の“賜”は『鈔經』にも三例見える。その中の一例は『道行』を襲用した

(4) “假令火賜滅已，賜消已，賜去已，……………”に対応する異訳・梵本の読みは以下の通り。Zq.498b12. 假令火即滅，……………； Zfn.533a2. 若火悉爲消滅去者，……………； KJ.570a9. 若火滅盡，……………； Xz(I).836b22. 若……………夢中見火即時頓滅，……………； Xz(II).908c18. 若……………夢中見火即爲頓滅，……………； Sh.651b20. 即時若能火自息滅，……………； AS.189.17f. = AAA.766.25f. *sacet Subbūte grāmadābo vā nagaradābo vā upasāmyati sītibhavati astam gacchati …* (“スプーティよ、もし村の火事や町の火事が鎮火したなら、……………。”)

(5) “佛言：不賜讚歎”に対応する異訳・梵本の読みは以下の通り。Zq.502a24.-; Zfn.-; KJ.576c17f. “不也，須菩提！諸佛說法時，有稱讚者，有不稱讚者。”； AS.222.31f. = AAA.854.23f. *bhagavān āha: “no hīdam Subbūte! na Subbūte! sarveṣāṃ bodhisattvānāṃ mahāsattvānāṃ nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamānarūpāṃ te buddhā bhagavanō dharmaṃ desayanti udānaṃ cōdānayananti* (“世尊は言った。「スプーティよ、そうではない。それらの諸仏・世尊は法を説き、[菩薩を]讚歎するとき、すべての菩薩・大士の姓名、能力、容貌を賞讃している訳ではない”)

(6) “弟子……………稍稍賜還”に対応する異訳・梵本の読みは以下の通り。Zq.491a21f. 弟子……………稍捨，就俗。； Zfn.-; KJ.557a27f. 諸人……………即便退還。； Xz(I).813b16f. 能聽法者……………不隨其去。； Xz(II).892b8f. 能聽法者……………不隨其去。； Sh.627b16f. 是故諸人各各退還，不復隨從。； AS.122.15 = AAA.522.5f. *te … nānuvartsyanti te punar eva pratyudāvartsyante* (“彼らは[説法者に]ついてゆかず、引き返すであろう”)。

(7) 異訳・梵本の対応文：Zq.485a7f. 十方無數佛國諸天人、鬼、龍、質諒神、執樂神、胸臆行神、似人形神皆至經師所，問訊，聽受，作禮致敬，繞畢，各去。； Zfn.516c27f. 諸天人、龍、閻叉、捷陀羅、阿須倫、迦樓羅、甄陀、摩睺休、人、非人當來到是間，問訊，聽受般若波羅蜜，作禮，遶竟，各自便去。； KJ.544c20f. 十方無量阿僧祇國土中，所有諸天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人、非人，是等來至般若波羅蜜所，受持，讀誦，供養，作禮。； AS.44.13 = AAA.257.14-22. *ye kecit … devā nāgā yakṣā … te itaḥ pustakāt prajñāpāramitām paśyantū … svābhāvāni gacchantū* (“神々、竜、夜叉たちが……………この本から般若波羅蜜を見て、……………繰り返し誦讀して後、自分たちの住まいに戻るように。”)。

もので、すでに上に紹介した。他の二例は以下の通り："菩薩、摩訶薩念：'我當度不可計、阿僧祇人，悉令般泥洹'。如是賜般泥洹，而無有法般泥洹者。"<sup>(8)</sup>(T.8. 510b24f.); "如是，須菩提！度不可計阿僧祇人，賜般泥洹，無有人般泥洹者。"<sup>(9)</sup>(T.8. 510b29f.)。しかし、その他の異訳には全くでない。

## (2.2) "謙苦"、"慊苦"、"勤苦" (「艱難、苦しみ」)

『道行般若經』には"謙苦" ("慊苦"とする版本もある)という語がしばしば出るが、これは「艱難、苦しみ」の意味の様だ。例えば：

Lk.428b16f. 舍利弗謂須菩提："我聽須菩提所說法中事：'如是菩薩無所出生'。設菩薩無所出生者，菩薩如("而"と読むべし。v.l. -)用何等故，謙(v.l. 慊)苦行菩薩道？設用十方天下人故，何能忍是謙(v.l. 慊)苦？"

Zq.481b26. …… 何故菩薩行艱難行，爲衆生更苦無量？

Zfn.511b1f. …… 菩薩用何等故，勤苦行菩薩之道？設用一切人故，何能忍是勤苦？

Kj.539c2. …… 何以故有難行，爲衆生故，受苦惱？

Xz(I).768a26f. …… 何緣菩薩、摩訶薩爲度無量無數有情，修多百千難行、苦行，備受無量難，忍大苦？

Xz(II).869b19f. …… 何緣有諸菩薩爲度無量無數有情，修多百千難行、苦行，備受無量生死大苦？

Sh.591b10. …… 云何菩薩爲利衆生故，有難行行及難行想？

AS.14.10f. = AAA.116.3f. .... *kiṃ bodhisattvo duṣkara-cārikāñ carati yāni vā tāni sattvānāṃ kṛtaśo dukkhāny utsabate pratyānubhavitum* ("いかに菩薩は難行をなし、あるいは衆生のためにあらゆる苦を受けることができるのか")

また：

Lk.428b19f. 須菩提語舍利弗："我亦不使菩薩忍是謙(v.l. 慊)苦也。行菩薩之道者，菩薩自念：'我不録<sup>(10)</sup>是謙(v.l. 慊)苦行'。何以故？菩薩心不當作是念言：'我忍謙(v.l. 慊)苦'。……"<sup>(11)</sup>

<sup>(8)</sup> 『道行』中の対応文："菩薩、摩訶薩心念如是：'我當度不可計、阿僧祇人悉令般泥洹'。如是悉般泥洹，是法無不（おそらく衍字）般泥洹一人也。"(T.8.427c4f.)。

<sup>(9)</sup> 『道行』中の対応文："菩薩、摩訶薩度不可計、阿僧祇人，悉令般泥洹，無不（おそらく衍字）般泥洹一人也"(T.8.427c4f.)。

<sup>(10)</sup> この"録"は"思念する、省察する、念ずる"の意味。王維如 1997: 237; 李維琦 1999: 94を参考。

<sup>(11)</sup> 異訳・梵本の対応文：Zq.481b27f. 善業曰："吾不樂菩薩艱難行。而大士者無艱難想以行道也。所以者何？行艱難苦想者，不能爲無量人民建大利也。……"; Zfn.511b3f. 須菩提語舍利弗："我亦不使菩薩忍是勤苦行。菩薩忍勤苦行是菩薩之道。不自念：'我忍勤苦行'。……"; Kj.539c3f. 須菩提言："我不欲使菩薩有難行。何以故？生難行想、苦行想，不能利益無量阿僧祇衆生。……"; AS.14.12f. = AAA.116.10f. *Subhūtir āyusmantaṃ Śāriputraṃ etad avocāt: "nāham āyusmān Śāriputra icchāmi bodhisattvaṃ*

また：

Lk.452b12f. 須菩提言：“菩薩謙(v.l. 慊)苦，欲得阿耨多羅三耶三菩” 佛言：“菩薩謙(v.l. 慊)苦，安隱，於世間護，爲世間自歸，爲世間舍，爲世間度，爲世間臺，爲世間導。……”

Zq.493b3f. 善業言：“闍士謙(v.l. 慊)苦…欲索無上正真道者。” 佛言：“如是謙(v.l. 慊)苦，……”(12)

また：

Lk.458c23. 菩薩謙(v.l. 慊)苦作是學，不中道取證。

Zq.497c15. 謙(v.l. 慊)苦作是學，不中道取證。

Zfn.531c19f. 菩薩、摩訶薩實慊苦作是學，而不中道取證。(13)

また：

Lk.443a19f. 菩薩摩訶薩甚謙苦，行般若波羅蜜。

Zq.488c26. 謙(v.l. 慊)苦求明度心者，……。

Zfn.524c7. 菩薩、摩訶薩甚慊苦，行般若波羅蜜。(14)

『道行』中の“謙苦”あるいは“慊苦”は梵本の“*duṣkara*”(“成し遂げ難い、難しい”)、*“duḥkha*”(“苦、苦難”)、また異訳中の“艱難”、“勤苦”、“苦惱”、“難”、“苦”などと対応している。従って、“謙苦”・“慊苦”は「艱難、辛苦」の意味と推定される。

最後に挙げた三例から分かるように、『大明度経』と『鈔経』の訳者たちも、“謙苦”・“慊苦”という語を襲用している(15)。鳩摩羅什訳以降の異訳には現れない。“謙

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*mahāsattvaṃ duṣkaracārikaṃ carantaṃ, nāpi sa bodhisattvo mahāsattvo yo duṣkara-saṃjñāyā carati. tat kasya hetoḥ? na by āyuṣman Śāriputra duṣkara-saṃjñāṃ janayitvā śakyo aprameyānāṃ asaṃkhyeyānāṃ sattvānāṃ arthaḥ kartum. …*” (スプーティは具寿舍利弗に言った：「具寿舍利弗よ、私は菩薩、大士が難行を修すことを望まない。難行だと思いながら修行する者は決して菩薩・大士ではない。なぜか。具寿舍利弗よ、難行だという思いが生じれば、無量・無数の衆生に利益を与えられないからだ。……”)。

(12) 異訳・梵本の対応文：Kj.561a-10f. “諸菩薩發阿耨多羅三藐三菩提心，欲得阿耨多羅三藐三菩提，所爲甚難。” “如是，如是。……所爲甚難，……”； AS.146.21f. = AAA.595.9f. *Subbūtīr āba: “duṣkara-kārakā bhagavan bodhisattvā mahāsattvā …” … “evam etat Subbūte evam etat. duṣkara-kārakāḥ Subbūte bodhisattvā mahāsattvā …*” (“スプーティは言った：「世尊よ、菩薩、大士は難行をなす。」…「その通り、スプーティよ、その通り。スプーティよ、菩薩、大士は難行をなす。……”)。

(13) その他の異訳・梵本の対応文：Kj.569a23. 菩薩所爲甚難，最爲希有。能如是學，亦不取證。Xz(I). 835a15f. 諸菩薩、摩訶薩甚爲希有，能爲難事。謂雖行空，而不住空。雖現入空定，而不證實際。； AS. 185.16f. = AAA. 756.6f. *duṣkara-kārako bhagavan bodhisattvo mahāsattvo parama-duṣkara-kārako bhagavan bodhisattvo mahāsattvaḥ …* (“世尊よ、菩薩・大士は難行をなす。世尊よ、菩薩・大士は最高の難行をなす。……”)。

(14) その他の異訳・梵本の対応文：Kj.552b17f. 菩薩所爲甚難。修行般若波羅蜜時，……。； AS.97.30 = AAA. 428.9f. *duṣkara-kārako bhagavan bodhisattvo mahāsattvo …* (“世尊よ、菩薩・大士は難行をなす。……”)。

(15) これら三例以外にも『鈔経』には“慊苦”がもう一例ある。すなわち、“設我受決以過去怛薩阿竭、阿羅訶、三耶三佛——授我阿耨多羅三耶三菩者，實慊苦，有異——當得阿耨多羅三耶三菩、阿惟三佛”(T.8.533a9f.)。しかし、“授我阿耨多羅三耶三菩者，實慊苦，有異”という句は他の漢訳にも梵本にも対応する句がない(Lk.459c30.-; Zq.498b19.-; Kj.570a18.-; AS.190.3 = AAA.768.4.-等)。また、



苦"・"慊苦"は当時の口語表現であったかと思われるが、この点に関してはさらなる検討を要する。

"苦しみ"という意味の"勤苦"の例は、すでに『墨子・兼愛下』に見える："今歳有癘疫，萬民多有勤苦凍餒，轉死溝壑中者"。『漢語大詞典』はこの用例を引いて、「勤勞刻苦」と解釈しているが(第2冊，818頁)、この解釈はおそらく正しくない。"勤"にも「苦しみ、悲しみ」という意味がある<sup>(16)</sup>。おそらく"艱苦"は二つの同義字を重ねた語で、「苦しみ」を意味すると考えられる。

「苦しみ」を意味する"勤苦"は『道行』に数多く出、枚挙に暇がないが、以下に一例を挙げよう：

Lk.448b7f. 善男子能知不? 其處無穀，有虎狼，多賊，五("无"の誤りか)空澤。我樂往至彼間。諦自思議："能隨我，忍是勤苦不。"<sup>(17)</sup>

筆者の管見によれば、後漢から羅什より前の所謂古訳では、"勤苦"は頻繁に見られるが、羅什以降はあまり使われない。羅什訳『小品』にも出ない<sup>(18)</sup>。

### (2.3) "正" = "極" (「はて、限界；極めて、とても」)

『道行』には、「正」が「限界、はて」を意味する場合がある。この意味は文脈からだけでなく、異訳・梵本の対応からも分かる。例えば：

Lk.427c29f. 佛語須菩提：摩訶衍（おそらく衍字）。摩訶衍者，無有正也，不可得邊幅。"

Zq.481a14. 大乘之爲乘者，爲無量乘。

Zfn.510c19f. 摩訶衍（おそらく衍字）。摩訶衍者，無有極，不可得邊幅。

Kj.539a20. 大乘者，無有量，無分數故。

Xz(I).767a28. 大乘者，即是無量、無數增語。無邊功德共所成故。

Xz(II).869c17f. 大乘者，即是無量、無數增語。無邊功德共所成故。

Sh.590b20f. 大乘者，無限量，無分數，無邊際。

AS.12.4~5 = AAA.94.18~26. *mahāyānam iti Subhūte aprameyatāyā etad adbhivacanam. aprameyam iti Subhūte apramānatvena* ("スプーティよ、「大乘」は無量性の同義語である。スプーティよ、量ることができないから、「無量」なのである。")

この句の"慊苦"は「艱難、苦しみ」の意味ではないようで、さらなる検討を要する。

<sup>(16)</sup> 『漢語大詞典』第2冊，817頁A(4)，(5)を見よ。

<sup>(17)</sup> 異訳と梵本での対応部分は次の通り：Zq.491a19. 能隨我行，忍此勤苦；Zfn.-；Kj.557a26. 汝等豈能受如是苦？；AS.122.13f. = AAA.522.3f. ... *jānidvomaṃ kulaputrāḥ śakyatha yūyaṃ etāni dukkhāni pratyanubhavitum* ("善男子たちよ！考えてみよ。汝らがこれらの苦しみを耐えることができるかどうかを")。

<sup>(18)</sup> 別の經典での例をあげよう。竺法護訳『正法華經』には"勤苦"は全部で22度出るが、羅什訳『妙法蓮華經』には一度しかでない("艱苦"と書かれている)。参照：辛嶋 1998: 330-331; do. 2001: 206。

"無有正"という句は、『道行』中に、さらに二度出る。即ち：

Lk.426a29f. 菩薩行般若波羅蜜，一切字法不受。是故三昧無有邊，無有正。<sup>(19)</sup>

Lk.426c18f. 菩薩摩訶薩一切字法不受字。是故三昧無有邊，無有正。<sup>(20)</sup>

これらの"無有正"は、異訳の"無有極"、"無邊際"、"無量"、梵本の *aprameya* (量りしれない)、*apramāṇa* (無量の) に対応している。このことから、"無有正"の"正"は"止"と同義で、「限界、きわみ、はて」の意味と推定される。<sup>(21)</sup>

『道行』では、"正"が動詞や形容詞の前について、程度の激しいことを示す場合がある。<sup>(22)</sup> 例えば：

Lk.428a6f. 摩訶衍於天上、天下人中，正(*v.l.* 政)過上，無有與等者。

Zq.481a19f. 大哉，斯乘。爲天、人、質諒王、諸世間，出上。

Zfn.510c23f. 摩訶衍，摩訶衍者，於天上、天下人中，極過上。

Kj.539a24f. 所言摩訶衍，摩訶衍者，勝出一切世間天、人、阿修羅。

Sh.590c3f. 如佛所說。彼大乘法於一切世間天、人、阿修羅中，而爲最勝。

AS.12.16 = AAA.106.7f. *mahāyānaṃ mahāyānaṃ iti bhagavann ucyate, sa-deva-mānūsāsuraṃ lokam abhībhavan niryāsyati* ("世尊よ、大乘は「大車」と呼ばれ、全世界——神・人間・阿修羅を含む——を超出している。")

また：

Lk.429a23f. 正使是輩行菩薩道者，我代其喜，我終不斷功德法。我使欲取中正尊法。正欲使上佛。

Zq.482b15.…… 悉欲使取經中極尊法。使上至佛

Zfn.511c27.…… 悉使取法中極尊。欲使極上。

Kj.540a21.…… 上人應求上法。

AS.17.18 = AAA.133.1... *viśiṣṭebhyo hi dharmebhyo viśiṣṭatamā dharmā*

*adhyālambitavyāb* ("最高に勝れた法に到達しなければならないから")

注目すべきことに、『大度經』と『鈔經』の訳者たちは『道行』の"正"を"極"で置き換えている。第一例の"正(過上)"は「はるかに(超越している)」、第二例の"正(尊)"は「極めて(崇高な)」の意味と推定される。

<sup>(19)</sup> 『道行』の"無有邊，無有正"に対応する異訳・梵本の読みは次の通り： Zq.479b7. 無有量； Zfn.509a17.-； Kj.537c13. 無量，無定； AS.5.6 = AAA.49.21. *apramāṇa-niyato* ("決定的に無量")。

<sup>(20)</sup> 『道行』の"無有邊，無有正"に対応する異訳・梵本の読みは次の通り： Zq.480a5. 無有量； Zfn.509c5. 無有邊，無有極； Kj.538a28. 無量，無定； AS.7.12 = AAA.60.9. *apramāṇa-niyato* ("決定的に無量")。

<sup>(21)</sup> この点に関しては北京大学朱慶之教授の御教示を頂いた。中古漢語の文献では、"正"、"止"の二字はしばしば混用される。呉金華1994: 167-168; ZXYL.643f.; 李維琦1999: 30-31; GHX.831等を参照。

<sup>(22)</sup> ZXYL.645; GHX.831を参照。

## (2.4) "底" ("はて、極み")

『道行』には、"底"が「はて、極み」の意味で使われた例が二十以上ある。"底"のこの意味は<sup>(23)</sup>、文脈からだけでなく、異訳・梵本の対応からも確かめられる。例えば：

Lk.430c3f. 復次，拘翼！法無底，復無端底，無有中邊，無有盡時。底索，無底。  
復無無底波羅蜜。

Zq.483b8f. 當知：法無邊，人無底。當知：法無底，身與作，復作用。是故當知之：與大明等無異，無中邊，亦無本端，不可限量，一切不可得。以是故，明度無邊，無底。

Zfn.513a27. 復次，拘翼！法者無際，無限，無有極，無有中邊，無可得者。

Kj.541b6f. 復次，憍尸迦！諸法無邊，前際不可得，中際、後際不可得。是故，緣無邊，般若波羅蜜無邊。

AS.23.21f. = AAA.176.23f. *punar aparāṃ Kauśika yasmāt sarvadharmā anantā aparyantā na teṣāṃ anto vā madhyaṃ vā paryavasānaṃ vā upalabhyate tasmāt Kauśika ananta-pāramitēyaṃ yad uta prajñā-pāramitā* ("さらに、カウシカよ、万物は無辺、無限で、それらの初まりも中間も果ても認識されない。だから、カウシカよ、般若波羅蜜は無限の波羅蜜なのだ。")

また：

Lk.430c20. 人無有底；般若波羅蜜無底。

Zq.483b22. 人無底；明度無極名無底。

Zfn.513b11. 人無有極。當作是念般若波羅蜜。

Kj.541b22. 衆生無邊；般若波羅蜜無邊。

AS.24.11 = AAA.181.3f. *evaṃ sattvānantatayā 'nanta-pāramitēyaṃ yad uta prajñā-pāramitā* ("このように、衆生が無限であるから、般若波羅蜜は無限の波羅蜜なのだ。")

『道行』の"底"が梵本の"anta"("はて、極み")、"paryanta"("はて、極み")、異訳の"際"、"極"、"辺"、"限"などに対応していることが分かる。従って、上の例の"底"は「はて、極み」を意味し、"無底"は「果てしない、無辺の」の意味であり、第一例中の"端底"は同義字を重ねた語と推定される<sup>(24)</sup>。

<sup>(23)</sup> 『漢語大詞典』は劉大白『賣花女』「杏花紅了，梨花白了，街頭巷底声声叫」を引いて、「尽头，末尾」と解釈している（第3冊1218頁A[10]）。『漢語大字典』は晋郭璞『元皇帝哀策文』「靈慶有底，見在龍田」を引いて同じく「尽头，末尾」と解釈している（第2冊879頁A[9]）。また、「年底；月底」などの表現も参考になる。

<sup>(24)</sup> 竺法護訳『正法華經』には"崖底"("はて、極み")という表現が多く出る(辛嶋 1998: 521を参考)。これも二つの同義字を重ねた表現である。

『大明度経』の訳者は『道行』の"底"という表現を襲用しているが、『鈔経』以降の訳者たちは別の言葉で置き換えている。

支婁迦讖訳仏典には数多くの注目に値する語彙・語法が現れる。上に紹介した幾つかの例は、そのほんの一部分に過ぎない。これらの語彙や語法の意味は支婁迦讖訳とその異訳及び梵本との対比研究によって明瞭となるということ、筆者は再度強調しておきたい。漢訳仏典の言語を研究するとき、二つの視点を持つ必要があると筆者は考える。一つは、漢訳仏典に出る語彙・語法と外典での用法の比較である。もう一つは、漢訳仏典と異訳あるいは梵語、パーリ語、チベット語経典との対比研究である。もし、我々がこの二つの視点をもって、漢訳仏典を精読するならば、それらは、千年の星霜を越えて、本来の生き生きとした姿を我々に示してくれるであろう。その時、晦渋でしばしば無味な幾百部の古訳経典は、中古漢語史、印度仏教史の貴重な材料になるのだ。

(本稿は平成13年度、文部省科学研究費[基盤研究(C)(2)]による成果の一部である)

### 略語及び符号

AAA = *Abhisamayālaṅkāra'ālokā, Prajñāpāramitāvyaḥkāyā, the Work of Haribhadra, together with the text commented on*, ed. U. Wogihara, Tokyo 1932: The Toyo Bunko; Reprinted Tokyo 1973: Sankibo Buddhist Store Ltd.

AS = *Aṣṭasāhasrikā Prajñāpāramitā*, ed. P. L. Vaidya, Darbhanga 1960.

GHX = 『古代漢語虚詞詞典』, 中国社会科学院語言研究所古代漢語研究室編, 北京1999: 商務印書館.

Kj = 後秦鳩摩羅什訳 『小品般若波羅蜜経』 (T.8, [No.227], 536~587)

Lk = 後漢支婁迦讖訳 『道行般若経』 (T.8, [No.224], 425~478)

Sh = 北宋施護訳 『佛母出生三法蔵般若波羅蜜多経』 (T.8, [No.228], 587~ 676)

T = 大正新修大蔵経, 高楠順次郎、渡邊海旭主編, 東京 1924-34.

v.l(). = 異文(*varia lectio*)

Xz(1) = 唐玄奘訳 『大般若波羅蜜経・第四会』 (T.7, [No.220], 763~865)

Xz(II) = 唐玄奘訳 『大般若波羅蜜経・第五会』 (T.7, [No.220], 865~920)

Zfn = 前秦曇摩婢與竺佛念訳 『摩訶般若鈔経』 (T.8, [No.226], 508~536)

Zq = 呉支謙訳 『大明度経』 (T.8, [No.225], 478~508)

ZXYL = 『中古虚詞語法例釈』, 董志翹・蔡鏡浩, 長春 1994: 吉林教育出版社.

- = 対応する語句や文がない。

..... = 固有名詞。例: "須菩提"

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# Mahākarmavibhaṅga 所引經典研究ノート (1)

— Nandikasūtra —

工藤 順之

## 0. はじめに

或る一つの文献が発見され、それに対する研究が行われることで、仏教史・仏教思想が解明されていく。その営為は止むことなく、時にはあらためてこれまでの先学諸氏によって蓄積されてきた多くの成果を再検討することも必要になってくる。それは例えば近年の仏教原典資料の発見とそれらに対する緻密な文献学的研究の公表を端緒とする場合もあれば、原典資料そのものに立ち帰ってなされる場合もある。

1932年に出版された *Mahākarmavibhaṅga* もまた例外ではない。これには、二十種の經典類が26回にわたって引用され、校訂者 Sylvain Lévi はテキスト出版に際して当時扱える範囲の文献を網羅し、詳細な脚注を付し、多くの所引經典・平行文献類を明らかにした。その後のMKV研究でも、Lévi校訂本の出版以降に発見された、それまでは原典の存在が知られていなかった文献或いは異なる伝承のテキストを用いながら幾つかの所引經典類が研究されてきた<sup>1</sup>。その一つの成果は、未だ断定はされていないものの、MKV の所属部派に関して、かつては非有部・非法藏部という消極的な評価であったものが、現在の所では犢子部・正量部所属の可能性を最も高いとする見方が有力になってきていることに表れている。

さて、本稿でも MKV 所引經典を取り上げていこう。經典名を明示し且つ複数回引用されているものは以下に挙げる四種である。

- |                                         |                   |
|-----------------------------------------|-------------------|
| (1) <i>Nandikasūtra</i>                 | (pp. 32, 42, 44); |
| (2) <i>Pūrvāparāntakasūtra</i>          | (pp. 39-40, 67);  |
| (3) <i>Cakravartisūtra</i> <sup>2</sup> | (pp. 94, 103);    |
| (4) <i>Devatāsūtra</i> <sup>3</sup>     | (pp. 89, 94).     |

<sup>1</sup> 先行研究については論文末の Bibliography 参照のこと。

<sup>2</sup> *Cakravartisūtra* は実際のところ、伝承が異なる3つの文献が引用されており、部派の文献伝承を考える際に興味深い事実を反映している（並川 1984b, 1985a 参照のこと）。

<sup>3</sup> *Devatāsūtra* についてはギルギット写本からテキストが復元されているが MKV には全く対応していない。テキストは Adelheid Mette, "Zwei kleine Fragmente aus Gilgit," in: *Studien zur Indologie und Iranistik* Heft 7, 1981, 133-151 に出版されている（このメッテのテキストについては以下の松村亘による訂正がある）。松村恒「*Devatāsūtra* と *Alpadevatāsūtra*」『印度學佛教學研究』30-2, 1982.3, pp. (54)-(60); 同「ギルギット写本備忘録」『印度學佛教學研究』31-2, 1983.3, pp. (128)-(132); 榎本文雄「『雜阿含』*Devatāsamyukta* と *Devatāsūtra* の展開 — *Ratnāvadānamālā* 第八章の成立」『印度學佛教學研究』31-1, 1982.12, pp. (87)-(90); 同「雜阿含1299經と1329經をめぐって—*Gāndhāri Dharmapada* 343-344 と Turfan 出土梵文写本 No. 50 の同定と *Mahābhārata* 13.132 の成立」『印度學佛教學研究』31-2, 1982.3, pp. (79)-(85)。

ここで検討しようとするのは *Nandikasūtra* である。この経の全文はチベット訳のみに残り、サンスクリット本もこの名を冠される対応漢訳もない。わずかに『大智度論』、『阿毘達磨俱舍論』とその注釈等にその一部と思しき一節或いは経名が引用されるにすぎない。本稿では、漢訳文献に引用される一連の文章群を再構成して得られるものとほぼ一致する別の漢訳経典が、チベット訳を除けば、全体としてこれまで失われたものと考えられていた *Nandikasūtra*<sup>4</sup> でありうるのかどうかの可能性についてあらためて考察する<sup>5</sup>。

## 1. MKV に言及される *Nandikasūtra*

まず MKV の中で言及される箇所を見ていこう。Lévi 本の当該箇所は校訂の基になった二写本とも存在するので両者とも引くことにする。

§ 1: MS[A]: tathā daśādinavā Nandikasūtre uktāḥ prā(12r.4)nātipātasya ||  
MS[B]: [t]. thā<sup>6</sup> daśādinavā (7v.2) + .. kasūtre<sup>7</sup> ukta<sup>8</sup> {||} prāṇātipātasya <|>  
「また殺生する者には十の過失があることが『ナンディカ経』に説かれている」

§ 13: MS[A]: (19v.4) yathoktaṃ ca {||} Nandikasūtre | catvāriṃśad ādinavāḥ |  
surāmaireyamadyapramāda(19v.5)ṣṭhāne yojayitavyāḥ |  
MS[B]: (11v.3) yathoktaṃ Nandikasūtre <|> pañcatriṃśad ādinavāḥ  
surāmaireyamadyapāne yojayitavyāḥ <|>  
「例えば『ナンディカ経』において説かれているように、穀酒・果酒・葉草酒を飲む場合に三十五の過失が(あると)知られるべきである」

§ 14: MS[A]: yathoktaṃ ca Nandikasūtre | catvāriṃśad ādinavān madyadoṣāḥ {||}  
akuśalapakṣeṇa yojayi(21r.2)<ta>vyāḥ ||  
MS[B]: (12r.5) yathoktaṃ ca Nandikasūtre <|> pañcatriṃśat madyapānadoṣāḥ  
akuśalapathe yojayitavyāḥ ||  
「例えば『ナンディカ経』に説かれているように、飲酒による過失が三十五あることが不善の面として知られるべきである」

<sup>4</sup> *Nandikasūtra* という経典は所謂「トゥルフアン・コレクション」の中にそれを写した断片が存在している。この断片は Saṃyukta-Āgama の写本の一部とされ、*Nandikasūtra* はその冒頭部分だけが残るに過ぎない。SHT I ではその断片に関する情報のみが記され(SHT I, Kat.-Nr. 162 [K 446 (TIII MQR)], aR4-9)、その転写テキスト等は第4巻に与えられている(SHT IV [1980], pp. 99-100)。第1巻によれば(p. 92, note 4)、『雑阿含経』求那跋陀羅訳、卷三十、第八五五経(T No. 99(855), vol. 2, 217c18-218a8)、Pāli SN, Nandiya, V. 397-8 (ed. by Feer, PTS, 1898 [rp. 1976]) に相当する。細田典明「『雑阿含経』道品のサンスクリット断片—SHT(IV) Kat.-Nr. 162 について」『印度哲学仏教学』, No. 16, October 2001, pp. 325-311 参照のこと。しかしこの同名の経典は『大智度論』に引用される *Nandikasūtra* とは一致しない。

<sup>5</sup> この問題については既に岡田行弘「*Nandikasūtra* の漢訳」『印度學佛教学研究』35-2, 1986.3, pp. 35-37 で扱われている。チベット訳 *Nandikasūtra* とそれに対応する漢訳を見出したのは岡田の成果であるが、残念ながらこの論文では MKV に対する言及はなく、また Yaśomitra の *Abhidharmakośavyākhyā* に見られる *Nandikasūtra* についても触れられていない。

<sup>6</sup> Read t(a)thā.

<sup>7</sup> Read (Nandī)kasūtre.

<sup>8</sup> Read uktāḥ.

上記3箇所は、殺生と飲酒によってもたらされる業報を説明するにあたってその業報の具体的項目数を説く經典としての *Nandikasūtra* に言及しているのみで、残念ながら実際に原文が引用されているわけではない。この限りでは我々には *Nandikasūtra* がどのような文脈でどのような業報を説いているのかわからないわけであるが、殺生・飲酒による過失を具体的に説く（或いは列挙する）經典を拾い出していけば *Nandikasūtra* に辿り着けるはずである。つまり問題となるのは「殺生と飲酒による過失」、そしてこの二つの項目を挙げる文脈から当然考慮されるべきであるが「五戒」の一つ一つについて個別に説く經典の存在である。

## 2. 他の引用文献

### 2. 1. サンスクリット文献での引用

我々の手元にあるサンスクリット文献で *Nandikasūtra* を引用する文献は実はこのMKVを除くと筆者が確認できた限りでは僅か一文献しかない。それは Yaśomitra の *Abhidharmakośavyākhyā* だけである。ともかくその該当箇所を見てみよう。

catuṛvidhaṃ hi Nandikasūtrādiṣu kāyaduṣcaritam uktam. prāṇātipātaḥ adattādānaṃ kāmamithyācāraḥ surāmaireyamadyapramādasthānam iti [*Abhidh-k-vy*, 380, 4-5]<sup>9</sup>.

「何故なら『ナンディカ経』等に四種の身体の悪行が説かれている。殺生、不與取、邪淫、穀酒・果酒・菓草酒を飲むことである。」

surāmaireyamadyapramādasthānen' āsevitenā bhāvitena bahulikṛtenā kāyasya bhedān narakeśūpapadyata iti Nandikasūtre vacanāt [*ibid.*, 381, 1-2]<sup>10</sup>.

「『穀酒・果酒・菓草酒を飲むことを習し、修し、多く為すことによって、身体に区別が生じ、地獄に墮ちる』と『ナンディカ経』に説かれているからである。」

<sup>9</sup> Yaśomitra の註が加えられた『俱舍論』の当該部分は次の通り：*Abhidh-k-bb(P)*: *āryaiś ca janmāntaragatair apy anadhyācārāt. prāṇivadbhādivat. kāyaduṣcaritavacanād, durgatigamanāc ceti*; 玄奘訳『阿毘達磨俱舍論』巻第十五「分別業品」(T 1558, 29, 77b20-22): 「又諸聖者雖易多生亦不犯故。如殺生等。又經說是身惡行故。」; 真諦訳『阿毘達磨俱舍釋論』巻第十一「中分別業品」(T 1559, 29, 234b3-5): 「復次聖人已轉別性。本性不犯此故。如殺生等。復次由說此是身惡行。」梵本も漢訳も典拠とする經典名は挙げていない。

<sup>10</sup> Cf. *Abhidh-k-bb(P)*: *atyāsevitenā durgatigamanābhidhānam. tatprasāṅgenābhikṣaṇam akūśalasantatipravṛtter āpāyikasya karmaṇā ākṣepād, vṛttilābhād vā. surāmaireyamadyapramādasthānam iti ko 'rthab? surā annāsavaḥ. maireyaṃ dravāsavaḥ. te vā kadācid aprāptapracryutamadyabhāve bhavata iti, ato madyagrahaṇam. pūgaphalakodravādāyo 'pi madayantīti surāmaireyagrahaṇam. prañāptisāvadyasyāpy ādarena prabheyatve kāraṇajñāpanārtham pramādasthānavacanam. sarvapramādāspadatvād iti*; 玄奘訳『阿毘達磨俱舍論』(T 1558, 29, 77c1-11): 「然說數習墮惡趣者。顯數飲酒能令身中諸不善法相續轉故。又能引發惡趣業故。或能令彼轉增盛故。如契經說。牽羅迷麗耶末陀放逸處。依何義說。醜食成酒名為牽羅。醜食物所成名迷麗耶酒。即前二酒未熟已壞不能令醉不名末陀。若令醉時名末陀酒。簡無用位重立此名。然以檳榔及稗子等亦能令醉。為簡彼故。須說牽羅迷麗耶酒。雖是遮罪而令放逸廣造衆惡。為令殷重遮斷故說放逸處言。酒是放逸所依處故。」; 真諦訳『阿毘達磨俱舍釋論』(T 1559, 29, 234b12-18): 「若過量數習。世尊說由此入惡道。是義云何。由愛習此數數惡行相續生故。能引惑惡道業故。得生惡道。酒酒類令醉放逸依處。此句有何義。酒謂飲酒。酒類謂餘物酒。此二有時未至及已度令醉位。不名令醉。為除此故。說令醉檳榔子。及俱陀婆穀。亦能令醉。為除此故。說酒及酒類。」玄奘訳に「契經」とあるだけで經典名はない。尚、Yaśomitra 註を含めて、ここで示した引用文についてはその一部が舟橋一哉によって解説されている、舟橋 1956: 273-276 参照。



身体によって為される悪行三つを挙げ、そこに飲酒を加える部分に見られる引用である。上に示した部分では、*Nandikasūtra* には「五戒」に含まれる妄語が入っていないが、これは妄語が口業に分類されるからで、経に説かれていなかったわけでは勿論ないだろう。後者には、「穀酒・果酒・薬草酒を飲むことを習し、修し、多く為すことによって、身体に区別が生じ、地獄に墮ちる」という文章が *iti* によって引用されているから、そのような文があったかもしれない。残念ながら上記の引用例からはこれ以上の情報は得られない。

## 2. 2 漢訳文献

ここでは漢訳諸文献を見ていこう。これは先の『俱舍論』関係を除くと『大智度論』に見出されるだけである<sup>11</sup>。

(1) 『大智度論』卷十三(T 1509, vol. 25, 155c13-19):

「如佛語難提迦優婆塞。殺生有十罪。何等為十。一者心常懷毒世世不絕。二者衆生憎惡眼不喜見。三者常懷惡念思惟惡事。四者衆生畏之如見蛇虎。五者睡時心怖覺亦不安。六者常有惡夢。七者命終之時狂怖惡死。八者種短命業因緣。九者身壞命終墮泥梨中。十者若出為人常當短命。」

(2) (do., 158b7-c10):

「不飲酒者。酒有三種。如佛語難提迦優婆塞。酒有三十五失。何等三十五。一者現世財物虛竭。何以故。人飲酒醉心無節限。用費無度故。二者衆病之門。三者鬥諍之本。四者裸露無恥。五者醜名惡聲人所不敬。六者覆沒智慧。七者應所得物而不得。已所得物而散失。八者伏匿之事盡向人說。九者種種事業廢不成辦。十者醉爲愁本。何以故。醉中多失。醒已慚愧憂愁。十一者身力轉少。十二者身色壞。十三者不知敬父。十四者不知敬母。十五者不敬沙門。十六者不敬婆羅門。十七者不敬伯叔及尊長。何以故。醉悶愧慙無所別故。十八者不尊敬佛。十九者不敬法。二十者不敬僧。二十一者朋黨惡人。二十二者疎遠賢善。二十三作破戒人。二十四者無慚無愧。二十五者不守六情。二十六者縱色放逸。二十七者人所憎惡不喜見之。二十八者貴重親屬及諸知識所共擯棄。二十九者行不善法。三十者棄捨善法。三十一者明人智士所不信用。何以故。酒放逸故。三十二者遠離涅槃。三十三者種狂癡因緣。三十四者身壞命終墮惡道泥梨中。三十五者若得爲人所生之處常當狂駈。如是等種種過失。是故不飲。如偈說

酒失覺知相	身色濁而惡
智心動而亂	慚愧已被劫
失念增瞋心	失歡毀宗族
如是雖名飲	實爲飲死毒
不應瞋而瞋	不應笑而笑
不應哭而哭	不應打而打
不應語而語	與狂人無異
奪諸善功德	知愧者不飲。」

<sup>11</sup> 『大智度論』を典拠にして当該箇所を孫引きするものに法藏『梵網經菩薩戒本疏』第一, T 1813, vol. 40; 慧沼『勸發菩提心集』巻中, T 1862, vol. 45 がある。それぞれの該当箇所を本文中の『大智度論』からの引用部分に附した番号の下に五戒の順序に並べ直して示しておく: (1) 40, 611c27-612a5; 45, 384c16-23; (3) 40, 619b2-7; 45, 385a11-15; (4) 40, 622, b12-13[「又有十罪。如彼應知。」とあるのみ]; 45, 385a28-b5; (5) 40, 624b6-12; 45, 386a3-9; (2) 40, 625a17-b15; 45, 386a13-b5。

上記二つの箇所は世尊の対話相手としての「難提迦」を直接名指しする引用であるが、經典名が明示されていないために *Nandikasūtra* であるのかどうかの断定は出来ない。しかし二つの引用文に挟まれる『大智度論』の部分には更に以下のような「佛説」があり、同一のソースからの引用であるとみなすことができる。Lamotte によれば<sup>12</sup>、これらもまた *Nandikasūtra* からの引用である。

(3) (do., 156b26-c3):

「如佛説。不與取有十罪。何等為十。一者物主常瞋。二者重疑(丹注云重罪人疑)三者非行時不籌量。四者朋黨惡人遠離賢善。五者破善相。六者得罪於官。七者財物沒入。八者種貧窮業因緣。九者死入地獄。十者若出為人勤苦求財。五家所共若王若賊若火若水若不愛子用。乃至藏埋亦失。」

(4) (do., 157a6-14):

「如佛所説。邪姪有十罪。一者常為所姪夫主欲危害之。二者夫婦不穆常共鬥諍。三者諸不善法日日增長。於諸善法日日損減。四者不守護身妻子孤寡。五者財產日耗。六者有諸惡事常為人所疑。七者親屬知識所不愛喜。八者種怨家業因緣。九者身壞命終死入地獄。十者若出為女人多人共夫。若為男子婦不貞潔。如是等種種因緣不作。是名不邪姪。」

(5) (do., 158a19-27):

「如佛説。妄語有十罪。何等為十。一者口氣臭。二者善神遠之非人得便。三者雖有實語人不信受。四者智人語議常不參豫。五者常被誹謗。醜惡之聲周聞天下。六者人所不敬。雖有教敕人不承用。七者常多憂愁。八者種誹謗業因緣。九者身壞命終當墮地獄。十者若出為人常被誹謗。如是種種不作。是為不妄語。名口善律儀。」

『大智度論』に言及される順番に従って並び替えると、(1)→(3)→(4)→(5)→(2)になるが、これらの内容は「戒相」を扱う第十三巻に現れることからわかるように、「五戒」について、前四者には「十惡」を、飲酒には「三十五失」を列挙しているものである。こうして『大智度論』から抽出され再構成された「難提迦・優婆塞」との対話を持つ經典とは、全体像はまだ不明であるが、世尊が難提迦を相手に少なくとも「五戒」をその中で説く經典に他ならないことになる。

ところで『大智度論』の引用では、先に見た Yaśomitra の『俱舍論』註にある酒の種類を挙げる部分が存在しない。『大智度論』では妄語についての過失を挙げた箇所に引き続いて、先の (2) の引用文直前に以下のような文があるので、それに対応すると思われるが、*Nandikasūtra* からのものかどうかは分からない。

(6) (do., 25, 158a27-b7)

「不飲酒者。酒有三種。一者穀酒。二者果酒。三者藥草酒。果酒者。搗桃阿梨陀樹果。如是等種種名為果酒。藥草酒者。種種藥草。合和米麴甘蔗汁中。能變成酒。同蹄畜乳酒。一切乳熟者可中作酒。略説。若乾若濕若清若濁。如是等能令人心動放逸。是名為

<sup>12</sup> 先に挙げた二つの引用については Lamotte, *Mpp*, II, 792-3 及び 792, fn. 1, 2; 817-19 及び 817, fn. 1 を参照せよ。他の 3 例はそれぞれ、798, 803, 815-6 を見よ。但し Lamotte は最初の二つの「難提迦」の名を出す引用に関して脚注では“Cf. *Nandikasūtra* ...”とし、他方後の三箇所では“Cf.”とせずに直接“*Nandikasūtra*”と明記している。この違いは何によるものなのかわからない。どの注記でも、チベット訳 *Nandikasūtra* の Feer 論文対応頁と内容的にほぼ同一になる『分別善惡報應經』天息災訳(T 81)の対応箇所が挙げられている。

酒。一切不應飲。是名不飲酒。問曰。酒能破冷益身令心歡喜。何以不飲。答曰。益身甚少所損甚多。是故不應飲。譬如美飲其中雜毒。是何等毒。」

こうして、一部かもしれないが、『大智度論』から *Nandikasūtra* と理解してよい部分を回収することが出来る。チベット訳と対比させるとほぼ一致しているので、これらの一節は *Nandikasūtra* の漢訳されたものと考えてよい。

### 3. 安世高訳『佛説出家縁経』

大正大蔵経第十七卷「經集部」中に『佛説出家経』と呼ばれる経典がある。この経典の文献上の問題点は後で検討するとして、先ずその内容を見ていこう。大蔵経では1頁の二段分にも満たない短い経典であるので、ここで全文を引用する。(各項目毎に分節しておく)。

安世高訳『佛説出家縁経』(TNo. 791, vol. 17, 736b3-c19)

「如是我聞。一時婆伽婆在王舍城耆闍崛山。與大比丘僧俱千二百五十。是時難提優婆塞。與五百優婆塞。出王舍城上耆闍崛山。往詣佛所頭面禮足。長跪叉手問佛。大德。願聞優婆塞五戒。毀犯正戒有何惡事。

佛答難提優婆塞。楚害生命有十惡事。何等十現世常懷害心。後世毒心隆赫。恒被痛害怨怨不息。人不喜見。思慮多惡見者怖懼。眠不安寐。夢則惶怖覺則驚悸。死時狂勃種短命殺。身壞命終生地獄中。設得為人多病少命。是為十惡事。

偷劫他財。有十惡事。何等十。貪饕深重。恒為衆疑。能興重惡。行則非時。動則非法。親友惡逆。賢良疏遠。敗戒果敢。常懼王伺。須財市命。種遺寶物貧弊之業。身壞命終生地獄中。設得為人飢寒困苦。致財良難。雖獲少財五事共之。王賊水火及惡妻子。今乃藏埋。會亦當失。是為十惡事。

邪姪有十惡事。何等十。常為其夫伺捕楚毒。室家不和善法消竭。不善法增。危敗軀身。不檢其妻。不守財賄。常為人疑。宗親不信。種業如是。門不貞潔。身壞命終生地獄中。設得為女非獨一主。設得為男馳騁邪姪。自失其妻。是十惡事。

妄語中有十惡事。何等十。口常臭爛。善神背叛。凶鬼易陵。實言流世衆所不信。俗為重事。不在言議。未有實事惡名遠聞。為人輕毀不起恭肅。雖言有實人不奉用。多懷愁怖種誹謗業。身死命終生地獄中。設得為人常被誹謗。是十惡事。

飲酒有三十五惡。何等三十五。散盡財賄。致衆苦患。怨諍增重。裸露形軀。惡名遐邇。慧明日減。應得不得。已得便失。顯揚惡事。要務頓發憂德之本。恍惚變沒。顏貌鄙惡。輕慢尊長。不知供養沙門婆羅門。自於室家不辨尊卑。不宗敬佛。不崇大法。不敬事僧。返親惡人。遠離明能。崩墜邪道。無慚愧心。不護根門。昏荒姪欲。衆所不愛。人不喜見。德士宿舊咸來咎責。集造衆惡。要用之勢。不豫識任。智德隱避。像類不別。去泥洹遠。種狂惑業。身死命終生地獄中。設得為人愚癡頑瞋。

是時難提優婆塞。及五百清信士諸天世人。四輩之衆。聞佛所説畢命受持。頭面遶竟。踊悅而去」

この経では「難提」とあるが *Nandika* という名は「難提(*Nánti*)」とも「難提迦(*Nántijia*)」とも訳されるから、問題にしない<sup>13</sup>。また先の『大智度論』の引用箇所と比較すれば、幾つかの違い(例えば悪事の順序、訳語の相違等)を認めることが出来るものの、内容的にもその構成の仕方(前四者に十悪を最後の飲酒に三十五悪を列挙<sup>14</sup>)もほぼ一致する。『大智度論』の引用には当然のことながらこの経の序

<sup>13</sup> 例えば『翻梵語』(T 2130, vol. 54, 994c5)には「難提<sub>亦云</sub>難提迦 譯曰歡喜」。

分と流通分がなく、また『大智度論』にはあった、飲酒の悪事を列挙した後その内容をまとめた偈文がこの経にはない。これらが『大智度論』が基にした経に本来あったものなのかどうか、つまり引用文なのかどうかは引用箇所からは決められないが、チベット訳 *Nandikasūtra* には飲酒三十五失を説いた後で偈文があるので、少なくとも『大智度論』が引用したものには本来あったものとして考えた方がよいと思われる。もし『出家縁経』を *Nandikasūtra* と仮定するならば、そこに伝承上の増広を考慮すべきであろうが、そこまでは言い切れる程の証拠はまだない。(これについては後で検討する。) ともかく我々の眼前には *Nandikasūtra* と見なせるかもしれない、しかし経典名が異なる資料がある。次にこの経典の文献学的な問題点を検討してみよう。

#### 4. 訳者問題

##### 4. 1. 経録

この経は大正大蔵経の脚注に依れば「此経麗本缺今依明本採録與宋本元本宮本對校」とあり、高麗版大蔵経には欠けていたものを明版を基に宋・元宮内庁本を対校して収録されたもので、伝承上での問題点を抱えている。漢訳大蔵経に関する諸経録を見ていこう。

現存している最古の経録であり、またそれに先行する釈道安の『綜理衆経目錄』を引く、梁・天監九一十七年(510-518 C.E.)に編まれた僧祐撰『出三藏記集』(T 2145, vol. 55)巻四「新集續撰失譯雜經録」中には「出家縁経一卷」(55, 24a)が見出されるが、「右八百四十六部。凡八百九十五卷。新集所得。今並有其本。悉在經藏條新撰目錄闕經。」(55, 32a1-3)と言われる中であって経藏には存在するものの失訳とされる。また隋・開皇十四年(594 C.E.)に編纂された法經等撰『衆経目錄』(T 2146, vol. 55)巻三でも「小乗修多羅藏録」中に「前二百五十經。並是衆経失譯。雖復遺落譯人時事。而古録備有。且義理無違。亦爲定録」(133b16-18)とされる経典群に「出家縁経一卷」(130c14)が含まれ、『出三藏記集』と同様に失訳である。

ところが、それより僅か3年後の開皇十七年(597 C.E.)に編まれた長房撰『歴代三寶紀』(T 2034, vol. 49)巻四では、『出三藏記集』(55, 6b)に記載される「三十四部四十卷」(実際には「三十五部四十一卷」)の安世高訳経数が<sup>15</sup>、その根拠不明なまま飛躍的に増えて「一百七十六部。合一百九十七卷」(49, 52b)となり<sup>16</sup>、その中に遂

<sup>14</sup> 飲酒について三十五の過失を挙げる漢訳文献は当該文献を引用するものを除くと二つだけである。それは今問題にしている『出家縁経』と『大智度論』である。他の経典類では異なる数が挙げられている。三十六の過失に言及するものは次の通り。『佛開解梵志阿毘經』支謙訳(T 20, vol. 1, 261a7-9); 『分別善惡報應經』天息災訳(T 81, vol. 1, 899b26-c11); 『出曜經』信品第十一(T 22, Vol.4, 675b6-13); 『佛説八師經』支謙訳(T No. 581, vol. 14, 965c4-13); 『正法念處經』曇曇般若流支訳(T. 721, vol. 17, 186a10); 『妙法聖念處經』法天訳(T 722, vol. 17, 440b1); 『佛説罪業應報教化地獄經』安世高訳(T. 724, vol. 17, 451b19-20); 『諸法集要經』觀無畏尊者(T 728, vol. 17, 481a8); 『佛説分別善惡所起經』安世高訳(T 729, vol. 17, 518b24-c28); 『佛説罪福報應經』求那跋陀羅訳(T. 747, vol. 17, 563a1); 『佛説輪轉五道罪福報應經』求那跋陀羅訳(T. 747a, vol. 17, 564a20); 『沙彌尼戒經』失訳(T 1474, vol. 24, 937b12-17)。これらの内、実際に三十六の過失を列挙するのはMKVの対応経典である天息災訳『分別善惡報應經』と安世高訳(!)『佛説分別善惡所起經』である(後者が「疑経」である点については本稿4. 2参照のこと。また「疑経」である『提謂経』にも三十六失が挙げられる [牧田1976]。また『長阿含經』第十六經「善生經」(T 1(16), 1, 70c3-6)では「六失」を挙げ、佛陀耶舎共竺佛念等訳『四分律』(T 1428, vol. 22, 672a16-21, 1012a7-10)では「十過失」を挙げる。

に「出家因縁經一卷(亦云佛說出家因縁經)」(51a8)が登場する。それ以降の経録はこれを踏襲して、例えば麟徳元年(664 C.E.)の道宣『大唐内典録』(T 2149, vol. 55)巻一では、「出家縁經」は失訳としながらも「出家因縁經」は安世高訳とし、また「出家因縁經」を「出家縁經」と呼ぶことも割り注で述べている(221c)<sup>17</sup>。同様に、唐・天冊万歳元年(695 C.E.)、則天武后の勅令によって編纂された明佺『大周刊定衆經目錄』(T 2153, vol. 55)巻第七でも、「出苦海之津梁。導迷塗之眼目。務欲令疑僞不雜住持可久。迺下明暇。普令詳擇。存其正經。去其僞本。」(55, 372c24-27)という偽経を排除しようとする序文の決意も空しく、「出家縁經一卷(二紙一云出家因縁經) 右後漢代安世高譯。出長房録」(408c)とあり、『歴代三寶紀』を典拠にした記録を残すだけである。

唐・開元十八年(730 C.E.)にそれまでの経録を抜本的に改正・整備し直す目的で作られた智昇『開元釋教録』(T2154, vol.55)巻第一にある時代別・訳者別の記述では、安世高による訳経数は「九十五部百十五巻」と減少するが、依然としてその中の一つに「出家縁經一卷(一名出家因縁經見長房録)」(480a10)が残る<sup>18</sup>。唐・貞元十六年(800 C.E.)、徳宗の命によって編纂された圓照『貞元新定釋教目錄』(T 2157, vol. 55)巻第一にも「出家縁經一卷」が安世高訳として記載される(777a20)<sup>19</sup>。

従って、「出家縁經一卷」はそれまでは失訳として存在していたが<sup>20</sup>、安世高訳とされたのは五九七年の『歴代三寶紀』以後のことであり、漢訳経典の真偽を峻別しようとした『開元釋教録』によって誤ったまま確定されたという経緯を辿ってきたものである。つまり現在大蔵経に残る『佛說出家縁經』を安世高に帰属させることは明白な誤りである。「出家縁經」という名を冠する失訳経典があったことは『出三藏記集』の記述から判るのだが、それが現在大蔵経にあるこの『出家縁經』と同一のものであったのかどうかは不明である。

<sup>15</sup> この点に関して、安世高の訳経数が果たして「三十四部」であったかどうかの問題もある。今はこの問題には立ち入らない。

<sup>16</sup> 『歴代三寶紀』巻第四(T 2034, vol. 49, 52c1-14)にはこれ以前の経録には三十九部(!)しか記録されなかったが、それは経録が分散した為に安世高訳の経名が知られなかったからで、長房自身がそれらを探求した結果、ここに記載した分の訳経が見出されたのだとする。「其釋道安録僧祐出三藏集記慧皎高僧傳等。止云世高翻三十九部。義理明析文字允正。辯而不華質而不野。凡在讀者皆臺臺決而不倦焉。房廣詢心究檢衆録紀述。世高互有出沒。將知權跡隱顯多途。或由傳者頗致乖舛。量傳所載三十九部。或但踏出自燉煌來屈止京邑。靈帝之末關中擾攘。便渡江南。達人見機在所便譯。得知他處闕而未傳。又其傳末果云。而古舊録所載之者。此並世高刪正前譯不必全翻。今總群篇。備搜雜記。有題注者。多是河西江南道路隨逐因縁從大部出。録目分散未足致疑。彼見故存此寧不續。敢依集編緝而維之。冀廣法流知本源注。欲識其跡具諸傳詳」

<sup>17</sup> 『大唐内典録』の未定稿とされる『續大唐内典録』巻一(T No. 2150, 55, 344b22)でも同様。

<sup>18</sup> 『同』巻十三では「出家縁經一卷(一名出家因縁經) 後漢安息三藏安世高譯」(616c6-7)ともある。同じく智昇『開元釋教録略出』巻第三(T No. 2155, 55, 740a)にも「出家縁經一卷(一名出家因縁經) 後漢安息三藏安世高譯」とある。

<sup>19</sup> 『同』(949c)にも「出家縁經一卷(一名出家因縁經) 後漢安息三藏安世高譯」。

<sup>20</sup> 彦琮『衆經目錄』(或いは『彦琮録』, T 2147, 55, 154c13, 隋・仁寿二年[602 C.E.])にも「出家縁經一卷」があるが、訳者は記載されていない。また静泰『衆經目錄』巻一(或いは『静泰録』, T 2148, 55, 187a, 663 C.E.)にも「出家縁經一卷(二紙)」と見られるが、同様である。

#### 4. 2. 安世高訳経の帰属問題

よく似た経緯を辿り、安世高訳とされてしまった経典が他にもある。ここでは安世高訳とされる経典を全て扱う余裕もないので、「善悪の行為によってもたらされる善悪の報い」を説く経典に限って述べることにする。

大正大蔵経第十七巻に安世高訳とされる『佛説分別善惡所起經』(T 729, vol. 17)がある。この経典は五戒を守ることでそれぞれ五福を得、五戒を破ることで五惡(飲酒では三十六惡)がもたらされること、そして父母・年長者等に対する善惡の態度等によってもたらされるそれぞれの結果を説くものである。いわば日常倫理・道徳的賞罰を教えていくもので、その一部は先に見た『佛説出家緣經』と内容的に近い。五戒のそれぞれについての果報を比較すれば、『分別善惡所起經』では「五善・五惡(飲酒は三十六)」を説くのに対して『出家緣經』では破戒による「十惡(飲酒は三十五)」のみを挙げる点が異なる。また惡の果報として前者では必ず「魂魄入太山地獄中」とあり、後者では単に「身死命終生地獄中」とする。前者の「太山地獄」とは明らかに道教のものである<sup>21</sup>。

この経は『出家緣經』と同様に、『出三藏記集』では失訳であったにも拘わらず『歴代三寶紀』で安世高訳とされ『開元釋教錄』によって「真經」としての地位を確実にしたものである。牧田諦亮は中国撰述経典である「提謂經」とその内容が酷似する点を指摘し、「分別善惡所起經の本文を見ても、それが後漢の安世高譯と断定しうる根拠は全くなく、曇靖の提謂經について道宣が續高僧傳(巻一)に説くような、庶民を誘導するために六朝時代後期に中國人によって撰述されたものである」(百四十一頁)と断定する<sup>22</sup>。

同様に大正第十七巻所収の因果業報を説く経典で安世高訳とされている他の諸経典、『佛説罪業應報教化地獄經』(T 724)・『佛説處處經』(T 730)・『佛説十八泥犁經』(T 731)・『佛説罵意經』(T 732)・『佛説堅意經』(T 733)・『佛説鬼問目連經』(T 734)も『出三藏記集』では安世高訳とされていないが、『歴代三寶紀』で安世高訳とされ『開元釋教錄』もそれに従っている<sup>23</sup>。

こうした安世高訳経数の問題点を考慮すれば、かなりの失訳経典が安世高訳とされ、中には「疑經」すらも彼の名の下に集められたことになる。我々が問題としている『出家緣經』は安世高のものではなく、ことによれば中国撰述の可能性を排除しきれないことになるが、既に述べたように『出家緣經』とほぼ一致するチベットテキストが存在するから、この可能性は0ではないが極めて低いものである。業報について説く多くの経典(無論それだけではないが)が根拠なく安世高訳とされ、今に至るといふ事実にいささかの興味をおぼえるものの、今はこれに立ち入らない。

#### 4. 3. すり替え(?)の可能性：「難提迦羅越經」

『出家緣經』は難提迦を対告衆とし、五戒に関係した業報を説く経典であり、その内容は経典名に見合ったものとは思えない。他の経典がこの名の経典にすり替えられた可能性はないであろうか。

安世高訳とされる諸経典のうち、『出三藏記集』にも記載されているものとして

<sup>21</sup> 牧田 1976: 151-2 参照。

<sup>22</sup> 二つの「経典」の詳しい比較は牧田(1976)の特に「第四章 提謂經と分別善惡所起經—真經と疑經—」を参照のこと。

<sup>23</sup> 宇井 1971: 437-453, 特に 446-448 頁参照のこと。『出家緣經』について宇井は「内容、形式、安世高譯でない」という。

「難提迦羅越經」というのがある。これはどの経録をみても闕本であり、今はその内容を検討することが出来ない。経名にある「難提迦羅越(Nán tí jiā luó yuè)」は明らかに音写語であり、そこから原題を推定できるかもしれない。

「難提・迦羅越」と分けると「難提(Nán tí, 推定中古音 \*nan dei > nân diei)」は Nandika に相当するが、「迦羅越」についてはこれまでは次のように考えられてきた。宇井(1971: 32)は、安世高訳語の中で『七處三觀經』(T, 2, 875c26)に「迦羅越」が現れること、また大正藏經の索引第1巻「阿含部」に「迦羅越 gahapati」とあるのを挙げ、その原語を grhapati と想定している。ここで宇井は「迦」が ga を写し、「羅」が ha に音写される点について不明とし、dha が la となったのではないかという推測を述べているが、岡田(1986: 37)は ghara “家”であるという推定をする<sup>24</sup>。いずれにせよ「家主」、「居士・長者」<sup>25</sup>という意味になるとされている。

しかし宇井が述べるように、「越」字は va を写す文字としても使われる<sup>26</sup>。事実「迦羅越」は語末に va 音、即ち推定音では jwet (< ɾwet) があつたものとも考えられ、また「迦」音が gha を写すものとは考えにくいから、他の可能性を探るべきではないかと思う。Coblin による推定では「迦羅越」は kja lā jwet となりサンスクリット語では kulapati に対応するものとされている(Coblin 1983: 15, 241)。しかし音写語で Skt. ku- が「迦」になるのは考えにくい。

北インドで発見された Kalawān で出土した銅板に残された Kharoṣṭhī 文字の銘文(年代は Azes 134年とあり、西暦では77年)には次のような Gāndhārī 語形が見出される<sup>27</sup>。ここでは塚本(1996: I, 971)による和訳を引用する<sup>28</sup>。

Dhrammasa grahavatisa 「Dhramma(Dharma)長者の」

Naṃdivaḍḍhaṇena grahavatiṇa 「Naṃdivaḍḍhaṇa(Nandivardhana)長者と共に」

ここで見られる語形の grahavati は Skt. grhapati に相当するが、-r- > -ra-; -p- > -v- への変化を示している。そのうち、母音に挟まれた中間音 -p- はプラークリット語

<sup>24</sup> プラークリット語文法である Vararuci の Prākṛtaprakāśa [Pp.] には次のような規定がある。grhe gharo 'patau || Pp. 4.32 || grhaśabde ghara ity ayam ādeśo bhavati | paśiśabde parato na bhavati | gharam bhavanam || apatāv iti kiṃ | gahavāi || 「“grha” に対して “ghara” (で置き換えが出来る。但し、) pati (が後続する) 場合はそうならない。[註] “grha” という語に対して “ghara” で置き換えが出来る。pati が後続する場合はそうならない。“ghara” とは“家(bhavana)”[の意味である]。『pati (が後続する) 場合はそうならない』とは何故か。[反例として] gahavāi (Skt. grhapati) がある。」(gahavāi [i → ī: Pp. 5.18] < gahava-i [t → φ: 2.2] < gahavati [p → v: 2.15] < gahavati [r → a: 1.18] < grhapati)。ここで規定されているプラークリットとは文学系のものであり、仏教梵語の語形変化に直接関係するものではない。根拠は全く想像も付かないが、俗語では -pati が後続したときには grha- → ghara- への語形代用が許されていなかったという事実が面白い。

<sup>25</sup> Cf. 『翻譯名義集』巻第二(T 2131, 1082, b12): 「迦羅越。大品經中。居士是也。」

<sup>26</sup> 例えば「迦毘羅越(jiā pí luó yuè)」という音写語があるが、これは Kapilavastu を写したものである。Cf. Coblin 1983: 255 では康孟詳の訳語として「迦維羅越」を挙げ、その原語を kja jīvi lā jwet とする。

<sup>27</sup> grhapati に遡り得る、Gāndhārī を経て「迦羅越」と音写された語形 grahavati を解釈するにあたって辛嶋静志教授より推定中古音、レファレンスに関して多くの助言と示唆を頂戴した。ここに記して感謝申し上げる。

<sup>28</sup> この銅板銘文については初出である Konow 1931-2; 1932 また Marshall 1951 を見よ。

では頻繁に -v- となる<sup>29</sup>。他方「越 jwet」の推定中古音 j- は第一義的には外来語 v (外来語そのものが v であってもその元々の音が -p- で -v- に変わったものでも同じ) を表記するのに用いられるから(Coblin 1983: 72)、問題とする「迦羅越」の「越」と音写された原音は jwet (ɾwet) であった可能性が極めて高い。そうするとこの音写語は -pati を写したのではなく、-vati を写したものと考えてよい。また Gāndhārī では中間音の気音 -h- は発音されないこともあり得るから、前分の graha- に対して「迦羅」が当てられたものと想定出来よう。従って音写語「迦羅越」の原語は Gāndhārī の grahavati- であった可能性を考えるべきである。

無論ここでの考察は「迦羅越」そのものの原語を推定したものに過ぎず、その音写語がそもそも Skt. gr̥hapati に対応することを何ら否定するものではない<sup>30</sup>。宇井や Coblin がこの音写語を安世高の特徴的な訳語として見なし、また『出家縁経』には「泥洹 (niei ɾwân)」という安世高の用いた訳語もあるから、この経が本来安世高訳であった可能性も捨てきれないのは確かである。実質的には「長者ナンディカの経」であろう「難提迦羅越経」が失われ、むしろその経名を持つにふさわしい内容の経典が別名で存在することは、中身のすり替え或いは経名の改竄が行われたという推理を生むが、そうすると安世高訳「難提迦羅越経」の本体のみが『出家縁経』という名を持って甦ったこと、つまり中身自体は安世高訳であることを結論しなければならなくなる。つまりここで再び4.1-2の議論に戻ってしまうわけである。安世高が用いた訳語がこの『出家縁経』にも見出されるという事実関係の確認に止めておく。

## 5. チベット訳 *Nandikasūtra*

Léon Feer によって仏訳された *Nandikasūtra* を見ると、『大智度論』が飲酒三十五過失を挙げた後で偈を持っているのと同様に、チベット訳でも三十五過失を挙げて韻文が残されている。既に Lamotte によっても指摘されているように<sup>31</sup>、このチベット訳が『大智度論』に見られる引用文と内容的にはほぼ一致していることに関しては議論の余地がない。チベット訳の序分・流通分は『出家縁経』よりも長いが、内容に違いをもたらすようなものでもない。訳者とされる Śakyasiṃha と Byiñ gyi sñiñ po の記録が正確ならば、九世紀初頭の訳になる<sup>32</sup>。

<sup>29</sup> Coblin 1983: 36 を見よ。また Brough 1962: 87, § 34; 辛嶋 1994: 20.

<sup>30</sup> 例えば竺法護訳『郁迦羅越問菩薩行經』(T 323, vol. 12)があるがこの表題にも「郁迦羅越」とある。無論この経は『大寶積經』第十九會「郁伽長者會(郁伽長者問經一卷)」(T 310(19), vol. 11)の異訳であるから、「郁伽(迦)長者」に相当する。「爾時郁迦長者。及諸迦羅越。皆同時 …」(T 323, 12, 27b17-18)とあるように「郁迦羅越」は元々「郁迦(伽)迦羅越」であったようであるが、そのサンسكريット本 *Ugraparpr̥cchā* は *Śikṣasamuccaya* の引用文から一部が回収されている。呼びかけにあたる部分は十数回見出されるが、例えば“sacet punar gr̥hapate …”とあり、梵本では gr̥hapati であったことがわかる。

<sup>31</sup> 『大智度論』からの引用に附した前註参照のこと。

<sup>32</sup> 岡田 1986: 35 参照のこと。チベット訳のテキストに関する文献上の情報は本稿末に附した Bibliography を参照されたい。今回は時間的な制約の為、チベット訳原文を示すことが出来ない。別稿を期したい。



## 6. まとめ

以上の考察から漢訳『出家縁経』について事実関係が明らかなのは

- ・「出家縁経」という名の経典が失訳として存在していたこと、
- ・この「出家縁経」は『歴代三寶紀』以降に誤って安世高訳とされたこと、
- ・その後の「出家縁経」は現行『出家縁経』であること、

だけである。「難提迦羅越経」という関本が安世高訳として伝えられており、その経名としては現行『出家縁経』の内容に釣り合うのだが、原本を確認出来ないので推測を加えて整理してみる。

訳者不明と理解すべき『出家縁経』は、その内容からおそらくは他の因果応報を説く経典類と共に安世高に帰属させられたのであろう<sup>33</sup>。また、その内容と経名との隔たりからも、この経典は『出三藏記集』以前に全く別の経典から中身だけをすり替えられていたか或いは経名だけ変更されていた可能性が極めて高いのではないだろうか<sup>34</sup>。元が「難提迦羅越経」である可能性もあるが、現行『出家縁経』は安世高の手になるものとは思えないので、仮に中身が別の経典であったとしても或いは題名がすり替えられたものだとしても、その経典は安世高訳ではない。『出家縁経』は「出家の（因）縁」を説く経典ではなく、優婆塞・難提迦に対して破戒によって招く業報を説く（即ち、五戒を遵守することの重要性を説く）ものであり、また内容的には他の文献にトレース出来るのだから、そうした内容を持っていた経典にはそれに相応しい題名が冠されていたと思われる。それはほぼ同一の内容を説く経典がチベット訳では *Nandikasūtra* と呼ばれている点からも裏付けられる。

MKV 所引経典類にはサンスクリット本にも漢訳にも、時にはチベット訳にも残らない文献、或いはその内容が現存する他文献にはトレースしきれないものが多数見出される。所引経典の多さから、或る意味ではその文献の所属部派を決定する為の手がかりをそこかしこに見出せるようでもあり、逆に対応文献が未だ確定出来ない（或いは存在しない）為にそうした作業を困難にしているのだと思える。我々にはやらねばならない研究が山積している。

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<sup>33</sup> 牧田 1976: 152: 「この分別善惡所起経は、もっとも早く出三藏記集（五一〇～五一八頃僧撰）巻四の失譯雜経録にその名を見出す。この前後には、救護身命経、清淨法行経、犯戒罪報輕重経、以金貢太山贖罪経、五道輪轉罪福報應経などの在家者のための日常生活倫理のおきてを説く中國撰述様の経典が列擧されている。ところがそれから約八十年後の開皇十七年（五九七）に撰述された『歴代三寶紀』巻四には、これら失譯経典が一樣に、機械的に安世高譯とされている。それ以後の経録にはいずれもこれを承けて怪しまない。」（下線筆者）

<sup>34</sup> 別の経典が何であるかはわからない。岡田は『出三藏記集』以前には関本になってしまった「居士ナンディカの経」（即ち『難提迦羅越経』）と考えている（岡田 1986: 37）。彼は「『出家縁経』を安世高訳とすることはできない」と断定しながらも、「安世高によって訳されたナンディカ居士の経が存在していたが、後代の人によって手を加えられ、題名も変更されて、現在我々が見ている『出家縁経』になったという可能性」に言及する。この仮定に立つと、一方で『難提迦羅越経』が関本となり、他方で失訳『出家縁経』が「後代の経録で安世高訳とされたという事情がよく了解」できるというが、本来『難提迦羅越経』であった経典が「手を加えられ、題名も変更され」たにも拘わらず安世高訳であることが「再発見」される程に『出家縁経』には安世高らしさが残っているのであろうか。現行の『出家縁経』を見た宇井はそこに安世高の手が入っていることを強く否定しており、そして岡田自身もそれに従っているのだから、彼のこの結論には矛盾がある。

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# Some Philological Remarks on and around Kuladatta's *Kriyāsamgraha* (-*pañjikā*)

Akira YUYAMA

## 0. Prefatory:

0.0. It has been somehow my cherished desire to study this text from various viewpoints, even though I am no specialist in Tāntric literature. In the first place my private interest arises from the text that is a Buddhist iconological work. In any case Kuladatta's *Kriyāsamgraha* has been drawing my attention for the past few decades. I am ashamed to confess here, therefore, that I have so far made no progress in this direction, as my own pace is slower than a snail's. This paper is thus intended to be a preliminary survey of the text. It is merely an indication of my wish to study it in the future. At all events, I have no intention to investigate it from the religio-philosophical point of view.

0.1. In the second place, the author of this text seems to have been versed in the teachings of the Mahāsāṃghika-Lokottaravādins. In his enlightening article Gustav Roth concludes after a careful comparison of the two that Kuladatta's *Kriyāsamgraha* is a modified version of the *Stūpa-lakṣaṇa-kārikā-vivecana* belonging to the Mahāsāṃghika-Lokottaravādins.<sup>1</sup> Needless to say, however, it is a different question whether or not he belonged to that school. At this stage it is almost impossible to judge if he was a Lokottaravādin. Furthermore, the question of whether the school had actually survived until his time will still remain unsolved, unless there appears definitely reliable evidence to prove it.

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<sup>1</sup> Cf. Gustav Roth, "Symbolism of the Buddhist Stūpa according to the Tibetan version of the Caitya-vibhāga-vinayodbhāva-sūtra, the Sanskrit treatise Stūpa-lakṣaṇa-kārikā-vivecana, and a corresponding passage in Kuladatta's *Kriyāsamgraha*", *The Stūpa: Its Religious, Historical and Architectural Significance*, edited by Anna Libera Dallapiccola in collaboration with Stephanie Zingel-Avé Lallemand (= *Beiträge zur Südasiensforschung*, LV) (Wiesbaden: Franz Steiner, 1980), p. 196.

This article is fortunately included in his collected papers: *Indian Studies: Selected Papers by G. Roth*, edited by Heinz Bechert and Petra Kieffer-Pülz, published on the occasion of his seventieth birthday (= *Bibliotheca Indo-Buddhica*, XXXII) (Delhi: Sri Satguru Publications, 1986), p. 264. — cf. *infra* n. 43.

0.2. It may be further noted here that Nalinaksha Dutt has seen in it some Vinaya elements of Mahāyāna Buddhism.<sup>2</sup> I believe, however, that this issue must be carefully reviewed. It may be necessary to collect more materials in this category.<sup>3</sup>

0.3. In any case, if Kuladatta's *Kriyāsamgraha* is a text in the lineage of the Mahāsāṃghika-Lokottaravādins, it will be highly important to examine its linguistic features, whether grammatical or glossarial. So far the language of that school is entirely written in the so-called Buddhist Hybrid Sanskrit. It goes without saying that the language he had used is one among other complicating factors in determining his position.

0.5. Before going on to tackle these problems, I would herewith like to make a brief critical survey of this peculiar literature.

### ***I. Indic Original in Old Manuscripts:***

1.0.0. Kuladatta had been known as the author of the *Kriyāsamgraha* (-*pañjikā*), consisting of eight chapters (*prakaraṇas*), the last being on the stūpas.<sup>4</sup> It was in 1882 that Rajendralal Mitra introduced it for the first time in his monumental work.<sup>5</sup> He had found it in two manuscripts not always intelligible (*op.cit.*, p. 109 / p. 107). This work may afterwards have not attracted the proper attention of specialists for some time.

1.0.1. In his well-known catalogue of the Buddhist Sanskrit manuscripts kept in the Asiatic Society of Bengal at Calcutta, Hara Prasād Śāstrī paid the careful attention to this rare text and gave more detailed information of the

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<sup>2</sup> See Nalinaksha Dutt, "Bodhisattva Prātimokṣa Sūtra", *Indian Historical Quarterly*, VII, 2 (Calcutta 1931), p. 259-286, esp. p. 262-264. — cf. Charles S. Prebish, *A Survey of Vinaya Literature* (Taipei: Jin Luen Publishing House, 1994), p. 129f. cum n. 3 (p. 141)!

<sup>3</sup> On some texts related to the Vinaya of this school see A. Yuyama, "Some Remarks on Two Texts Related to the Vinaya of the Mahāsāṃghika-Lokottaravādins", *Festschrift Allrecht Wezler on the occasion of his birthday 02 March 2003* (Hamburg-Heidelberg, in the press).

<sup>4</sup> Cf. e.g. *New Catalogus Catalogorum: An Alphabetical Register of Sanskrit and Allied Works and Authors*, edited by V. Raghavan, IV (= *Madras University Sanskrit Series*, XXIX) (Madras: University of Madras, 1968), p. 234b-235a, *Kuladatta*, s.v. — cf. Yuyama, *Buddhist Sanskrit Manuscript Collections* (1992), p. 3.

<sup>5</sup> Rajendralal Mitra, *The Sanskrit Buddhist Literature of Nepal* (Calcutta: Asiatic Society of Bengal, 1882; reprinted by Cosmo Publications, New Delhi, 1982), p. 105-109: Nos. B23 (palmleaf) [= Haraprasād No. 79] & B10 (paper) [= Haraprasād, No. 80?]; retypeset edition with an introduction by Alok Roy (Calcutta: Sanskrit Pustak Bhandar, 1971), p. 103-107. — cf. Yuyama, *Buddhist Sanskrit Manuscript Collections* (1992), p. 7.

contents of the two manuscripts. One of them is a palm-leaf manuscript numbered 79. According to Hara Prasād, seventeen folios are missing out of 176 of this manuscript. He makes a further note that it is incomplete at the end. In fact, he guesses that it is copied in the Newārī character of the sixteenth century. It is a great pity that this manuscript seems to be missing Chapter VIII.<sup>6</sup> This is a manuscript copied in Patan in Samvat 373 and has been carefully verified for 1252 CE.<sup>7</sup> This manuscript offers another interesting fact. Since it is an incomplete manuscript at the end, the colophon is missing and therefore no date is obtainable from it. A paper manuscript copied from it and kept in St. Petersburg bears the so-called *Pratītya-samutpāda-gāthā*<sup>8</sup> and the colophon reading the date.<sup>9</sup> It means that this manuscript may well have been a complete one when the secondary copy was made on paper.<sup>10</sup>

1.0.2. Speaking of an incomplete manuscript, I am wondering if another old palm-leaf manuscript kept in the University Library at Cambridge may well be on the same lineage. It bears the title *Kriyā-pañjikā* of Kuladatta. Unfortunately, it is an incomplete manuscript. The date is estimated to be XIII-XIVth centuries.<sup>11</sup> These two must doubtlessly be very important from the

<sup>6</sup> Hara Prasad Shāstri, *A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection, under the care of the Asiatic Society of Bengal*, I: *Buddhist Manuscripts* (Printed at the Baptist Mission Press, Calcutta, 1917), p. 119-126: No. 79/3854 (palmleaf), p. 126f.: No. 80/4728 (paper). — cf. Yuyama, *Buddhist Sanskrit Manuscript Collections* (1992), p. 7.

<sup>7</sup> For further details see Luciano Petech, *Mediaeval History of Nepal (c. 750-1482)*. Second, thoroughly revised edition (= *Serie Orientale Roma*, LIV) (Roma: Istituto Italiano per il Medio ed Estremo Oriente, 1984), p. 85: No. 22.

<sup>8</sup> On the *Pratītyasamutpāda-gāthā* see my article: 湯山明, “十二因縁呪覚え書き”, 印度學佛教學研究, XX, 1 (Tokyo 1971), p. 448(48)-444(52).

<sup>9</sup> Cf. for details N. D. Mironov', *Katalog' indijskix' rukopisej Rossijskoj Publičnoj Biblioteki. Sobranie I. P. Minaeva i Nekotorija Drugija*. Vypusk' I: *Izdanie Rossijskoj Akademii Nauk'* (Petrograd': Tipografija Rossijskoj Akademii Nauk', 1918), p. 269-271: No. 287. — cf. Klaus Ludwig Janert, *An Annotated Bibliography of the Catalogues of Indian Manuscripts*, I (= *Verzeichnis der orientalischen Handschriften in Deutschland*, Supplementband I) (Wiesbaden: Franz Steiner, 1965), p. 123: No. 262.

<sup>10</sup> For further details see Luciano Petech, *Mediaeval History of Nepal (c. 750-1482)* (= *Serie Orientale Roma*, X) (= *Materials for the Study of History and Culture*, III) (Roma: Istituto Italiano per il Medio ed Estremo Oriente, 1958), p. 88: No. 18.

Cf. also Dilli Raman Regmi, *Medieval Nepal*, Part I (Early Medieval Period 750-1530 A.D.) (Calcutta: K. L. Mukhopadhyay, 1965), p. 216: No. 19.

<sup>11</sup> Cf. Cecil Bendall, *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge* (Cambridge at the University Press, 1883), p. 183f.; No. Add. 1697-I. — cf. Yuyama, *Buddhist Sanskrit Manuscript Collections* (1992), p. 13.

viewpoint of textual studies.

1.1.0. There seem to be quite a few old palm-leaf manuscripts kept in various places. In carrying out historical studies of Nepal the dated manuscripts always offer indispensable source materials for establishing chronology.

1.1.1. The oldest manuscript is the one in the Field Marshal Kaisher Collection in Kathmandu: No. 109. In 1956 Gadjin M. NAGAO (長尾雅人) made an investigation into this collection in collaboration with Masaaki HATTORI (服部正明). Later on he published a preliminary report on it. This manuscript is recorded therein.<sup>12</sup> As usual, Luciano Petech has recorded the colophon carefully and verified it for Thursday, 11 February 1216 during the reign of King Arimalla (CE 1153-1216, r. 1200-1216, less possibly 1200-1231?):<sup>13</sup>

*samvat 336 māgha-kṛṣṇa-saptamyām brhaspati-dine / śrī-rājādhirāja-parameśvara-parama-śrīmat-* [Regmi: *śrīmad-*] *Arimalla-devasya vijaya-rāje* [read °-rājye?] *pustakam likhitam iti* //<sup>14</sup>

1.1.2. It may be noted here that a Japanese specialist named Mitsutoshi MORIGUCHI (森口光俊) made an energetic investigation in 1975 in search of Tāntric Buddhist manuscripts and published his research fruit in a catalogue. It offers the texts in Indic alphabetical order with their original catalogue numbers, microfilm numbers at the Nepal-German Manuscript Preservation Project (= NGMPP) as well as facsimiles of a certain amount of manuscript folios. He lists ten manuscripts of the *Kriyāsamgraha* (-*pañjikā*) of Mahāpaṇḍita-Kuladatta (NGMPP: No. D.2531; cf. *infra* §4.2). Four out of them are palmleaves. The palm-leaf manuscript, kept formerly in the Kaisher Library, is also recorded in his catalogue.<sup>15</sup>

1.2.0. Among some five items held in the National Archives of Kathmandu is

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<sup>12</sup> 長尾雅人, “カトマンドウの仏教写本典籍”, 岩井博士古稀記念・典籍論集 (東京・東洋文庫, 1963), p. 11: No. 109. — cf. Yuyama, *Buddhist Sanskrit Manuscript Collections* (1992), p. 11.

<sup>13</sup> On the early Mallas and the manuscript materials during this period see e.g. Sylvain Lévi, *Le Népal: Étude historique d'un royaume hindou*, II (= *Annales du Musée Guimet: Bibliothèque de vulgarisation*, XVIII) (1905) [Reprinted by Asian Educational Services, New Delhi-Madras, 1990], p. 214. — cf. Petech, *Mediaeval History of Nepal (c. 750-1482)* (Roma 1958), p. 84f.; his second thoroughly revised edition (= *SOR*, LIV) (1984), p. 82.

<sup>14</sup> See Petech, *op.cit.* (1958), p. 84; his second revised edition (1984), p. 81.

Cf. also Regmi, *Medieval Nepal*, Part I (Calcutta 1965), p. 206.

<sup>15</sup> Mitsutoshi MORIGUCHI, *A Catalogue of the Buddhist Tantric Manuscripts in the National Archives of Nepal and Kesar Library* (Tokyo: Sankibou Busshorin, 1989), p. 30: No. 111 - C109 (189 folios).

the second oldest dated palm-leaf manuscript (No. CA-318: 146 folios) written in the then fashionable Bhujimo script during the reign of King Abhayamalla (CE 1183-1255, r. 1216-1255; cf. Petech, *op.cit.*, 1st ed. 1958, p. 89, 2nd ed. 1984, p. 86). It seems to have formerly been kept in the Durbar Library. Thanks to the painstaking efforts of Moriguchi, the colophon of this manuscript has become available in facsimile. It is now clear without doubt that “This is the book belonging to Vajrācārya Udayaśrīka”, as noted also by Regmi (*op.cit.*, I, p. 212):<sup>16</sup>

(146a2) *samvat 337 jyeṣṭha-sukla-pūrṇa-māsyāṃ soma-dine / (.3) śrī-rājādhirāja-parameśvara-parama-bhaṭṭāraka-śrīmat Abhayamalla-devasya vijaya-rāje likhitam iti //*<sup>17</sup> o // *vajrācārya-udayaśrīkasya pustako <'>yam // o //*

After this colophon reads a 2-line memorandum in a very modern bad hand. Unfortunately, it is illegible on the photo. It looks nothing but a scratched scribble.

1.2.1. It is verified for Monday, 22 May 1217 CE.<sup>18</sup> To my regret, I have yet seen none of those manuscripts. They are all very important both in the history of Nepal and in Buddhist philology. Sylvain Lévi directed his attention to this period on the basis of the manuscripts in his well-known work (*op.cit.*, II, p. 214f.). According to the well-known chronicle *Gopālārājavarṃśāvalī*,<sup>19</sup> King Arimalladeva reigned for 25 years and 10 months, and Abhayamalla 42 years and 6 months. Based on a palm-leaf manuscript Dilli Raman Regmi (\*1926) published a reliable edition of this text.<sup>20</sup> And a very interesting new edition with facsimiles of this manuscript has appeared, thanks to the painstaking effort of Dhanavajra Vajrācārya (\*1932) and Kamal

<sup>16</sup> See Moriguchi, *op.cit.*, p. 30 (a description of No. 111: 10 Mss) & 31 (a reproduction of Ms ca-318: folios 145b & 146a).

<sup>17</sup> The colophon of this manuscript is available up till here in: *Nepāla-rājakiya-Vīra-Pustakālayastha-pustakānāṃ Bṛhat-sūcīpatram, yasyāyam bauddha-viśayakaḥ saptamo bhāgah, tasyāyam prathama-khaṇḍaḥ* (= *Purātattva-Prakāśana-Mālā*, XXXX) (1962), p. 121: Kramāṅkaḥ CA 318 / Viśayāṅkaḥ 186.

<sup>18</sup> See Petech, *op.cit.* (Roma 1958), p. 85; and its second edition (1984), p. 83; also Regmi, *Medieval Nepal*, I (1965), p. 212f.

<sup>19</sup> For a brief but updated comprehensive survey of chronological literature of Nepal see Theodore Ricciardi, Jr., “The *Nepālārājaparāmarā*: A Short Chronicle of the Kings of Nepal”, *Journal of the American Oriental Society*, CVI, 2 (1986), esp. p. 248a, n. 6.

<sup>20</sup> D. R. Regmi, *Medieval Nepal*, Part III: *Source Materials for the History and Culture of Nepal 740-1768 A.D. (Inscriptions, Chronicles and Diaries etc.)* (Calcutta: Firma K. L. Mukhopadhyay, 1966), Appendix B: *Gopāl Varmśāvalī*, p. 121: folio 25b3-4: ... *rājā śrī-Arimalladeva varṣa 25 mā 10 ... // rājā śrī-Abhayamaladeva varṣa 42 mā 6 ...*



P. Malla (\*1936).<sup>21</sup>

1.2.2. The paper manuscript in the Raghu Vira Collection is no doubt a recent copy of the very Kathmandu manuscript. Fortunately, Sharada Rani has photomechanically reproduced it with a brief bibliographical note.<sup>22</sup> In the colophon it clearly mentions the dates of the original scribe and of the later copyist (*op.cit.*, p. 281.6-282.2):

(281.6) // *sanvat 337 jyestha-sukla-pūrṇa-māsyāṃ soma-dine śrī-rājādhirāja-parameśvara-(282.1)parama-bhaṭṭāraka-śrīmat Abhayamalla-devasya vijayarajyaṃ* [sic: °-rājye?] *likhitam iti // // vajrācārya-udaya-śrīkasya pustako yaṃ // // subham astu // // likhiteyaṃ* [sic] *yaśodharā-mahā(.2)vihārāvasthita-śukrarāja-vajrācāryena* [sic] *idaṃ pustakaṃ sampūrṇa<ṃ> likhitam // // puna 1085 sanvat jyestha-māse kṛṣṇa-pakṣe budha-vāsare likhiteya* [sic] *samāptam //*

1.2.3. I am not at all competent in chronology. It is clear at least, however, that it was copied on Wednesday (*budha-vāsara*) in the dark half (*kṛṣṇa-pakṣa*) of the Month of *Jyestha* (i.e. May) in 1085 (i.e. circa 1965 CE). The copyist Śukrarāja Vajrācārya is certainly related to the famous Yaśodhara Mahā-Vihāra in Patan.<sup>23</sup>

1.3.0. It is a pleasing matter in these years to see this Tāntric work drawing considerable interest from those scholars engaged in the relevant fields.<sup>24</sup>

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<sup>21</sup> Dhanavajra Vajrācārya and Kamala P. Malla, *The Gopālarājavamsāvalī: A facsimile edition prepared by the Nepal Research Centre in collaboration with the National Archives, Kathmandu. With an introduction, a transcription, Nepali and English translations, a glossary and index (= Nepal Research Centre Publications, IX) (Franz Steiner Verlag Wiesbaden GmbH, 1985), fol. 25b3-4.*

<sup>22</sup> *Kriya-Saṅgraha: A Sanskrit Manuscript from Nepal containing a Collection of Tantric Ritual by Kuladatta*, reproduced by Sharada Rani (= *Satapitaka Series*, CCXXXVI) (New Delhi: International Academy of Indian Culture, 1977), (iii), 282 pages (in Arabic numerals alone). No folio number is given. In a usual manner it may therefore be counted as 141 folios.

<sup>23</sup> Unfortunately, I have not yet identified who the copyist Śukrarāja Vajrācārya is. Here-with, however, I refer to the following two elaborate books on this very old Vihāra:

*Yaśodhara Mahāvihār Saṅgha* (Lalitpur: Lotus Research Centre, 1993), xv, 220, 17 p., 2 col.-frontisp., 39 ill. (photos), plans. This book records a number of inscriptions.

John K. Locke, *Buddhist Monasteries of Nepal: A Survey of the Bāhās and Bahīs of the Kathmandu Valley*. With photographs by Hugh R. Downs (Kathmandu: Sahayogi Press Pvt. Ltd., 1985), Patan Area No. 16 (Spot No. 31 on the folded map of Patan): p. 154a-159b (incl. a photo No. 103 on p. 155), and a sketch plan of buildings (between p. 156-157), cum n. 152-160 (on p. 493b-494a).

<sup>24</sup> For further details about this text see an indispensable survey made by Munenobu SAKURAI (桜井宗信) in *A Descriptive Bibliography of the Sanskrit Literature*, IV: *The Buddhist Tantra*, edited by Keisho TSUKAMOTO, Yukei MATSUNAGA & Hirofumi ISODA (Kyoto: Heirakuji Shoten, 1989), p. 195-197 (in Japanese).

Tadeusz Skorupski has recently made a great service to understand this literature as a whole, making a good use of Kuladatta's *Kriyāsamgraha(-pañjikā)* published in facsimile under the editorship of Sharada Rani (cf. *supra* §1.2.0-3). Skorupski has offered an indispensable analytical summary of this very difficult text. It is to be much regretted, however, that Chapter VIII of my chief concern is rather too briefly treated.<sup>25</sup>

1.3.1. From various points of view Skorupski has convinced us of the date of Kuladatta's *Kriyāsamgraha(-pañjikā)*, saying: " ... it may be assumed with some confidence that it was composed in the second half of the eleventh century." (Skorupski, *op.cit.*, p. 181). I fully agree with him. Furthermore, it is really interesting, therefore, that his work had begun to spread among the population in manuscript form in Nepal soon after the composition. It is eloquently attested by quite a few old manuscripts, which have survived until today (cf. *supra* §1.1.1 & 1.2.1).

1.4. Almost at the same time Ryūgen TANEMURA has brought a revised version of his M.A. thesis submitted to the University of Tokyo in 1993. It is a critical edition of Chapter VII of Kuladatta's *Kriyāsamgraha(-pañjikā)* by collating ten manuscripts, six of them being copied on palm-leaves.<sup>26</sup> One of them consisting of 146 folios (dated Samvat 337) and bearing a signature "N" by Tanemura, is said to be kept in the National Archives of Nepal consisting of 146 folios (dated Samvat 337). It may well be the one treated above (cf. *supra* §1.2.0-3 & 1.3.0). However, he gives no reference to Sharada Rani's edition. It is hoped that in the nearest future he will give us the benefit of more careful textcritical treatment. Incidentally, Tanemura has just published an enlightening article on the consecration ceremony (*[pratimā-]pratiṣṭhā*) on the basis of Chapter Six of Kuladatta's *Kriyāsamgraha-pañjikā*.<sup>27</sup>

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<sup>25</sup> Tadeusz Skorupski, "An Analysis of the *Kriyāsamgraha*", *Sūryacandrāya: Essays in Honour of Akira Yuyama On the Occasion of His 65th Birthday*, edited by Paul Harrison and Gregory Schopen (= *Indica et Tibetica*, XXXV) (Swisttal-Odendorf: Indica et Tibetica Verlag, 1998), p. 181-196.

<sup>26</sup> See e.g. *Kriyāsamgraha of Kuladatta: Chapter VII*, edited by Ryūgen TANEMURA (= *Bibliotheca Indologica et Buddhologica*, VII) (Tokyo: The Sankibo Press, 1997), (ii), 63 p.

<sup>27</sup> Ryūgen TANEMURA has given a detailed analysis in his painstaking work: "One Aspect of the Consecration Ceremony of Images in Buddhist Tantrism: 'The Ten Rites' Prescribed in the *Kriyāsamgrahapañjikā* and Their Background", *Journal of the Japanese Association for South Asian Studies*, XIII (Tokyo, October 2001), p. 52-75 (with a Japanese summary on p. 248). — Extensive bibliographical information is to be found on p. 73-75.

## II. Tibetan Version:

2.0. Here again it is interesting to see that the *Kriyāsamgraha* (-pañjikā) of Kuladatta reached the land of snow at considerable speed. It was translated into Tibetan by Grags-pa rgyal-mtshan (Kīrtidhvaja) probably in 1279: ed. Peking Tanjur No. 3354: *Bya-ba bsdud-pa zes bya-ba*, i.e. *Kriyāsamgraha-nāma*: ŚI 260a4-420a6 (= 1957 Tokyo-Kyoto Reprint Edition, LXXIV, p. 160.2.4-170.2.3);<sup>28</sup> Derge edition = Tohoku Catalogue No. 2531: KU 227b1-362a7.

2.1. Bu-ston (1290-1364) has naturally recorded this text in his famed catalogue (1322 CE): Text No. 1869 (Tohoku Catalogue No. 5197).<sup>29</sup> This phantom-like book has at last appeared, thanks to the painstaking efforts of Lokesh Chandra and Soshū NISHIOKA.<sup>30</sup> Soon after that the late János Szerb (†1988) left a very painstaking editorial work on it with utmost care.<sup>31</sup> He has given extensive bibliographical remarks on various editions (*op.cit.*, p. XIII-XV). Only a few copies seem to have escaped his attention, e.g. three copies brought back to Japan by Enga TERAMOTO (and others).<sup>32</sup> Until then we had owed much to the English version rendered by Evgenij Evgen'evič Obermiller (1901-1935) on the basis of the Bkra-śis lhun-po edition.<sup>33</sup>

2.2. As for the Tibetan version of the Kuladatta's *Kriyāsamgraha*, Skorupski has used the Peking edition (cf. Skorupski, *op.cit.*, p. 181 n. 4), while Tanemu-

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<sup>28</sup> For further details see "Otani Tanjur Catalogue", i.e.: *A Comparative Analytical Catalogue of the Tanjur Division of the Tibetan Tripitaka ... Otani University*, I, 3 (Kyoto 1977), p. 511; or Palmyr Cordier, *Catalogue du fonds tibétain de la Bibliothèque Nationale*, II: *Index du Bstan-hgyur* (Paris: Imprimerie Nationale – Ernest Leroux, 1909), p. 265: LVII.16.

<sup>29</sup> Cf. *A Catalogue of the Tohoku University Collection of Tibetan Works on Buddhism*, edited by Yensho KANAKURA, Ryujo YAMADA, Tokan TADA and Hakuyu HADANO (Published by the Seminary of Indology, Tohoku University, Sendai, 1953), p. 72b: No. 5197 [Ya. 1-212].

<sup>30</sup> Cf. *History of Buddhism: Tibetan Text*, edited by Lokesh Chandra from the Collections of Raghu Vira (= *The Collected Works of Bu-ston*, XXIV = *Ya*) (= *Śatapitaka Series*, LXIV) (New Delhi 1971), folio 185b6-7, or p. 1002.6-7); Soshū NISHIOKA, "Index to the Catalogue Section of Bu-ston's 'History of Buddhism' (III)", *Annual Report of the Institute for the Study of Cultural Exchange, University of Tokyo*, VI (Tokyo 1983), p. 80: No. 1869.

<sup>31</sup> János Szerb, *Bu-ston's History of Buddhism in Tibet. Critically edited with a comprehensive index* (= *Beiträge zur Kultur- und Geistesgeschichte Asiens*, V) (= *Sitzungsberichte der Österreichischen Akademie der Wissenschaften, Philos.-hist. Klasse*, DLXIX) (Wien: Akademie-Verlag, 1990), p. 106.

<sup>32</sup> Cf. *Catalogue of Tibetan Works kept in Otani University Library* (Kyoto 1973), p. 287: Nos. 11841-11843.

<sup>33</sup> *History of Buddhism (Chos-hbyung) by Bu-ston*, Part II, translated by E. Obermiller (= *Materialien zur Kunde des Buddhismus*, XIX) (Heidelberg in Kommission bei O. Harrassowitz, Leipzig, 1932), p. 224.

ra used both Peking and Derge (cf. ed. Tanemura, p. 17). From all the dated documents there seems to be no room to doubt that Kuladatta composed the *Kriyāsamgraha(-pañjikā)* in the second half of the 11th century CE, as convincingly argued by Skorupski (*op.cit.*, p. 181).

2.3. Further investigation into other sources in search of another version or recension of Kuladatta's *Kriyāsamgraha(-pañjikā)* in Tibetan is yet expected. However, there may be no chance to find one. Needless to say, I must be very careful in making a hasty conclusion. At least, the date of his activities makes us assume that his work has not reached the Tunhuang area.

### **III. *Kriyāsamgraha* as a Material on Caitya-/Stūpa-Cult:**

3.0. As mentioned above, Gustav Roth concludes that Kuladatta's *Kriyāsamgraha* is a modified version of the *Stūpa-lakṣaṇa-kārikā-vivecana* belonging to the Mahāsāṃghika-Lokottaravādins (see *supra* §0.1 cum n. 1). This text will then be an indispensable work on the *stūpa-/caitya*-cult in writing at our disposal. This is most interesting from various viewpoints. On this question I have discussed in my recent paper.<sup>34</sup>

3.1. Bénisti has given a critical edition of the relevant portion from Chapter VIII of the *Kriyāsamgraha-pañjikā* of Kuladatta with a French translation and detailed commentary on the basis of the two manuscripts kept in the National Library of Paris (*op.cit.*, p. 89-108).<sup>35</sup> The accumulated results of her work were fully displayed in her monographic publication.<sup>36</sup> Incidentally, Nalinaksha Dutt used one of these two manuscripts in his article mentioned above (cf. *supra* §0.2). To my regret, I have not yet verified which one he had consulted.

3.2. It is sincerely hoped that this kind of work will attract more students in Indology and Buddhology among my younger compatriot scholars. I have emphasized the desirability of it before (see e.g. *ARIRLAB*, IV: 2000/2001, p.

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<sup>34</sup> A. Yuyama, "Some Remarks on Two Texts Related to the Vinaya of the Mahāsāṃghika-Lokottaravādins", *Festschrift Albrecht Wezler* (in press), §2.0 and the following.

<sup>35</sup> These two modern manuscripts are catalogued with detailed notes by Jean Filliozat, *Catalogue du fonds sanscrit*, Fascicule I (Paris: Bibliothèque Nationale / Adrien-Maisonneuve, 1941), p. 17: No. 31 (dated 1833 CE), and p. 18: No. 32 (around 1836 CE).

<sup>36</sup> See e.g. Mireille Bénisti (avec une préface d'André Bareau), *Contribution à l'étude du stūpa bouddhique indien: Les stūpa mineurs de Bodh-Gayā et de Ratnagiri* (= *Publications de l'École Française d'Extrême-Orient*, CXXV) (Paris: EFEO – Adrien-Maisonneuve, 1981), I: Text, XII, 158 p.; II: Illustration, XIV p., 169 figs., 1 carte: "Répertoire des œuvres cités", I p. 145-150.

70, regarding Siegfried Lienhard's remarkable work in and on Nepal). It is pleasing, therefore, to cite herewith just one brief but interesting article written out of the field works with regard to the *stūpa-/caitya*-cult among the Newars today (cf. *infra* §6.8 cum n. 58).<sup>37</sup>

#### *IV. Some More Dated Palm-leaf Manuscripts:*

4.0. After all Kuladatta's *Kriyāsamgraha(-pañjikā)* seems to have been rather popular among the Buddhists particularly in the Himalayan regions. Quite a few old palm-leaf manuscripts have thus survived to date. The abundance of older manuscripts give us bright future for textcritical tasks and new editorial work. I would like, therefore, to record some of these important manuscripts. In addition to the above-mentioned old palm-leaf manuscripts, I will list the dated manuscripts briefly in chronological order with references.

4.1. The University of Tokyo Library holds seven complete manuscripts (Nos. 112-118), out of which three are palmleaves: No. 115 (Samvat 503), No. 116 (Samvat 624), and No. 117 (Samvat 385). The first two were brought back by Ekai KAWAGUCHI 河口慧海 (1866-1945). And Junjirō TAKAKUSU 高楠順次郎 (1866-1945) brought back the third, i.e. the oldest one.<sup>38</sup> Unfortunately, their full colophons are not given in this catalogue. Thanks to the painstaking efforts of Luciano Petech, it is now verified for 8 October 1265 during the reign of Jayabhīmadeva, offering the colophon in full:<sup>39</sup>

*samvat 385 aśuni-badvi-trayodaśyām rājādhirāja-śrī-jayabhīmadevasya vijaya-rājye.*

4.2. In 1910 Ryōzaburō Sakaki 榊亮三郎 (1872-1946) brought back over one hundred manuscripts from Nepal. His strong interest seems to have been laid in Tāntric and narrative literature. Among them is a complete palm-leaf manuscript of the *Kriyāsamgraha-pañjikā* of Kuladatta. It is classified under the category of Tāntric literature in the Kyoto University Collection.<sup>40</sup>

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<sup>37</sup> 吉崎一美 (Kazumi YOSHIKAZI), “ネワール仏教の仏塔建立について (On the Establishment of Caityas in Newar Buddhism)”, 密教図像 / *Journal of Buddhist Iconography*, IX (Kyoto 1991), p. 15-25 (from the back), incl. 2 photos and 1 ill. (in Japanese).

<sup>38</sup> Cf. *A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library*, compiled by Seiren MATSUNAMI (Tokyo: Suzuki Research Foundation, 1965), p. 48-50 & 355.

<sup>39</sup> Cf. Petech, *Mediaeval History of Nepal*. 2<sup>nd</sup> ed. (1984), p. 94: No. 4.

<sup>40</sup> *A Succinct Catalogue of the Sanskrit Manuscripts in the Possession of the Faculty of Letters, Kyoto University*, compiled by Kiyotaka GOSHIMA and Keiya NOGUCHI (Kyoto: Society for Indic and Buddhist Studies, Kyoto University, 1983), p. 7. — cf. Yuyama, *Buddhist Sanskrit Manuscript Collections* (1992), p. 14.

4.3. There are many more paper manuscripts of the *Kriyāsamgraha-pañjikā* of Kuladatta. Owing to a limited space, I would omit them here. As is well known, every scholar in the related fields of study is indebted to the Nepal-German Manuscript Project team under the leadership of Albrecht Wezler of Hamburg at present. They have microfilmed thousands of manuscripts held in the Kathmandu Valley region.<sup>41</sup> In the most recently published catalogue five complete and two incomplete manuscripts in paper have so far been microfilmed and kept in the National Archives of Nepal.<sup>42</sup> However, as a matter of fact, more manuscripts had been microfilmed as of 1987 (cf. *supra* §1.1.2). There may be far more than that number by now. It is my cherished desire now to see if more hitherto unknown old palm-leaf manuscripts are preserved in microfilm.

#### V. Concluding Words in Brief:

5.0. The *Kriyāsamgraha(-pañjikā)* of Kuladatta is indeed an interesting text, but not an easy one. It is hoped, therefore, that the specialists in the related fields of study will join the group to try to approach the text from various different angles. It is most fortunate that the original text is available in good manuscripts. The prime necessity is to have a critically edited text to invite serious philological work.

5.1. It will be a future task to see how much Kuladatta played a role in Tibet. It is a great pity, therefore, that Kuladatta's *Kriyāsamgraha(-pañjikā)* seems to have not reached the land of the Chinese, nor the Tunhuang area (cf. *supra* §1.3.1 & 2.3). So far I have not found traces of it among the corpus of Chinese Buddhist literature.

5.2. Indo-Tibetan iconographical literature does not seem to have reached pre-mediaeval Japan (cf. *infra* §5.4). The iconological, iconometrical and iconographical literature has since attracted considerable attention of serious scholars to date. It is hoped that Kuladatta's *Kriyāsamgraha(-pañjikā)* will become a central figure in the related fields of study in the future.

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<sup>41</sup> Cf. Yuyama, *Buddhist Sanskrit Manuscript Collections* (1992), p. x & 17.

<sup>42</sup> They are conveniently recorded with film numbers: *Sūcīpatra (Bauddha Viśayakā Hastalikkhit Granthaharūko)*, Bhāg I, by Jagannāth Upādhyāya & Śukadeva Śarmā Jñāvālī (with a foreword by Sānīmaimya Rāṇā) (= *Abhilekha-Prakāśana-Mālā*, V) (Kathmandu: Rāṣṭriya Abhilek-hālaya, 1997), p. 87: "Nepāl-Jarman Hasta-likhit Grantha Saṃrakṣaṇ Pariyojanābāṭ Māik-rophilm bhaekā Bauddha Granthaharū":- complete manuscripts: Nos. 316-317, 320-322, and incomplete ones: Nos. 318-319.

5.3. Furthermore, historians of Buddhist ideas with a firm philological background can now play an active role. Without their participation such a difficult text will not be fully understood. After all, I hope that the *Kriyāsamgraha(-pañjikā)* of Kuladatta will invite a number of young and promising scholars to study it from various viewpoints. There exist also a number of other interesting texts within the framework of this genre. Herewith I would like to add some more random remarks on the relevant literature.

#### VI. Additional Notes:

6.0. In addition to Kuladatta's *Kriyāsamgraha(-pañjikā)* mention may be made to Bhadravyūha's *Stūpa-lakṣaṇa-kārikā-vivecana*. In the first place Gustav Roth paid heed to this text belonging to the Mahāsāṃghika-Lokottaravādins as early as 1968.<sup>43</sup> In connection with this text I have discussed the *stūpa-/caitya*-cult in icons and writings in my previous article (cf. *supra* n. 3). Two more minor texts related to the dimensions of *caityas* and images in fragmentary manuscript form kept in the University Library of Cambridge: Bendall's *Catalogue* numbered Add. 1706.VI (13 folios) and Add. 1706.VII (2 folios). Neither of them escaped Roth's attention (*op.cit.*, p. 32).

6.1. With regard to the *stūpa-/caitya*-cult in writing I would like to add one of the most interesting works published in recent years.<sup>44</sup> In close relation to the *stūpa-/caitya*-cult one cannot forget the literature on the measurement of images, particularly of Buddhist statues. In this connection mention may be made to Hans Ruelius, who made a brief but very useful general survey of the relevant literature within the framework of his research into the Indian *Śilpa-śāstras*.<sup>45</sup> There is an interesting text named the *Buddha-pratimā-lakṣaṇa*

<sup>43</sup> Cf. Gustav Roth, "Remarks on the Stūpa-lakṣaṇa-kārikā-vivecanam", *Professor Syed Hasan Askari Felicitation Volume* (= Supplementary Issue to: *Journal of the Bihar Research Society*) (Patna 1968), p. 31-46. Unfortunately, this enlightening article is not included in his collected papers (Delhi 1986). — cf. *supra* § n. 1 end.

<sup>44</sup> Ratna Handurukande, *Three Sanskrit Texts on Caitya Worship in Relation to the Aborātravratā. An edition and synopses in English (with an introduction)* (= *Studia Philologica Buddhica: Monograph Series*, XVI) (Tokyo: International Institute for Buddhist Studies, 2000), (viii), xxv, 132 p. — on some related literature see her "Bibliography", p. 130f. (esp. Dargyay 1978, Handurukande 1978, Iwamoto 1958, Rajapatirana 1974).

<sup>45</sup> Hans Ruelius, "Some Notes on Buddhist Iconometrical Texts", *Journal of the Bihar Research Society*, LIV, 1-4 (Patna 1968), p. 168-175.

A summary of this survey is included in his doctoral thesis: Hans Ruelius, *Śāriputra und Ālekhyalakṣaṇa: Zwei Texte zur Proportionslehre in der indischen und ceylonesischen Kunst* (Diss. — Göttingen 1974), p. 16-18: §2.1.4 "Die buddhistischen ikonometrischen Texte".

and its commentary *Pratimā-lakṣaṇa-vivarāṇa*. A palmleaf manuscript is kept in the University of Cambridge Library: Bendall's *Catalogue* numbered Add. 1706.III (7 folios) and IV (17 folios, missing the last leaf). As for the *Buddha-pratimā-lakṣaṇa*, there seem to be yet two more manuscripts in paper at the University of Kyoto: Goshima-Noguchi's *Succinct Catalogue* (p. 20 with reference) numbered 70 (15 folios) and 71 (16 folios).

6.2. Needless to say, this relevant literature is beyond the scope of my present paper. I would therefore like to refer just to a detailed bibliographical survey carried out by the late Jan Willem de Jong (1921-2000).<sup>46</sup> He has made a thorough observation on every work related to the literature in Indic, Tibetan and Chinese as well as a number of studies in Japanese.

6.3. After all, a *stūpa* / *caitya* is an architectural product. It is thus simply related to a "dwelling, housing" technique or science, i.e. *vāstu-vidyā*. Therefore, I cannot help mentioning a recent development of this branch of science. A hitherto less-known text named *Mayamata* has appeared before us.<sup>47</sup> Its English version translated by Bruno Dagens is most welcome.<sup>48</sup>

6.4. Another exciting publication in recent years is a text based on a palm-leaf manuscript copied in Siṃhala script. Three Sri Lankan scholars have brought it out together with detailed studies including a facsimile of the manuscript.<sup>49</sup> This interesting work will no doubt invite specialists to further our knowledge.

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<sup>46</sup> See J. W. de Jong, "Bibliographie ad Š. Bira, *O, Zolotoj knige' S. Damdina* (Ulan Bator 1964)", *T'oung pao*, LIV, 1-3 (Leiden 1968), p. 173-189, esp. p. 180f.

For the sake of convenience, mention may be made to a practically unavailable article by Ryōzaburō SAKAKI cited by de Jong is now included in his collected papers (retypeset):

榊亮三郎論集 (東京・国書刊行会, 1980), p. 229-252: = "佛說造像量度經の梵本研究", 藝文, VII, 3 (1916), p. 250-264, and IX, 3 (1918), p. 251-267

<sup>47</sup> A meticulous survey is carried out by David Pingree, *Census of the Exact Sciences in Sanskrit*. Series A, Volume 5 (= *Memoirs of the American Philosophical Society held at Philadelphia for Promoting Useful Knowledge*, CCXIII) (Philadelphia: American Philosophical Society, 1994), p. 278a-279a: "Maya" (with extensive bibliographical reference).

<sup>48</sup> *Mayamata: An Indian Treatise on Housing Architecture and Iconography*, translated by Bruno Dagens (New Delhi: Sitaram Bhartia Institute of Scientific Research, 1985), (xi), xlvi, 389 p. (incl. 35 figs).

<sup>49</sup> *Mañjuśrī Vāstuvidyāśāstra: Romanized Transcript with a Tentative Edition, English Translation and Studies*, by M. H. F. Jayasuriya, Leelananda Prematileke & Roland Silva (= *Bibliotheca Zeylanica Series, I*) (Colombo: The Archaeological Survey of Sri Lanka - The Central Cultural Fund, 1995), vii, 322 p. (incl. photomechanic reproduction of the palmleaves on p. 23-34; and ill., figs., and a comparative table of 4 *Śilpa-sāstras*).



6.5. Herewith I would just quote one more relevant work published with a detailed introductory essay, annotations and an illustrated glossary. This text has been preserved in three manuscripts. It offers a lot of useful information.<sup>50</sup> Needless to say, it is out of our scope here to discuss the origin of the Buddha's image. At the moment our concern is how the iconometric technique has developed in India. In this regard the *śilpa-vidyā* within the framework of paintings cannot be neglected.<sup>51</sup>

6.6. It is well known that Mgon-po skyabs (工布查布) translated the Tibetan version of a significant work on Buddhist iconometry into Chinese during his stay in Peking in 1742, i.e. 造像量度經 (Taisho No. 1419).<sup>52</sup> He must have played a great role for a short period of stay in the capital city.<sup>53</sup> It seems to have been printed in the thirteenth year of Emperor Ch'ien-lung (乾隆帝: 1711-1799, r. 1735-1795), i.e. 1747. This is yet another interesting example that the Chinese version translated by Mgon-po skyabs has since attracted the population quickly in China and its surrounding regions of East Asia due to the earnest wish and urgent need.<sup>54</sup>

6.7. Incidentally, I would herewith like to cite two more recent publications, which has appeared after a useful survey made by J. W. de Jong (cf. *supra* n. 46). One is a Japanese translation, which was in fact written some several decades

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<sup>50</sup> The title of the book tells the contents by itself: *Śilpa Prakāśa: Medieval Orissan Sanskrit Text on Temple Architecture by Rāmacandra Kaulācāra*, translated and annotated by Alice Boner and Sadāśiva Ratha Śarmā: *Illustrations from the Original Palmleaf Manuscript - Text-Drawings by Sadāśiva Ratha Śarmā / With a preface by V. S. Agrawala* (Leiden: E. J. Brill, 1966), LVII, 166 p. (incl. 19 figs), LXXII ill., 102 p. (Sanskrit text), 1 folded frontisp.

<sup>51</sup> In this connection I would just cite a work which intelligibly covers this question with a glossary of technical terms (p. 85-90) and a bibliography (p. 91-94): Siri Gunasinghe, *La technique de la peinture indienne d'après les textes du Śilpa* (= *Annales du Musée Guimet, Bibliothèque d'Études*, LXII) (Paris: Ministère de l'Éducation Nationale / Presses Universitaires de France, 1957), (viii), 96 p.

<sup>52</sup> See Taisho No. 1419: Vol. XXI, "Preface", p. 936b2; cf. *Hōbōgirin*, 2<sup>nd</sup> rev. ed., p. 266b, "Kufusafu", s.v.).

<sup>53</sup> Cf. Walther Heissig, *Die Pekinger lamaistischen Blockdrucke in mongolischer Sprache. Materialien zur mongolischen Literaturgeschichte* (= *Göttinger Asiatische Forschungen*, II) (Wiesbaden: Otto Harrassowitz, 1954), p. 91.

<sup>54</sup> To my regret, I have been unable to see an article on the Tibetan material by Enga TERAMOTO (寺本婉雅: 1870-1940), a pioneer of Japanese Tibetology, "西藏文造像量度經と佛工阿尼哥", 四明餘霞 [a monthly organ of the Tendai Sect], No. 315 (1911).

It is a great pity that a number of philologically interesting and useful shorter articles by Shinten (alias Shirō) SAKAI (酒井真典・紫朗: 1908-1988) are excluded from his collected papers published in 4 volumes: 酒井真典著作集 (京都・法蔵館, 1983-87-85-89).

ago.<sup>55</sup> And the other one is an English translation published very recently.<sup>56</sup> To my regret, however, these two otherwise enlightening works must be read with utmost care on certain critical matters. I am afraid that this section for my supplementary notes has gone too far. I will cite only the following two enlightening papers on Indic sources in this genre published by a Japanese scholar.<sup>57</sup>

6.8. It will naturally be endless if one starts looking at architectural surveys of old *vihāras* in connection with the relevant Indic literature, to say nothing of a vast extent of *stūpas* in Asia. There have appeared many interesting works on the *śilpa-vidyā* literature. Recent multilateral field workers have brought out their remarkable achievements, to mention here particularly of Nepal. One always gets a valuable hint or clue from them (cf. also *supra* §3.2 cum n. 37).<sup>58</sup>

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<sup>55</sup> 逸見梅榮, 造像量度經 (京都・思文閣出版, 1987): handwritten texts bound in 2 volumes in Japanese style: 44 & 62 folios (with a commentary appended by Ryūken SAWA 佐和隆研 on its publication).

<sup>56</sup> *Zaoxiang Liangdu Jing: The Buddhist Canon of Iconometry, with supplement: A Tibetan-Chinese Translation from about 1742 by mGon-po-skyabs (Gömpojab)*. Translated and annotated from this Chinese Translation into modern English by Cai Jingfeng. Introduction and editing assistance by Michael Henss (Ulm: Fabri Verlag, 2000), 143 p. (incl. ills.).

<sup>57</sup> Tadashi SHIMIZU (清水乞 of Tōyō University in Tokyo), “梵文造像量度經注釈概観”, 東洋学研究, VIII (1974), p. 39-52.

- -, “シルパ文献における図像資料 (一): 『ルーバマンダナ』を中心として”, 東洋学論叢/東洋大学文学部紀要, XXXIX: 印哲・中哲文篇, XI (1986), p. 47-98.

<sup>58</sup> As an illustration see e.g. Bernhard Kölver, *Re-Building a Stūpa: Architectural Drawings of the Svayambhūnātha (= Nepālica, herausgegeben von B. Kölver und Siegfried Lienhard)* (Bonn: VGH Wissenschaftsverlag, 1992), 170 p. (incl. 25 ills.).

An architectural survey carried out by the Nippon Institute of Technology, *The Royal Buildings in Nepal: A Report on the Old Royal Palaces of the Kingdom of Nepal* (Miyashiro 1981), 120 p., XLIV plates, 23 folded plates.



# Some features of the language of the *Kāśyapaparivarta* \*

Seishi KARASHIMA

## Introduction

It was really my good fortune that I could read the Sanskrit manuscript of the *Kāśyapaparivarta* (KP), which is now being kept in the St. Petersburg Branch of the Institute of Oriental Studies, with Dr. M. I. Vorobyova-Desyatovskaya during her stay at the International Research Institute for Advanced Buddhology (IRIAB), Soka University in the winter of 2001. She had brought, from Russia, photographs of the manuscript as well as her new transliteration, being prepared for publication as the fifth volume of the *Bibliotheca Philologica et Philosophica Buddhica* monograph series of IRIAB. In the process of checking this and reading the text several times with her and my colleagues, I realized that there were still several peculiar forms and features which F. Edgerton had not noted in his *Buddhist Hybrid Sanskrit Grammar and Dictionary* (BHSG, BHSD), though the KP is referred to in numerous places throughout this monumental work. Though many such text-critical problems have been already pointed out, especially by Friedrich Weller — whose excellent, fully-annotated German translation of the KP has been my indispensable guide to reading this rather difficult and partially corrupted text — and by Bhikkhu Pāsādika, we may reconsider these problems anew, based on the new transliteration of the KP as well as the knowledge of Middle Indic which has greatly grown since their time.

This paper consists of six parts: I. Orthography; II. Phonology; III. Syntax; IV. Morphology; V. Some Noteworthy Words; VI. Obscure Words. As most of the instances of non-Sanskritic phonology, morphology as well as Buddhist Hybrid Sanskrit words, found in the KP, have been cited and analysed already in the BHSG and BHSD, I shall

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\* Here I should like to express my gratitude to Dr. M. I. Vorobyova-Desyatovskaya, my colleagues Noriyuki Kudo and Stefano Zacchetti for their learned suggestions and comments which fortunately I received while reading the text of the KP. Quite a few of the new interpretations, proposed in this paper, originated from our countless discussions. However, needless to say, I, alone, am responsible for any misinterpretations and misreadings found in this paper. Also, thanks are due to my long-time friend, Peter Lait, who took the trouble in checking my English.

confine myself here mainly to forms and words which are not dealt with in the above two books.

In this paper, readings of the KP are cited from Vorobyova-Desyatovskaya 2002. Also, I follow, in principle, the conventions used there<sup>1</sup>.

## I. Orthography

### § 1. Visarga (*h*) / “double-dotted Daṇḍa” (:)

As Weller has pointed out<sup>2</sup>, the Visarga sign was also frequently used as a kind of punctuation mark — we may call it “Visarga-Daṇḍa” or “double-dotted Daṇḍa” — in this manuscript.

While transcribing the above, we had a great deal of difficulty in choosing between these two functions of the sign<sup>3</sup>, which, in many of the places, can only be judged from the context in the KP. Yet, there are still some cases in which we cannot say which of the two was originally meant.

Also, we may notice that the scribe did not go to the trouble of writing a punctuation mark when a Visarga sign had been written already at the end of a phrase or a sentence. This may mean that such a sign was also used for both functions, namely as a punctuation mark (:) and as a Visarga (*h*). The following instance illustrates this usage.

18b3f. *ātmaskhaliteṣu doṣadarsanatayā · paraskhaliteṣv aruṣṭāpatticodanatayā ·*  
*[s](a)rvairīyāpatheṣu bodhicittaparikarmatayā · vipākāpratikāmkṣiṇa tyāgaḥ*  
*sarvabhavagatyupapa(ttya)niḥśritaṃ śīlam\* sarvasatveṣv apratihatā kṣāṃtiḥ*  
*sarvakuśalamūlasamādā[n]a[n]āya vīryaṃ · .... satkṛtya dharmasṛavanaṃ ·*  
*satkṛtyāranyavāsah sarvalokavicitrikeṣv anabhiratiḥ (ku?)dṛṣṭivigataṃ · hīmayānasprhaṇatā*  
*· ..... jñānaprati[s]a[ra]natā · pratipativipratipattisthitānā satvānām anutsargaḥ*  
*ekāṃśavacanatā · satyagurukatā ·*

As my colleague, N. Kudo, is now in the process of preparing a brief article dealing with this topic, by collecting more instances in the KP, I shall confine myself to pointing

<sup>1</sup> Some of them are as follows: [ ] = damaged *akṣara*(s); < > = omitted *akṣara*(s); { } = superfluous *akṣara*; {{ }} = erased *akṣara*(s); .. = one illegible *akṣara*; . = illegible part of an *akṣara*; \* = *virāma*.

<sup>2</sup> Weller p. 63, fn. 3. Cf. also Bühler 1896: § 36, C.8 (I wish to thank my colleague, N. Kudo, for bringing this reference to my attention); Brough 1954: 361 = 1996: 140; Mette 1997: 11.

<sup>3</sup> Apparently without noticing this fact, Staël-Holstein consistently transcribed the sign as a Visarga, resulting in such fanciful forms as *viṣeṣagāmitāyaiḥ* (6b1. Weller [p. 67, fn. 2] and Pāsādika [1993: 216-217] puzzled over this and took it for instr. pl.; but in fact it should be read as “*viṣeṣagāmitāyai* :” [dat. sing. fem.]), *-pāripūryaiḥ* (78b3. “*-pāripūryai* :”), *mubyatiḥ* (5b2. “*mubyati* :”), *jāyetaḥ* (40b2. “*jāyeta* :”), and so on. Similar faults have been exemplified already by Bühler 1896: § 36, C.8, fn. 30 (p. 87); Brough 1954: 361 = 1996: 140.

out the above-mentioned observations.

## § 2. Omission of anusvāra and “pseudo-anusvāra”

Like in Kharoṣṭhī documents<sup>4</sup> as well as in Nepalese manuscripts<sup>5</sup>, the usage of anusvāra in the KP is rather erratic, sometimes omitted when it is etymologically needed or at other times, written in when it is not etymologically justified.

### § 2.1. Omission of anusvāra

There are dozens of such cases, for instance: 2a5. *vic(ch)a<ṃ>dayan[t]o*; 3a5. *apratikā<ṃ>kṣamāno*; 24b5. *ida<ṃ>*; 56b5. *aśva<ṃ>*; 61a1. *-sampa<ṃ>no*; 61b2~3. *katha<ṃ>mām*<sup>6</sup>; 65b4. *pura<ṃ>* (< Skt. *purā*); 71a5, 71b5, 72b4. *avocatā<ṃ>*; 71b1. *āvā<ṃ>*; 76b2. *eva<ṃ>manasikāreṇa*; 73b4. *avoca<ṃ> na*.

Some peculiar grammatical forms, found in the KP, are to be ascribed to this erratic omission of anusvāra. For example, the accusative plural masculine in *-ā*, *-ās*, *-ās'* could be merely scribal errors for *-ām*, *-āms*, *-āms'*.<sup>8</sup> Similarly, the genitive plural *-ānā<ṃ>* (see § 9.1.7); the genitive plural *-ntā<ṃ>* (§ 15.4); the locative singular feminine *tasyā<ṃ>* (§ 16.1); the genitive plural masculine *teṣā<ṃ>* (§ 16.3); the accusative plural masculine *etā<ṃ>* (§ 16.4); the genitive plural masculine *eṣā<ṃ>* (§ 16.10); the imperative 3rd singular middle *-tā<ṃ>* (§ 18.1); the infinitive *-tu<ṃ>* (§ 22.1).

### § 2.2. “Pseudo-anusvāra”

Among several examples of “pseudo-anusvāras” are: 23b3. *śīla<ṃ>śrūtajñāna sūsthitō*; 76a2. *abhiruhyā<ṃ>* (gerund; see § 21.2). The anusvāra is also used superfluously before a nasal consonant, as in, 55a3. *ha<ṃ>nyamte*; H/M.a1. *babū<ṃ>n*; H/M.b7. *-pa<ṃ>nsanā*; Turfan MS.a2. *Sama<ṃ>n[tā]* ... ; Turfan MS.b3. *[kṣā]<ṃ>nti-* etc. However, the latter specimens may reflect the actual pronunciation of the scribe, as the writing of *ṃn* seems to have further resulted in the peculiar form of *nn* for a single *n* (see §

<sup>4</sup> Cf. Salomon 1999: 120-1 and 211; Allon/Salomon 2000: 267-268.

<sup>5</sup> Cf. Brough 1954: 360 = 1996: 139.

<sup>6</sup> 61b2~3. *katha<ṃ> mām* (a scribal error for *mām* or *mām* [1st pron. acc. sg.]) *pare jānīyuh* .... *katha<ṃ> mām pare jānīyur* .... *katha<ṃ> mām pare jānīyur* ...

<sup>7</sup> Edgerton cites many such instances of these endings from various Buddhist texts (BHSG § 8.92, 93). Among many omissions of anusvāra in the KP, we find as follows: 63b3. *atyamtaśunyā<ṃ>ś ca parīkṣ<ṃ>a dharmān*; 3a2. *śrutā<ṃ>ś ca dharmān dhārayati*; 3b3. *catvār(<)<ṃ> imā<ṃ>* (< Skt. *īmān*) *dharmā bhajānta* (vs); 6a5. *dūrān vijabyāc caturo pi dharmān // imā<ṃ> niṣevanta sudūri bodhaye /* (vs); 5a1. *yā<ṃ>ś ca satv[ān] paripācayati*; 9b1. *dāntājāneya-prāptā<ṃ>ś ca bodhisatvāṃ dṛṣtvā*; 15b3. *sarvā<ṃ>ś ca dṛṣṭigatan* (read: *dṛṣṭigatan* < *dṛṣṭigatān* [m.c.]) *utsrjām(ti)*; 20b4. *bhāveti dharmāms ca jīnaprasastā<ṃ>* (vs); 21a1. *u(pamo)panyāsanirdeśā<ṃ>ś te kāśyapa nirdeksyāmi*; 26a3. *tarpeti satvā<ṃ>ś tatha bodhisatvaḥ* (vs.); 62a2. *apraṇibhitā<ṃ>ś ca dharmān śrūtā*. Also, 10a4. *dāntājāneyā-prāptāś* (read *°ptā<ṃ>ś*) *ca bodhisatvāṃ dṛṣtvā*; 58b2~3. *kleśāś* (read *kleśā<ṃ>ś*) *ca yo pravrajito (<)<ṃ>dvivāsayet\* /* (vs).

<sup>8</sup> Cf. Brough 1954: 360 = 1996: 139.

4.7).

### § 3. Confusion resulting from similarities of letters

#### § 3.1. *a* / *sū*<sup>9</sup>

18b1. *anṛtavākyatā* (∈ *sūnṛtā*<sup>o</sup>); 19b4. *atyanta-amitratāyā* (∈ <sup>o</sup>-*sumitratāyā*); 19b5. *anṛtā* (∈ *sūnṛtā*); 24b3. *suprabhīne* (∈ *aprabhīne*); 27b4. *sucokṣo* (∈ *acokṣo*)

#### § 3.2. *cc* / *śc*

74b3. *tāvaccireṇa* (∈ *tāvaccireṇa*)

#### § 3.3. *t* / *n* (common<sup>10</sup>)

9b5. *to* (∈ *no*)

#### § 3.4. *t\** / *n\** (these two signs are difficult to discern)

21b5. *anaṃtāt\** (∈ *anaṃtān\**)

#### § 3.5. *t* / *bb* (common)

20b5. *sugatoraseti* (∈ *sugatorasebbi*); 64a3. *bhi* (∈ *tī*)

#### § 3.6. *tt* / *nt*

13b3. *apramantā* (∈ *apramattā*)

#### § 3.7. *db* / *nb*

22b1. *kṣetrād buddhāna* (∈ <sup>o</sup>*ān bu*<sup>o</sup>)

#### § 3.8. *dy* / *ry*

74a3. *punad yuṣme* (∈ <sup>o</sup>*ar yu*<sup>o</sup>)

#### § 3.9. *n\** / *m\**

21b4. *auśadhidhānyajātām\** (∈ <sup>o</sup>*jātān\**)

#### § 3.10. Non-etymological superscript *r*<sup>11</sup>

53a1, 3, 62b4. *{r}na*; 27b4. *{r}yathā*; 7b3, 8a4, 75b1. *{r}yad*.

#### § 3.11. *ṣṭ* / *ṣv*

73a3. *kārṣva* (∈ *kārṣṭa*); 73a4. *parijñāsiṣva* (∈ *parijñāsiṣṭa*)

## II. Phonology

### § 4. Confusion of Consonants

#### § 4.1. *k* / *g*

13b1. *te mitra mūlaṃ sugatasya vuktāḥ* (vs)

This *sugata-* is probably a corruption of *sukata-* ([= Pā.] < *sukṛta-*)

#### § 4.2. *c* / *cb*

<sup>9</sup> These signs are very similar; cf. Weller p. 85, fn. 5.; p. 90, fn. 19, p. 94, fn. 12. The confusion *a* / *su* is found also in other texts. The reading *sulaṃkṛtikā* in the following verse must be a scribal error for *alaṃkṛtikā*: LV. 322.5. *prekṣasi tāva imā marukanya sulaṃkṛtikā* (vs) (but cf. BHSG §4.11). Also, SP(KN).12.14. *suvismayantān* / most of MSS. *avis*<sup>o</sup>; SP(KN).287.1. *avarṇa* / SP(Pk). *suvarṇa*.

<sup>10</sup> Cf. Brough 1954: 359f. = 1996: 138f.

<sup>11</sup> In Gāndhārī, non-historic subscript *r* is occasionally used to indicate a geminate consonant (Cf. Salomon 1999: 122-3; Allon/Salomon 2000: 267).

2a4. *ccbā* (∈ *ca*); 18b2. *aparicinna-* (∈ *aparicchinna-*)

#### § 4.3. *t / tt*

1b3. *anutarasyām* (∈ *anuttarasyām*); 19b5. *upātabhāre* (∈ *utpāta*<sup>o</sup>); H/M.b7. *citaṃ na citaprajñapti* (∈ *citaṃ na cittaṃ*<sup>o</sup>)

19b3. *sarvajñāñānōttaraṇāya* (∈ <sup>o</sup>*otaraṇāya* < [m.c.] *avatāraṇa-*)<sup>12</sup>; H/M.a1. *tte* (∈ *te*); H/M.a2. *cikitsittu* (∈ *cikitsituṃ*); H/M.a3. *śruttaṃ bhavatt(i)* (∈ *śrutaṃ bhavati*); H/M.b3. *+manvāgatto* (∈ *samanvāgato*); H/M.b4. *dhuttaṅṅān* (∈ *dhutaṅṅān*)

#### § 4.4. *t / d*

10b2. *sapradeśo* (a corruption of BHS. *sapratīśa*; cf. Pā. *sappadīśa*); 14b4. *sata* (a corruption of *sada* < [m.c.] *sadā*)

#### § 4.5. *tb / d*

8a1. *matha* (∈ *mada*)

#### § 4.6. *d / db*

9a1. *vidadīya* (∈ *vidadbīya*); 14b5. *-nidāna-* (∈ *-nidbāna-*)

Turfan MS.b3. *dhāna-* (∈ *dāna-*); Turfan MS.b4. *-dhārusa[m](u)dhā[n]itā* (∈ *-dārusamudānitā*)

#### § 4.7. *n / ṇm; n / nn*

The instances of *n / ṇm* are listed in § 2.2.

14a2. *nn' eva* (∈ *n' eva*); 23a4. *satvānna* (∈ *satvāna*); 66a4. *dṛṣṭvānna* (∈ *dṛṣṭvāna*); 76a3. *sā nnor* (∈ *sā nor*); 76a4. *aṃtareṇa nnaur* (∈ *aṃtareṇa naur*); H/M.a1. *ubyamānne* (∈ *ubyamāne*); H/M.a3. *śrutenna* (∈ *śrutena*); H/M.b7. *śīlamannyanā* (∈ *śīlamanyanā*) etc.

#### § 4.8. *b / bb*

46a1. *abbhisaṃbhotsyate* (∈ *abbhisaṃbhotsyate*); 79b2. *birdeya* (∈ *bhindeya*)<sup>13</sup>

#### § 4.9. *rg / rgb*

18a4. *argāmi* (∈ *arghāmi*)

#### § 4.10. *ṣṭ / ṣṭb*

H/M.a6. *śreṣṭhi-* (∈ *śreṣṭhi-*)

### § 5. Vowels

#### § 5.1. *e* ∈ *ī* (Cf. BHS §3.59)

77a2. *kīdṛśe dharmanau* (∈ *kīdṛśi dharmanau*)<sup>14</sup> [nom. sg. fem.]

#### § 5.2. *ai* by Hypersanskritism for *e*<sup>15</sup> (Cf. BHS §3.69)

<sup>12</sup> Cf. BHS, s.v. *uttarati* (< *otarati* < *avatarati*).

<sup>13</sup> Cf. 80a3. *bhidya* (athematic optative; cf. BHS § 29.42).

<sup>14</sup> Cf. Turfan MS.b2. */// śi dharmanāvā*.

<sup>15</sup> There are many instances of the Middle Indic development *ai* > *e* in the KP; e.g. 29b3. *nerūtmya-* (< *nairūtmya-*).



6a2. *tatraidam* (∈ *tatredam*); 7b4. *sarvasatvaiṣu* (∈ *sarvasatveṣu*); 14a2. *guṇaibhir* (∈ *guṇebhir*); 45a3. *śraddadhatai* (∈ *śraddadhate*); 46a4. *krriyamāñair* (∈ *krriyamāñe*<sup>16</sup>); 55b5. *ekai* (∈ *eke*); 69a3. *mamaitīha* (∈ *mamētīha* [*< mama iti iha*]); H/M.a1, 3, 4. *klaiśa-* (∈ *kleśa-*).

### § 5.3. *au* by Hypersanskritism for *o*<sup>17</sup>

1b5. *agaura(v)au* (∈ *agauravo*); 2a5. *karau[t]i* (∈ *karotī*); 2a5. *k[s]īpan[t]au* (∈ *kṣīpanto*); 2b1. *kusīdau* (∈ *kusīdo*); 2b2. *caturau* (∈ *caturō*); 3a4. *sagoravau* (∈ *sagauravo*); 3b4. *bhauti* (∈ *bhotī*); 32a4. *kar[au]ti* (∈ *karotī*); 53b5f. *gautram* (∈ *gotram*); 59a2. *-dauṣa-* (∈ *-doṣa-*); 59a3. *dauṣā* (∈ *doṣā*); 62a4. *-pauṣa-* (∈ *-poṣa-*); 72a2. *pauṣau* (∈ *poṣo*); 60b4. *aparīśuddhamaṅskarmasamudācārau[h]* (∈ *°samudācāro*)

## § 6. Saṃdhi consonants

### § 6.1. Saṃdhi consonant *n* (Cf. BHS § 4.65)<sup>18</sup>

18b1. *smitamukha[p]jūrvābh(i)bhāṣaṇatā-n-upādatt(e)[s]u*<sup>19</sup> *bbār(e)ṣu*  
(*a*)*v(i)ṣ(a)d(ā)[n](atayā)* (prose)

### § 6.2. Saṃdhi consonant (or Gleitlaut) *y* (Cf. BHS § 4.66)<sup>20</sup>

12b4. *ete kumitrā kusabhāya-y-uktā* (vs)

## III. Syntax

### § 7. Confusion of numbers (Cf. BHS § 5.1f.; RgsGr § 5.1f.)

7a3. *sarve* (loc. sg.) *ca satveṣu* (loc. pl.) *ni .. .. ++ +* (vs)<sup>21</sup>

79b2. *taṃ* (acc. sg.) *sarvalokadhātavaḥ* (acc. pl. ?) *sa[pt](aratna)paripūrṇaṃ* (acc. sg.)  
*kṛtvā* (prose)

80a3. *tān* (acc. pl.) *sarva{m}lokadhātavaḥ* (acc. sg.?) *saptaratnaparipūrṇaṃ* (acc. sg.)  
*kṛtvā* (prose)

However, these singular accusative forms could be the result of an influence of a set-phrase like *imaṃ trisāhasramahāsāhasraṃ lokadhātum saptaratnaparipūrṇaṃ kṛtvā* (SP[KN]. 415.3f.); *trisāhasraṃ mahāsāhasraṃ lokadhātum saptaratnaparipūrṇaṃ kṛtvā* (PvsP IV. 156.20f.)

<sup>16</sup> Cf. 46a5. *parikarma kkrriyamāñe*.

<sup>17</sup> There are many instances of the Middle Indic development *au* > *o* in the KP; e.g. 76a3. *nor* < *naub*; 50b5. *aśuco* (< *aśucau*).

<sup>18</sup> Cf. also Norman 1969: 191 (ad Th. 406); RgsGr § 4.158; v. Hinüber 2001: § 273.

<sup>19</sup> Cf. Weller 82, fn. 12.

<sup>20</sup> Cf. also RgsGr § 4.159; Norman 1995: 213-214; v. Hinüber 2001: § 270.

<sup>21</sup> Or scribal error for *sarveṣu satveṣu* ?

## § 8. Case

### § 8.1. Nominative for locative? (BHSg.-)

44a5. *yāni himavantah parvatarājā bhaiṣajyāni virohamti* (prose)

44b3. *himavanta ye parvatarāja bheṣajā rohamti* (vs)

It may be also possible to take the latter case as instances where stems in *-a* are used for locative.<sup>22</sup> Then, *himavantah parvatarājā* in the prose is merely the result of an automatical backformation.

### § 8.2. Predicative instrumental (Cf. BHSg § 7.38)<sup>23</sup> and predicative ablative *-tas* (Cf. BHSg § 7.47)<sup>24</sup>

62b1-3. *dharmato ( )pi tathāgataṃ na samanupaśyati. kaḥ punar vāda rūpakāyena? virāgato ( )pi dharmam nābhiniśīṣate. kaḥ punar vāda rutavākṣpathodāharaṇena? asaṃskṛtam api cāryasaṃghaṃ na vikalpayati. kaḥ punar vādo gaṇasamnipātataḥ?*<sup>25</sup>(prose)

63b4. *virāgato dharmam avekṣate sadā* <sup>l</sup>26 (vs)

### § 8.3. Dative *-āya* with ablative meaning? (BHSg.-)<sup>27</sup>

32b3-4. *na khalu punaḥ Kāśyapa pudgalabbāvavināśāya śūnyatā* (prose)<sup>28</sup>

However, referring to BHSg § 8.42, Weller (101, fn. 2) takes it as instrumental form with feminine ending.

### § 8.4. The subjective genitive with a gerundive (BHSg.-)<sup>29</sup>

77a2. *tatra Samantāloka kīṛṣe<sup>30</sup> dharmānau bodhisatvasya samudānāyi(tavyā)?<sup>31</sup>*

## IV. Morphology

### § 9. *a*-stems

#### § 9.1. Stems in *-a* as locative (Cf. BHSg § 8.11)

<sup>22</sup> Cf. §9.1; BHSg § 8.11.

<sup>23</sup> Cf. also Speijer § 237; Speyer § 117, 2; Renou Gr. § 219c; von Hinüber 1968: §143, fn. 4.

<sup>24</sup> Cf. also Wijesekera 1993: §133; von Hinüber 1968: §210; RgsGr § 7.30; Salomon 1983: 104-105.

<sup>25</sup> "He does not regard the *Tathāgata* as *Dharma*; how much less as material body. He does not insist that the *Dharma* is the absence of desire; how much less as words, discourses or utterances. He does not regard the *Śaṅgha* of saints as 'uncaused'; how much less as an assembly (of monks)."

<sup>26</sup> "He always regards the *Dharma* as the absence of desire."

<sup>27</sup> We find an instance of the same usage of a dative in the so-called Kashgar manuscript of the SP: SP(O). 79b2f. *yāni tāni bhoḥ kumārakā yuṣmākaṃ kṛrīḍāpanakāni ramaṇīyakāny adbhutakāni yeṣāṃ alābbhāya yūyam saṃtāpam āpadyatha*; SP(KN). 74.4. ... *yeṣāṃ alābbhāt saṃtapyatha*. The word *alābbhāya* here means "because of not obtaining (them)", just the same as *alābbhāt*. Cf. Oguibénine 1996: 159.

<sup>28</sup> "Again, *Kāśyapa*, emptiness is not the result of the destruction of the existence of individuality."

<sup>29</sup> Cf. Sen 1953 = 1995: § 66; von Hinüber 1968: § 236.

<sup>30</sup> Presumably a scribal error for *kīṛṣi*.

<sup>31</sup> Cf. Turfan MS.b2. *///ṣi dharmānāvā bodhisatvena samudānāyitavyā*.

20a5. *satkṛtya vāso ca aranya sante* // (vs)

24b1~3. *yathāpi vṛkṣo vitapasmi cchinno / virohate mūla dr̥bhe (')nupadrute // evaṃ  
upāyo (')pabato virohate / mūlasmi samyojana suprabhīne* // (vs)

42b5~43a1. *ekāgracitte sthitabodhisatve / saṃsārasaṃsthe ghaṭamāna bodhaye* // (vs)

§ 9.2. Nominative singular masculine -e (Cf. BHS § 8.25) Cf. § 16.11

20a1. *śruteṣv atrpte* (vs)<sup>32</sup>

65a1. *yath (') eva vaidy (') auśadha[r]bbrastrasamsthe* / (vs)

§ 9.3. Nominative-accusative singular neuter -ā (Cf. BHS § 8.38 [rare])

57a3. *galagraho ve yatha jīvitendriyā / nigr̥bhate nāsyā sukhaṃ dadāti* // (vs)

81a4~5. *(e)[v]am(rū)pā gauravā-m-[u]t[p]ādayitavyab* (prose)

§ 9.4. Ablative singular neuter -am (<<sup>33</sup> -ā < -āt) (BHS § -)<sup>34</sup> Cf. § 14.2

79a5. *ito Ratnakūṭam sūtrāntarāññā-d-ekagāthām apy upadiśet\** (prose)

§ 9.5. Nominative-accusative dual masculine -o (< -au) (Cf. BHS § 8.74)<sup>35</sup>

57b4~5. *ākāśabodhe imi dve pratiṣṭhite / tau bodhisatvena vivarjanīyo* // (vs)

58a3. *dvāv imo Kāśyapa pravrajitasya āntarāyakaro dharmau. katamo dvau?* (prose)

58a5~58b1. *dvāv amtarāyo paripanthabbūto / tau bodhisatvena vivarjanīyo* // (vs)

58b2. *ime Kāśyapa dvau pravrajitasya malo* (prose)

58b3~4. *etau jinendreṇa hi deśito malo / tau bodhisatvena vivarjanīyo* // (vs)

58b4. *dvāv imo Kāśyapa pravrajitasya āsanīprapātau* (prose)

58b5. *ime Kāśyapa dvau pravrajitasya āsanīprapāto dharma(!)* (prose)

59a1. *āsanīprapāto dvāv etau varjanīyo kṛpātmakaiḥ* (read *nṛṣ*) // (vs)

59a3. *viśāgnitulyo dvāv etau vṛṇau* / (vs)

59a4. *dvāv imau Kāśyapa pravrajitasya paridāgbo. katamo dvau?* (prose)

59a5. *ime Kāśyapa dvau pravrajitasya paridāgbo* (prose)

59b3~4. *ime Kāśyapa dvau pravrajitasya dīrghagailānyo*<sup>36</sup> (prose)

59b5~60a1. *dvāv imo Kāśyapa pravrajitasya acikīto gailānyau .... ime* (pl. masc.)

<sup>32</sup> Cf. Weller 85, fn. 15.

<sup>33</sup> In Middle Indic, *ā* and *am* are often interchanged; cf. von Hinüber 1994: 224; *do.* 2001: §112, §269, §304, §413.

<sup>34</sup> Cf. Alsdorf 1956: 329f. = 1974: 66f.; Lüders 1954: §188f.; Mehendale 1955-56: 168; Brough 1962: 79f., 266; Geiger/Norman §78, 2.a; Norman 1995: 200 (ad Sn p.48,8,9); *do.* 1997: 73 (ad Dh 49); von Hinüber 2001: §304.

<sup>35</sup> Cf. also Norman 1991: 115f.

<sup>36</sup> *glānya-* and *gailānya-*, both of which are originally neuter, appear with a dual masculine ending (-*au* or -*o* [*< -au*]) in prose, while they appear with a dual neuter ending (-*e*) in verse in this manuscript: 59b2-4. *dvāv imau Kāśyapa pravrajitasya dīrghagailānyau. katamau dvau? ... ime* (pl. masc.) *Kāśyapa dvau pravrajitasya dīrghagailānyo* (< *au*) (prose); 59b4~5. *ime* (du. neut.) *hi dve pravrajitasya glānye* // (verse); 59b5~60a1. *dvāv imo Kāśyapa pravrajitasya acikīto gailānyau. katamau dvau? .... ime* (pl. masc.) *Kāśyapa dvau pravrajitasya acikīto glānyo* (prose).

- Kāśyapa dvau pravrajitasya acikitsō glānyo* (prose)  
 60a1~3. *dvāv imau Kāśyapa pravrajitasya śalyo. ... ime Kāśyapa dvau pravrajitasya śalyo.* (prose)  
 71a4. *tau dvau bhikṣu nirmīto* (prose)
- § 9.6. Nominative-accusative dual masculine *-ā* (= Middle Indic and BHS plural masculine) (Cf. BHS § 8.76. -a)  
 59b1~2. *dharmāv imau dvau parivarjanīyā* // (vs)
- § 9.7. Nominative dual masculine *-e* ? (BHS -)  
 57b4. *ākāśabodhe* (read: °godhe?) *imi dve (°)pratiṣṭhite / tau bodhisatvena vivarjanīyo* // (vs)<sup>37</sup>
- § 9.8. Nominative-accusative dual neuter *-o* (BHS -)  
 57b5. *d[v]āv imau Kāśyapa pravrajitasya gāḍhabandhano* (prose)
- § 9.9. Nominative-accusative dual neuter *-am* ? (BHS -)  
 58a1. *ime Kāśyapa dvau pravrajitasya gāḍhabandhanam* (prose)
- § 9.10. Nominative plural *-ab*?<sup>38</sup> (Cf. BHS § 8.83; RgsGr § 8.60)  
 60a4. *catvāra ime kāśyapa śramaṇab* (prose)
- § 9.11. Nominative plural *-ā*?<sup>39</sup> (Cf. BHS § 8.79 [mainly m.c.])  
 70b2. *te tataś cyuta samānā* (prose!)
- § 9.12. Nominative plural masculine *-ayo*<sup>41</sup>  
 16a4. *araṇyavāse ku(ba)nāvivarjito / satveṣu ca* (read: cā [m.c.]) *samgrahayo jinokt[ā]* // (vs)
- § 9.13. Accusative plural masculine *-as*?<sup>42</sup> (BHS -)  
 10a4. *dāntājāneyāprāptaś* (read °ptā<ṃ>?) *ca bodhisatvām dṛṣṭvā* (prose)  
 58b2~3. *kleśaś* (read kleśā<ṃ>?) *ca yo pravrajito (°)dbivāsayet\** // (vs)
- § 9.14. Accusative plural *-am*? (BHS -)<sup>43</sup>; but see § 7. Confusion of numbers  
 79b2. *taṃ sarvalokadhātavaḥ sa[pt](aratna)paripūrṇam kṛtvā* (prose)

<sup>37</sup> “These two kinds of sky-like attachment(?; *ākāśa-bodhe*) are groundless. A bodhisattva should cast them away.” The word *ākāśa-bodha-* (read *ā°-godhe*?) is difficult to understand; cf. BHS, s.vv. *ākāśa*, *bodha*. For *palibodha* / *paligodha* see BHS, s.vv.; Lin 1949: 169, fn. 6; Bloch 1950: 104, fn. 13; Lüders 1954: §63; Chang 1957: 109~110; Weller 127~128, fn. 19.

<sup>38</sup> This form might also be a scribal error for *-āb*.

<sup>39</sup> This ending is quite common in verses in BHS texts, as Edgerton states. We find also one example in a verse in the KP: 56a1. *rūpādayo da[r]śanam eta iṣṭā* // (vs).

<sup>40</sup> This form might also be a scribal error for *-ā*.

<sup>41</sup> *-ayo* < (m.c.) *-āyo* (BHS § 8.82), Pkt. *-āo* (Pischel §367); cf. BHS. nom. acc. fem. *-āyo* (BHS § 9.88).

<sup>42</sup> This form might also be a corruption of *-ā<ṃ>*; cf. § 2.1.

<sup>43</sup> Cf. Lüders 1954: §§ 196-219; Norman 1969: 142-143 (ad. Th 83); *do.* 1971: 96 (ad Thī 183); Geiger/Norman § 78, 3.a.

80a3. *tān sarva[m]lokadhātuh saptaratnapariṣṭṛṇam krt[v](ā)* (prose)

§ 9.15. Accusative plural neuter *-e* (Cf. BHSG § 8.103)

11a4. *udāradharmesu na hīnayāne / prakāśaye jātu sa bodhisatvo //* (vs)

As the expression *hīna~ yāna~* is found in a plural form elsewhere in this text<sup>44</sup>, I assume the form *yāne* is an accusative plural neuter rather than the much doubted accusative singular one.<sup>45</sup>

§ 9.16. Instrumental plural *-ai*, *-er*, *-eh*, *-e*

§ 9.16.1. *-ai* (< *-aiḥ*) (Cf. BHSG § 8.107)<sup>46</sup>

56a2. *cyutās ca devai manujais<sup>47</sup> ca kecit /* (vs)

73a2. *ebhis c(?) evāyusmanto dharmai<sup>48</sup> nirvāṇam sūcyate* (prose)

§ 9.16.2. *-eh*, *-er*, *-e* (< *-aiḥ*)<sup>49</sup> Cf. § 16.2

20a4. *catuḥsamgrāheḥ samgrāhīto (?)pāyo<sup>50</sup>* (vs)

41b5. *kiṃ cāpi tathāgato koṭīśatasahasraparivārah śrāvaker* (prose)

61a2. *saṃtuṣṭaḥ caturbhir āryavaṃser* (prose)<sup>51</sup>

63a2. *yo kāyavākcittamaner asuddho /* (vs)

65a2. *bbikṣus tathā śīlaguṇer upetaḥ /* (vs)

70a3~4. *na śakyam anavaropitakuśalamūle pāpamitrapariḡrḡbīter anadbimuktibabule satvair adhimucyituṃ vā paryāpunituṃ vā avatarituṃ vā* (prose)

50a5. *āgantuker upakleśe saṃkṣīyate<sup>52</sup>* (prose)

4a3. *gurudākṣiṇīye<sup>53</sup> na karoti proktuṃ* (vs)

17a1. *etā niṣevitva jinā bhavaṃti / te b[oj]dhisatve sada sevitavyāḥ //* (vs)

<sup>44</sup> 20a5~20b1. *bī[n]e(su) yāneṣu ratir na kāryam\** (vs).

<sup>45</sup> The existence of the accusative singular neuter in *-e* is doubted by Norman (1981: 200) and von Hinüber (2001 § 323); cf. also Norman 1969: 175 (ad Th 279); *do.* 1971: 60-61 (ad Thī 18).

<sup>46</sup> The instrumental plural in *-ai* is also found in fragments of the SP from Khādaliq: SP(Wi).41, Fragment 16, verso 2. + *lasahasrai pari[dī]pyamāna*; *do.* 81, Fragment 58, recto 5. *svakasvakai upastbhāyakaib*; *do.* verso 2. *anekai mahāratnaiḥ*; *do.* 83, Fragment 61, recto 3. */// [b](a)srai sapari ..*

<sup>47</sup> These instrumental forms are used in an ablative function; cf. BHSG § 7.35f.

<sup>48</sup> The *Prasannapādā* (48.7) cites this passage and there instead stands *dharmair*.

<sup>49</sup> For the instrumental plural in *-e*, cf. Geiger §79.6; Norman 1969: 146 (ad Th 102); *do.* 1995: 253 (ad Sn 547), 262 (ad Sn 609), 272 (ad Sn 669); *do.* 1997: 76 (ad Dh p 61); v. Hinüber 2000: §316. This ending is also found in the SP.; e.g. SP(O). 66b6. *abo 'smi parivaṃci'tta pāpacitte* (vs; cf. SP[KN]. 61.12. *abo 'smi parivaṃcitu pāpacitaiḥ*); SP(O).100b4. *yeṣāṃ ca bāle na kadāci saṃstava* (vs; cf. SP[KN]. 97.13. *yeṣāṃ ca bālehi [v.l. bāleṣu] na saṃstavo 'sti*; SP[Wi]. Fragment 20, recto 5. *bālebbi [yeṣ]ā.. [kadā] + .. [sta] ///*; SP(K'). 168a4-5. *saci dārumaye ayomaye haḍinigaḍair iba baddbu bandhanaiḥ* (vs); SP(O).429b4. *saci dārumake ayomake ///* (Cf. SP[KN]. 450.1. *saci dārumayaib ayomayair haḍinigaḍair [v.l. °-er] iba [v.l. api] baddba bandhanaiḥ*) etc.

<sup>50</sup> Read: °*grabito upāyo* (m.c.).

<sup>51</sup> Cf. 63a4. *catuṣāryavaṃsehi samanvito* (vs).

<sup>52</sup> Cf. Śīks. 234, 8. *āgantukair kleśair* (v.l. *kleśopakleśair*) *upakṣīyate*; cf. also BHSD, s.v. *saṃkṣīyate*.

<sup>53</sup> Cf. Weller 64, fn. 14.

24a2~3. *bodhisatvo loka jāto lokadharme na lipyate* (prose)<sup>54</sup>

62a2. *yaḥ kāśyapa bhikṣur anarthik[o] bhavati kāyena ca jīvitenaṅpi. kaḥ punar uvādo  
lābhasatkāraśloke* (prose)

78a5. *sarvasatvā tārayitavyāḥ caturbbir oghe uhyamānāḥ* (prose)

### § 9.17. Genitive plural *-ānā* ?<sup>55</sup>(BHSg.-)

2a4~5. *dba(rmārthi)(k)ānā ca karau[ti] vigb(n)a[m]\** // (vs)

19a5. *pratipattivipratipattisthitānā satvānām* (prose)

26b5~27a1. *miśrakāvanapra(ti)[ṣṭb](i)tānā trāyastriṃsānām devānām* (prose)

27a2~3. *yathāpi devāna samā prayogā / miśrāvane samstbithate sthitānā* // (vs)

47b1~2. *sarvaviparyāsānā catvāro (')viparyāsa cikitsā* (prose)

55a3. *teṣāṃ lokikasamvarasthitānā svargaloka upapattir bhavati*

59b3. *mahāyānasamprasthitānām ca satvānā vicchandanā*

70a2. *buddhānā bhagavaṃtānām* (prose)

### § 9.18. Genitive plural *-ān* (Cf. BHSg § 8.124)

56a1. *ādīnavān n(i)ḥsaraṅ[e]{h}*<sup>56</sup> *k(i)m eṣā*<sup>57</sup> (vs)

## § 10. *ā*-stems

### § 10.1. Nominative singular feminine *-a* (Cf. BHSg § 9.8)

77b4. (*dharmānāvā* [nom. sg. fem.] .... ) *indriyasunirikṣita dānavakravigata  
balavegasamudgatā antareṇa (')śitbila .... arisatrumārapathajahanī* (prose)

### § 10.2. Accusative singular feminine *-am*?<sup>58</sup>(Cf. BHSg § 9.16 only in verses)

42a5. *devatā sṛḥam utpādayanti* (prose)

### § 10.3. Nominative plural feminine *-āya* (m.c.)?<sup>59</sup>

25b2. *tatha bodhisatvasya upāyasamgrraho*<sup>60</sup> / *buddhārtha praññāya karonti nitya* //  
(vs)<sup>61</sup>

## § 11. *i*-stems

### § 11.1. Accusative singular feminine *-iḥ* (BHSg § 10.60)

<sup>54</sup> Cf. 24a4. *na lokadharme kadāci lipyate.*

<sup>55</sup> This form might also be a corruption of *-ānām*; cf. § 2.1.

<sup>56</sup> Scribal error for °*nam*. Here, the sign for *e* looks very similar to anusvāra. I assume that the scribe noticed his mistake just after he started writing it, resulting in the ambiguous sign we find here.

<sup>57</sup> < *eṣām* (gen. pl.).

<sup>58</sup> This form might be a scribal error for *-ām*.

<sup>59</sup> Cf. BHSg § 9.88f. *-āyo, āyaḥ*.

<sup>60</sup> Probably a scribal error for °*grrahā*.

<sup>61</sup> Cf. 25a5~25b1. *evam eva Kāśyapa upāyasamg[ṛb]iṭā bodhisatvasya praññā sarvabuddhakāryāṅi karoti.*

56a3. *apāyabbūmiḥ prapatamti* kecit (vs)

§ 11.2. Genitive singular masculine *-iḥ*<sup>62</sup> (BHSG -)

KP. 75b1. *āyusmataḥ Subbhūti pariṣṛcchataḥ*<sup>63</sup> (prose)

§ 11.3. Locative singular feminine *-o* (< *-au*) (BHSG -)<sup>64</sup>

50b5. *aśuco*<sup>65</sup> *śucisaṃjñāyā* (prose)

§ 12. *in*-stems

§ 12.1. Genitive singular *-ina* of *-in* stem (BHSG -)<sup>66</sup>

18b4. *vipākāpratikāṃksina tyāgaḥ*

§ 13. *u*-stems

§ 13.1. Instrumental singular *-una* (< [m.c.] *-unā*) (BHSG -)

55b4. *śvāno yathā leṣṭuna trāsyamāno* (vs)

§ 13.2. Locative singular masculine *-uṃbi* (= Pā) (BHSG -)

21b1. *putre ca śatruṃbi ca tulyamānaso* (vs)<sup>67</sup>

§ 13.3. Nominative-accusative dual masculine *-u* (Skt. *-ū*) (BHSG -)

71a3~4. *bhagavāṃs .... dvau bhikṣu nirmimīte sma ... tau dvau bhikṣu nirmito*<sup>68</sup>  
(prose)

§ 13.4. Accusative plural masculine *-avaḥ* (BHSG § 12.48)

79b2. *taṃ sarvalokadhātavaḥ sa[pt](aratna)paripūrṇaṃ kṛtvā*<sup>69</sup> (prose)

80a2. *gaṃgānadīvālūkāsamāṃ lokadhātavaḥ paramāṇurajāṃsi (tā)ttakā bhidyā*  
(prose)

§ 13.5. Accusative plural masculine *-uḥ*<sup>70</sup> (BHSG -)

80a3. *tān sarva{ṃ}lokadhātuḥ saptaratnaparipūrṇaṃ kṛt[v](ā)* (prose)

§ 13.6. Genitive plural *-unām* (Cf. BHSG § 12.71)

61a5. *bbikṣunām aṃtike* (prose)

§ 14. *an*-stems

<sup>62</sup> This form might also be a corruption of *-e* (BHSG § 10.72).

<sup>63</sup> Cf. *Prasannapadā* 49.15. *āyusmataḥ Subbhūteḥ pariṣṛcchataḥ*.

<sup>64</sup> Cf. von Hinüber 2001: §327; Abhis. 35B3. “*ko vṛddhatarako vṛddho* (< loc. sg. fem. *vṛddhau*)” tti.

<sup>65</sup> Śikṣ.234.10 cites this word in the KP as *aśucau*.

<sup>66</sup> Cf. RgsGr § 10.23. *maṇina* (gen. sg. of *maṇi-*; m.c.).

<sup>67</sup> Cf. Weller 87, fn. 2.

<sup>68</sup> In a quotation of this passage, found in the *Prasannapadā* (47.3, 5), the classical form of *bbikṣū* stands in place of *bbikṣu*.

<sup>69</sup> In this sentence, both *taṃ* and *paripūrṇaṃ* are acc. sg., while *dhātavaḥ* is acc. pl.; cf. § 7.

<sup>70</sup> Cf. § 7.

§ 14.1. Ablative singular *-nā*<sup>71</sup> (BHSg -) Cf. §14.3

79a5. *ito ratnakūtaṃ sūtrāntarāññā-d-ekagāthāṃ apy upadiṣet\** (prose)

80b2. *ito mahāratnakūṭāt sūtrāntarāññā sarvabuddhabhāṣitād* (prose)

§ 14.2. Ablative singular neuter *-naṃ* (<<sup>72</sup> *-nā*<sup>73</sup>) (BHSg -) Cf. §9.4

46b2. *buddhorasānāṃ parikarmaṇāṃ*<sup>74</sup> *tathā / āyo bahū(nāṃ) śrāvakanāṃ*<sup>75</sup> *tath( )*  
*eva // (vs)*<sup>76</sup>

§ 14.3. Genitive singular *-nā* (BHSg -) Cf. §14.1

41b3. *rāññā cakkravartināḥ putrasahasraṃ bhavet\** (prose)

§ 14.4. Locative singular *-a*?<sup>77</sup> (BHSg -)

44b3. *himavaṃta ye parvatarāja bheṣajā rohaṃti / (vs)*

§ 14.5. Nominative plural masculine *-āna* (BHSg §17.60 [m.c.])

47b3. *anātmāna sarvadharma itī* (prose)

§ 14.6. Genitive plural *-anaṃ* (< [m.c.] *-anāṃ*) (BHSg -)

14b2~3. *śuṇyās ca dharmān adhimuc[ya](a)te sadā / vipāka pattiyati karmaṇāṃ*<sup>78</sup> *ca //*  
*(vs)*

§ 15. *nt*-stems

§ 15.1. Genitive singular *-ta*?<sup>79</sup> (BHSg -)

70a5. *tathāgatasyārhatā*<sup>80</sup> *samyaksambuddhasya* (prose)

§ 15.2. Genitive singular *-ntaḥ* (Cf. BHSg § 18.69)

75b1. *āyusmataḥ Subhūti pariprcchataḥ*<sup>81</sup> (prose; genitive absolute)

§ 15.3. Locative singular *-nta*?<sup>82</sup> (BHSg -)

44b3. *himavaṃta ye parvatarāja bheṣajā rohaṃti / (vs)*

§ 15.4. Genitive plural *-ntā<ṃ>* (Cf. BHSg § 18.74. *-ntaṃ* < *-ntāṃ*)

73b5. *ko nāmāyusmantā<ṃ>*<sup>83</sup> *śāstā* (prose)

<sup>71</sup> Cf. Pā. *raññā* (Abl. sg. masc.).

<sup>72</sup> For the interchange between *ā* and *aṃ*, see footnote (33).

<sup>73</sup> Cf. Pā. *kammaṇā* (Abl. sg. neut.).

<sup>74</sup> However, Edgerton takes this form as a nominative singular neuter of the word *\*parikarmaṇa-* which is not instanced elsewhere according to my knowledge (BHSd, p. 320).

<sup>75</sup> Read: *\*śrāvakanāṃ* (m.c.)?

<sup>76</sup> "Similarly, through the 'polishing' of the Buddha's sons, hearers also emerge in numbers."

<sup>77</sup> See § 8.1.

<sup>78</sup> Cf. 14b4~5. *(vi)pāka nā[k]āṃ[kṣ]ati [k]armaṇāṃ ca*

<sup>79</sup> It can be merely an omission of visarga which is very common in manuscripts.

<sup>80</sup> The same form is found in Conze 1962: 105.18 *tathāgatasya-arhatā samyaksambuddhasya*.

<sup>81</sup> Cf. *Prasannapadā* 49.15. *āyusmataḥ Subhūteḥ pariprcchataḥ*.

<sup>82</sup> See § 8.1.

<sup>83</sup> Cf. *Prasannapadā* 49.3: *āyusmatāṃ*.



## § 16. Generic Pronouns

### § 16.1. Locative singular feminine *tasyā*<sup>84</sup> (< *tasyām* < Skt. *tasyām*)?<sup>85</sup>

75b2. *tasyā parṣadi* (prose)

H/M.b8. *tasyā velā- ///*<sup>86</sup> (prose)

### § 16.2. Instrumental plural masculine *te* (< Skt. *taiḥ*)<sup>87</sup> Cf. § 9.16.2

45a1-2. *ye mama śraddadharmṭi te balavaṃtatarāṃ bodhisatvaṃ namaskartavya<ṃ>*  
(prose)

70a5. *te kāśyapasya tathāgatasyāṃtikād upārambhābhīprāyair ekā dharmadeśanā śrutā*  
*śrutvā c(?) eva cittaprasādo labdha* (prose)

### § 16.3. Genitive plural masculine *teṣā* (< Skt. *teṣāṃ*) ?<sup>88</sup>

17a3. *teṣā jīno puṇyam anantu bhāṣate /* (vs)

54b3. *teṣā tatr(?) ekākināṃ advitīyānāṃ kāyapraviviktavibāriṇāṃ* (prose)

### § 16.4. Accusative plural masculine *etā* (< *etāṃ* < Skt. *etān*) of *etad* ?<sup>89</sup>

13b2. *etā niṣeva(ṇta) sadāpramantā /* (vs)

### § 16.5. Instrumental singular feminine (*i*)*mayāṃ* (<<sup>90</sup> *imayā* [= Pā<sup>91</sup>]) of *idam* (BHSg -)

70b5. *krtaṃ punar eṣā (i)mayāṃ dharmadeśanāyā parikarma*<sup>92</sup> (prose)

### § 16.6. Nominative-accusative dual masculine *imo* (< *-au*) See § 9.5

### § 16.7. Nominative-accusative dual masculine *ime* (= plural masculine or dual neuter ending) Cf. § 9.7

58a4. *ime Kāśyapa dvau pravrajitasyaṃntarāyakarau dharmau* (prose)

58b2. *ime Kāśyapa dvau pravrajitasya malo* (prose)

*etc.*<sup>93</sup>

<sup>84</sup> This form is found also in: SP(W). 163.12. *tasyā velāyām* (= 236.16).

<sup>85</sup> This form might also be a corruption of *tasyāṃ*; cf. § 2.1.

<sup>86</sup> Cf. 68a3. *tasyāṃ velāyām*.

<sup>87</sup> This form is also found in the SP: SP(O). 38b6. *sugatasya jñānaṃ na te śakya[ṃ] jñātum\** (vs; cf. SP[H]. 273, H.10. Kha. 0014b. 7. *sugatasya jñānaṃ na taiś śakya jñātum\**; SP[KN]. 31.10. *sugatasya jñānaṃ na hi* [K. etc. *taiḥ*] *śakya jānitum*); SP(O). 55b5. *na ca śrutā te ima buddhaghoṣaṃ* (vs; cf. SP[KN]. 48.8. *te naiva śrīvanti su* [read 'mu < imāṃ] *buddhaghoṣaṃ*); SP(F). 17b2-3. *saṃstavāṃ te vivarjayet\** (vs; cf. SP[KN]. 279.11. *saṃstavāṃ taiḥ vivarjayet*; SP(O). 267b1. *saṃstavāṃ tebbi varjayet\**) etc.

<sup>88</sup> The form *teṣā* might also be a corruption of *teṣāṃ*; cf. § 2.1.

<sup>89</sup> The form *etā* might also be a corruption of *etāṃ*; cf. § 2.1.

<sup>90</sup> For the interchange between *ā* and *aṃ*, see footnote (33).

<sup>91</sup> Cf. Geiger/Norman §108.

<sup>92</sup> "Then, through this exposition of the Dharma, they made preparations."

<sup>93</sup> Other instances are: 58b5. *ime Kāśyapa dvau pravrajitasya aśanīprapāto dharmā(!)* (prose); 59a5. *ime Kāśyapa dvau pravrajitasya paridāgho* (prose); 59b3. *ime Kāśyapa dvau pravrajitasya dirghagailānyo* (prose);

§ 16.8. Accusative plural masculine *imā* (< *imām* < Skt. *imān*) of *idam* (BHSG -; cf. BHSG § 21.33) Cf. § 2.1

3b3. *catvār*(*ṅ*) *imā dharmā*<sup>94</sup> *bhajaṃta paṇḍitāḥ* / (vs)

7b1. *imā tu dharmā*<sup>95</sup> *caturo viditvā* / (vs)

§ 16.9. Instrumental plural masculine *ebi* (< Skt. *ebhiḥ*) of *idam* (BHSG -)

6a4. *taṃ*<sup>96</sup> *ebi dharmeḥ samanvitasya* / (vs)

§ 16.10. Genitive plural masculine *eṣā* (< Skt. *eṣām*) of *idam*<sup>97</sup>

56a1~2. *ādīnavān*<sup>98</sup> *n(i)ḥsaraṇ[e]{h} k(i)m eṣā* / *ajānamānā puna grrāmam āśritā*  
// (vs)

70b5. *kṛtaṃ punar eṣā* (*ṅ*) *mayam dharmadeśanāyā parikarmā*<sup>99</sup> (prose)

§ 16.11. Nominative singular masculine *ye?* (Cf. BHSG § 21.7) Cf. § 9.2

17a4. *ye kṣetrakoṭyo yatha gaṅgarvālikā ratnāna pūritvana teṣu*<sup>100</sup> *dadyāt\** (prose)

§ 16.12. Nominative-accusative dual masculine *katamo* (< Skt. *katamau*) See § 9.5

## § 17. Optative

§ 17.1. Non-thematic middle ending in *aya* stem: *-īta* (opt. 3rd sg.) (Cf. BHSG §29.6)<sup>101</sup>

6a4. ++ *kṣipīta imi jinena proktāt*<sup>\*102</sup> (vs)

§ 17.2. Athematic optative in *ya* (Cf. BHSG § 29.42)

80a2~3. *tāttakā caiva gaṅgānadivālukāsamāṃ lokadhātavaḥ paramānuraajāmsi*  
(*tā*)*ttakā bhidyā*<sup>103</sup> (prose)

## § 18. Imperative

§ 18.1. Imperative 3 sg. middle *-tā?*<sup>104</sup> (Cf. § 2.1)

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60a1. *ime Kāśyapa dvau pravrajitasya acikitso glānyo* (prose); 60a3. *ime Kāśyapa dvau pravrajitasya śalyo* (prose).

<sup>94</sup> Acc. pl. masc. (m.c.); cf. BHSG § 8.94.

<sup>95</sup> Acc. pl. masc.; cf. BHSG § 8.93.

<sup>96</sup> < Skt. *tad*.

<sup>97</sup> The form *eṣā* might also be a corruption of *eṣām*; cf. § 2.1.

<sup>98</sup> Gen. pl.; see § 9.18.

<sup>99</sup> "Then, through this exposition of the Dharma, they made preparations." This sentence constitutes a nominative absolute.

<sup>100</sup> Gen. pl.

<sup>101</sup> Cf. also v. Hinüber 2001: §119, §444.

<sup>102</sup> Read *proktān\**.

<sup>103</sup> Cf. 79b2. *bhindeya* (MS. *birdeya*).

<sup>104</sup> The form *-tā* might also be a corruption of the imperative 3rd sg. middle *-tām*; cf. Rm-av. 210.6.

45a3~4. *em eva yaḥ śraddadhatai* (read: °te) *jinātmajo / sa bodhisatvaṃ namatā jinā  
na tu //* (vs)

## § 19. Passive

### § 19.1. Non-Sanskrit passive

48b4. *te sarve pariṣṛccheran*\*<sup>105</sup> (prose)

## § 20. Past passive participles

### § 20.1. Past passive participle with active meaning from transitive verb (Cf. BHS § 34.15)<sup>106</sup>

75a4. *chinnā yūyaṃ saṃsāraṃ* (prose)<sup>107</sup>

75a5. *pratipannā yūyaṃ {śramaṇa}śramaṇabbūmau* (prose)<sup>108</sup>

### § 20.2. Past passive participial suffix *-eta*(?)<sup>109</sup> (BHS § -)

45b2~3. *na kenaci* (read °cit or °cī) *candra vivarjayitvā / namaskṛtā tāraṇā kadācit\**  
*// na jātu śikṣāpratipanna evaṃ / mamātmajaṃ tyaja* (< [m.c.] *tyajya*) *nameta* (<  
[m.c.] *nāmita*) *śrāvakaḥ //*<sup>110</sup>

## § 21. Gerunds

### § 21.1. Gerund *-īya* (BHS § 35.18)<sup>111</sup>

8b5~9a1. *dhanarājyabeto na ca jī(v)i(tārthaṃ / mṛṣā) vadante vidad-<h>īya*<sup>112</sup>  
*saṃjñām\**// (vs)<sup>113</sup>

### § 21.2. Gerund *-yam*?<sup>114</sup> (BHS § -)<sup>115</sup>

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*asmannāmnāya saṃbuddhaṃ sasamghaṃ namatāṃ bhavān*. PW also cites one example of the verb in medium used with an accusative: *nasmasv ānam* (*Mahābhārata*, 3.32.39).

<sup>105</sup> < *pariṣṛcchayan*: “if they are asked”. BHS § 37.32 cites *ṣṛcchasi* (< *ṣṛcchayase*) from the *Mahāvastu*.

<sup>106</sup> Cf. also Speijer § 360; Renou Gr. § 152; Hendriksen 1944: § 7~8; Sen 1953 = 1995: §149.

<sup>107</sup> Cf. *Prasannapadā* 49.13. {*ut*}*tīrṇo* (Cf. p. 339, fn. 1) *yusmābbiḥ saṃsāraḥ*.

<sup>108</sup> Cf. *Prasannapadā* 49.14. *pratipannā yusmābbir dakṣiṇyabbūmiḥ*.

<sup>109</sup> Cf. Infinitives in *-etum*, *-etu* (BHS § 36.8; RgsGr §43.3f.).

<sup>110</sup> “Having set aside the moon, nobody ever pays homage to stars; similarly, having set aside my sons who are following (my) discipline, no one pays homage to a hearer.”

<sup>111</sup> Gerunds in *-īya* are also found in the *Abhisamācārika-Dharma* of the Mahāsaṃghika-Lokottaravādin: 24B4-5. *karīya* (three times), 34A3. *pūrīya*, 36A2. *praḥḍīya*. All of these occurrences are found in the prose part.

<sup>112</sup> Gerund formed from the present stem of Skt. √*dbā*.

<sup>113</sup> “Neither for the sake of wealth and the kingdom nor for the sake of their lives, they tell lies intentionally (lit. ‘having fixed awareness’).” Both Weller (p. 70, fn. 8) and Pāsādika (1977-1979, I, p. 38, fn. 4) fail to understand this form correctly.

<sup>114</sup> Or a scribal error for *-ya?*; cf. § 2.2.

<sup>115</sup> For the extension of a gerund by *-m* in Pāli, see Norman 1969: 294 (ad Th 1242; *pavibhajjam*); *do*.

76a2. *kaścid eva puruṣaḥ mṛnmayīnāv(?)*<sup>116</sup> abbirubyam gaṃgā[n](adī)m uttartukāmo bhavet\* (prose)

## § 22. Infinitive

### § 22.1. Infinitive *-tu* (?)<sup>117</sup> (BHS § 36.3)

KP.22b3. *na śakyam abhibhavitu paryādattum vā* (prose)

H/M.a2. *śaknuyā cikitsittu* (prose)

## V. Some Noteworthy Words

*anāpnoti* < (m.c.) \**annāpnoti* < *anv-āpnoti* “attains”

3b3. *prajñām anāpnoti jinaprasastā* // (vs)

*arghati* “is qualified for, is entitled to (+ dative)”<sup>118</sup>

18a3-4. [s](a)rvajñāñānāvātāraṇatayā kim abhām *arg<b>āmīti* (prose)<sup>119</sup>

19b3. *sarvajñāñānōt{t}araṇāya kim nu* / *arghāmi nārgbhāmy aba{m} j{ñ}ānamānā* // (vs)<sup>120</sup>

*utkumbhati* (“bucks”?)<sup>121</sup> <<sup>122</sup> \**ut-khumbhati* < \**ut-kṣumbhati*<sup>123</sup> < *ut* + √*kṣubh* (“to shake, tremble, be disturbed”)

56b2. *aśva skhalati utkumbhati vā khaḍumkakkriyā* (vs)

*eyam*<sup>124</sup>: presumably a scribal error for *ayam*

70b2. “*āścāryam yāvan madhuraṇṇābhāṇī khalv eyam Kāśyapas tathāgato (?)rbhām samyaksambuddha*” iti (prose)

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1997: 157 (ad Dh 392; *sakkaccam, upapajjam, peccam*).

<sup>116</sup> < °*nāvam*; cf. BHS § 4.29.

<sup>117</sup> This form might also be a corruption of *-tum*; cf. § 2.1. Cf. also Oguibénine 1994: 116.

<sup>118</sup> Cf. CPD, s.v. *agghati* (2) “to be worthy, proper, becoming”; cf. also Skt. √*arh* “to deserve, be entitled to; to be able.”

<sup>119</sup> “(Considering:) ‘Am I qualified for making (others) penetrate the wisdom of the Buddha?’”

<sup>120</sup> “He considers (or They consider): ‘Am I qualified for making (others) penetrate the wisdom of the Buddha or not?’”

<sup>121</sup> Cf. BHS, s.v. *utkumbhati* “rears”; CDIAL. 1751. \**utkṣubdha* “cast up”.

<sup>122</sup> For the dissimilation of aspirates, cf. Geiger/Norman § 62, fn. 6 (Pā. *dhāṅka* < \**dhāṅkha* < Skt. *dhāṅkṣa*); Norman 1995: 151 (ad Sn 52; e.g. Pā. *khudā* < \**khudhā* < Skt. *kṣudhā*; Pā. *ghaṭṭa* < *ghaṭṭha* < Skt. *ghṛṣṭa*; Pā. *pihā* < \**pihā* < Skt. *sprhā* etc.); Oberlies 1996: 99 (Pā. *puṭṭha* < Pā. *phuṭṭha* < Skt. *sprṣṭa*; Pkt. *neha* < \**nheha* < Skt. *sneha*).

<sup>123</sup> Cf. CDIAL. 3726. \**kṣumbhati* “shakes”.

<sup>124</sup> Cf. SP(KN).306.7. *eyam* < (m.c.) *iyam*. The same form *eyam*, which is presumably a scribal error of *iyam*, is also found in the Aśokan Inscriptions, see Norman 1990: 109.

*otarāṇa*~ (< [m.c.] *otārāṇa*~ [= Pā] < *avatārāṇa*) “the causing to penetrate (intellectually), bringing to comprehension”<sup>125</sup>

19b3. *sarvajñajñānāt[araṇāyā kiṃ nu / arghāmi nārghāmy aba{ṃ} j{ñ}ānamānā //*  
(vs)<sup>126</sup>

*ketava*~ ([= Pā<sup>127</sup>] < Skt. *kaitava*-) “deceit”

4a4. *māyāya śāṭhyena ca ketavena / par(añ ca seva)n[t]i ca nāsayena //* (vs)

*cārayati* (“utters [abuses]”)<sup>128</sup>

8a2. *akīrty avarṇaṃ ayaśaṃ ca cārayī*<sup>129</sup> / (vs)

*jñāna*~ / *yāna*~<sup>130</sup>

11b3. *buddhajñānasamādāpanatā sarvasatveṣu* (prose)

This prose was versified as follows:

11b5. *samādapeyā-d-iba buddhayāne* (vs)

*parijñāya* : “having comprehended and given up”(?) ; cf. Pā. *paññāya* “knowing and renouncing”, AMg. *pariññāya* “abandoning after careful consideration”<sup>131</sup>

68b3. *na cātmasañjñī na pareṣu sañjñī / sañjñā parijñāya viśuddhaśīlaḥ //*<sup>132</sup> (vs)

*pune* : a Māgadhism for Pā. *puno*, Pkt. *puno* (< Skt. *punar*)<sup>133</sup> or a scribal error for *puno* or *punā*?

56a2. *pune pi rūpeḥ vibhanyamānā* (vs)

*pura* : a corruption of *puram*<sup>134</sup> (<<sup>135</sup> Skt. *purā* “before”)?<sup>136</sup>

<sup>125</sup> Cf. BHSD, s.v. *avatārāṇa*.

<sup>126</sup> Cf. 18a3-4. [s](a)rvajñajñānāvātārāṇatayā kim abamṃ arg<b>āmīti (prose).

<sup>127</sup> Cf. *A Dictionary of Pāli*, by Margaret Cone Oxford 2001 (PTS), s.v. *ketava* “gambling; cheating; fraud, deception”.

<sup>128</sup> This usage is found also in other Buddhist texts: RkP. 47.8. *avarṇaṃ cārayanti*; SP(KN).282.13f. *na cāvarṇaṃ bhāṣate na cāvarṇaṃ niścārayati* (v.l. *cārayati*) *na ... avarṇaṃ bhāṣate na cāvarṇaṃ cārayati*.

<sup>129</sup> An aorist form with optative meaning; cf. BHSG § 32.119f. In his dictionary, Edgerton fails to notice this form in the following sentence in the SP as such and wrongly takes it as an adjective, see BHSD, s.v. *cārayin*; SP(KN).273.3. *vakṣyanty avarṇaṃ asmākaṃ tīrthyavādāṃ ca cārayī* (v.l. *tīrtha-vādāṃ ca cārayet*; *tīrthikā vāca cārayī*; *tīrthikāṃ vāca cārayī*; cf. Karashima 2001a: 145, fn. 20).

<sup>130</sup> For the interchange between *yāna* and *jñāna*, see Karashima 2001b: 215f.; von Hinüber 2001: § 251.

<sup>131</sup> Cf. PTSD, s.v. *pariññā*<sup>1</sup>; Norman 1971: 95 (ad Thī 168); *do.* 1993: 265; *do.* 1995: 187 (ad Sn 202); *do.* 1997: 86 (ad Dh 92).

<sup>132</sup> “He has no notion neither about himself nor about others. Having comprehended and renounced notions, he possesses pure conducts.” Cf. 73a3-4. *prajāhīte tām āyusmantāḥ sañjñā yad uta parinirvāṇam iti mā ca sañjñāyā sañjñā kāṛṣva* (read: *kāṛṣṭa*). *mā asañjñāyā (mā) ca sañjñāyā sañjñā parijñāsiṣva* (read: *parijñāsiṣṭa*). *yaḥ sañjñāyā sañjñā parijānāti sañjñābandhanam evāśya tad bhavati*.

<sup>133</sup> Cf. BHSD, s.v. *puni*.

<sup>134</sup> Cf. Mvu I 133.4. *abbayante abamṃ demi tac ca sthānaṃ yathāpuram* (< *puram*) // iti. Cf. also BHSD, s.v. *puram*.

65b3~4. *ratnaṃ yathocāragataṃ juguspitaṃ / yathā s<i>yān na <puna> tathā yathā  
pura //* (vs)

*pratinisarati* : with *anyenānyam* “goes off upon another issue, leads the talk aside, gets off the subject, prevaricates”<sup>137</sup> Cf. MSV(D) III 108.8. *anyenānyam pratinisarati*<sup>138</sup>; Pā. *aññen’ aññaṃ paṭicarati*<sup>139</sup>

8b1. *nānyenānyam pratinisṛtya vācā bhāṣate*<sup>140</sup> (prose)

*prasat̥ba-*: a corrupted form of \**prasata-*<sup>141</sup> < *prasṛta-* (“come forth, issued from; spread, diffused”)<sup>142</sup>

77b3. *samyakprabhāṇaprasat̥hā*<sup>143</sup> (prose)

*mamamkāra* (= Pā) “selfish attachment”

H/M.b4. *abamkāramamamkāra*+++ (prose)

*yonisa-* for *yonisās* (Cf. BHSD, s.v.)<sup>144</sup>

28a4. *yonisādharmaprayogaḥ* (prose)

65a2. *ayonisākleśasamutthitā rujā* (vs)

78b3. *yonisāmanasikāreṇa* (prose)

*vārā vāpeya* (“he would scatter treasures”)<sup>145</sup>

79b2. *tāttakā caiva vārā vāpeya. tāttakā caiva taṃ sarvalokadhātavaḥ  
sa[pt](aratna)paripūrṇaṃ kṛtvā* (prose)

80a3. *tāttakā caiva vārā <vā>peya. tān sarvaṃ lokadhātuḥ saptaratnaparipūrṇaṃ  
kṛt[v](ā)* (prose)

<sup>135</sup> For the interchange between *ā* and *aṃ*, see footnote (33).

<sup>136</sup> The form *pura* is found also in a verse in the *Mahāvastu*: Mvu III 250.14.5 *sarvaṃdadasya pura jātir  
abbūsi siddhā /* (vs).

<sup>137</sup> Both Weller (p. 69, fn. 16; p. 70, fn. 8) and Pāsādika (1977-1979, I, p. 38, fn. 2) fail to understand this word correctly.

<sup>138</sup> MSV(D) III 108.7f. *avakāśaṃ kūrṃyamaṇo ’nyenānyam pratinisarati. bhagavān āha : “avacanīyaḥ kartavyaḥ.”  
avacanīyaḥ kṛtaḥ. tathāpy anyenānyam pratinisarati.*

<sup>139</sup> Cf. PTSD, s.v. *paṭicarati*; BD II 164, fn. 4; DN(tr.) I 116, fn. 2; Vibh-a(trans.). II 273.

<sup>140</sup> “He speaks without going off upon another issue.”

<sup>141</sup> Cf. Pā. *pasata* “let out, produced”(PTSD, s.v.; but this word in DN III 167 cited also in PTSD means “intent upon”).

<sup>142</sup> Edgerton leaves this word as corrupt and etymologically unexplainable (BHSD, s.v. *prasat̥ba*). Pāsādika (1977-1979, IX, p. 38, fn. 68) suggests reading *prast̥hā* for *prasat̥hā*, which is most implausible. Weller (p. 155, fn. 1) takes this form as a corruption of \**prasat̥ba-* < *prasṛta-* (“set free, let loose”). It is conceivable that \**prasata-* (< *prasṛta*) was confused with its synonymous word \**prasat̥ba-* (< *prasṛta-*), which resulted in the form *prasat̥ba* in question.

<sup>143</sup> “(The dharma-ship) issues from right exertion.”

<sup>144</sup> The following are examples found in prose in other texts: RkP. 45.3. *yonisāmanasikārābbhiyukto*; SP(O).296b7. *yonisāmanasikārāprayuktā*; do. 453b3. *yonisāmanas(kā)ro*.

<sup>145</sup> Edgerton (BHSD, s.v. *vārāpayati*; BHSG §38.57) and Weller(p.158, fn.2) incorrectly take it as one word. The word *vāra* appears in the Rgveda in the meaning of “treasure”.

*vigrābika*~ (“disputatious, quarrelsome, challenging [speech]”) Cf. Pā. *viggābika*- (“quarrelsome”)<sup>146</sup>

12b2~3. *lokāyatam ye ca paṭhamti bālā / vigrābikā yatra kathopadiṣṭā //*<sup>147</sup> (vs)

*vidāṭya*: read *vidadbīya*: see § 21.1

*sa-bbekṣāka-kulam* < (m.c.) *ssa-* < *sva-* “a family who gives almsfood constantly to him”<sup>148</sup>

58b3. *mitram sabbekṣākakulam ca sevati //* (vs)

*smitomukhatvam* : presumably a hyperform of *smitāmu*<sup>o149</sup> < (m.c.) *smitamukhatvam*

19b5. *smitomukhatvam anṛtā*(read: *sunṛtā*) *ca vāṇī //* (vs)

## VI. Obscure Words

*tajjakriyā*<sup>150</sup>

54b4. *rajanīyās tajjakriyā rūpaśabdagandharasasparsāvabhāsam āgacchamti* (prose)

*dāryaṇatvam*

19b5~20a1. *upātabhāre + + dāryaṇatvam*<sup>151</sup> / *karuṇāparicchinna tath(°) eva satve //*  
(vs)

*sāntatavi*<sup>152</sup>

56a5~b1. *ādhyātma cittam pratipakṣataś ca / gaveṣate sāntatavi smṛtīmān //* (vs)

## ABBREVIATIONS AND SIGNS

Abbreviations of the titles of Pāli texts are those adopted by CPD. Editions are those of the PTS.

Other abbreviations:

Abhis = *The Facsimile Edition of the Abhisamācārika-Dharma of the Mabāsāṅgbika-Lokottaravāḍin* 大眾部說出世部律·比丘威儀法梵文寫本影印版, Beijing 1996: Press of Nationalities 民族出版社 (Series of Sanskrit Palm-leaf Manuscripts formerly kept in the China Ethnic Library 中國民族圖書館原藏梵文貝葉寫本叢書).

AMg = Ardhamāgadhī

<sup>146</sup> This adjective is used always to describe the word *kathā* (“a talk”). Cf. PTSD, s.v. *vigrābika*; cf. also Sn 930. *katham viggābikam na kathayeyya*; Vin V 158.9. *mā kko sabasā abbaṇi, katham viggābikam anattasamḃitam*.

<sup>147</sup> “Also the foolish who study the *lokāyata*-philosophy, in which disputations are taught.” Neither Weller (p. 74, fn. 17) nor Pāsādika (II. p. 33) understands the meaning of this verse correctly.

<sup>148</sup> Cf. BHSD, s.v. *bbaikṣāka*; Weller 129, fn. 6; cf. also SBV II.254.17~18. *mama bbaikṣākakulam*; Divy. 263.2. *asmākam ... bbaikṣākulam*.

<sup>149</sup> Cf. LV. 28.12. *sumitīmukha, v.l. sumitāmukha* < (m.c.) Skt. *smitamukha*.

<sup>150</sup> Cf. Weller : 124, fn. 17(read: *tajjanīya* < *tarjanīya*); Pāsādika 1977-1979, VII, p. 36, fn. 24 (“having immediate action” < *tajja* “instantaneous” + *kriyā*).

<sup>151</sup> The Tibetan translation reads *shum pa med* (= Skt. *anavalīna, anolīna, a-dainya-*) here.

<sup>152</sup> A corruption? See Weller: 126, fn. 10.

- BD = Isaline Blew Horner, *The Book of the Discipline (Vinaya-Piṭaka)*, 6 vols., London 1938-1966 (Sacred Books of the Buddhists 10, 11, 13, 14, 20, 25).
- BHS(D, G) = F. Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, 2 vols, New Haven 1953
- Divy = *The Divyāvadāna: A Collection of Early Buddhist Legends*, ed. by Edward Byles Cowell and Robert Alexander Neil, Cambridge 1886 : The University Press.
- DN(tr.) = *Dialogues of the Buddha*, tr. from the Pali of the Dīgha Nikāya by T. W. and C. A. F. Rhys Davids, part I-III, 1977 London (PTS) (1899, 1910, 1921; SBB vol. II-IV).
- Geiger/Norman = Wilhelm Geiger, *A Pāli Grammar*, translated into English by Batakrihna Ghosh, revised and edited by K. R. Norman, Oxford 1994 : PTS.
- H/M = Fragments of the *Kāśyapa-parivarta* in the R. Hoernle Collection and the Mannerheim Collection.
- KP = *Kāśyapa-parivarta*
- LV = *Lalitavistara*, ed. S. Lefmann, 2 vols., Halle 1902-1908.
- MSV(D) = *The Vinayavastu of the Mūlasarvāstivādin, Gilgit Manuscripts*, ed. Nalinaksha Dutt, vol. 3, pts. 1-4, Srinagar 1942, 1943, 1950; Delhi 1984: Sri Satguru.
- Mvu = *Le Mahāvastu*, texte sanscrit publié pour la première fois et accompagné d'introductions et d'un commentaire, par É. Senart, Paris 1882-1897: Imprimerie nationale (Collection d'ouvrages orientaux; Seconde serie); reprint: Tokyo 1977: Meicho-Fukyu-kai.
- Prasannapadā* = *Mūlamadhyamakakārikās (Mādhyamikasūtra) de Nāgārjuna avec la Prasannapadā Commentaire de Candrakīrti*, ed. Louis de la Vallée Poussin, St. Petersburg, 1903-10 (Bibliotheca Buddhica IV).
- PTSD = Rhys Davids, T.W. & W. Stede, eds., *The Pali Text Society's Pali-English Dictionary*, London, 1921-25.
- PvsP = *Pañcaviṃśatisāhasrikā Prajñāpāramitā*: IV, ed. Takayasu Kimura, Tokyo 1990: Sankibo Busshorin.
- PW = Otto Böhtlingk, Rudolph Roth, *Sanskrit-Wörterbuch*, 7 Bde., St. Petersburg 1855-1875.
- Renou Gr. = Louis Renou, *Grammaire sanscrite*, 2. ed. rev., corr. et augm., Paris 1975 : A. Maisonneuve (Librairie d'Amérique et d'Orient).
- RgsGr = Akira Yuyama, *A Grammar of the Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā (Sanskrit Recension A)*, Canberra 1973 : Faculty of Asian Studies in association with Australian National University Press (Oriental Monograph Series 14).
- RkP = *Ratnaketu-parivarta : Sanskrit Text*, ed. and annotated by Y. Kurumiya, Kyoto 1978 : Heirakuji-Shoten.
- Rm-av = *Ratnamālāvadāna : A Garland of Precious Gems or a Collection of Edifying Tales, Told in a Metrical Form, Belonging to the Mahāyana*, ed. Kanga Takahata, Tokyo : Toyo Bunko, 1954 (Oriental Library Series D, 3).
- SBV = *The Gilgit Manuscript of the Saṅghabhedavastu, being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādin*, ed. Raniero Gnoli, 2 parts, Roma 1978 (SOR 49/1-2).
- Śikṣ = *Śikṣāsamuccaya : A Compendium of Buddhistic Teaching, Compiled by Śāntideva*, edited by Cecil Bendall, St. Petersburg 1902: Académie imperiale des sciences; Reprint Tokyo 1977: Meicho-Fukyu-kai (Bibliotheca Buddhica 1).
- SMS = *Sanskrit Manuscripts of Saddharmapūṇḍarika 梵文法華經写本集成. Collected from Nepal, Kashmir and Central Asia*, comp. by Institute for the Comprehensive Study of the Lotus Sutra, Risho University 立正大学法華經文化研究所, Tokyo (Publishing Association of Saddharmapūṇḍarika Manuscripts 梵文法華經研究会), 12 vols., 1977-1982.
- SP = *Saddharmapūṇḍarikasūtra*
- SP(F) = the Sanskrit Manuscripts of the *Saddharmapūṇḍarikasūtra*, discovered in Farhād-Bēg, romanised in Toda 1981: 229-258.
- SP(H) = Readings of the Central Asian Manuscript fragments of the *Saddharmapūṇḍarikasūtra*, romanized in Toda 1981: 261-320.
- SP(K') = MS. of the *Saddharmapūṇḍarika* kept in the Tōyō Bunko(東洋文庫), Tokyo (brought from Tibet by Rev. E. Kawaguchi 河口慧海). Facsimile edition: SMS; transliteration: Toda 1980-85.
- SP(KN) = *Saddharmapūṇḍarikasūtra*, ed. H. Kern, B. Nanjio, St.Petersburg 1908-1912 (Bibliotheca Buddhica 10).
- SP(O) = the so-called Kashgar manuscript of the *Saddharmapūṇḍarika*, actually found in Khādaliq but purchased in Kashgar. Facsimile edition: Lokesh Candra 1976; transliteration: Toda 1981: 3-225.



- SP(Pk) = MS. of the *Saddharmapuṇḍarikasūtra*, formerly kept in the Library of the Cultural Palace of Nationalities (民族文化宮图书馆), Beijing. A photographic edition: Mǐnzú-wénhuàgōng 1984; transliteration: Jiang 1988; Toda 1989-1991.
- SP(W) = Shōkō Watanabe, *Saddharmapuṇḍarika Manuscripts Found in Gilgit*, ed. and annotated; pt. 2 romanized text, Tokyo 1972-1975: The Reiyukai.
- SP(Wi) = Klaus Wille, *Fragments of a Manuscript of the Saddharmapuṇḍarikasūtra from Khādaliq*, Tokyo 2000: Soka Gakkai (Lotus Sutra Manuscript Series 3).
- Tufan MS. = A fragment of the KP in the Turfan Collection: Sander / Waldschmidt 1980, No. 374.
- Vibh-a(trans.) = *The Dispeller of Delusion (Sammohavinodanī)*, translated from the Pali by Bhikkhu Ñāṇamoli, revised for publication by L. S. Cousins, Nyanaponika Mahāthera and C. M. M. Shaw, London (PTS) 1987-1991, 2 vols.

vs = verse

~ = stem of a word, e.g. *dbarma-*.

° = except for letters, following or preceding the sign, the word is the same as the preceding one.

$\alpha < \beta$  = the form  $\alpha$  comes from  $\beta$

$\alpha \in \beta$ :  $\alpha$  is a scribal error, a corruption, or a hyperform of  $\beta$

### LIST OF WORKS QUOTED IN THIS PAPER

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- 2000 "Kharoṣṭhī fragments of a Gāndhārī version of the Mahāparinirvāṇa-sūtra", in: *Manuscripts in the Schøyen Collection I, Buddhist Manuscripts*, vol. 1, ed. Jens Braarvig et al., Oslo : Hermes Publishing, pp. 243-273.

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# Some Remarks on the “*Peṭaka Passages*” in the *Da zhidu lun* and their Relation to the Pāli *Peṭakopadesa*\*

Stefano Zacchetti

## 1. Introduction

Recently, the identification of an early partial Chinese translation of the Pāli treatise named *Peṭakopadesa*<sup>1</sup> led me into a reconsideration of the three well known passages of the *Da zhidu lun* 大智度論 T 1509 (hereafter DZDL)<sup>2</sup> which deal with a text – \**Peṭaka* by name (see below n. 6-7) – ascribed to the Buddha’s disciple Mahākātyāyana.

The possibility that this scripture may, at least in part, correspond to the Pāli *Peṭakopadesa*, transmitted under the name of the same author (Mahākaccāna), has been suggested several times by modern scholars<sup>3</sup>. However, to my knowledge, a detailed demonstration of the correspondence between the \**Peṭaka* described by the DZDL and its Pāli counterparts was never provided, in spite of the fact that the Chinese source contains, as I will show, a number of significant parallels and even literal quotations which can be traced to the *Peṭakopadesa*.

In the following parts I will analyse the three “*Peṭaka* passages”, listed according to their relevance. I hope to show that they constitute a significant

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\* I am grateful to my senior colleagues Prof. Hiroshi Kanno and Prof. Seishi Karashima for a number of important suggestions on some points discussed in this article.

<sup>1</sup> I have identified the *Yin chi ru jing* 陰持入經 T 603, translated into Chinese by An Shigao 安世高 around the half of the 2<sup>nd</sup> century AD, as a version of what is nowadays chapter 6 of the *Peṭakopadesa*: i.e. the *Suttatthasamuccayabhūmi*; on this finding see Zacchetti, forthcoming.

<sup>2</sup> This is the fundamental commentary on the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* translated into Chinese by Kumārajīva at the beginning of the 5<sup>th</sup> century and traditionally ascribed to Nāgārjuna.

<sup>3</sup> Notably by Wogihara (1911, rep. p. 210), possibly for the first time, and subsequently by Mizuno in his fundamental article on the *Peṭakopadesa* (1997; for the DZDL passages see pp. 128-129, probably the most detailed treatment of this question), Lamotte (1944 n. 2 p. 109), Saigusa 1969 n. 42 p. 131 and Yinshun 1990 p. 42 (but with some important differences: see below n. 86). Venkata Ramanan (1966 p. 141-ff. and n. 29 pp. 357b – 358a) has followed a completely different track: while taking note of Lamotte’s explanation of the term \**Pi le* (on the whole the correct one), for some reasons he interpreted it as equivalent to *Vinaya*.

source for the study of an important tradition whose history remains, on the whole, regrettably obscure<sup>4</sup>.

On the other hand, they may also contribute to enrich the widely shared image of the DZDL as a merely “Sarvāstivādin turned Mādhyamika” work: this most important commentary is certainly a more complex text<sup>5</sup>.

## 2. *Pile* and *Peṭakopadesa*

### 2.1

In Chapter XXX of the DZDL (which in the *Taishō* edition is included in the 18<sup>th</sup> *juan* 卷), at a point of a long section devoted to various forms of *prajñā*, a threefold classification of the Teachings on the *Dharma* (法門) is introduced: as Teachings of the \**Pile*<sup>6</sup> (\**Peṭaka*)<sup>7</sup> \*毘勒門, of the *Abhidharma* 阿毘曇門, and of Emptiness 空門<sup>8</sup>.

The first one, the Teaching of the \**Peṭaka* (\*毘勒門)<sup>9</sup>, is ascribed to Mahākātyāyana 大迦旃延. It is said to consist of 384.000 “words”<sup>10</sup>, yet

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<sup>4</sup> Apart from the DZDL, to my knowledge in the Chinese Canon there are only two other scriptures containing quotations relevant to the *Peṭakopadesa*: Vasuvarman’s *Si di lun* 四諦論 T 1647 (see Demiéville, *Sources Chinoises*, in Demiéville 1973 p. 453; Nakamura 1980 p. 113 and n. 102), and the *Jietuo dao lun* 解脫道論 T 1648 (\**Vimuttimaggā* / *Vimuttimārga*: see Demiéville loc. cit., Mizuno 1954, p. 17). For a detailed analysis of these quotations see Mizuno 1997, pp. 129-140.

<sup>5</sup> This is also one of the main points in Ven. Yinshun’s study on the DZDL (1990).

<sup>6</sup> In his translation of the DZDL, Lamotte (1944 p. 113, corresponding to DZDL p. 70a 21, and *passim*) – possibly following Przyluski 1926 p. 73 – referred to this “Teaching” as “*Pi le*”, without further comment. However, it must be clear that this is a conjecture (probably he read \**毘勒*), though a very easy one: as a matter of fact all the available witnesses of the DZDL I could access read *kun le* 昆 / 毘勒 in all the relevant passages. On this issue see the Appendix (4) below.

<sup>7</sup> Lamotte 1949 pp. 1074-ff. and Lamotte 1944 p. 114 give *Piṭaka* as an equivalent for \**Pile*, while Lamotte 1944 p. 113 (and 1958 p. 208) has *Peṭaka*. I prefer the latter form, which is corroborated by a number of quotations in Pāli exegetical literature (see Ñāṇamoli 1964 pp. 399-401). See also Saigusa 1969 n. 42 p. 131.

<sup>8</sup> Incidentally, this portion of the DZDL, especially the passage quoted below in n. 73 (T 1509 p. 194a 28 – b 1), exerted some influence on those schools of Chinese Buddhism more or less directly connected with the Mādhyamika tradition introduced by Kumārajīva: e.g. see Jizang 吉藏, *Sanlun xuan yi* 三論玄義 T 1852 p. 4c 16-ff. and *Weimojing yishu* 維摩經義疏 T 1781, p. 943a 17-ff.; Zhanran 湛然, *Weimojing lueshu* 維摩經略疏 T 1778 p. 625c 23 – 626a 15; Zhiyi 智顛, *Mohe zhi guan* 摩訶止觀 T 1911 p. 73b 25-ff. (esp. 73c 24-ff.) and *Si jiao yi* 四教義 T 1929 p. 731b 16 and T 1929 p. 731b 16 and *passim*. I am grateful to Prof. Kanno for some references on this topic. On the whole, all these texts seem to have drawn their information on the \**Peṭaka* only from Chinese sources: i.e. mainly the DZDL and a few glosses on Mahākātyāyana by Kumārajīva, Sengzhao 僧肇 and Daosheng 道生 preserved in the *Zhu Weimojie jing* 注維摩詰經 T 1775 (e.g. p. 353b 3 – ff. etc.). As a possible exception, I must mention a passage of Jizang’s *Bailun shu* 百論疏 T 1827 p. 299a 19-20, which requires further investigation (it might be based on Paramārtha’s commentary to Vasumitra’s treatise on the Buddhist sects: Demiéville 1931-1932 pp. 49-50; cf. Yinshun 1990 p. 42).

<sup>9</sup> T 1509 p. 192b 3 – c 8; tr. Lamotte 1949 pp. 1074-1077.

<sup>10</sup> Yan 言, i.e. *akṣaras*, syllables: see Demiéville 1950, p. 388 and n. 1; see also Boucher 2000 pp. 22-23. This figure would give a total of 12000 *ślokas* for the \**Peṭaka*; cf. Jizang’s *Weimojing yishu* T 1781 p. 943a 17, where a similar computation is made, though on the basis of the figure provided by the DZDL at p. 70b 10 (cf. below n. 59 and 64). Perhaps this record should not be dismissed

supposedly being the summary of a much larger original text (3.200.000 “words”) composed during the Buddha’s life: this was later abridged and written down by some “enlightened persons” because, after the Buddha’s *parinirvāṇa*, the life-span and strength of memory of the human beings decreased, so that they were not able to recite this scripture in full<sup>11</sup>.

The \**Peṭaka*, which is portrayed in a slightly unsympathetic light<sup>12</sup>, consists of several methods (種種諸門), two of which are expounded as examples: the “Method based on the characteristics” (隨相門), and the “Method by antidote” (對治門). This is by far the most interesting portion of the whole passage, as these two methods can be in part traced to the Pāli *Peṭakopadesa*<sup>13</sup> or to the *Nettipakaraṇa* (hereafter *Netti*)<sup>14</sup>.

### 2.1.1

Chapter five of the *Peṭakopadesa*<sup>15</sup> is devoted to the exposition of sixteen categories (*hāra*, “Modes of Conveying [a communication]”, as Nāṇamoli renders it)<sup>16</sup> of the greatest importance to its system. As a matter of fact, the fifth category, “Characteristic” (*lakkaṇa hāro*, hereafter *lakkaṇa-h.*)<sup>17</sup>, is nothing but the first method mentioned in the DZDL, “based on the characteristics”<sup>18</sup>.

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straight away: as, I hope, will appear clear from the present article, the exposition of the \**Peṭaka* provided in this portion of the DZDL was, at least in part, based on the original source: its author may indeed have seen the \**Peṭaka*. On the other hand, the other figure given here (三百二十萬言) is very likely mythical, just as, in general, the context within which it occurs.

<sup>11</sup> DZDL T 1509 p. 192b 4-6: 佛滅度後，人壽轉減，憶識力少，不能廣誦，諸得道人撰為三十八萬四千言。 In this context, where it is contrasted to the preceding 誦, “to recite, to psalmodize” (on this term, see the remarks by Lévi 1915, pp. 426-428), the verb 撰 (Lamotte 1949 p. 1074: “composèrent”) must, more specifically, mean “to write” (see HYDCD vol. 6 p. 893a, 5). The fact that not only abridgement, but writing down is referred to is quite interesting. This phrase seems to echo a common motif: cf. the account of the writing down of the Pāli Canon analysed by Bechert 1992 p. 51, and especially the passage quoted in n. 21 (from the *Mahāvamsaṭṭikā*), which comes surprisingly close to the DZDL’s description. Although in translating 憶識 simply as “memory” (cf. Lamotte, loc. cit.: “la force des intelligences”) I have followed HYDCD vol. 7 p. 766a, I cannot help observing that 憶識力少 might reflect an original reading similar to that quoted by Bechert: *satibuddhiparihāṇiṃ* ... . On the other hand, elsewhere the DZDL itself makes use of the same cliché to describe the abridgement of the *Prajñāpāramitā* literature: see Hikata 1958 p. LVIII.

<sup>12</sup> DZDL T 1509 p. 192b 6: 若人入\*毘勒門，論議則無窮; i.e. «If one enters into the [teaching of the] \**Peṭaka*, gets entangled in endless discussions».

<sup>13</sup> Prof. Mizuno (1997 p. 129) has suggested, but only in general terms, that the 隨相門 may refer to the sixteen *hāras*.

<sup>14</sup> This is another Pāli treatise attributed to Mahākaccāna (see von Hinüber 1996 pp. 77-80, §§ 158-166; Norman 1983 pp. 109-110; Bond 1996b); it shares many of the features and topics found in the *Peṭakopadesa*. On the problematic relationship between the two, see the Conclusions (3) below.

<sup>15</sup> *Peṭakopadesa* pp. 81-111; tr. Nāṇamoli 1964 pp. 105-154; summary in Bond 1996a pp. 388-393.

<sup>16</sup> On this pivotal technical term occurring in both the *Peṭakopadesa* and *Netti*, see Nāṇamoli 1962 pp. xxxv-xxxvi.

<sup>17</sup> *Peṭakopadesa* p. 90, 15 – 91, 15; tr. Nāṇamoli 1964 pp. 120-121.

<sup>18</sup> My translation of 隨相門 is tentative, and mainly based on its correspondence with the Pāli. Lamotte (1949 p. 1075) has interpreted it as “einseignement par implication (*anuvartana*)”.

### 2.1.2

The correspondence between the two sources is remarkably precise, even in the form of the exposition<sup>19</sup>. According to the *Peṭakopadesa*, the main content of this category is that “... When one idea is mentioned, all / Ideas of like characteristic / Are by that mentioned ...” (tr. Ñāṇamoli 1964 p. 120)<sup>20</sup>. This principle is then made clear by means of some examples, the second of which is of particular interest: in the stanza “... Purifying one’s mind: this is the teaching of the Buddhas” also the mental factors concomitant with *citta* are implied<sup>21</sup>.

The very same example and a similar explanation also occur in the DZDL’s exposition of the “Method based on the characteristics” 隨相門 (I have underlined the literal correspondences between the two texts)<sup>22</sup>:

DZDL T 1509 p. 192b 9-10:

*Peṭakopadesa* p. 91, 3-4:

諸惡莫作 諸善奉行  
(cf. *Peṭakopadesa* p. 54, 5-6:  
*Sabbapāpassa akaraṇaṃ kusalassa  
upasampadā*)<sup>23</sup>

自淨其意 是諸佛教。

*sacittapariyodapanam etaṃ Buddhāna  
sāsanaṃ ti gāthā*

是中心數法盡應說。今但說自淨其意，則知

諸心數法已說。  
何以故？同相同緣故。

*cetasikā dhammā vuttā*

DZDL:

«Not doing any evil,  
practising all good,  
**purifying one’s own mind:**  
**This is the Buddhas’ Teaching.**

Here all the mental factors should have been mentioned. Now, if [this stanza] only reads: *purifying one own mind*, then one must know that **[also] the mental factors are hereby referred to**. Why? Because they have the same characteristic and object [as *citta*]<sup>24</sup>».

<sup>19</sup> Both sources provide several examples, by first quoting a stanza (although in the *Peṭakopadesa*’s *lakkhaṇa-h.* all the quotations are shortened), and then commenting on it. For a more detailed analysis of these features see part 3.1 below.

<sup>20</sup> *Peṭakopadesa* p. 90, 16-17: *Vuttamhi ekadhamme ye dhammā ekalakkhaṇā / tena sabbe bhavanti vuttā.*

<sup>21</sup> The *Peṭakopadesa* further links these to other categories, ultimately referring this passage to the scheme of the four Noble Truths. This is a typical hermeneutical pattern in the *Peṭakopadesa*.

<sup>22</sup> Tr. Lamotte 1949 p. 1075.

<sup>23</sup> As observed by Lamotte (1949 n. 1 p. 1075), the stanza quoted by the DZDL corresponds to *Dhammapada* v. 183; this is quoted in full in this other passage of the *Peṭakopadesa*, where it occurs in a different context, as well as in four passages of the *Netti* (see the list in Ñāṇamoli 1962 p. 283, under the heading “Dh verse 183”). Significantly, only in this occurrence within the *lakkhaṇa-h.* of the *Peṭakopadesa*, the interpretation of this stanza matches, at least in part, that of the DZDL.

<sup>24</sup> Cf. the exposition of the *lakkhaṇa-hāra* in the *Netti*, where an similar formula occurs quite often; e.g. p. 31, 8-9: *kena kāraṇena? Ekalakkhaṇattā ...* etc. (and *passim*). As to 緣, I have

### 2.1.3

As a second example, the DZDL (T 1509 p. 192b 12-17) mentions the four foundations of mindfulness (四念處). This comes close, to a certain extent, to the first example given by the *Peṭakopadesa* in the section on the *lakkhāṇa-h*. (also on the *satipaṭṭhānas*), though we find some discrepancies. The *Peṭakopadesa* (p. 90, 18-25) states that when one mentions the *kāya*, all other *satipaṭṭhānas* are hereby implied<sup>25</sup>, while in the DZDL (T 1509 p. 192b 12-17) the *satipaṭṭhānas* are said to imply other categories belonging to the *bodhipakkhiyā* group:

«For instance, when the Buddha [only] refers to the four foundations of mindfulness, in the latter [also] the four right endeavours, the four bases of supernatural power, the five faculties and the five forces are included»<sup>26</sup>.

Interestingly enough, in this case the closest parallel to the DZDL's exposition is to be found not in the *Peṭakopadesa*, but in the corresponding portion of the *Netti* (*lakkhāṇa-hāra*)<sup>27</sup>:

«When the four Foundations of Mindfulness are kept in being the four Right Endeavours come to fulfilment through keeping in being. When the four Right Endeavours are kept in being the four Bases for Success ... come to fulfilment through keeping in being. When the four Bases for Success are kept in being the five Faculties ... come to fulfilment through keeping in being. When the five Faculties are kept in being the five Powers come to fulfilment through keeping in being. Etc. ...»<sup>28</sup>.

The DZDL is more explicit in stating that the foundations of mindfulness involve (是中 etc.) the four right endeavours etc.; but the participial form used in the *Netti* parallel (*catūsu ... bhāviyamānesu*) seems to imply substantially the same meaning: i.e. that these attainments are not conceived as a sequence of stages reached one after the other.

The DZDL goes on explaining:

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followed Lamotte's interpretation (1949 p. 1075: *ālambana*); cf. also DZDL T 1509 p. 296c 12-14 (tr. Lamotte 1980 p. 2174).

<sup>25</sup> If I understand correctly Nāṇamoli 1964 p. 120 n. 322/3, the 20<sup>th</sup>-century commentary *Peṭakopadesa-Aṭṭhakathā* (*Cy*) has (in the lemma?) ... *sabba-bodhipakkhiyadhammā* [*vuttā bhavanti*] instead of the reading *sabbadhammā* etc. of *Peṭakopadesa* p. 91, 1. As Nāṇamoli seems to imply, this is merely due to the influence of the parallel in the *Netti* (see below, n. 29), and not a genuine variant reading (see also Nāṇamoli 1964 pp. xiii-xiv). I am not in the position to express an opinion on this point, as, unfortunately, I could not get a copy of this Commentary. However the issue is worth reconsidering, given that this reading occurring in *Cy* would agree well with the passage from the \**Peṭaka* I am dealing with here (see the text quoted in the next note; cf. also below n. 37: *maggo*).

<sup>26</sup> T 1509 p. 192b 12-14: 如佛說四念處，是中不離四正勤、四如意足、五根、五力。

<sup>27</sup> On this topic, see Satō 1966, esp. p. 207 on this example concerning the *bodhipakkhiyā*.

<sup>28</sup> I have quoted Nāṇamoli's translation (1962 p. 52 § 175). In the *Netti* all the *bodhipakkhiyā* are linked together in this way. However, cf. the occurrence of the same exegesis at *Netti* 83, 8-12 where, by a curious coincidence (?), only those *bodhipakkhiyā* referred to by the DZDL are mentioned. Nevertheless, all the categories are meant here (83, 12: *evaṃ sabbe*); I suspect that the same holds true for the DZDL's parallel.

<sup>29</sup> *Netti* p. 31, 10-16: *Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappadhānā bhāvanāpāripūriṃ gacchanti. Catūsu sammappadhānesu bhāviyamānesu cattaro iddhippādā bhāvanāpāripūriṃ gacchanti. Catūsu iddhippādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūriṃ gacchanti. Pañcasu indriyesu bhāviyamānesu pañca balāni bhāvanāpāripūriṃ gacchanti* etc. ...



«Why? [Because] In the four foundations of mindfulness the four kinds of energy (精進, \**vīrya*) constitute the four right endeavours; the four kinds of concentration (定, \**samādhi*) constitute the four bases of supernatural power; the five kinds of positive *dharma*s constitute the five faculties and the five forces. Although the Buddha has merely referred to the four foundations of mindfulness, without mentioning other categories, one has to know that these are hereby implied»<sup>30</sup>.

A parallel to this elucidation can be found, again, in the *Netti*. Few lines before the passage quoted above, we find an interesting exegesis on the canonical *kāyasatipaṭṭhāna* formula (i.e. ... *bhikkhu kāye kāyānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhā-domanassaṃ*)<sup>31</sup>:

«“Ardent” means the faculty of energy; “aware” means the faculty of wisdom; “mindful” means the faculty of mindfulness; “overcoming both desire for and discontent with the world” means the faculty of concentration»<sup>32</sup>.

So, as we can see, also according to the *Netti* the *kāyasatipaṭṭhāna* formula involves, among other faculties, *viriyindriya* (corresponding to 四種精進) and *samādhindriya* (四種定). The fact that the DZDL mentions “four kinds” of energy and concentration can also be explained: in the *Vibhaṅga* (PTS ed. pp. 194-202), which displays a similar – though by far more detailed – interpretation of the *satipaṭṭhāna* formula, the presence of the various faculties involved is asserted four times, with regard to all the *satipaṭṭhānas*<sup>33</sup>. We may conjecture that the \**Peṭaka* quoted by the DZDL meant exactly the same by mentioning “four kinds” of energy etc.

The “five kinds of positive *dharma*s” (五種善法) further referred to by the DZDL must quite obviously be the positive qualities which constitute the content of the two fivefold groups of *bodhipakkhiyā*, i.e. faculties and forces: *saddhā*, *viriya*, *sati*, *samādhi*, and *paññā*<sup>34</sup>.

Although there are some discrepancies, the argument is largely similar in the DZDL and in the *Netti*: for both scriptures some faculties are implied by the *satipaṭṭhāna* formula, and this fact makes it possible to establish a connection between the four foundations of mindfulness and the other categories of *bodhipakkhiyā*<sup>35</sup>.

<sup>30</sup> DZDL T 1509 p. 192b 14-17: 何以故？四念處中，四種精進則是四正勤，四種定是為四如意足，五種善法是為五根五力。佛雖不說餘門，但說四念處，當知已說餘門。

<sup>31</sup> Gethin (1992 p. 29) translates: «... A *bhikkhu* ... with regards to the body dwells watching body; he is ardent, he comprehends clearly, is possessed of mindfulness and overcomes both desire for and discontent with the world».

<sup>32</sup> *Netti* p. 31, 3-5: *Ātāpi ti viriyindriyaṃ. Sampajāno ti paññindriyaṃ. Satimā ti satindriyaṃ. Vineyya loke abhijjādomanassan ti samādhindriyaṃ.* See Gethin 1992 pp. 48-49 for important remarks on another occurrence of this passage (i.e. *Netti* p. 83, 1-3).

<sup>33</sup> Note that the *Vibhaṅga* does not gloss the phrase *Vineyya loke* etc. in terms of *samādhi*. Significantly, only the *Netti* does so.

<sup>34</sup> I could not find a clear parallel to this category of 五種善法 either in the *Netti* or in the *Vibhaṅga*.

<sup>35</sup> This connection is certainly more explicit in the DZDL than in the Pāli treatise. Actually, in the *Netti* (31, 6-9) at first the *kāyasatipaṭṭhāna* is linked to the other foundations of mindfulness (cf. *Peṭakopadesa* 90, 18-25 mentioned above); then the *satipaṭṭhānas* as a whole are in turn linked to other *bodhipakkhiyā* as in the DZDL. But it is indeed remarkable that even in the *Netti*, as in the DZDL, it is by means of the faculties (*indriya*) that such connections are established: see p.

## 2.1.4

The last example concerning the *lakkhaṇa-h.* provided by the DZDL (T 1509 p. 192b 17-22) deals with the Four Truths. This passage too has a parallel in the *Peṭakopadesa*, although not in the chapter on *hāras*<sup>36</sup> but in that devoted to the Noble Truths (ch. 1):

DZDL T 1509 p. 192b 17-22:

如佛於四諦中，或說一諦，或二或三。如  
馬星比丘爲舍利弗說偈：

諸法從緣生 是法緣及盡  
我師大聖王 是義如是說

此偈但說三諦，當知道諦已在中，不相離  
故。

譬如一人犯事，舉家受罪。

*Peṭakopadesa* p. 10, 22 – 11, 2:

*Tattha katamāni cattāri ariyasaccāni?*

*Ye dhammā hetuppabhavā tesam hetum  
Tatāgato āha, tesam ca yo nirodho  
evamvādi mahāsamaṇo ti  
hetuppabhavā dhammā dukkhaṃ,  
hetu samudayo,  
yaṃ Bhagavato vacanaṃ ayaṃ  
\* maggo<sup>37</sup>,  
so nirodho<sup>38</sup>.*

DZDL:

«For instance, the Buddha sometimes [only] mentions one of the Four Truths, at other times two or three. Similarly, when the *bhikṣu* Aśvajit<sup>39</sup> uttered this *gāthā* for the benefit of Śāriputra:

*“All the dharmas arise from causal conditions;  
The causes and the cessation of these dharmas,  
My Master, the Great Saint King  
Thus has taught this Truth*

[Although] this *gāthā* only mentions three Truths, one must know that also the Truth of the Path is [implicitly] included in it, because [here the Truths] are not separated. So, for instance, when somebody commits a crime his whole family bears the responsibility for it<sup>40</sup>».

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31, 8: *Kena kāraṇena? Ekalakkhaṇattā catunnaṃ indriyānaṃ*, and cf. the text quoted above, n. 30, although in the *Netti* this explanation is only referred to the *satipaṭṭhānas* (the connection of all the *bodhipakkhiyā* is explained in different terms: see *Netti* p. 31, 22-23).

<sup>36</sup> However, a reference to the Truths within the *lakkhaṇa-h.* is also made by the *Peṭakopadesa* (91, 4-7, tr. Nāṇamoli p. 121): after the example quoted above on the *ceṭasikā*, *citta* is further connected with *rūpa*; both this terms, taken together as *nāmarūpa*, are then considered as equivalent to the Truth of suffering etc.

<sup>37</sup> See Nāṇamoli 1964 p. 14 n. 42/2: the reading *maggo* (for *dhammo*) occurs in the modern commentary (*Cy*): see above n. 25).

<sup>38</sup> Nāṇamoli 1964 p. 14 translates this short exegesis as follows: «[Now here] the “ideas that draw their being from a cause” are [A] *Suffering*, the cause is [B] *Origin*, the Blessed One’s statement [D] the *Path*, [and] that [statement is also] [C] *Cessation*». However, *so nirodho* is more likely to be a tautological reference to “*tesam ca yo nirodho*” in the stanza. On the other hand, *yaṃ Bhagavato vacanaṃ*, which is said to represent the Truth of the Path, may refer to “*Tatāgato āha*”.

<sup>39</sup> 馬星; see Lamotte 1949 n. 3 p. 630. Elsewhere in the DZDL (e.g. p. 136b 23) this name is rendered by means of phonetic transcription as Ashuoshi 阿說示. In mentioning Aśvajit and Śāriputra, the DZDL is very likely referring to a previous passage which has nothing to do with the \**Peṭaka*: see T 1509 p. 136c, tr. Lamotte 1949 p. 631.

<sup>40</sup> This last phrase (T 1509 p. 192b 22: 譬如一人犯事，舉家受罪) is perhaps an explanation added by Kumārajīva and not quoted from the \**Peṭaka*. The principle it describes seems foreign

Not only is the same stanza<sup>41</sup> quoted (possibly with some variants) in both sources, but it is also interpreted in a similar way, even if in the *Peṭakopadesa* this exegesis occurs in a different section.

Although here the DZDL comments only very briefly on the stanza, its interpretation is consistent with that of the Pāli treatise: indeed, also the latter's gloss implies that all the Truths are, explicitly or implicitly, referred to by this well-known stanza. Actually, the *Peṭakopadesa* is more specific than the DZDL, as it points out at a definite feature of the stanza as representing *magga*, while in the Chinese source the reason for the "immanence", so to speak, of the Path is simply stated in rather general terms<sup>42</sup>.

### 2.1.5

The second method mentioned by the DZDL (T 1509 p. 192b 23 – c 7; tr. Lamotte 1949, pp. 1076-1077) is that "by antidote" 對治門<sup>43</sup>. This means that the mention of a certain negative category involves an implicit reference to the opposite remedy. For instance, when the Buddha only speaks of the *viparyāsa*, also the corresponding antidote, i.e. the category of *smṛtyupasthāna*, is hereby referred to: when the medicine is mentioned, also the relevant type of disease can be inferred, and vice versa<sup>44</sup>.

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to Indian juridical tradition: cf. Kane 1993 chapter XV, esp. pp. 388-ff. At p. 499, Kane quotes a text which tries to reject death penalty resorting to various arguments. Significantly, capital punishment is also refuted on the ground that, besides the culprit, it unjustly would also affect his innocent relatives, leaving them without support. On the other hand, collective responsibility, even in the form of the extermination of the whole family for one single member's crime (*zu* 族), was a basic tenet in traditional Chinese criminal law. According to Yang 1988 p. 223 (the only historical study of Chinese law I have been able to consult), the punishment of *zu*, dating back to the pre-imperial dynasties, was amended by the Han emperor Wendi 文帝 (180-157 BC; however cf. *Jin shu* 晉書, *zhi* 志 20, *xingfa* 刑法, ed. Zhonghua shuju, Beijing 1974, vol. 3 p. 934), but resumed shortly after.

<sup>41</sup> Of course, this being one of the most famous passages of the entire Buddhist literature, its quotation does not, as such, imply any affiliation between the two sources.

<sup>42</sup> We must, however, consider that this particular example is defined by the *Peṭakopadesa* itself (p. 19, 16-17) as *catukkaniddeso sādharmaṇo* ("shared tetrad-demonstration", as Ñāṇamoli 1964 § 61 renders it; see also and n. 61/2 ad loc.), exactly in the sense that it deals with **all** the four Truths, and not just one (cf. §§ 39-41, i.e. *asādharmaṇa*), two (§§ 49-51) or three (§§ 52-54). Perhaps we should see in the explanation provided by the DZDL – 不相離故, which I have tentatively rendered as "because [here the Truths] are not separated" – a reference, by litotes, to the notion of *sādharmaṇa* (an important term in the *Peṭakopadesa*: "shared" in Ñāṇamoli's translation) underlying this passage (Ñāṇamoli 1964 §42). In fact, this expression 不相離 used by Kumārajīva is not too clear. Lamotte (1949 p. 1076) translates: «... car elle [i.e. the *mārgasatya*] n'est pas en contradiction (*virodha*) avec les précédents». However, the obvious fact that the Truths do not contradict each other does not yet account for their implication in this stanza. Moreover, 相離 has normally the sense I have indicated: see HYDCD vol. 7 p. 1164, but also other occurrences in the DZDL (T 1509 p. 194b 24, 194c 24, 471b 15). In the light of the possible Pāli parallel, we might perhaps interpret 不相離故 as: «because [in the particular context of this stanza the four Truths are expounded as] not separated».

<sup>43</sup> On the meaning of 對治 in Chinese Buddhist texts, see Nakanura Hajime's 中村元 *Bukkyōgo daijiten* 佛教語大辭典, Tokyo 1981, p. 908b. Lamotte (1949 p. 1076) translated 對治門 as "Enseignement par opposition (*pratipakṣaparyāya*)".

<sup>44</sup> DZDL T 1509 p. 192 b 23-26: 對治門者，如佛但說四顛倒，常顛倒、樂顛倒、我顛倒、淨顛倒，是中雖不說四念處，當知已有四念處義。譬如說藥已知其病，說病則知其藥。

I was not able to detect Pāli parallels to this portion of the DZDL as clear and detailed as in the case of the “Method based on the characteristics” 隨相門. However, if we take a closer look at this “Method”, as is described in the Chinese text, it will appear clear that it has mostly to do, exactly as the preceding one (i.e. the *lakḥaṇa-h.*), with a “Mode of Conveying [a communication]” (see above n. 16). In other words, it is, again, in the sections on *hāras* of *Peṭakopadesa* and *Netti* that we should seek for parallels.

It is the seventh *hāra*, “Conversion” (*āvatto hāro*, here after *āvatta-h.*)<sup>45</sup>, the one which seems to match relatively better the “Method by antidote”<sup>46</sup>. Notwithstanding considerable differences<sup>47</sup>, the two share a number of significant common features, which can be summarised as follows:

a) Both use the relationship between *vipallāsa* and *satipaṭṭhāna* as a key example (besides several others)<sup>48</sup>.

b) What is more significant, the structure and function of the two principles, *āvatta-h.* on the one hand and “Method by antidote” on the other, are strikingly similar. Both involve, at a first stage, association between different factors belonging to the same “side” (i.e. negative or positive) and, as a subsequent, distinct passage “conversion” to the opposite side. As the DZDL puts it:

«The four perversions are characterised by misconception: if the four perversions are mentioned, then all fetters are [also] hereby referred to. Why? If the root is mentioned, also all the branches and twigs are implied ... In this way all fetters are included in the triple poison. By which [remedy one can] eliminate it? The Eightfold Path consisting of three classes (*skandha*). If this is mentioned, then one must know that all the thirty-seven categories [i.e. the *bodhipākṣikas*] are also referred to»<sup>49</sup>.

On the other hand, the *āvatta-h.*, as Bond describes it, «... shows how ‘footings’ and ‘characteristics’ can be used first to identify unprofitable root terms or other basic ideas of defilement and then to convert the unprofitable roots to the

<sup>45</sup> *Peṭakopadesa* pp. 93, 20 – 95, 16, tr. Ñāṇamoli 1964 pp. 125-128; *Netti* pp. 40-48, tr. Ñāṇamoli 1962 pp. 64-73.

<sup>46</sup> One should perhaps also take into account the ninth category, *Parivattanā-hāra*, “Reversal” (*Peṭakopadesa* p. 95, 22 – 96, 3; tr. Ñāṇamoli 1964 p. 129 § 350). Unfortunately, its exposition, in both the *Peṭakopadesa* and *Netti*, has remained obscure to me.

<sup>47</sup> It is also difficult to determine whether 對治 can be considered a rendering of *āvatta* (but cf. Mizuno 1997 p. 120 item 7!).

<sup>48</sup> Cf. the passages quoted in n. 44 above, n. 49 below and *Peṭakopadesa* p. 95, 14-16.

<sup>49</sup> DZDL T 1509 p. 192b 27 – c 6 (tr. Lamotte 1949 pp. 1076-1077): 四倒則是邪相。若說四倒，則已說諸結。所以者何？說其根本，則知枝條皆得。...如是一切結使皆入三毒。以何滅之？三分入正道。若說三分入正道，當知已說一切三十七品。It also is noteworthy that here the three *khandhas* of the Eightfold Path (i.e. *silakkhandha*, *samādhikkhandha* and *paññākkhandha*) are introduced as an antidote to the threefold poison. On this characteristic doctrine, expounded also by the *Peṭakopadesa*, see Mizuno 1997: cf. n. 4 p. 129 and p. 133 (quotation n. 9). To the references provided by Prof. Mizuno (*Peṭakopadesa* p. 67), I can add *Peṭakopadesa* p. 115, 9 – 116, 5 (see also Zacchetti, forthcoming). For a partial parallel in the *āvatta-hāra*, see *Netti* p. 44, 1-24 (tr. Ñāṇamoli 1962, pp. 68-69, § 243-24).

profitable ones. The four foundations of mindfulness oppose the four perversions»<sup>50</sup>.

c) As Bond's descriptions has made clear, this sort of preliminary "associative function", pivotal in the *āvatta-h.*, is mainly carried out through the "root terms"<sup>51</sup>. This point is particularly noteworthy, as we find a similar use of the same terms also in the "Method by antidote"<sup>52</sup>.

To sum up, it seems a reasonable working hypothesis that the "Method by antidote" 對治門 is indeed the same thing as the *āvatta-h.*, although it is quite clear that in the DZDL's \**Peṭaka* it was expounded in different terms.

Unlike the preceding section on the "Method based on the characteristics" (隨相門), no stanza is quoted here. If we consider that such quotations are typical of the *hāra*-section of both Pāli treatises, this inconsistency is unlikely to reflect the original of the \**Peṭaka* quoted by the DZDL.

Perhaps the exposition of this "Method by antidote" 對治門, unlike the "Method based on the characteristics", was not based directly on the original source, although such a discrepancy between the two descriptions is rather difficult to understand. Abridgement by part of the author of the DZDL could be the easiest explanation, if the section dealing with the 對治門 was not almost as long as that on the 隨相門.

## 2.2

The DZDL contains two other very short passages dealing with the \**Peṭaka*. They occur in the same chapter of the DZDL (in the second *juan* 卷), and are actually separated only by few lines. On the whole, they add little information on the *Peṭakopadesa*, and are perhaps more relevant to the textual history of the DZDL than to that of the Pāli treatise.

Unlike the passage we analysed in the previous part (2.1 above), here the \**Peṭaka* is – significantly – mentioned within an exposition of the different

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<sup>50</sup> Bond 1996a p. 390; see also Mizuno 1997 p. 120. On the *āvatta-h.* in the *Netti*, see Bond 1996b p. 409. The pattern of "reversion", or "conversion" based on common characteristics can be seen at work also in the *lakkhaṇa-hāra* of the *Netti*: see p. 31, 25-ff. (again on *vipallāsas* and *satipaṭṭhānas*).

<sup>51</sup> On this is fundamental category occurring in the two Pāli treatises see Bond 1996a p. 394 and 1996b p. 405, Warder 1999 pp. 303-304.

<sup>52</sup> Among the terms employed by the DZDL to illustrate this "Method", we find, besides the four *viparyāsas* (四顛倒), the threefold poison (三毒, i.e. greed, hatred and delusion), "fifteen kinds of ignorance" (十五種無明) and "fifteen kinds of craving" (十五種愛). These categories constitute, in both the *Peṭakopadesa* and the *Netti*, the group of the negative "root-terms" (*mūlapadāni*). Moreover, quite significantly, the idea of "root" is also mentioned in this connection by the DZDL (T 1509 p. 192b 27-29: 說其根本 etc., see above, n. 49); cf. Bond 1980 p. 21, on the term *mūla* in the *Netti's āvatta-hāra*. These facts seem to have led Prof. Mizuno (1997 p. 129) to the hypothesis that the 對治門 may refer just to the eighteen root-terms. However, in the DZDL (T 1509 p. 192b 27 – c 5; tr. Lamotte 1949 pp. 1076-1077) all these terms are not explicitly described as making up a group, and, exactly as in the *āvatta-h.*, they are mentioned alongside other negative factors. So, for instance, besides those of ignorance and craving, the DZDL also mentions "fifteen kinds of anger" (十五種瞋), which do not belong to the root-terms. Moreover, I have not been able to find in the two Pāli treatises any parallel to this classification of ignorance and craving into "fifteen kinds".

typologies of *Abhidharma* texts (mainly devoted to the Sarvāstivādin *Abhidharma*).

The first passage reads:

«When the Buddha was alive, Mahākātyāyana, explaining the Buddha's Word, composed the \**Peṭaka* [\**Pile* in the language of Qin<sup>53</sup> is “box, container”]; up to the present it circulates in South India»<sup>54</sup>.

There is little to say on this passage. The portion I have quoted in brackets, which is printed in smaller size in the Chinese text, is clearly a gloss inserted into the DZDL during its translation<sup>55</sup>.

The following statement (“up to the present ... South India”, printed in full size), which is very significant for the history of the \**Peṭaka*, seems to belong to the original of the DZDL, if we are to trust the ancient editions of the Canon; however, in my opinion this is open to doubt<sup>56</sup>. Actually, in his *Histoire* (1958 pp. 207-208) Lamotte ascribes this whole passage to Kumārajīva.

The next passage is more problematic and more interesting at the same time. It comes at the end of an enumeration of three<sup>57</sup> types of *Abhidharma*; as given by the Korean edition<sup>58</sup> (and subsequently in the *Taiśhō*), it reads:

«... The third is the \**Peṭaka*: in its abridged form it consists of 320.000 ‘words’. The \**Peṭaka* compares in detail all topics, [so that] they accord with each other by category; it is not *Abhidharma*»<sup>59</sup>.

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<sup>53</sup> 秦言: i.e. in Chinese. The Later Qin 後秦 dynasty (384-417 AD) was ruling over North China during Kumārajīva's activity at Chang'an.

<sup>54</sup> T 1509 p. 70a 20-22: 摩訶迦旃延，佛在時，解佛語作\*毘勒（\*毘勒，秦言毘藏），乃至今行於南天竺 (tr. Lamotte 1944 p. 113, Przyluski 1926 p. 73).

<sup>55</sup> On these glosses in the DZDL see Hikata 1958 pp. LIV-ff.

<sup>56</sup> According to Lamotte's analysis (1970 p. IX-ff.), the DZDL was probably composed at the beginning of the 3<sup>rd</sup> century AD (but cf. de Jong 1971-72, esp. p. 109). Not long before this date, An Shigao translated into Chinese a scripture corresponding to chapter 6 of the *Peṭakopadesa* (see Zacchetti, forthcoming), a fact which suggests that at least a portion of this treatise was probably still circulating in the northern part of the Buddhist world by the half of the 2<sup>nd</sup> century AD. This would make the statement 乃至今行於南天竺 sound a little out of place in the original text of the DZDL. On the other hand, the earliest evidence of the presence of these treatises in the Theravāda area is provided by Buddhaghosa, 5<sup>th</sup> century AD, who «does quote from the *Netti*, and apparently from the *Peṭakopadesa*» (Nāṇamoli 1962 p. xiii; see also n. 18 *ibid.*; cf. Nāṇamoli 1964 pp. 400-401) and was almost a contemporary of Kumārajīva (see von Hinüber 1996 p. 103 § 207: «the brackets for Buddhaghosa's dates are about AD 370 to 450»). For these reasons, it seems to me that the reference to South India in this passage of the DZDL would better fit in with the chronology suggested by Buddhaghosa's quotations, and should therefore be ascribed to Kumārajīva (see also Wogihara 1911, rep. p. 211; for a possibly similar interpolation, cf. above n. 40). This is not without relevance: if these are Kumārajīva's words, the date of this precious piece of historical evidence cannot be much earlier than the beginning of the 5<sup>th</sup> century AD. It is also to be observed that in the preceding line (T 1509 p. 70a 20) there occurs a somewhat similar statement on the *Śāriputrābidharma* (“up to the present is named *Śāriputrābidharma*”).

<sup>57</sup> The first two are, according to Lamotte's translation (Lamotte 1944 p. 114), “le Corps et le Sens de l'Abhidharma” (一者阿毘曇身及義) and “[l'Abhidharma] en six parties” (二者六分); the latter is interpreted as \**ṣaṭpādābidharma* (Lamotte 1944 n. 1 p. 111), i.e. the *Jñānaprasthāna* and its six treatises. The fact that the \**Peṭaka* is mentioned in this context poses a number of additional issues as to the history of this text; cf. part 3.2 below.

<sup>58</sup> Reproduced in the *Zhonghua Dazangjing*, vol. 25 p. 133b 2-4.

However, all other editions have a completely different reading:

«... The third is the \**Peṭaka*: in its abridged form it consists of 320.000 'words'. This is the *Abhidharma*»<sup>60</sup>.

If we consider the overall context in which this passage occurs, three facts will appear quite clear:

- The original reading (i.e. that occurring in the text on which Kumārajīva based his translation) must be the second, that attested in all the editions apart from the Korean<sup>61</sup>. Apart from stemmatic considerations, only this reading is consistent with the preceding phrase (T 1509 p. 70b 7-8), where the *Abhidharma* is clearly introduced as the topic of the following text, including the passage on the \**Peṭaka*<sup>62</sup>.

- Therefore, the author of this passage, which describes the \**Peṭaka* as a form of *Abhidharma*, cannot be the same person who wrote the section on the three Teachings on the *Dharma* in *juan* 卷 18 (see part 2.1 above)<sup>63</sup>: in fact, in that passage the \**Peṭaka* is clearly opposed to the *Abhidharma* as a distinct genre<sup>64</sup>.

- Then how would one explain the phrase “The \**Peṭaka* compares in detail all topics etc.” occurring in the Korean edition? Lamotte (1944 p. 114), though basing his *Traité* on the *Taishō*, did not translate this passage, nor did he even mention it in a footnote, merely leaving ellipses.

But this is not just a scribal mistake: although this phrase is a sort of stereotyped formula<sup>65</sup>, it gives a sketchy but non incorrect description<sup>66</sup> of a text otherwise

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<sup>59</sup> T 1509 p. 70b 9-12: ... 三者\*毘勒，略說三十二萬言。\*毘勒廣比諸事，以類相從。非阿毘曇。

<sup>60</sup> See T 1509 p. 70 n. 30 and *Zhonghua Dazangjing*, vol. 25 p. 144a 2-4; instead of \*毘勒廣比諸事 etc. (see the preceding note) as in the Korean Edition, all the other editions simply have: 是 [石:名] 爲阿毘曇. Unfortunately, the portion of the Jin 金 Edition containing this passage is not available.

<sup>61</sup> Both Mizuno (1997 p. 128) and Yinshun (1990 p. 42) refer to this passage as given in the *Taishō*, while Przyluski (1926 p. 75 n. 2) followed the other reading.

<sup>62</sup> Note that if we choose this reading, the phrase “This is the *Abhidharma*” is probably to be referred to all the three types of text mentioned (see above n. 57), not just to the \**Peṭaka*.

<sup>63</sup> Lamotte (1970 n. 2 p. LV) observed: «On pourrait se demander si l'*Upadeśa* [i.e. the DZDL], comme la *Mahāvibhāṣā*, qu'il combat, n'est pas une œuvre collective. C'est une question à laquelle je ne suis pas en mesure de répondre». This is not the place to discuss such an intricate issue as the authorship of the DZDL (on this topic see also Yinshun 1990): one cannot help sharing the great Belgian scholar's cautious approach. But his suggestion is well worth reconsidering. In his fundamental analysis of the DZDL, Hikata (1958 pp. LIII-LIV) detected three distinct layers in this text: passages more or less clearly by Kumārajīva, passages unquestionably by Nāgārjuna (whom he considered the author of main nucleus of the DZDL) and passages «better be regarded as Nāg[ārjuna]’s, as has been traditionally held». In other words, only two persons, Kumārajīva and Nāgārjuna, were ultimately taken into account by Hikata (although a passage at p. LXXIII seems to leave room for other possibilities). I cannot discuss here the overall soundness of Hikata's argument; but it seems to me that his hypothesis could hardly account for an inconsistency such as the one I have pointed out here.

<sup>64</sup> We can note another inconsistency, probably less significant: the two passages give a slightly different number of *akṣaras* for the abridged \**Peṭaka* (cf. above n. 10). It is also noteworthy that one stanza quoted in *juan* 18 occurs elsewhere in the DZDL with a rather different reading: cf. T 1509 p. 192b 19-20 and p. 136c 4-5.

<sup>65</sup> Similar expressions occur in many Chinese Buddhist texts: see for instance Jizang's *Fahua yi shu* 法華義疏 T 1721 p. 554a 28, 554c 9 etc.; I am grateful to Prof. Kanno for these references.

almost unknown to Chinese Buddhists (cf. above n. 4). As we have seen, the original reading of the DZDL (“this is the *Abhidharma*”) contradicts the description of the \**Peṭaka* occurring in *juan* 18. Thus we could interpret the gloss “The \**Peṭaka* compares ... It is not *Abhidharma*” as an attempt to account for an inconsistency in the text of the DZDL.

Therefore, the author of this gloss must have been an early commentator of the DZDL, or, perhaps, Kumārajīva himself, who used to comment upon the texts during the translation work<sup>67</sup>, although it is difficult to explain why this gloss has been preserved only in the Korean Canon. Perhaps, in a future critical edition of the DZDL, it should not be discharged, but printed in smaller size after the phrase: “this is the *Abhidharma*”.

### 3 Conclusions

#### 3.1

In part 2.1 above I have tried to demonstrate that the \**Peṭaka* dealt with by the DZDL is indeed related to the Pāli *Peṭakopadesa*.

Nevertheless, there can be no doubt that the two texts were different<sup>68</sup>. Inconsistency between the description given by the DZDL and the *Peṭakopadesa* does not, alone, suffice to demonstrate this statement: inaccuracy and abridgement on the part of the author of this portion of the DZDL in quoting from the \**Peṭaka* might have overshadowed the affinity between the two sources. But the correspondence between this \**Peṭaka* and the *Netti* (see above part 2.1.3) positively corroborates my assumption.

Also the form of the quotations used to exemplify the “Method based on the characteristics” 隨相門, or *lakkhana-h.*, is noteworthy: in two out of three examples (see above 2.1.2 and 2.1.4), a stanza is at first quoted in full, and then commented on. This comes close to the *hāra*-section of the *Netti* where, unlike the corresponding portion of the *Peṭakopadesa*, complete stanzas (and even longer passages) are generally quoted<sup>69</sup>. But, on the other hand, from the viewpoint of content, those two examples (i.e. 2.1.2 and 2.1.4) have parallels in the *Peṭakopadesa* and not in the *Netti*.

In short: the testimony provided by the main “*Peṭaka* passage”, short and fragmentary as it is, suggests that this \**Peṭaka* had a *hāra*-section which was – as far as the *lakkhana-h.* is concerned (the “Method by antidote” 對治門 is, as we

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<sup>66</sup> After all, establishing connections between different doctrinal topics, and accounting for (apparent) doctrinal inconsistencies is indeed a typical feature of the method expounded by the *Peṭakopadesa* and the *Netti*. It is one of the main concerns of this tradition to show how various Canonical passages, no matter how different in their wording, agree as to the basic doctrinal tenets: in other words, 以類相從. On this passage of the DZDL, see the remarks by Yinshun 1990 p. 42.

<sup>67</sup> See Lamotte 1970 p. XLIX. For other possible instances of Kumārajīva’s glosses transmitted in the main text (and not in smaller size), see above n. 40 and 56.

<sup>68</sup> As we have seen (n. 10 above), we cannot exclude that this \**Peṭaka* was larger than both the *Peṭakopadesa* and the *Netti*.

<sup>69</sup> Actually, this formal discrepancy is not limited to the exposition of *hāras*. As Ñāṇamoli (1964 p. xxv) observes in general terms, «Its [i.e. of the *Peṭakopadesa*] way of presenting quotations is often disagreeably abbreviated, and lacking the *Netti*’s precision».



have seen in part 2.1.5, too problematic to allow us to draw conclusions) – similar in part to the *Peṭakopadesa* and in part (especially, but not only, in the form of quotations) to the *Netti*<sup>70</sup>.

In his recent book on Pāli literature, Prof. von Hinüber (1996 p. 82 § 171) has also drawn attention to the “*Peṭaka* passages” in the DZDL: «A text ascribed to Mahākātyāyana called Pi-lê in Chinese, corresponding to ‘*Peṭaka*’, is mentioned by Kumārajīva (5<sup>th</sup> century) as being used in South India in his translation of Nāgārjuna’s Mahāprajñāpāramitā-sāstra. This could refer to Peṭ[akopadesa], if there were not quotations from a ‘*Peṭaka*’ in Pāli literature, which cannot be traced to Peṭ[akopadesa]. Thus it is not impossible that there was even a third text similar to Peṭ[akopadesa] and Nett[ippakaraṇa]».

Indeed, if the argument I have discussed above is not completely wrong, in the DZDL we find other trace of such a “third text”. Whether this \**Peṭaka* is in turn the one quoted by Pāli sources, is of course, a mere speculation. But if we ascribe the phrase “up to the present it circulates in South India” to Kumārajīva (see above n. 56), even this identification becomes more plausible, though, of course, still entirely hypothetical.

We can also look at the argument discussed above from another perspective: in the discussion of the *lakkhaṇa-h.* the *Netti* makes use of an example which is not in the *Peṭakopadesa* but is in part paralleled by the \**Peṭaka* quoted in the DZDL. This fact, in turn, corroborates the hypothesis that the *Netti* is not to be considered a mere direct revision of the *Peṭakopadesa* (as Ñāṇamoli thought)<sup>71</sup>. The history of these treatises must have been a bit more complex.

In this respect, the passage on the Four Truths (part 2.1.4 above) is rather telling: the same stanza and a similar exegesis belong, in the \**Peṭaka* and in the *Peṭakopadesa*, to two different sections<sup>72</sup>. This is a pattern of correspondence also met with in comparing *Peṭakopadesa* and *Netti* (see Ñāṇamoli 1962 pp. xvii-ff.; cf. also above n. 23). This fact suggests that all these treatises independently adopted some material (quotations, exegetical methods, glosses etc.) from a (possibly fairly old) common tradition in which it was not yet systematically organised (see also n. 71).

Incidentally, it is also remarkable that, unlike the *Peṭakopadesa*, the DZDL is very explicit in ascribing the authorship of the \**Peṭaka* in its present shape only indirectly to Mahākātyāyana (see n. 11 above; cf. von Hinüber 1996 p. 82 § 170).

### 3.2

In the most important passage analysed above (part 2.1), the \**Peṭaka* was clearly considered to be not simply a text belonging to a certain school, but rather a genre, a particular method and a textual tradition comparable to the *Abhidharma* as a whole: i.e., arguably, a scriptural typology not confined to a

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<sup>70</sup> On the discrepancies between the chapters on *hāras* of the two Pāli books see Ñāṇamoli 1962 p. xviii.

<sup>71</sup> See again von Hinüber 1996 p. 81 § 168 and 169: «... Perhaps Nett and Peṭ are not directly dependent on each other, but simply dealing with the same material derived from a common source used for the same purpose».

<sup>72</sup> Cf. also the treatment of the first quotation analysed above (2.1.2) in the various sources, which presents a partially similar situation: see n. 21 and 23.

single sectarian tradition<sup>75</sup>. A genre, we may add in the light of the preceding analysis, probably represented by a number of scriptures.

Whether and to what extent the DZDL's description reflects the actual history of this *Peṭaka* is, of course, questionable. But in connection to this issue, it may prove fruitful to carry out a systematic comparison between the relevant Pāli sources and Vasubandhu's *Vyākhyāyukti* ("Principles of Exegesis"), recently dealt with by Peter Skilling in a very rich and stimulating article (2000)<sup>74</sup>.

As Skilling describes it, the *Vyākhyāyukti*, which is preserved only in Tibetan, seems to be concerned in the same methodological issue which ultimately produced the two Pāli treatises attributed to Mahākaccāna<sup>75</sup>. The role it played in Indian and Tibetan traditions<sup>76</sup> also parallels the influence of *Peṭakopadesa* and *Netti* on Theravādin exegetical literature.

Skilling observes that «As a manual of exegesis, the *Vyākhyāyukti* may be compared with the Pāli *Nettipakarāṇa* of the pre-Buddhaghosa Theravādin tradition», concluding provisionally that, apart from few details, he has «not noticed any striking correspondence between the two texts (but a thorough study remains to be made)».

Indeed, if we consider that very likely in an early period the circulation of the *Peṭakopadesa* was not confined to the Theravāda<sup>77</sup>, it would be also important to extend to it the comparison with Vasubandhu's *Vyākhyāyukti*.

Did a "*Peṭaka* tradition" exist in the sense apparently suggested by the DZDL<sup>78</sup>? Only a careful comparison of the methods, quotations from canonical sources and technical terms employed by all these treatises will be enable us to draw some conclusions on this important problem.

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<sup>73</sup> Cf. also Mizuno 1997 p. 134; Yinshun 1990 p. 42; Hiraakawa 1990, pp. 130-131. The phrase which concludes the whole section on the three types of Teaching – itself a very peculiar book within the book, an interesting short monograph on *prajñā* – is particularly intriguing (T 1509 p. 194a 26 – b 1): «The person who does not attain the method of the *Prajñāpāramitā*, entering into the Teaching of *Abhidharma* will fall into [the wrong view of] existence; entering into the Teaching of Emptiness will fall into [the wrong view of] non-existence; entering into the Teaching of \**Peṭaka* will fall into [the wrong view of] existence and non-existence».

<sup>74</sup> Recently Lee Jong-cheol 李鐘徹 has published two works on this text: *The Tibetan Text of the Vyākhyāyukti of Vasubandhu*, The Sankibo Press, Tokyo 2001; 世親思想の研究 – 「釋軌論」を中心として (*A Study of Vasubandhu – with special reference to the Vyākhyāyukti*), The Sankibo Press, Tokyo 2001.

<sup>75</sup> As the *Vyākhyāyukti*'s *incipit* states (Skilling 2000 p. 317), this treatise «has been composed for the benefit of "those who wish to explain the sūtras"». Indeed, one might borrow these very same words to describe the *Peṭakopadesa*!

<sup>76</sup> See Skilling 2000 p. 297 and pp. 332-334.

<sup>77</sup> Some features of the *Peṭakopadesa* and the *Netti* suggest a northern origin: see Norman 1983 p. 110, Kanda 1991 p. 40; cf. above n. 56.

<sup>78</sup> As well as by some modern scholars: Hiraakawa 1990 p. 130; Warder (1999 p. 213; 2<sup>nd</sup> ed. 1980 p. 220) mentions a source concerning a *Peṭaka* belonging to the Mahīśāsaka School. Unfortunately, I was not able to check this very interesting information. See also Id. 1999 p. 216: «... the Prajñaptivāda and possibly the Mahāsaṃgha group in general included it [viz. the *Peṭakopadesa*!?] in their *Abhidharma*». If correct, this would be a piece of information of the greatest relevance to our topic, but, regrettably, no evidence is provided at this point by Warder.

#### 4. Appendix: *Kunle* / *Pile*

As I have briefly noted above (n. 6), the textual tradition of the DZDL's \**Petaka* passages is remarkably consistent in giving the title of the treatise as *Kun-le* 昆勒: see T 1509 p. 70 a-b; p. 192 b-c (no variant recorded by the *Taishō*'s apparatus).

Apparently, of the three passages only that in *juan* 18 has been preserved in the Jin 金 Edition (12<sup>th</sup> century): see *Zhonghua Dazangjing* 中華大藏經 (Beijing 1984-1988) vol. 25 p. 423 a-c. Here the Jin text has *kunle* 昆勒 which, as a phonetic transcription, appears equivalent to 昆勒.

The reading 昆勒 occurs also in one manuscript from Dunhuang (北 7261, see *Dunhuang Baozang* 敦煌寶藏 vol. 105 p. 238)<sup>79</sup>, to my knowledge the only surviving fragment relevant to the our topic<sup>80</sup>.

That nevertheless we should still read \**Pile*, i.e., arguably, \**Petaka*, was demonstrated in detail – and very convincingly, in my opinion – by Wogihara Unrai long time ago (1911, repr. pp. 206-209), although, to be sure, the right conjecture had already been suggested by the Later Jin 後晉 lexicographer Kehong 可洪 in his remarkable glossary<sup>81</sup>.

This of *kunle* is a well-known problem, at least to East Asian scholars, yet there remain a few obscure points. The fact that not only all the direct witnesses of the DZDL, as expounded above, but even the commentaries quoting from the DZDL are generally consistent in having the error *kunle* (see above n. 8) is particularly striking.

However, we may formulate an hypothesis. As Wogihara did not fail to observe (1911, rep. p. 206), the wrong reading *kunle* is recorded, by means of a *fanqie* 反切 gloss, in Huilin's 慧琳 early 9<sup>th</sup> century glossary *Yiqiejing yinyi* 一切經音義<sup>82</sup>.

We know that Huilin based this section of his glossary on the 7<sup>th</sup> century homonymous glossary by Xuanying 玄應 (not printed independently in the *Taishō*). The question whether the gloss under issue occurred already in the latter text is difficult to answer, because Xuanying's glossary has in fact been transmitted

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<sup>79</sup> At the beginning of the relevant passage, where the three "Teachings" are introduced (cf. part 2.1 above) the manuscript reads 一者昆勒篋門 ("The first is the *Kunle*-box"); quite clearly, this is not a variant: the scribe simply took up the gloss inserted in the previous mention of the *Petaka*, that occurring in the second *juan* (see part 2.2 above). We must also observe that at the very beginning of the *Petaka* passage, the manuscript lacks eighteen characters corresponding to the phrase which introduce the two Methods (i.e. T 1509 p. 192b 6-7: 其中有... 隨相門者; see above part 2.1). As in this manuscript each line has seventeen characters, we can conclude that here the scribe has merely skipped one line.

<sup>80</sup> On the very intricate manuscript tradition of the DZDL, now see Ito Mieko's 伊藤美重子 detailed study: "Tonkō bon *Daichidoron* no seiri" 敦煌本「大智度論」の整理, in Kesagawa 1996, pp. 339-409; the synoptic table provided at pp. 395-409 is most useful. The manuscript containing the main "*Petaka* passage" cannot be dated with certainty; however, the group to which it belongs, according to Ito's classification of the DZDL manuscripts, is made up by rather ancient copies (see Ito's study, in Kesagawa 1996, pp. 351-352).

<sup>81</sup> *Xinji zangjing yinyi sui han lu* 新集藏經音義隨函錄 (completed in 940 AD; see Chen 1992, pp. 1023-1027): see the Korean edition of the Canon, 高麗大藏經 vol. 34 p. 985a, also quoted by Wogihara 1911, rep. p. 207.

<sup>82</sup> T 2128 p. 610b 18: 古魂反。此譯云篋藏也。 Note that the *Taishō* wrongly has 塊 instead of 魂; but cf. the Korean edition vol. 42 p. 964a, which gives the correct reading.

in two rather different recensions<sup>83</sup>: one preserved by the Korean and Jin editions, and the other by a group of closely connected editions carved during the Song, Yuan and Ming dynasties<sup>84</sup>. Now, the gloss on *kunle* occurs only in the second recension (see *Zhonghua Dazangjing* vol. 57 p. 220c 10 and cf. vol. 56 p. 951b), and thus we cannot exclude that its occurrence is due to conflation with Huilin's glossary.

Both Xuanying and Huilin had took part in the translation teams of their period, and at least the latter is credited by biographical sources with a good command of Sanskrit<sup>85</sup>: thus it is hard to imagine which Indic word, if any, he had in mind when he used the DZDL's gloss (篋藏, "box, container") to explain the wrong reading *kunle*<sup>86</sup>.

At all events, the unequivocal acceptance of the wrong reading in these glossaries – particularly authoritative as to difficult or rare terms – is likely to have been the main reason for its widespread preservation in the Canon.

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<sup>83</sup> See the remarks in the *Zhonghua Dazangjing's* apparatus, vol. 56 p. 827b, and by Zhou Fagao 周法高 in the preface (pp. 1-2) to his *Xuanying yiqiejing yinyi* 玄應一切經音義, Zhongyang yanjiuyuan lishiyuyan yanjiusuo 中央研究院歷史語言研究所 (47), Taipei 1962.

<sup>84</sup> The editors of the *Zhonghua Dazangjing* have wisely decided to print the two recensions of Xuanying's glossary separately (vols. 56-57). As to this second recension (vol. 57), they have reproduced the Yongle Nanzang 永樂南藏 (15<sup>th</sup> century) as main text, collated with the Qisha 磧砂 (13-14<sup>th</sup> century), Puning 普寧 (end of the 13<sup>th</sup> century) and Jingshan 徑山 (16-17<sup>th</sup> century) editions. Unfortunately the Siqi 思溪 (12<sup>th</sup> century) edition(s) is not represented in this collation; it might have been the hyparchetype of this recension (cf. Wogihara 1911, rep. p. 206: he quotes the Song 宋 edition as having the *kunle* gloss!). These witnesses belong to the same branch of the tradition: therefore their agreement is of little stemmatic importance.

<sup>85</sup> Huilin was a "bon sanskritiste" according to Demiéville (*Sources Chinoises*, p. 457 § 2156, repr. in Demiéville 1973; cf. Chen 1992 p. 1012); see also his short biography in the *Song gao seng zhuan* 宋高僧傳 T 2061, especially p. 738a 24-25.

<sup>86</sup> To my knowledge, Ven. Yinshun (1990 p. 42) is the only modern scholar who took into account, besides the above mentioned emendation, also the possibility of following the *textus receptus*: he proposed, as a possible original of *kunle*, \**karanda*. However, apart from other considerations, the presence of a final *-k* in the medieval pronunciation of the character 勒 (EMC *lak* etc.: see Pulleyblank 1991 p. 184; cf. Coblin 1994 p. 413, s.v. 0984) makes this reconstruction rather questionable. I must thank Prof. Karashima for a very fruitful discussion of this issue. Yinshun 1989 (which I could access only through internet: [hku.hk/buddhist/yinshun/40/yinshun40-00.html](http://hku.hk/buddhist/yinshun/40/yinshun40-00.html)) discusses the issue in greater details, and decidedly takes side for *kunle* as the correct reading: see pp. 16-18. Here Yinshun challenges Wogihara's hypothesis mainly on the ground that in Kumārajīva's transcriptions an initial 毘 would stay for *vi-* and not for *pi-* (1989 p. 17); but cf. Coblin 1994 p. 217, entry 0302 (especially s.v. Km, i.e. Kumārajīva). In this study Yinshun concludes (1989 p. 18), seemingly only on the basis of the very brief reference to Mahākātyāyana's activity in compiling the *Abhidharma* contained in the *Zhuanji sanzang ji zang zhuan* 撰集三藏及雜藏傳 T 2026 (p. 3c 12-; cf. Lamotte 1958 p. 207 and 146), that the text described by the DZDL is a fundamental treatise of the Mahāsaṃghika tradition (cf. n. 78 above) unrelated to the *Peṭakopadesa*.

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**The *Mabākarmavibhaṅga* and the *Karmavibhaṅgasūtra* (4)\*:  
Transliterations of the Original Manuscripts  
Preserved in the National Archives of Nepal**

**Noriyuki KUDO**

**Symbols used:**

+	lost <i>akṣara</i>
( )	restored <i>akṣara</i>
[ ]	damaged <i>akṣara</i>
< >	omitted <i>akṣara</i>
{ }	superfluous <i>akṣara</i>
{ { } }	erased <i>akṣara</i>
<< >>	interlinear insertion
..	illegible <i>akṣara</i>
.	single element missing
*	<i>virāma</i>
○	punch hole
◎	double circle with a rosette used to indicate the end of a chapter
ṁ	unclear mark, appears as combination of <i>anusvāra</i> and <i>virāma</i>
'	<i>avagraha</i>
;	<i>visarga</i> -like sign to fulfill a blank, mostly at the end of line or before a punch hole

Abbreviations follow the system established by H. Bechert, *Abkürzungsverzeichnis zur buddhistischen Literatur in Indien und Südostasien*, Göttingen, 1989 (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 3).

In addition, quotations marks — straight or not — have been added to the text for convenience of reading, especially in case of the conversation in the text.

In the footnotes, all the references, whatever related closely or not, concerning to the prakritic forms or orthographical/sound-oriented mistranscriptions are given. Bibliographical references which seem to be parallel to the quotations in the text are also given in the footnotes but their reading will be taken into a consideration at the next stage of a critical revision.

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The present writer must express his thanks to the former Director of the National Archives of Nepal, Professor B.D. Dangol, for his kind support in providing him with the microfilms of the MSS and other forms of assistance.



6. katamat\* karmma prasādikasamvarttanīya<sup>1</sup> ucyate |

akrodhaḥ | anapanāhaḥ<sup>2</sup> | amrakṣaḥ<sup>3</sup> | vastrapradānaṃ | stūpacetyagrheṣu<sup>4</sup> ca (16r.2)  
sudhādānaṃ | śuvarṇapratrādānaṃ<sup>5</sup> | gandhalepa○pradānaṃ | alaṃkārapradānaṃ |  
mātāpitro<sup>6</sup> varṇnavādītā | āryāṇā<sup>7</sup> silavatāṃ (16r.3) varṇnavādītā{m} | stūpāṅganavihārāṇā<sup>8</sup>  
sa(m)○mārjjanāṃ <|> satataṃ gṛhasaṃmārjjanāṃ | virūpānāṃ satvānāṃ aṇavahasanaṃ  
| tathā (16r.4) aneṣā<sup>9</sup> bālavṛddhānāṃ <|> tathā cauḥsasamudācā○ratā ||

<sup>1</sup> For ° *samvarttanīyaṃ*.

<sup>2</sup> Read *anupanāhaḥ*. A mere transcribal error.

<sup>3</sup> After this word, add *apradāśaḥ* according to T: *mi chig pa*.

<sup>4</sup> For ° *caitya*°.

<sup>5</sup> Read ° *pātra*°.

<sup>6</sup> For ° *pitror*.

<sup>7</sup> For *āryāṇāṃ*.

<sup>8</sup> For *vihārāṇāṃ*.

<sup>9</sup> Read *anyeṣāṃ*.

(Folios 8-10 are lost)

a) yathā āryāSundaraṇandena<sup>1</sup> kila Krakucchande sammyak\*sambuddhe bhikṣusa(m)ghe (16r.5) jentākasnānaṃ kṛtaṃ<sup>2</sup> | tāṃś ca dṛṣṭvā citta<sup>3</sup> prasāditaṃ | bhūyaś ca suvarṇṇena haritālena pratekabuddhastūpe<sup>4</sup> lepo dattaḥ | idam api dṛṣṭvā cittaṃ pra(16v.1)sāditaṃ <|> abhirūpatāyā<sup>5</sup> ○ ca pariṇāmitam | bhūyaś ca stūpe kriyamāṇe prathamam cchatraṃ kāritaṃ | yathā paścimabhava<sup>6</sup> sa eva vyākroti |

jentā(16v.2)kasya ca snānena haritālasya lepanena ca ○ |  
ekacchatrapradānāc ca prāptā me suvarṇṇavarṇṇatā<sup>7</sup> |

<sup>1</sup> For *ārya*°.

<sup>2</sup> As for the story of Sundarananda who donated a steam bathroom to the saṃgha, see the followings: the *Sthaviragāthā* (Bechert, *BBV*, pp. 175-8); the *Fówúbāidizizishuōběnqījīng* 『佛五百弟子自說本起經』 (T 199, vol. 4, 199b12-c11) and the *Gēnběnsbuōyīqīyèyùbù Pínàiyē Yàoshì* 『根本說一切有部毘奈耶藥事』 (T 1448, vol. 24, 87b24-c25); the *Zhūnǐjībāiyuánjīng* 『撰集百緣經』 卷第十「諸緣品」(Zhūyuǎn pǐn)、一〇〇「孫陀利端政緣(Sūntuólidūānzhèngyuán)」(tr. by 支謙 Zhīqiān, T 200, vol. 4, 256b15-257a1, esp. 256c11-257a1): 時波斯匿王。見是事已。白佛言。世尊。今此孫陀利比丘。宿殖何福。生時自然。有此泉水及諸珍寶。充滿其中。又值世尊。出家得道。爾時世尊。告波斯匿王。汝今諦聽。吾當為汝分別解說。此賢劫中。波羅捺國。有佛出世。號曰迦葉有一萬八千比丘。在山林中。坐禪行道。時有長者。偶行值見。心懷歡悅。即還歸家。備辦香水。澡浴衆僧。設諸餽餼供養訖竟。復以珍寶投之瓮水。奉施衆僧。發願而去。緣是功德。不墮惡趣。天上人中。常有池水珍寶隨其俱生。佛告大王。欲知彼時大長者子澡浴衆僧設供養故常得端正者。今孫陀利比丘是爾時大王。聞佛所說。歡喜奉行。(This part is translated into English by Fa Chow but not included in Skt. *Avadānasataka* [“*Chuan Tsi Yuan King* and the *Avadānasataka*,” in: *Viśva-Bharati Annals*, vol. 1, 1945, pp. 35-55]).

In the *Bodhisattvāvadānakalpalatā* of Kṣemendra [= *Av-klp(V)*], this episode is also narrated (ch. 10 Sundarinandāvādānam, vv. 143-149. In square brackets, alternative readings suggested by de Jong are given [“Notes on the Text of the *Bodhisattvāvadānakalpalatā* Pallavas 7–9 and 11–41,” in: *Hokke Bunka Kenkyū* 23, 1996, pp. 1–93]): *stūpe vipaśyinaḥ samyaksambuddhasyādarah* [°syārhatāḥ] *purā* | *nagaryām aruṇāvatyām aruṇena mahibbujā* || 143 || *kriyamāṇo* [kriyamāṇe] *manimaye maitro nāma dvijaṃmajah* [dvijaṃmajah] | *mahataḥ puṇyabhogasya bhāgi kārakatām yayau* || 144 || *tatpuṇyapranidhānena jāto gr̥hapathe kule* | *sa eva bhikṣusamghasya jantukāsnānasatrakṛt* [jentāka°] || 145 || *sa puṇyasilāḥ pratyekabuddhopasthāyakah purā* | *stūpaṃ cakre śobbamānaṃ mālābhivaranojjvalam* || 146 || *tatpuṇyapranidhānena krkeḥ kāśīpateḥ sutah* | *so ’bhavad dyutimān nāma divyalakṣanalakṣitaḥ* || 147 || *kāśyapasyārhatāḥ samyaksambudhasyāntanirvṛtau* | *saptaratnamaye stūpe kṛte kāśīmahibbujā* || 148 || *tatsūnur dyutimān haimacchatram āroḷya bhāsvaram* | *jātas tatpranidhānena nandah sākyakule ’dbunā* || 149 || (This *avadāna* is numbered “10” in the printed Sanskrit edition but it is “11” in the Tibetan text. Regarding to this different numbering, see de Jong “The *Bodhisattvāvadānakalpalatā* and the *Ṣaḍdantāvādāna*,” in: *Buddhist Thought and Asian Civilization: Essays in Honor of Herbert V. Guenther on his Sixtieth Birthday*, ed. Leslie S. Kawamura and Kieth Scott, Emeryville: Dharma Publishing, 1977, pp. 27-39, esp., p. 25ff. [Reproduced in *Buddhist Studies*, ed. by Gregory Schopen, Berkeley: Asian Humanities Press, A division of Lancaster-Miller Publishers]).

<sup>3</sup> For *cittaṃ*.

<sup>4</sup> Read *pratyeka*°.

<sup>5</sup> For *abhirūpatāyām*.

<sup>6</sup> For ° *bhave*.

<sup>7</sup> Unmetrical! This verse appears once more in § 64 (Lévi 1932: 85). MS[A] reads: (52v.3) *jentākasya ca snānena* {||} *asyālepanena ca* | *ekaccha*; (52v.4) *trapradānāc ca prāptā me suvarṇṇavarṇṇatā* | and MS[B] reads [30v.5]: *jentākesya snānena alasyālepanena ca ekacchatrapradānāś ca prāpte me suvarṇṇavarṇṇatā* |

(Folios 8-10 are lost)

tathavāyāṁ śobhitavān\* ||:|

(16v.3) idam karmma prasādikasamvarttanīyam ||:| ○ || ◎ ||

7. katamat\* karmma alpeśākhyasa(m)varttanīyam | ucyate |

ī(r)ṣyā<sup>1</sup><l> parasya lā(16v.4)bhenā{r}tuṣṭiḥ | parasya varṇnavāditāyā a○tuṣṭiḥ | mātāpitroḥ  
{l} paribhavaḥ | āryānā<sup>2</sup> śilavatāṁ paribhava{ta}ḥ | tathānye(16v.5)ṣāṁ  
vyādhitabālavṛddhānāṁ | hīne dharmahīne ca (')kuśalamūle varṇnavāditā |  
bodhicit<t>opodasya<sup>3</sup> nivāraṇam | tadabhy anumodanam ||

idam (17r.1) karma alpeśākhyasamvarttanīyam<sup>4</sup> || ◎ ||

8. karamat\* karmma māhasākhyasamvarttanīyam<sup>5</sup> « ucyate » |

anīrkhyā<sup>6</sup> | amātsaryam | paralābhena tuṣṭiḥ | parasya (17r.2)  
yaśovarṇṇaśabdaślokaśravanena tuṣṭiḥ || ○ parasya varṇnavāditāyā<sup>7</sup> āttamanaskatā |  
Bhagavataś caityastūpakārāpanam ||:| (17r.3) hīne dharmahīne ca (')kusalamūle nivāraṇam  
○ | mahesākhyakuśalamūle samādāpanam | bodhāya citto[podanam<sup>8</sup> |  
sar]vvaheśā(17r.4)khyaku<śa>lamūlaṁ bodhicittopoda{{nam}}ḥ<sup>9</sup> ||

<sup>1</sup> After this word, T. gives *ser sna (mātsarya)*. Add *mātsaryam*.

<sup>2</sup> For *āryānām*.

<sup>3</sup> Mistranscription: -*tpā*- > -*po*-.

<sup>4</sup> For *alpeśākhyā*<sup>o</sup>.

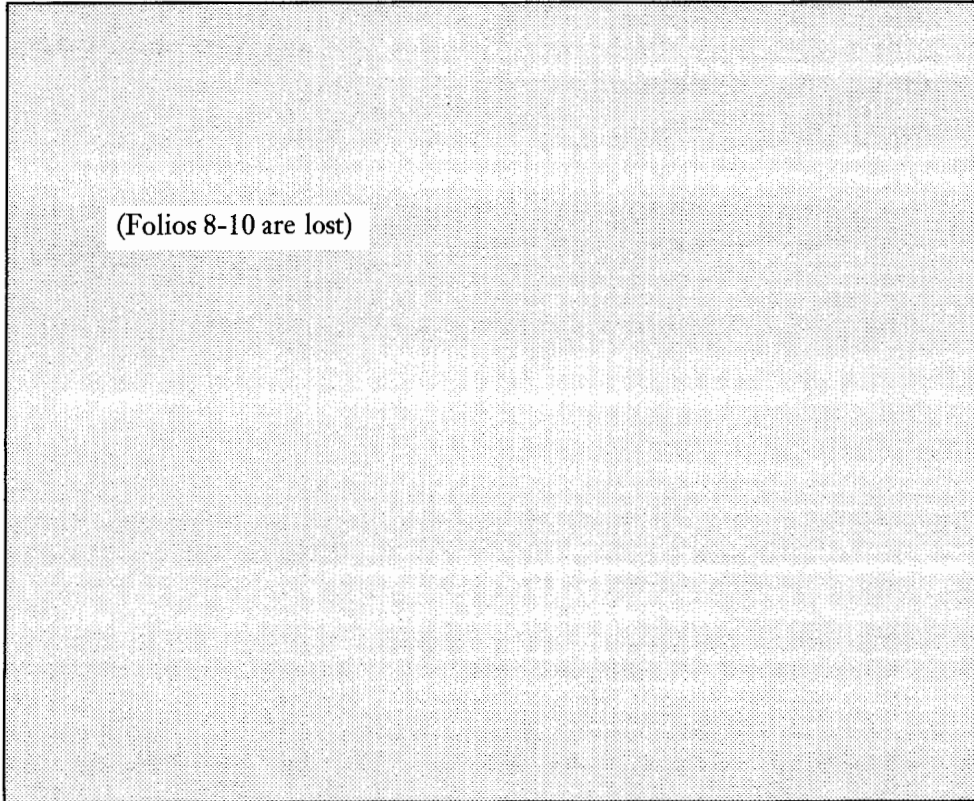
<sup>5</sup> A mere transcribal error for *mabesākhyā*<sup>o</sup>.

<sup>6</sup> For *anīrṣyā*: *ṣy* > *khy*.

<sup>7</sup> For *varṇnavāditāyā(b)*.

<sup>8</sup> Mistranscription: -*tpā*- > -*po*-. Lévi reads *bodhicittotpādanam* and gives a footnote (1932: 39, fn. 3): A. <sup>o</sup>*cittāpodanam*. However, the word *bodhi-* is not a part of compound in MS[A].

<sup>9</sup> Mistranscription: -*tpā*- > -*po*-.



a) yatho<sup>1</sup>oktaṃ Bhagavatā Vārāṇasyāṃ Pūrvāparāntake sūtre<sup>1</sup> Ajitasya bodhisatvasya samuḥ<sup>1</sup> (17r.5) t< > ejaṇaṃ kṛtaṃ | mahāte<sup>2</sup> khalu te Ajita autsukyāya cittaṃ damayati | yad idaṃ saṃghaparihāpāya<sup>3</sup>,

vakṣyate hi |

<sup>4</sup>Maitreyas tuṣitasurālayā (17v.1) dhivāsī<sup>5</sup> prāptavyā divi bhuvī ceha yena pūjā | sa śrīmān\* dasabalatām avāpya śiḅhram lokānāṃ bhavatu śasīva nityapūjyaḥ |

ida<sup>6</sup> karma (17v.2) maheśākhyasaṃvarttanīyaṃ || ◎ ||

<sup>1</sup> *Pūrvāparāntakasūtra*. There is no Skt. text but two Chinese parallels: the *Zhōngāhājīng* 『中阿含經』 第六六「說本經」(Shuōběnjīng, T 26(66), vol. 1, 509c9-511a29): 「世尊告曰。諸比丘。未來久遠當有人民壽八萬歲。人壽八萬歲時。此閻浮洲極大富樂。多有人民。村邑相近。如雞一飛。諸比丘。人壽八萬歲時。女年五百乃當出嫁。諸比丘。人壽八萬歲時。唯有如是病。謂寒。熱。大小便。欲。飲食。老。更無餘患。諸比丘。人壽八萬歲時。有王名螺。為轉輪王。聰明智慧。有四種軍。整御天下。由己自在。如法法王成就七寶。彼七寶者。輪寶。象寶。馬寶。珠寶。女寶。居士寶。主兵臣寶。是為七。千子具足。顏貌端正。勇猛無畏。能伏他衆。彼當統領此一切地乃至大海。不以刀杖。以法教令。令得安樂。有大金幢。諸寶嚴飾。舉高千肘。圍十六肘。彼當豎之。既豎之後。下便布施沙門。梵志。貧窮。孤獨。遠來乞者。以飲食。衣被。車乘。華鬘。散華。塗香。屋舍。床褥。黻毳。綉綉。給使。明燈。彼施此已。便剃除鬚髮。著袈裟衣。至信。捨家。無家。學道。彼族姓子所為。剃除鬚髮。著袈裟衣。至信。捨家。無家。學道者。唯無上梵行訖。於現法中自知自覺。自作證成就遊。生已盡。梵行已立。所作已辨。不更受有。知如真。爾時。尊者阿夷哆在衆中坐。於是。尊者阿夷哆即從坐起。偏袒著衣。叉手向佛。白曰。世尊。我於未來久遠人壽八萬歲時。可得作王。號名曰螺。為轉輪王。... ..於是。世尊訶尊者阿夷哆曰。汝愚癡人。應更一死。而求再終。所以者何。謂汝作是念。世尊。我於未來久遠人壽八萬歲時。可得作王。號名曰螺。為轉輪王。... ..世尊告曰。阿夷哆。汝於未來久遠人壽八萬歲時。當得作王。號名曰螺。為轉輪王。... ..佛告諸比丘。未來久遠人壽八萬歲時。當有佛。名彌勒如來。無所著。等正覺。明行成為。善逝。世間解。無上士。道法御。天人師。號佛。衆祐。猶如我今已成如來。無所著。等正覺。明行成為。善逝。世間解。無上士。道法御。天人師。號佛。衆祐。彼於此世。天及魔。梵。沙門。梵志。從人至天。自知自覺。自作證成就遊。猶如我今於此世。天及魔。梵。沙門。梵志。從人至天。自知自覺。自作證成就遊。彼當說法。初妙。中妙。竟亦妙。有義有文。具足清淨。顯現梵行。猶如我今說法。初妙。中妙。竟亦妙。有義有文。具足清淨。顯現梵行。彼當廣演流布梵行。大會無量。從人至天。善發顯現。猶如我今廣演流布梵行。大會無量。從人至天。善發顯現。彼當有無量百千比丘衆。猶如我今無量百千比丘衆。爾時。尊者彌勒在彼衆中。於是。尊者彌勒即從坐起。偏袒著衣。叉手向佛白曰。世尊。我於未來久遠人壽八萬歲時。可得成佛。名彌勒如來。... ..於是。世尊歎彌勒曰。善哉。善哉。彌勒。汝發心極妙。謂領大衆。所以者何。如汝作是念。世尊。我於未來久遠人壽八萬歲時。可得成佛。名彌勒如來。... ..佛復告曰。彌勒。汝於未來久遠人壽八萬歲時。當得成佛。名彌勒如來。... ..」; the *Fóshuō Gūláishìshījīng* 『佛說古來世時經』, 失譯(translator unknown), T 44, vol. 1, 829b6-831a2, esp. 830a13-b25.

<sup>2</sup> W. r. for *mabate*.

<sup>3</sup> Mistranscription for °*parihāpanāya*.

<sup>4</sup> Metre: *Prāharṣiṇī* — — —, ~ ~ ~ ~ ~ — ~ — ~ — —.

<sup>5</sup> Originally written as -*si*; its vowel sign *i* is erased and then sign *ī* is added.

<sup>6</sup> For *idam*.

(Folios 8-10 are lost)



9. kata○mat\* karmma nīcaku «la»saṃvarttanīyaṃ | ucyate |

starthatā<sup>1</sup> | abhimānitā ca | amā(17v.3)tāpitṛjñatā | aśrāmanyatā | abrahma{:l}○nyatā |  
kulejēṣṭhāpacāyitā<sup>2</sup> | mātāpitror aprat.[up].[ṣt]ā[na]m<sup>3</sup> | āryāṇā<sup>4</sup> (17v.4) śilavatām  
apratyupaṣṭhānaṃ | aneṣāñ<sup>5</sup> ca ○ guruṣṭhānīyānām ārcāryopādhyāyā{r}nām  
apratyupaṣṭhānaṃ | nīcakulāṇāṃ satvā(17v.5)nā<sup>6</sup> paribhavaḥ |

ida<sup>7</sup> karmma nī{ya}caku «la»saṃvarttanīyaṃ || ||

10. katamat\* karmma uccakulīn\*saṃvarttanīyaṃ<sup>8</sup> | ucyate |

astarthatā<sup>9</sup> «l» anabhi(18r.1)mānitā | mātāpitṛjñata<sup>10</sup> <l> śomaṇyatā<sup>11</sup> | brāhmaṇyatā |  
kulajēṣṭhāpacāyitā<sup>12</sup> | mātāpitroḥ pratyupaṣṭhānaṃ | āryāṇā<sup>13</sup> śītavatām<sup>14</sup>  
pratyupa(18r.2)ṣṭhānaṃ | aneṣāñ<sup>15</sup> ca guruṣṭhānīyānām<sup>16</sup> ācā○ryopādhyāyānām  
pratyupaṣṭhānaṃ | nīcakulīnām<sup>17</sup> satvānāṃm aparibhava[h] |

<sup>1</sup> W. r. for *stabdhatā*.

<sup>2</sup> Read *akulajyēṣṭhā*<sup>o</sup>; cf. BHS §2.8: *jye > je*.

<sup>3</sup> Read *aprat(y)[up](a)[ṣṭh]ānaṃ*.

<sup>4</sup> For *āryāṇām*.

<sup>5</sup> For *anyeṣāñ*.

<sup>6</sup> For *satvānām*.

<sup>7</sup> For *idam*.

<sup>8</sup> W. r. for *uccakulīna*<sup>o</sup> or *uccakula*<sup>o</sup>.

<sup>9</sup> W. r. for *stabdhatā*.

<sup>10</sup> For <sup>o</sup>*jñatā*.

<sup>11</sup> For *śrāmaṇyatā*.

<sup>12</sup> For <sup>o</sup>*jyēṣṭha*<sup>o</sup>; cf. BHS §2.8: *jye > je*.

<sup>13</sup> For *āryāṇām*.

<sup>14</sup> For *śīla-*.

<sup>15</sup> For *anyeṣāñ*.

<sup>16</sup> For *guru-*.

<sup>17</sup> Originally written as *-li*; its vowel sign *i* is erased and then sign *ī* is added.

(Folios 8-10 are lost)

a) jathā<sup>1</sup> ca Bhaga(18r.3)vatā sūtre<sup>2</sup> uktam |

“yata bhikṣavaḥ kusala(m)śīlavānto<sup>3</sup> brahmacāriṇaḥ<sup>4</sup> kalyānadharmmāṇaḥ  
pravarjitā[ḥ {l} up].[saṃka]mmanti<sup>5</sup> | pañca (18r.4) tasmin kule 'nusa(m)śāḥ  
pratyanuśamsita{:l}vyāḥ | katame pañca <l>

iha{m} bhikṣavaḥ {l} tapasaṃkrānteṣu<sup>6</sup> śīlavatsu cittāni prasāda(18r.5)yanti |  
svargasamvarttanīyaṃ | tad bh«i»kṣavaḥ kulaṃ tasmin samaye pratipadaṃ pratipannaṃ  
bhavati |<sup>7</sup>

«punar aparaṃ bhikṣavaḥ»<sup>8</sup> upasaṃkrāteṣu<sup>9</sup> śīlavatsu abhivādayanti  
pra(18v.1)tyuttiṣṭhanti | uccakulīna(m)varttanīyaṃ tam<sup>10</sup> bhikṣavaḥ {l} tasmin{a} samaye  
pratipadaṃ pratipannaṃ bhavati |”  
evaṃ sarvasūtraṃ yojyaṃ ||

idaṃ karma uccaku(18v.2)līsamvarttanīyaṃ<sup>11</sup> || ◎ ||

<sup>1</sup> For *yathā*.

<sup>2</sup> See Lévi 1932: 40, fn. 3. Parallel passages are found in the *Aṅguttara Nikāya*, pañcakanipāta, no. 199: Kulaṃ [III, pp. 244–5]: 1. *yasmim, bhikkhave samaye silavanto pabbajitā kulaṃ upasaṅkamanti, tatha manussā pañcāhi thānehi bahum puññaṃ pasavanti. katamehi pañcāhi?* 2. *yasmim, bhikkhave, samaye silavante pabbajite kulaṃ upasaṅkamante manussā disvā cittāni pasādentī, saggasaṃvattanikaṃ, bhikkhave, tam kulaṃ tasmim samaye paṭipadaṃ paṭipannaṃ hoti.* 3. *yasmim, bhikkhave, samaye silavante pabbajite kulaṃ upasaṅkamante manussā paccuṭṭhenti abhivādentī āsanaṃ denti, uccakulīnasaṃvattanikaṃ, bhikkhave, tam kulaṃ tasmim samaye paṭipadaṃ paṭipannaṃ hoti.* 4. *yasmim, bhikkhave, samaye silavante pabbajite kulaṃ upasaṅkamante manussā maccheramalaṃ paṭivinentī, mahesakkhasaṃvattanikaṃ, bhikkhave, tam kulaṃ tasmim samaye paṭipadaṃ paṭipannaṃ hoti.* 5. *yasmim, bhikkhave, samaye silavante pabbajite kulaṃ upasaṅkamante manussā yathāsatti yathābalaṃ samvibhajanti, mahābhogasaṃvattanikaṃ, bhikkhave, tam kulaṃ tasmim samaye paṭipadaṃ paṭipannaṃ hoti.* 6. *yasmim, bhikkhave, samaye silavante pabbajite kulaṃ upasaṅkamante manussā paripucchanti paripaṅhanti dhammaṃ suṇanti, mahāpaññāsaṃvattanikaṃ, bhikkhave, tam kulaṃ tasmim samaye paṭipadaṃ paṭipannaṃ hoti. yaṃ, bhikkhave, silavanto pabbajitā kulaṃ upasaṅkamanti, tatha manussā imehi pañcāhi thānehi bahum puññaṃ pasavanti”ti. navamaṃ.* According to Namikawa [1984a: 71–73], parallel passages to the MKV are found only in Pāli text but not in Chinese.

<sup>3</sup> W. r. for °*śīlavanto*.

<sup>4</sup> W. r. for °*cāriṇaḥ*.

<sup>5</sup> Read [up](a)[saṃkra]mmanti.

<sup>6</sup> Read *upa-* (Similarity of two *akṣaras* — *t-* and *u-*).

<sup>7</sup> This *daṇḍa* is written on *visarga*.

<sup>8</sup> Inserted by a later hand.

<sup>9</sup> For *-krānteṣu*.

<sup>10</sup> For *tad*.

<sup>11</sup> W. r. for *uccakulīna°* or *uccakula°*.

(Folios 8-10 are lost)

11. katamat\* karmma ○ alpabhogasaṃvarttanīyaṃ | ucyate |

adatādānaṃ<sup>1</sup> | adattadānasamādāpanaṃ<sup>2</sup> <l> cau(18v.3)ryavarṇṇavādītā |  
tadabhy anumodanaṃ | mātā○pitro<sup>3</sup> vṛtṭyupacchedaḥ | tadanaīśāṃ<sup>4</sup>  
vyādhitaḥlavṛddha[kṛp].[ṇānāṃ]<sup>5</sup>vṛtṭyapaccheda(18v.4)ḥ<sup>6</sup> | pa«ra»sya lābhenātuṣṭiḥ <l>  
paralābhāntarā○jyākriyā<sup>7</sup> | durbhikṣābhinaṃdanaṃ ca ||

ida<sup>8</sup> krama<sup>9</sup> alpabhogasa[m]va[r]ttanīyaṃ || ◎ ||

12. (18v.5) katamat\* karma mahābhogasa(m)vṛttanīyaṃ<sup>10</sup> | ucyā(m)te |

adat«t»ādānān nivṛt<t>iḥ | parekhāñ<sup>11</sup> cādattādānān<sup>12</sup> nivāraṇaṃ | parekhāñ<sup>13</sup>  
cādattādā(19r.1)nanivṛttānāṃ samanumodanaṃ | mātāpitro<sup>14</sup> vṛtt«i»{nī}pradānaṃ<sup>15</sup> |  
ā{cā}ryānāṃ śilavatānā<sup>16</sup> vṛttipradānaṃ | tathā 'neśāṃ<sup>17</sup>  
vyādhitaḥlavṛddhākṛpaṇā(19r.2)nāṃ<sup>18</sup> vṛtripradānaṃ<sup>19</sup> | paralābhena tuṣṭiḥ |  
para○syālābhen«ā»tuṣṭiḥ | paralābhasamanumodanaṃ | «subhikṣābhinandaṃ<sup>20</sup> »

<sup>1</sup> A mere transcribal error for *adattā*- (see next section. The scribe added - *t*-.)

<sup>2</sup> W. r. for *adattā*°.

<sup>3</sup> For ° *pitor*.

<sup>4</sup> For *anyeśāṃ*. The vowel sign *e* of *ne* is intentionally rewritten as -*ai*.

<sup>5</sup> Read ° *kṛp(a)ṇānāṃ*.

<sup>6</sup> For ° *upacchedaḥ*.

<sup>7</sup> Originally written as *parā*- and its vowel sign -*ā* is omitted. For -*rāya*-.

<sup>8</sup> For *idaṃ*.

<sup>9</sup> For *karma*.

<sup>10</sup> For ° *sa(m)varttanīyaṃ*.

<sup>11</sup> For *pareśāñ*.

<sup>12</sup> Rewritten as -*nī* -.

<sup>13</sup> For *pareśāñ*.

<sup>14</sup> For ° *pitor*.

<sup>15</sup> Read *vṛttipradānaṃ*. The vowel sign *i* of *tti* is originally written as *i* and rewritten.

<sup>16</sup> For *śilavatāṃ* or *śilavaṃtānāṃ*?; cf. BHSG § 18.27.

<sup>17</sup> For *anyeśāṃ*.

<sup>18</sup> W. r. for ° *vṛddha*°.

<sup>19</sup> W. r. for *vṛtti*°.

<sup>20</sup> This insertion is given by a later hand.

(11r.1) + + + + + + + + ..<sup>1</sup> pitroḥ vṛtṭyupacchedaḥ <l> tathānyeṣāṃ  
vyādhitabālavṛddhakṛpaṇānām vṛtṭi-upacchedaḥ <l> parasya lābhenātuṣṭiḥ parasya  
lābhāyāntarāyakriyā <l> durbhikṣābhinandanam <l>

idaṃ karma alpabho(11r.2) + + + + + [ya](ṃ)<sup>2</sup> || © ||

12. tatra katamaṃ karma mahābhogasaṃvarttanīyam <l> ucyate | ○

adattādānanivṛtṭiḥ <l> pareṣāñ cādattādānā<sup>3</sup> nirvāraṇam | pareṣāṃ adattādānanivṛtṭānām  
samanumodanam | mātā;(11r.3) + + [r]<sup>4</sup> vṛtṭipradāna<sup>5</sup> | āryānāñ ca śī{{va}}lavatām  
vṛtṭipradānam | tathānyeṣāṃ vyā○dhitabālavṛddhakṛpaṇānām vṛtṭipradānam |  
paralābhena tuṣṭiḥ | parasyālābhenātuṣṭiḥ <l> paralābhasamanumodanam | (11r.4) +  
[bh].kṣābhinandanam<sup>6</sup> |

<sup>1</sup> Read (*tadabhyyanumodanam* | *mātā*)-.

<sup>2</sup> Read *gasamvartani[ya](ṃ)*.

<sup>3</sup> For *cādattādānān*.

<sup>4</sup> Read (*pitro*)[*r*].

<sup>5</sup> For °*pradānam*.

<sup>6</sup> Reas (*su*)[*bh*](*i*)*kṣā*°.

a) tad eva sūtram<sup>1</sup> yojyam̐ |

“punar aparaṁ bhi(19r.3)kṣa«va»ḥ<sup>2</sup> {l} upasaṁkrāṁteṣu śilavasne<sup>3</sup> dānāni da{:l}○danti «l» punyāni kurvanti | mahābhogasaṁvṛttanīyam<sup>4</sup> | bhi[k]ṣav[as] t[at]\* kulam̐ tasmin\* sa(19r.4)maye {l} pratipadam̐ pratipannam̐ bhavati ||”

idaṁ kra{:l}○ma<sup>5</sup> mahābhogasaṁvṛttanīyam<sup>6</sup> || ◎ ||

13. katamat\* karmma dusprajñasa(m)vṛttanīyam<sup>7</sup> | u(19r.5)cyate |

ihaika[ty]o na parān\* {l} pṛcchati | paṇḍitān\*<sup>8</sup> {{l}} «śramaṇān\*<sup>9</sup>» brāhmaṇān\* | ‘ko dharmah̐ {l} kiṁ dharmā<sup>10</sup> kurva{{n}}taḥ śreyaskaram̐’ iti | api tu duḥprajñān\* sevati<sup>11</sup> | (19v.1) paṇḍitān\* pa[r]ivarjjayati | asaddharmmaṁ dīpayati | saddharmmaṁ vīgrahati<sup>12</sup> | dharmmabhāṇakānām̐ vaisāradyopacchedam̐ karoti | sa{r}ddharmabhākhinām<sup>13</sup> abhinive(19v.2)ṣena na sādhuḥkāraṁ dadāti | asaddharmmabhā○nakān\* sādhuḥkāraṁ dadāti | mithyādṛṣṭim̐ varṇṇa{{ma}}yati | samyagdṛṣṭim̐ vīgarhati | tathā (19v.3) pustakalekhakapāṭhakānā<sup>14</sup> vṛtṭyupacche{:l}○dam̐ karoti |

<sup>1</sup> See above footnote in § 10(a) (parallel to fifth paragraph of the *AN*, pañcakanipāta, no. 199).

<sup>2</sup> This insertion is given by a later hand.

<sup>3</sup> W. r. for *-vatsu*.

<sup>4</sup> For ° *saṁvarttanīyam̐*.

<sup>5</sup> For *karma*.

<sup>6</sup> For ° *saṁvarttanīyam̐*.

<sup>7</sup> For ° *sa(m)varttanīyam̐*.

<sup>8</sup> *Akṣaras paṇḍi-* are rewritten on originals; original letters are not illegible.

<sup>9</sup> This insertion is given by a later hand.

<sup>10</sup> For *dharmam̐*.

<sup>11</sup> Rewritten as *bha > se*.

<sup>12</sup> W. r. for *vīgarhati*.

<sup>13</sup> For ° *bhāṣinām̐*.

<sup>14</sup> The word *pustaka* was originally written as *pustakā* and a vowel sign *ā* of *-kā* is erased. For ° *pāṭhakānām̐*.

a) tad eva sūtram yojyam <|>

“punar aparaṃ bhikṣavaḥ upasaṃkrānteṣu śilavatsu abhivādayanti |  
pratyutiṣṭhamti | uccakulasamvarttanīyaṃ taṃ<sup>1</sup> bhikṣavaḥ kulam tasmim samaye pratipadā  
(11r.5) + t[i]pannam<sup>2</sup> bhavati”<sup>3</sup>

“punar aparaṃ bhikṣavaḥ upasaṃkrānteṣu śilavastu dānāni dadanti | puṇyāni ca  
kurvanti | mahābhogasaṃvarttanīyaṃ bhikṣavaḥ taṃ<sup>4</sup> kulam tasmim samaye pratipradāṃ<sup>5</sup>  
pratipa;(11r.6) + .. vati<sup>6</sup> ||”

idaṃ karma mahābhogasaṃvarttanīyaṃ || ||

13. tatra katamaṃ karma duṣprajñasaṃvarttanīyaṃ | ucyate ||

ihaikatyo na pṛccha(n)ti | paṇḍitāṃ<sup>7</sup> śramaṇabrāhmaṇāṃ ‘ko [dhar]..<sup>8</sup> [k]iṃ .. ..<sup>9</sup> [k].  
rv[ataḥ<sup>10</sup> parām śreya](11v.1) .. ram<sup>11</sup> iti | api duṣprajñam sevati | paṇḍitāṃ parivarjjayati  
| asaddharmaṃ dīpayati | saddharma<sup>12</sup> vigarhayati<sup>13</sup> | dharmabhāṇakāṇāṃ  
vaiśāradyopacchedaṃ karoti | saddharmabhāṇakāṇāṃ an[abhiniveśena sād]hukare<sup>14</sup>  
dadā(11v.2) +<sup>15</sup> asaddharmabhāṇakāṇāṃ sād[hukāraṃ] dadāti || mithyādiṣṭiṃ varṇayati  
| samya○kdr̥ṣṭiṃ vigarhayati | tathā pustakalekhakavācakāṇāṃ vṛttyupacchedaṃ karoti  
<|>

<sup>1</sup> For *tad*.

<sup>2</sup> Read *(pra)t[i]pannam*.

<sup>3</sup> Here, MS[B] has a passage which is expected to quote in § 10 (= fourth paragraph of the *AN*.) though MS[B] does not have corresponding folios.. See my footnote in § 10 of the MS[A].

<sup>4</sup> For *tat*.

<sup>5</sup> Read *pratipadam*.

<sup>6</sup> Read *pratipa(nnam bha)vati*.

<sup>7</sup> For *paṇḍitān* (Acc. pl.); cf. *BHSG* §8.90: -āṇ instead of -ān. This writing is found elsewhere in this MS; hereinafter, this type of orthography will not be mentioned.

<sup>8</sup> Read *[dhar](mah)*.

<sup>9</sup> Contextually these *akṣaras* should be read as *(dharmaṃ)* but second one seems to have a vowel sign -e on the left side of *akṣara*.

<sup>10</sup> Read *[k](u)[vataḥ]*.

<sup>11</sup> Read *[śreya](ska)ram*.

<sup>12</sup> For *saddharmaṃ*.

<sup>13</sup> Cf. *BHSG* § 43, s.v. *garhaya-ti*. non-caus.

<sup>14</sup> For *sādhukāraṃ*.

<sup>15</sup> Read *dadā(ti)*.



a) sūtre co{ka}ktaṃ |

unmattakasamvarttanīyaṃ ca kar[mmo]pār[j]a[na]ṃ<sup>1</sup> karoti<sup>2</sup> | sam(19v.4)mūdhāś<sup>3</sup> ca kālaṃ  
karoti | duḥsprajñāś ca bhava○ti |

yathoktaṃ ca {1} Nandikasūtre | catvāriṃśad ādīnavāḥ<sup>4</sup> |  
surāmaireyamadyapramāda(19v.5)ṣṭhāne yojayitavyāḥ<sup>5</sup> | Buddhē cā'gauravo bhavati  
dharmma<sup>6</sup> saṃghe cāgauravo bhavati |

<sup>1</sup> Lévi could not read this portion due to a warm-eaten hole but some parts of *akṣaras* are restored.

<sup>2</sup> The sentence beginning from *-samvarttanīyaṃ* to *karoti* is rewritten.

<sup>3</sup> For °*mūdhāś* or °*mūdhakaś*.

<sup>4</sup> MS[B] reads: *pañcatriṃśad ādīnavāḥ*. The *Dāzbidūlūn* 『大智度論』 quotes the *Nandikasūtra* which enumerates thirty-five sins by drinking [T 1509, 25, 158a27-c10]: 「不飲酒者。酒有三種。一者穀酒。二者果酒。三者藥草酒。果酒者。蒲桃阿梨咤樹果。如是等種種名爲果酒。藥草酒者。種種藥草。合和米麴甘蔗汁中。能變成酒。同蹄畜乳酒。一切乳熱者可中作酒。略說。若乾若濕若清若濁。如是等能令人心動放逸。是名爲酒。一切不應飲。是名不飲酒。問曰。酒能破冷益身令心歡喜。何以不飲。答曰。益身甚少所損甚多。是故不應飲。譬如美飲其中雜毒。是何等毒。如佛語難提迦優婆塞。酒有三十五失。何等三十五。一者現世財物虛竭。何以故。人飲酒醉心無節限。用費無度故。...」 (as to its translation, see Lamotte, *Mppś*, tome II, pp. 816-819). Nearly same passage is found in the *Fósbuō Chūjiāyuánjīng* 『佛說出家緣經』 (tr. by 安世高 Ān Shìgāo ?, T 791, vol. 17, 736c5-15). This Chinese text, although its translator's attribution to Ān Shìgāo is very doubtful (rather wrong), seems to have a close relationship to the *Nandikasūtra* or, at least, to its parallel. The reasons why I assume so are as follows: firstly a layperson Nandika appears as a counterpart of the Buddha; secondly, the Buddha teaches five moral codes (*pañca sīla*) and their results (each 10 results for first four codes and thirty-five for the last); thirdly only *Dāzbidūlūn* 『大智度論』 and the *Fósbuō Chūjiāyuánjīng* 『佛說出家緣經』 give thirty-five evil acts whereas other Chinese translations give different number of evil acts (see below); last but not least, its content and composition of this Chinese text are almost same as Tibetan version of the *Nandikasūtra* (as for the Tibetan *Nandikasūtra*, see Feer's French translation, "Fragments Extraits du Kandjour," in: *Ann. du Musée Guimet* V, pp. 243-9). See my paper in this *Annual Report*, "Bibliographical Notes on the Quotations in the *Mahākarmavibhaṅga* (1) — *Nandikasūtra* —," pp. 13-26.

As noted above, in the Buddhist Literature, we have other enumerations of the sins caused by drinking: six, ten, and thirty-six. For example, one of the corresponding Chinese translations of the *MKV*, i.e., the *Fēnbīshànèbàoyīngjīng* 『分別善惡報應經』 (T 81, vol. 1, 899b27-c11) lists thirty-six evil acts; and the *Fósbuō Fēnbīshànèsuōqǐjīng* 『佛說分別善惡所起經』 (tr. by 安世高 Ān Shìgāo ?, T 729, vol. 17, 518b24-c28) does so (this is not a real translation but a Chinese apocryphal, see my paper mentioned above).

<sup>5</sup> Cf. *Abhidh-k-vy*, p. 381, 1-2: *surā-maireya-madya-pramāda-ṣṭhānen'āsevitena bhāviena babulī-kṛtena kāyasya bhedān narakeṣūpapadyata iti Nandikasūtre vacanāt*. See also *Abhidh-k(VP)*, tome III, 84-85.

<sup>6</sup> For *dharmme*.

a) sūtre cokaṃ ||

unmattakaśaṃvarttanīyaṃ ca (11v.3) + rm. pārjaya{n}ti<sup>1</sup> | saṃmūḍhakaś ca kālaṃ karoti  
<l> duṣprañño ca bhavati |

yathoktaṃ ○ Nandikasūtre <l> pa○catrimśad ādīnavāḥ surāmaireyamadyapāne  
yojayitavyāḥ <l> Buddhē cāgauravo bhavati | dharme saṃ;(11v.4) +<sup>2</sup>

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<sup>1</sup> Read *(ka)rm(o)pārjayati*.

<sup>2</sup> Read *saṃ(ghe ca l)*.

atra Śākya «śāsūtre<sup>1</sup>» sūtram<sup>2</sup> yojayitavyam |  
yathā ca Bhagavān Kapīla «va» stu (20r.1) ny<sup>3</sup> [ā]gataḥ | sa madyapānadoṣān na kadācid  
Bhagavaṃ «ta» m u «pa» samkrāṃtaḥ | caturbhi<sup>4</sup> ṣṭhvirair Bhagavatā praiṣitai<sup>5</sup> gatvā vinītaḥ  
kālagataś ca |

sākyāḥ pṛccham (20r.2) ti |

"Bhagavan tasya kā gatiḥ" iti |

Bhaga{ : l } ○ vān āha |

"ime (') pi ca me sākyā<sup>6</sup> bhākhitasārtham<sup>7</sup> ājāneyur<sup>8</sup>"

iti sūtram yojayitavyam (20r.3) |

tath «ā<sup>9</sup>» Vīdrā<sup>10</sup> Panthako<sup>11</sup> nāma bhikṣus<sup>12</sup> tasya Rā ○ jagṛhe prativasa{n}to  
Bhagavatā gāthoddiṣṭā | sā ca varṣārātrena<sup>13</sup> na śikṣ «i<sup>14</sup>» tā gr (20r.4) hitum<sup>15</sup> | bhikṣavo  
vismaya<sup>16</sup> prāptāḥ pṛcchanti ○ |

"Bhagavān{a}<sup>17</sup> kasy(') eṣa<sup>18</sup> karmmavipākena duṣprajñāḥ" |

<sup>1</sup> Added by a later hand.

<sup>2</sup> Although the scribe inserted *śāsūtre*, it does not make sense. As for the title "*Śākyasūtra*," we have no corresponding text in Sanskrit. The motif that someone who always drunk did not come to see the Buddha is well-known in Pāli and Chinese texts; see Lévi 1932: 43, fn. 1.

<sup>3</sup> Read ° *vastum*.

<sup>4</sup> For *caturbhiḥ*.

<sup>5</sup> For *preṣitair*.

<sup>6</sup> Two *akṣara*s *me sū* are rewritten.

<sup>7</sup> For *bhāṣita-*.

<sup>8</sup> For *jānīyur*; cf. *BHSG* §29.23ff.

<sup>9</sup> Vowel sign *ā* is added.

<sup>10</sup> W. r. for *Cūdā*.

<sup>11</sup> *Akṣara ntha* is rewritten.

<sup>12</sup> *Akṣara kṣu* is rewritten.

<sup>13</sup> For *varṣārātrena*? Cf. the *Fānyüzámíng* 『梵語雜名』 (ed. by 禮言 Lǐyán, T 2135, vol. 54, 1233c): 「夏五六月 縛哩沙囉(佛)但羅(二舍)」。

<sup>14</sup> Vowel sign *i* is added.

<sup>15</sup> For *grahitum*.

<sup>16</sup> For *vismayam*.

<sup>17</sup> W. r. for *Bhagavan*.

<sup>18</sup> For *kasyaiṣa*.

.. ta<sup>1</sup> Śākṛsūtre<sup>2</sup> yojayitavyam |  
yadā ca Bhagavāṃ<sup>3</sup> Kapilavastum āgato ○ madyapānadoṣāṃ na kaścid Bhagavataḥ<sup>4</sup>  
uktamśamkrāntaś<sup>5</sup> caturbhiḥ sthāviraiḥ Bhagavatā preṣitair rātrau gatvā vini(11v.5) + + +  
.. tāś<sup>6</sup> ca śākyāḥ pṛcchanti <|>

"Bhagavaṃ tasya kā gatiḥ" iti ||

"ime ○ (?)pi ca gāthā bhāṣitasyārtham ājānīyur"

iti sūtram yojayitavyam ||

yathā Cūḍā Panthako nāma bhikṣus tasya Rāja(11v.6) + + + + + ..<sup>7</sup> Bhagavato<sup>8</sup>  
gāthoddiṣṭikā | sā ca varṣātyena<sup>9</sup> na śakita<sup>10</sup> gṛhītum<sup>11</sup> <|> bhikṣavo vismaya<sup>12</sup> prāptāḥ  
pṛcchanti |

"Bhagavaṃ kasyaiśa karmaṇo vipākena duṣprajñāḥ ||"

<sup>1</sup> Read (a)taḥ.

<sup>2</sup> A mere transcribal error for Śākya°.

<sup>3</sup> For Bhagavān.

<sup>4</sup> Read Bhagavantam (Acc. sg.).

<sup>5</sup> Read u{ktam}<pa>śamkrāntaś.

<sup>6</sup> Read vini(taḥ kālaga)tāś.

<sup>7</sup> Read Rāja(gṛhe prativasato).

<sup>8</sup> W. r. for Bhagavatā.

<sup>9</sup> Read varṣātyayena.

<sup>10</sup> Read śikṣitā?

<sup>11</sup> For gṛhītum.

<sup>12</sup> For vismayam.

Bhagavān āha |

"Kāsyape sammyak\*(20r.5)sambuddhe pa[r]iṇivṛte {l} ekha<sup>1</sup> āraṃṇyako bhikṣuḥ  
tripiṭikas<sup>2</sup> tat\*kālam abhūt{a} | bhikṣūṇān ca buddhapūjām akurvataṃ<sup>3</sup> {l} buddhavacanam  
antarhitam | (20v.1) te bhikṣavo 's]ya samīpaṅ gataḥ 'asmākaṃ buddhavacanam antarhitam  
<l> upadeśaṃ kuruṣve'ty anena mātsaryadoṣād vyupadeso na kṛtaḥ | evaṃ  
tatsā{:l}(20v.2) sanam antarhitam | tasya karmaṇo vipā{:l}○kenaiṣa duṣprajñah"<sup>4</sup> <l>

idaṃ karma duṣprajñasa(m)varttanīyam || ◎ ||

<sup>1</sup> For *eṣa*.

<sup>2</sup> W. r. for *tripiṭakas*.

<sup>3</sup> For *akurvataṃ*.

<sup>4</sup> As for the reason why CūlaPanthaka became so stupid, see, for example, the following texts wherein his previous life in the time of Kāsyapa Buddha is narrated: Pāli Jātaka *Cullakasetthijātaka* (Ekanipāta, Appaṇṇakavagga 4), ed. by V. Fausbøll, vol. 1, pp. 114-123 (esp. p. 116): *Thero Cullapanthakadārakaṃ pabbajetvā dasasu silesu patittihāpesi. Cullapanthakasāmaṇero pabbajitvā va dandho abosi. Padumaṃ yathā kokauadaṃ sugandhaṃ | pāto siyā phullam avītagandhaṃ || Aṅgīrasam passa virocamaṇam | tapantaṃ ādicca iv' antalikkhe ti || imaṃ ekaṃ gātham catubi māsehi gaṇbituṃ nāsakki. So kira Kassapasammāsambuddhakāle pabbajitvā paññavā hutvā aññatarassa dandhabbikkhuno uddeśagahaṇakāle parihāsakeḷiṃ akāsi. So bbikkhu tena parihāsene lajjito n' eva uddeśaṃ gaṇhi na sajjhāyam akāsi. Tena kammenāyaṃ pabbajitvā va dandho jāto, gabitaḥ gabitaṃ padaṃ upari upari gaṇbantassa nassati, tassa imam eva gātham gabetuṃ vāyamantassa cattāro māsā atikkantā*; the *Divyāvadāna* XXXV, esp. pp. 504-505: *kiṃ manyadhve bhikṣavaḥ. yo 'sau Kāsyapasya samyaksambuddhasya paravacane bhikṣus tripiṭa āsit paścād asau saukarika eṣa eva Panthako bhikṣuḥ. yad anena mātsaryena na kasyacīc catuspadikā gāthā uddiṣṭā yac ca sūkarān praghātya yac cāsaṃjñīsattvehya ihopapannas tasya karmaṇo vipākena cūḍaḥ paramacūḍo dhanvaḥ paramadhanvaḥ saṃvṛttaḥ* (p. 505, 24-29) [parallel to the *Gēnbēnshuōyīqièyùbù Pīnàiyē Yāoshi* 『根本說一切有部毘奈耶』(T 1442, vol. 23, 799b2-c12): 汝諸苾芻勿生異念。往時屠豬人者即此愚路苾芻是。由彼昔時慳矚於法。乃至四句伽他不為人說。又多屠殺諸畜生故。復由生在無想天中。由彼業緣至愚至鈍。是故汝等苾芻不應慳法。以清淨心為他說法。當如是學(c7-12)].

The *Āpīdāmo Dāpīpōshālūn* 『阿毘達磨大毘婆沙論』 gives several stories about the reasons why Panthaka became stupid (T 1545, vol. 27, 902c1-10): 「問小路何緣如是闇鈍。答尊者小路於昔迦葉波佛法中。具足受持彼佛三藏。由法慳垢覆蔽其心。曾不為他授文解義及理廢忘。由彼業故今得如是極闇鈍果。有說。彼不者曾於婆陀斯城作販豬人。縛五百豬口運置船上度至彼岸。及下船時氣不通故豬皆已死。由彼業力如是闇鈍。有說。彼尊者昔餘生中曾閉塞瞿陀獸窟門令不得出在中而死。由彼業故闇鈍如是。」

Bhagavān āha ||

"Kāśya(12r.1) + + + + .[dh].<sup>1</sup> [pa]rinirvṛte eṣa āraṇyako bhikṣuḥ tripiṭāḥ<sup>2</sup> tatkālam āsīt\* <|> bhikṣūṇāṅ ca buddhe pūjām eva kuruvatām<sup>3</sup> buddhavacanam antarhitam <|> te bhikṣavas tasya samīpam gatāḥ 'asmākam buddhavaca(12r.2) + + + [t].(m)<sup>4</sup> | asmākam apy upadeśam kuruṣve'ty anena mātsaryadoṣām<sup>5</sup> upadeśo na kṛtaḥ | evam tacchāsanam antarhitam | tasyaiṣa karmaṇo vipākenaiṣa duṣprajñāḥ ||"

idaṃ karma duṣprajñāsamvarttanīyam || (12r.3) + +<sup>6</sup> [||]

<sup>1</sup> Read *Kāśya(pe samyaksambuddhe)*.

<sup>2</sup> Read *tripiṭakaḥ*.

<sup>3</sup> For *akurvatām*.

<sup>4</sup> Read *buddhavaca(nam antarhi)[t](am)*.

<sup>5</sup> For °*doṣād* (Ab. sg.) or °*doṣā-m-upa*° ? (cf. BHS §§ 4.59, 8.46.)

<sup>6</sup> We expect here to have a double circle indicating an end of the section.

14. katamat\* (20v.3) karma mahāprajñāsamvarttanīyam<sup>1</sup> | ucyate :| ○

ih(°) ekatyah<sup>2</sup> pariṣcchakajātiyo bhavati | paṇḍitān\* śramaṇān\* brahmaṇān\* (20v.4) sevate  
| duḥsprajñān\* brāhmaṇān\* parivajaya○ti<sup>3</sup> | saddharmma<sup>4</sup> dīpayati | asa«dharmma»<sup>5</sup>  
vigarhati | dharmabhānakānā<sup>6</sup> vaisāradyaṃ varddhaya{m}ti <l> (20v.5) .. hitabhāṣitānām<sup>7</sup>  
sādhukāraṃ dadāti | asaṃhibhāṣiṇāḥ<sup>8</sup> pariharati<sup>9</sup> | saṃmyak\* dṛṣṭi<sup>10</sup> varṇayati |  
mithyādṛṣṭi<sup>11</sup> vigarhati | masīpusta(21r.1)ka[l]ekh[i]ṇīpradānāni<sup>12</sup> dadāti <l> na ca madyaṃ  
pibati ||

yathoktaṃ ca Nandikasūtre<sup>13</sup> | catvāriṃśad ādinavān<sup>14</sup> madyadoṣāḥ |  
akuśalapakṣeṇa yojayi(21r.2)<ta>vyāḥ ||

idaṃ karmma mahāprajñāsamvarttanīyam {{l}} ○ || © ||

<sup>1</sup> W. r. for *mahāprajñā*°.

<sup>2</sup> For *ibaikatyaḥ*.

<sup>3</sup> Read *parivarjayati*.

<sup>4</sup> For *saddharmmaṃ*.

<sup>5</sup> Added by a later hand in *devanāgarī*. For *asaddharmmaṃ*.

<sup>6</sup> For ° *bhāṇakānām*.

<sup>7</sup> Read *(sa)bita*°.

<sup>8</sup> W. r. for *a(sa)bi<ta>bhāṣiṇam* (Ac. sg.) or ° *bhāṣiṇaḥ* (Acc.pl).

<sup>9</sup> Originally written as *hā* and then vowel sign *ā* is erased.

<sup>10</sup> For ° *dṛṣṭim*.

<sup>11</sup> For ° *dṛṣṭim*.

<sup>12</sup> W. r. for ° *lekhanī*°.

<sup>13</sup> See above footnote in §13.

<sup>14</sup> W. r. for *ādīnavāḥ*.

14. tatra katamaṃ karma mahāprajñāsamvarttanīyaṃ | ucyate ||

ihaikatyah paṅgipṛcchanajātyo bhavati | paṇḍitān cchramaṇabrāhmaṇānām sevati,  
duṣprajñāṃ parivarjayati | saddharman dīpayati | (12r.4) + [sa]ddharmaṃ<sup>1</sup> vigarhayati |  
dharmabhāṇakāṇām vaiśāradyaṃ varṇayati | sahitabhāṣiṇām<sup>2</sup> sādhuḥkāraṃ dadāti |  
ahitabhāṣiṇām<sup>2</sup> pariharati | samyakdṛṣṭiṃ varṇayati | mithyādrṣṭiṃ vigarhati |  
masipusta(12r.5) + [l]. khanīpradānāni<sup>3</sup> dadāti | na ca madyaṃ pibati |

yathoktaṃ ca Nandikasūtre <l> ○ pañcatriṃśat madyapānadoṣāḥ akuśalapathe<sup>4</sup>  
yojayitavyāḥ ||

idaṃ karma mahāprajñāsamvarttanīyaṃ ||

<sup>1</sup> Read (a)[sa]ddharmaṃ.

<sup>2</sup> Or °bhāṣiṇaḥ (Acc. pl.) ?

<sup>3</sup> Read masipusta(ka)[l](e)khanī°.

<sup>4</sup> W. r. for °pakṣena ? (T.: phyogs). Or does it imply “akuśala(-karma-)patha,” although ‘drinking’ is not included in “daśa karmapatha” ?



15. katamat\* «karmma» narakopapattisaṃvarttanīyaṃ | ucyate |

trivra<sup>1</sup> pradusṭacittasya {1}(21r.3) kāyavānmanoduṣcaritaṃ | ucchedaḍṣṭiḥ |  
śāśvatadṛṣṭiḥ | «nāstikadṛṣṭi»<sup>2</sup> <|> akrayādṛṣṭiḥ<sup>3</sup> | matsarivādaḥ<sup>4</sup> | akṛtajāta |  
ānantaryaṃ | ā(21r.4)ryāṇāṃ śilavatāṃ abhūtākhyānadānaṃ<sup>5</sup> ||

idaṃ krarma<sup>6</sup> ○ narakopapatisa(m)vartanīyaṃ<sup>7</sup> || ◎ ||

16. katamat{a} krama<sup>8</sup> triryagyonyupapatisaṃvartta(21r.5)nīyaṃ<sup>9</sup> {||} ucyate |

madhyama<sup>10</sup> kā«ya»vānmanoduṣcaritaṃ | vicitra<sup>11</sup> rāgasamunthitaṃ<sup>12</sup> krama<sup>13</sup> <|>  
vicitraṃ {1} dveṣasamunthitaṃ<sup>14</sup> {1} krama<sup>15</sup> <|> vicitraṃ {1} mohasamuthi{1}(21v.1)taṃ  
karmma | mātāpitroḥ pravrajitānā<sup>16</sup> cākalpikapradānaṃ <|> tiryagyoligatānāṃ<sup>17</sup>  
satvānāṃm avahasanaṃ | tathā pranidhānakarma {1} yathā  
govrati(21v.2)ka{1}kukku{{pra}}ravratika{1}prabhṛtūnām<sup>18</sup> praṇi○dhānaṃ  
'a{{mu}}tropapadyeyam' iti |

<sup>1</sup> Read *tīvraṃ*.

<sup>2</sup> For *nāstikadṛṣṭiḥ*.

<sup>3</sup> Read *akriyā*°.

<sup>4</sup> For *matsari*°.

<sup>5</sup> Read *abhūtā<bhyā>khyāna*° (?) Cf. *BHSD*, s.v. *abhyākhyāna* -.

<sup>6</sup> For *karma*.

<sup>7</sup> For ° *papatti*°.

<sup>8</sup> For *karma*.

<sup>9</sup> For *tiryagyonyupapatti*°.

<sup>10</sup> For *madhyamaṃ*.

<sup>11</sup> For *vicitraṃ*.

<sup>12</sup> For ° *samutthitaṃ*.

<sup>13</sup> For *karma*.

<sup>14</sup> For ° *samutthitaṃ*.

<sup>15</sup> For *karma*.

<sup>16</sup> For *pravrajitānāṃ*.

<sup>17</sup> W. r. for ° *yoni*°.

<sup>18</sup> Vowel sign *i* of -*prabhṛti*- is cancelled and sign *ī* is added.

15. tatra (12r.6) + .. maṃ<sup>1</sup> karma narakopapattisaṃvarttanīyaṃ <l> ucyate ||

tīvrām<sup>2</sup> praduṣṭacittasya kāyavāgmanoduṣcaritaṃ <l> ucchedadṛṣṭiḥ <l> śāsvatadrṣṭiḥ <l> nāstikadrṣṭiḥ | akriyādrṣṭiḥ | asatkriyāvādaḥ <l> matsari(12v.1)[v]ādaḥ <l> akṛta[jñatā] <l> ānantaryaṃ āryānām śīlavatām abhūtābhyākhyānadānaṃ <l>

idaṃ karma narakopapattisaṃvarttanīyaṃ ||

16. tatra katamaṃ karma tiryagyonyupapatt[is].(ṃ)[v].(r)tt.[nīya]<sup>3</sup> <l> ucyate |

madhyama<sup>4</sup> (12v.2) + [ya]vānmanoduṣcaritaṃ<sup>5</sup> <l> vicitra<sup>6</sup> rāgasamucchitaṃ<sup>7</sup> karma <l> vicittaṃ<sup>8</sup> dveṣasamuṭthitaṃ karma <l> vicitraṃ mohasamucchitaṃ<sup>9</sup> karma <l> mātāpitroḥ pravrajitānām cākalpikapradā[na]naṃ <l> tiryagyonigatānām sa(12v.3) + nām<sup>10</sup> avahasanaṃ | tathā prañidhānakarma yathā govratikakukkuravratī; ○kaprabhṛtīnām prañidhānaṃ ‘a{t}tropapadyeyam’ iti |

<sup>1</sup> Read (ka)tamam.

<sup>2</sup> Rewritten: tavīm > tīvrām.

<sup>3</sup> Read [°s](am)[v](ar)tt(a)[nīya](m).

<sup>4</sup> For madhyamam.

<sup>5</sup> Read (kā)[ya]°.

<sup>6</sup> For vicitram.

<sup>7</sup> For ° samutthitam.

<sup>8</sup> For vicitram.

<sup>9</sup> For ° samutthitam.

<sup>10</sup> Read sa(tvā)nām.

a) yathā ca bodhisattvasya Si(m)hajātaka<sup>1</sup> avadānaṃ vaktā(21v.3)vyam̐ |  
yathā ca Varṣākārasya brahmaṇasya<sup>2</sup> maṀrkadvopapati<sup>3</sup> |

tadyathā | Varṣākāreṇa<sup>4</sup> kila brāhmaṇena ṣṭhaviraMahākā{la}śyapo (21v.4) bhikṣū  
Rājagrhasyopareṇa<sup>5</sup> Gṛdhakūtāt<sup>6</sup> paṀrvatād Rṛgīripārśvam̐ parvvatam̐ vehāyasam̐<sup>7</sup>  
gacchan{a} dṛṣṭas tena pradusṭacittena Devada;(21v.5)ttĀjātaśatrusamsargād  
vāgduścaritam̐ kṛtam̐ |

"eṣa śramaṇo vihāyasam̐ parvatāt\* parvvatam̐ gacchati | tadyathā {l} markato vṛkṣād  
vṛkṣam̐ eva (22r.1) gacchat «i» |"

Bhagavataḥ kathitam̐ | 'Va(r)ṣākāreṇa brāhmaṇena krodha{rā}jātena vāgduścaritam̐  
kṛtam̐' | "tasya ko vipākaḥ |"

Bhagavān āha |

"asya vāgdu(22r.2)ścaritasya vipākato Varṣākāro brā;Ṁhmaṇaḥ {l} pañca  
janmāntaraśatāni<sup>8</sup> karmato<sup>9</sup> bhavaiṣyati<sup>10</sup> |"

<sup>1</sup> *Sīmhajātaka*. In Pāli, we have the *Sībhajātaka* (No. 157) but it does not have a story of bodhisattva. Michael Hahn reported that Skt. *Sīmhajātaka* is included in the *Jātakamālā* of Haribhaṭṭa, see Table II (p. 6) [*Haribhaṭṭa and Gopadatta: Two Authors in the Succession of Āryaśūra. On the Rediscovery of Parts of Their Jātakamālās*, Studia Philologica Buddhica, Occasional Paper Series I, Tokyo: the International Institute for Buddhist Studies, 1977, 1992 (Second edition thoroughly revised and enlarged)]. His edition of "all the extant stories from Haribhaṭṭa's *Jātakamālā*" (p. viii) was previously announced to be published from the Nepal Research Centre but it was cancelled. In my knowledge, it is not yet published.

<sup>2</sup> For *brāhmaṇasya*.

<sup>3</sup> Read *markaṭopapattih*. As for the story of *Varṣākāra* (minister of *Ajātaśatru*) who was born as a monkey, see the *Papañcasūdanī* (*Majjhimanikāyaṭṭhakathā* of Buddhaghosa, *Gopakamoggallānasuttavaṇṇanā*. ed. by I. B. Horner, PTS, 1977, vols. IV-V, p. 73, 108): *tagghā ti ekaṃse nipāto. kamaṃ pana bhavaṃ ānando ti kim therassa Veluvane vasanabhāvaṃ na jānāti [ti] jānāti. Veluvanassa pana anena ārakkhā dinnā tasmā attānaṃ ukkaṃsāpetukāmo pucchati. Kasmā pana tena tattha ārakkhā dinnā, so kira ekadivasaṃ Mahā-kaccāyanatheraṃ Gijjhakūtā otarantaṃ disvā: makkāto viya eso ti āha. Bhagavā tam̐ kathaṃ sutvā; sace khamāpeti iccetaṃ kusalaṃ. no ce khamāpeti, imasmim̐ Veluvane gonaṅgutṭhamakkāto [v.l. gonaṅgala°] bhavissati ti āha. So tam̐ kathaṃ sutvā "samaṇassa Gotamassa kathāya dvedhābhāvo nāma n' atthi, pacchā me makkāṭabbhūtakāle gocarattṭhānaṃ bhavissati"ti. Veluvane nānāvidhe rukkhe ropetvā ārakkhaṃ adāsi. aparabhāge kalam̐ katvā makkāto hutvā nibbatti. Vassakārā ti vutte āgantvā samīpe titṭhati [v.l. atṭhāsi]. tagghā ti sabbavaresu ekaṃsapacane yeva nipāto. taggha, bho ānandā ti evaṇ therena parisamajjhe attano ukkaṃsittabhāvaṃ ṇatvā: abampi theram̐ ukkaṃsissamīti evam̐ āha.*

<sup>4</sup> Long vowel sign *ā* is added to *ṣa* of *varṣa-*.

<sup>5</sup> Read ° *parimeṇa*; cf. *BHSD*, s.v. *uparima* (2).

<sup>6</sup> For *Gṛdhrakūtāt*.

<sup>7</sup> Cf. *BHSD*, s.v. *vaihāyasam̐*.

<sup>8</sup> This *akṣara nmā* is rewritten but original one is illegible.

<sup>9</sup> Read *markāṭo*.

<sup>10</sup> W. r. for *bhavaiṣyati*.

a) yathā ca bodhisatvasya Siṃhajātake avadānaṃ vaktavyaṃ ||

yathā (12v.4) + + r[ṣ]ākārasya<sup>1</sup> brāhmaṇasya markātopapattiḥ ||

tadyathā Varṣākāreṇa ○ brāhmaṇena sthaviraMahākāśyapo bhikṣuḥ Rājagrhasyoparimeṇa  
Gṛddhrakūṭāt<sup>2</sup> parvatād Girmakaparvatam<sup>3</sup> vaihā(12v.5) + + + + n<sup>4</sup> dṛṣṭaḥ <|> dṛṣṭvā tena  
praduṣṭacittena Deva{{ta}}dattĀjātaśatrusaṅsargāt\* vāgduṣcaritaṅ kṛta<sup>5</sup> <|>

"eṣa śramaṇo vihāyasām<sup>6</sup> parvatāt parvatam gacchan\* | tadyathā markāto vṛkṣaṅ  
eva gaccha(12v.6) +<sup>7</sup>"

+ + + + [h<sup>8</sup> ka]thitaṃ 'Varṣākāreṇa brāhmaṇena krodhajātena vāgduṣcaritaṃ kṛtaṃ'  
"tasya ko vipākaḥ ||"

Bhagavān āha ||

"asya vāgduṣcaritasya vipākaḥ Varṣākāra<sup>9</sup> brāhmaṇaḥ pañca jarmā(13r.1) + + + + +  
+ ..<sup>10</sup> bhaviṣyati"ti ||<sup>11</sup>

<sup>1</sup> Read (ca Va)r[ṣ]ākārasya.

<sup>2</sup> Original ° tot (Rewritten).

<sup>3</sup> Girmaka ?

<sup>4</sup> Read vaihā(yasaṃ gaccha)n.

<sup>5</sup> For kṛtaṃ.

<sup>6</sup> Cf. BHSD, s.v. vihāyasam,

<sup>7</sup> Read gaccha(ti).

<sup>8</sup> Read (Bhagavata)[h].

<sup>9</sup> W.r. for Varṣākāro.

<sup>10</sup> Read jarmā(ntaraśatāni markāto).

<sup>11</sup> Compared to MS[A], there is a long omission after this sentence: tatas tena varṣākāreṇa śrutam Bhagavatā nirdiṣṭam — tvaṃ kila pañca janmāntaraśatāni markāto bhaviṣyāsīti (this is a reconstructed sentence based on MS[A]).

tatas tena Varsākāre(22r.3)ṇa śrutam {1} Bhagavatā nirddiṣṭa<sup>1</sup> <1> 'tvaṃ kila ;○  
pañca jan{a}«n»māntaraśatāni markkato bhavikṣati<sup>2</sup> ||'

sa saṃvignacittam prasādita(22r.4)vān\* | tena Bhagavān pariṇirvāṇakā;○la<sup>3</sup> pṛṣṭah  
|

"tasya karmaṇaḥ kadā parikṣaya" iti |

Bhagavān āha ||

"tāny ai(22r.5)va<sup>4</sup> pañca janmā[nta]raśatāni<sup>5</sup> kin<sup>6</sup> tu Rājagṛhe utpatsyase | yathā  
«ja»mbvā Jambudvīpe jñāyate<sup>7</sup> | yatra auṣṭikāmātrāṇi<sup>8</sup> phalāṇi | yathā ;(22v.1)  
kṣaudramadhu eva<m>asvādāni<sup>9</sup> tatrotpattir bhav«i»ṣyati | tato vyutthitasya te sugatir  
bhavikṣati<sup>10</sup> | yathā cittapradoṣeṇa siṃheṣūpapannaḥ |"

(22v.2) tadarthaṅ ca Bhagavatā gāthā uktā |

dirghā su○thato<sup>11</sup> rātrī dirgham śrāntasya yojanam |

dirghā bālasya saṃsārah {1} saddharmam avijā(22v.3)nataḥ ||<sup>12</sup>

idaṃ krama<sup>13</sup> tiryagyonyupapati○saṃvarttanīyam<sup>14</sup> || ||

<sup>1</sup> For *nirddiṣṭam*.

<sup>2</sup> *ky-* < *sy-*. Read *bhaviṣyati*; cf. Lévi 1932: 45, fn.11.

<sup>3</sup> For ° *kāle*.

<sup>4</sup> For *eva*.

<sup>5</sup> This *akṣara* is rewritten, so illegible.

<sup>6</sup> Originally written as *tī* and then it is rewritten as *ki-*.

<sup>7</sup> For *jñāyate*.

<sup>8</sup> Lévi: 45, fn. 16; cf. *BHSD*, s.v. *uṣṭrikā*.

<sup>9</sup> Read *evamāsvādāni*; as for this phrase, see Lévi 1932: 45–6, fn. 18 and *BHSD*, s.vv. *anedaka* and *kṣaudra*.

<sup>10</sup> For *bhaviṣyati*.

<sup>11</sup> Several texts which have this verse read *jāgarato*, see next footnote.

<sup>12</sup> This verse is found in the followings: the *Udānavarga* (Bernhard ed.) I 19: *dirghā jāgarato rātrir dirgham śrāntasya yojanam | dirgho bālasya saṃsārah saddharmam avijānataḥ ||*; the *Dhammapada* 60; Chs.: the *Fājūjīng* 『法句經』「愚闇品(Yuàn pǐn)」(tr. by 法救 Fǎjiù and 維祇難 Wéiqínán, T 210, vol. 4, 563b20–21)「不寐夜長 疲倦道長 愚生死長 莫知正法」[= the *Chūyàoīng* 『出曜經』卷第二「無常品(Wúcháng pǐn)」(tr. by 竺佛念 Zhúfóniàn, T 212, vol. 4, 616c17–18)]; the *Fājūyàoīng* 『法集要頌經』「有爲品(Yǒuwéi pǐn)」(tr. by 法救 Fǎjiù and 天息災 Tiānxīzāi, T 213, vol. 4, 777b17–18)「不寐覺夜長 疲倦道路長 愚迷生死長 希聞於妙法」。

<sup>13</sup> For *karma*.

<sup>14</sup> For ° *upapatti*°.

sa samvigna{h}cittam prasāditavān\* tena Bhagavāṃ parinirvāṇakāle pṛṣṭaḥ |  
"tasya karmaṇo vipākaḥ kadā parikṣaya" iti ||

Bhagavān āha ||

"tāny eva pañca janmāntaraśatāne<sup>1</sup> (13r.2) + + +<sup>2</sup> gṛhe utpaśyati<sup>3</sup> | yayā jambvā  
Jambudvīpe jñāyate<sup>4</sup> | tatroṣṭrikā○mātrāṇi phalāni <|> yathā kṣaudramadv anetrakam<sup>5</sup>  
{|} evamāsvādāni tatropapattir bhaviṣyatī<sup>6</sup> | tato vyutthitasya suga(13r.3) + + .. syati<sup>7</sup> |  
yathā cittapradūṣaṇena simheṣūpapannaḥ <|>"

tadārtha○ ca Bhagavatāḥ ○ gāthā bhāṣitā ||

dirghāṃ jāgarato rātriṃ dirghāṃ śrāntasya yojanaṃ |  
dirgho bālasya saṃsāraḥ saddharmam avijānataḥ <|>

(13r.4) + daṃ<sup>8</sup> karma tiryagyoni-upapattisaṃvarttanīyaṃ || ||

<sup>1</sup> W.r. for °śatāni.

<sup>2</sup> Read (kin tu Rāja)-.

<sup>3</sup> Read utpatsyase.

<sup>4</sup> For jñāyate.

<sup>5</sup> See Lévi 1932: 45-6, fn. 18 and also BHSD, s.vv. *anedaka* and *kṣaudra*.

<sup>6</sup> Omit *iti*.

<sup>7</sup> Read suga(*tir bhavi*)syati.

<sup>8</sup> Read (*i*)daṃ.

17. katamat{a} karma yamalokopapattisaṃvarttanīyaṃ | (22v.4) ucyate |

kruddhasya pratihatācittasya kāya○vānmaṇṇoduścaritaṃ <|> lobho viṣamalobho  
mithyājīvo jighāṃsitapipā;(22v.5)sitasya kruddhasya kālakriyā<sup>1</sup> | vastuṣv abhiṣaktācittasya  
kruddhasya kālakriyā ||

a) yathā coktaṃ Bhagavatā {1} Śatavarga Āgame Kramavibhaṃ(23r.1)ṅgasūtre<sup>2</sup> |  
“tasya khalu punar Ānanda pudgalasya anyajātikṛtaṃ vā karma  
pratyupaṣṭhitaṃ bhavati || mara«ṇa»kāle<sup>3</sup> vā mithyādṛṣṭiḥ ||”

idaṃ krama<sup>4</sup> ya(23r.2)malokāsaṃvarttanīyaṃ<sup>5</sup> || ◎ ||

18. katamat\* ○ karma asuralokopapattisaṃvarttanīyaṃ<sup>6</sup> | ucyate |

sarvamṛdukāyavānmanodu(23r.3)ścaritaṃ | mānaḥ || abhimānaḥ | adhimā○naḥ |  
asminmānaḥ | mithyāmānaḥ | sukṛtakusalamūlam asuralokopapatti(23r.4)pariṇāmitaṃ  
<|> sarvot{a}krṣṭaṃ rāgam anusamu○tthitaṃ dauḥṣīlyaṃ prajñāmukhena ||

idaṃ karma asuralo<ko>papattisaṃvarttanī(23r.5)yaṃ || ◎ ||

<sup>1</sup> Long vowel sign is erased.

<sup>2</sup> *Karmavibhaṅgasūtra*. The passage quoted here partly corresponds to Pāli *Mahākammavibhaṅgasutta* (MN, III, p. 214 and 215): *Pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ. Pacchā vāssataṃ kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ. Marana-kāle vāssa hoti micchādītthi samattā samādinā; the Zhōngāhānjīng* 『中阿含經』 第七十一「分別大業經」(*Fēnbīedàyèjīng*) (T 26(171), vol. 1, 708c4-12): 「阿難。若有一不離殺。不與取。邪淫。妄言。乃至邪見。此不離。不護已。身壞命終。生惡處地獄中者。彼即因此緣此。身壞命終。生惡處地獄中。或復本作不善業。作已成者。因不離。不護故。未盡應受地獄報。彼因此緣此。身壞命終。生惡處地獄中。或復死時生不善心。心所有法邪見相應。彼因此緣此。身壞命終。生惡處地獄中。阿難。如來知彼人為如是也。」 However, as is noted by Namikawa 1984a: 58-60, our text has slightly different context.

<sup>3</sup> *Akṣara ṇa* is added by a later hand.

<sup>4</sup> For *karma*.

<sup>5</sup> A mere transcribal error for *yamalokopapatti*<sup>o</sup>.

<sup>6</sup> Among several Chinese parallels of the *MKV*, only the *Fówéishòujiāzhāngzhēshuōyèbào-chābiéjīng* 『佛爲首迦長者說業報差別經』 (tr. by 曇曇法智 Qútánfāchī) has this section (T 80, 1, 893a24-28). The existence of this section is regarded as one of the materials for deciding the school to which this *Karmavibhaṅga* belongs; see Namikawa 1984c: 37-8; 1985b, 772-1 (98-99).

17. tatra katamaṃ karma preṭalokopapattisamvarttanīyaṃ | ucyate ||<sup>1</sup>  
tatra katamaṃ karma yamalokopapattisamvarttanīyaṃ | ucyate ||

kruddhasya (13r.5) + .. hatacittasya<sup>2</sup> kāyavānmanoduścaritaṃ | lobho viṣamalobho  
mithyāṅjīvaḥ jighānsitapipāsātasya<sup>3</sup> kruddhasya kālakriyā <|> vastuṣv abhiṣaktacittasya  
kruddhasya kālakriyā <|>

- a) yathā coktaṃ (13r.6) + + vata<sup>4</sup> Śatavarge Āgame Ka(rma)vibhaṅgasūtre <|>  
“tasya khalu punaḥ Ānanda pudgalasya anyajātikṛtaṃ vā karma pratyupasthitaṃ  
bhavati | maraṇakāle vā mithyādṛṣṭiḥ ||”

idaṃ karma [yama]lokopapattisaṃ(13v.1) + .. nīyaṃ<sup>5</sup> || ||

18. tatra katamaṃ karma asuralokopapattisamvarttanīyaṃ | ucyate |

sarvaṃṛdukāyavānmanoduścaritaṃ | mānaḥ <|> apamānaḥ <|> adhimānaḥ <|>  
asmiṃmānaḥ <|> mithyāmā[naḥ | s]u.ṛta[[d]u[s]kṛta]kuśala(13v.2) + .. ṃ<sup>6</sup> {1}  
asuralokopapattipariṇāmitaṃ <|> samotkṛṣṭaṃ rāgasamutthitaṃ dauḥśīlyaṃ  
prajñāmukhena ||

idaṃ karma asuralokopapattisamvarttanīyaṃ || ||

<sup>1</sup> Simon (1970: 163, fn. 4): “The heading *yi-dagsu skye-ba* renders *pretalokopapatti* (see Lévi, p. 46, n. 6). Note the alternative heading *yamalokopapatti* preferred by T xvii: *gsin-rjeḥi hjiḡ-rten-du skye-ba*.”

<sup>2</sup> Read *(prati)hatasya*.

<sup>3</sup> Vowel sign of *sā* seems to be corrected but it is illegible.

<sup>4</sup> Read *(Bhaga)vatā*.

<sup>5</sup> Read °*saṃ(vartta)nīyaṃ*.

<sup>6</sup> Read *[s]u(k)ṛtakusala(mūla)ṃ*. The word *duṣkṛta* should be omitted on the basis of the *Fówéishóujīazhāngzhěshuōyèbàochābiéjīng* 『佛爲首迦長者說業報差別經』 (T 81, 1, 893a27-8): 「十者。廻諸善根。向修羅趣。」



19. katamat\* karmma manuṣyopapattisaṃvarttanīyaṃ<sup>1</sup> | ucyate |

śubhāvitā mandabhāvitāś ca daśa kusalāḥ<sup>2</sup>karmapathāḥ | ka;(23v.1)tame daśa | tri<vi>dhaṃ  
kāyakarma caturvidhaṃ vākkarma trividhaṃ manah{|}karmma ||

idaṃ karmma manuṣyāpapattisaṃvarttanīyaṃ<sup>3</sup> || © ||

20. katamat\* karmma kā(23v.2)māvacaradevo<papa>ttisaṃvarttanīyaṃ | ucyate | ○

śu«sa»māptā<sup>4</sup> daśa ku<śa>lāḥ karmmapathāḥ |

idaṃ karma kāmāvacaradevopapattisaṃ(23v.3)varttanīyaṃ || © ||

21. katamat\* karma rū○pāvacara{{ṇa}}devopapattisaṃvarttanīya«ṃ»{{ḥ}} | ucyate |

śusamāptāḥ śusamāhi(23v.4)tās<sup>5</sup>tato viśiṣṭatarāḥ paripūrṇā daśa ○kusalāḥ karmmapathāḥ  
||

idaṃ karma rūpāvacara{{ṇa}}devopapatti<saṃ>varttanīyaṃ (23v.5) || © ||

22. katamat\* karmmarūp<y>āvacara{{ṇa}}devopapatti<saṃ>varttanīyaṃ | ucyate |

cataśra ārūpyasamāpat<t>ayaḥ | ākāsānantyāyatanam | (24r.1)  
naivasa(ṃ)jñānāsamjñāyatanam<sup>6</sup> | etāḥ samāpat<t>ayo bhāvitā bahulīkṛtāś ca bhavaṃti  
||

idaṃ ka(24r.2)rmārūp<y>āvacaradevopapattisa(ṃ)varttanīyaṃ ○ || © ||

<sup>1</sup> Originally written as -*ṣyā*- and then rewritten as -*ṣyo*-. Read *manuṣyo*(*papatti*)°.

<sup>2</sup> This *visarga* is written on original *daṇḍa* sign.

<sup>3</sup> W. r. for *manuṣyo*-.

<sup>4</sup> *Akṣara sa*- is added by a later hand.

<sup>5</sup> Rewritten as *hī* > *hi*.

<sup>6</sup> MS[A] mentions only two among four *āyatanas*.

19. tatra katamañ karma manu(13v.3) + lokopapattisaṃvarttanīyaṃ<sup>1</sup> | ucyate ||

abhāvita<sup>2</sup> mandabhāvitās ca daśa ○ kuśalā karmapathā<sup>3</sup> | katame daśaḥ<sup>4</sup> trividhaṃ  
kāyakarma, caturvidhaṃ vākkarma, trividhaṃ manaskarma || ||

idaṃ karma ma(13v.4) + sy[o]papattisaṃvarttanīyaṃ<sup>5</sup> || ||

20. tatra katamaṃ karma kāmāvacaradevopa○pattisaṃvarttanīyaṃ | ucyate |

susamāptā daśa kuśalāḥ karmapathāḥ ||

idaṃ karma kāmāvacaradevopapatti;(13v.5) + + + .īyaṃ<sup>6</sup> || ◎ ||

21. tatra katamaṃ karma rūpāvacaradevopapattisaṃvartta○nīyaṃ || ucyate ||

susamāptāḥ susamāhitāḥ tato viśiṣṭatarāḥ paripūrṇāḥ daśa kuśalāḥ karmapathāḥ ||

(13v.6) + + + + ..<sup>7</sup> [va]caradevopapattisaṃvarttanīyaṃ || ||

22. tatra katamaṃ karma ārūpyāvacaradevopapattisaṃvarttanīyaṃ | ucyate ||

catvāry<sup>8</sup> ārūpyāsamāpattayaḥ<sup>9</sup> <l> ākāśānamtyāyatanaṃ | vij○ānā(14r.1) + + + + ..<sup>10</sup>  
n[ai]vasaṃjñānāsamjñāyatanaṃ | eṭā samāpattayaḥ bhāvitā bahulīkṛtās ca bhavanti ||

idaṃ karma ārūpyāvacaradevopapattisaṃvarttanīyaṃ || ◎ ||

<sup>1</sup> Read *manu(sya)*<sup>o</sup>.

<sup>2</sup> W.r. for *subbhāvitā*.

<sup>3</sup> For *kuśalāḥ karmapathāḥ*.

<sup>4</sup> This *visarga* seems to be a punctuation.

<sup>5</sup> Read *ma(nu)sy[o]*<sup>o</sup>.

<sup>6</sup> Read ° (*saṃvarttan*)īyaṃ.

<sup>7</sup> Read (*idaṃ karma rūpā*)-.

<sup>8</sup> For *catasraḥ* (<f>pl.Nom.). Is a neuter form *catvāri* used as feminine form?

<sup>9</sup> For *ārūpya*<sup>o</sup>.

<sup>10</sup> Read *viñānā(namtyāyatanaṃ)*. In enumerating four stages, the third stage, i.e., *ākāśānamtyāyatana*, is omitted.

23. katamat\* karma kṛtaṃ nopacitaṃ | ucyate ||

yat\* kṛtvā ka«rma<sup>1</sup>» ārttīyati<sup>2</sup> | (24r.3) jihreti | vijugupsati | deśayaty ācakṣaṅti |  
vyaktīkaroti <|> āyatyāṃ samvaram āpadyate | na punaḥ karoti |

idaṃ ka(24r.4)rma kṛtaṃ nopacitaṃ || © ||

24. katamat\* kaṅmopacitaṃ na kṛtaṃ | ucyate |

yat{a} karma {na} kāyena paripūrayitavyaṃ <|> tatra pra(24r.5)dvaṣṭacittaṃ<sup>3</sup> vacāṃ bhāṣate  
| 'evaṃ te kariṣye' iti |

idaṃ kramaupacitaṃ<sup>4</sup> <na> kṛtaṃ || © ||

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<sup>1</sup> Added by a later hand.

<sup>2</sup> On several textual problems concerning to this word *ārttīyati* and a set phrase “*yat kṛtvā karma ...*,” see our introduction in first part of this study (pp. 99-103).

<sup>3</sup> For ° *dvaṣṭacitto*.

<sup>4</sup> For *karmopacitaṃ*.

23. tatra katamaṃ karma kṛtaṃ nopaci(14r.2) + + .[y].[te]<sup>1</sup> |

[yat] kṛ[tvā ka](r)[ma] .. .īya .i<sup>2</sup> | [je]h.īyati<sup>3</sup> | vibhavati, vijugpsate | ○ deśayaty ācaṣṭe  
vyantikaroti<sup>4</sup> | āyatyāṃ samvaram āpadyate || na punaḥ karoti ||

idaṃ karma kṛtaṃ nopacitaṃ (14r.3) +<sup>5</sup> ||

24. tatra katamaṃ karma upacitaṃ na kṛtaṃ <|> ucyate ||

yat karma kāyena [pari]○[pūrayi]tavyaṃ | tatra praduṣṭacitto vacāṃ bhāṣati || 'idat<sup>6</sup> te  
karisyāmī'ti ||

idaṃ karma upacitaṃ na kṛtaṃ || ||

<sup>1</sup> Read *nopaci(taṃ | uc)[y](a)[te]*.

<sup>2</sup> Read *(ārtt)īya(t)i*.

<sup>3</sup> Read *[je]h(r)īyati*.

<sup>4</sup> For *vyaktīkaroti* ?

<sup>5</sup> Probably this is a double *danḍa*.

<sup>6</sup> For *idan*.

25. katamat\* karma kṛtam upacitañ ca | ucyate ||

(24v.1) yat\* karmma sām)cetanikaṃ |

yathoktaṃ Bhagavatā<sup>1</sup> ||

maṇa«h»pūrvvaṅgamā dharmmā maṇaḥśreṣṭhā<sup>2</sup> manojavā |

manasā hi praduṣṭena bhākhate<sup>3</sup> vā karoti vā ;(24v.2) ||

tato na<sup>4</sup> duḥkham artheti<sup>5</sup> cakraṃ vā vahato ○ padaṃ<sup>6</sup> |

manaḥpūrvvaṅgama dharmmā maṇaḥśreṣṭhā manojavā |

maṇa{h}sā hi prasannena bhā(24v.3)ṣa«te» vā karoti vā ||

tato na sukham artheti<sup>7</sup> ○ chā«yā» vā anuyāyini<sup>8</sup> ||

idaṃ karma kṛtam upacitañ ca || ◎ ||

<sup>1</sup> Following verses correspond to the *Dhammapada* xxxi 23-24 and the *Udānavarga* XXXI *Citravarga*, 23-24 (see Lévi 1932: 48, fn.3). As for other references, see a footnote on the *Uv* (Bernhard ed.), p. 415. Chinese parallels read: the *Fājūjīng* 『法句經』 「雙要品(Shuāngyào pǐn)」 (T 210, vol. 4, 562a13-16): 「心爲法本 心尊心使 中心念惡 即言即行 罪苦自追 車轆于轍 心爲法本 心尊心使 中心念善 即言即行 福樂自追 如影隨形」 [= the *Fājūpiyū jīng* 『法句譬喻經』 「雙要品(Shuāngyào pǐn)」 (tr. by 法炬 Fājū and 法立 Fālì, T 211, vol. 4, 583a7-10), the *Chūyào jīng* 『出曜經』 「心意品(Xīnyì pǐn)」 (T 212, vol. 4, 760a11-12, 21-22)]; the *Fājūyào sòng jīng* 『法集要頌經』 「護心品(Hùxīn pǐn)」 (T 213, vol. 4, 795c1-6): 「心爲諸法本 心尊是心使 心若念惡行 即言即惡行 罪苦自追隨 車轆終於轍 心爲諸法本 心尊是心使 心若念善行 即言即善行 福慶自追隨 如影隨其形」。

<sup>2</sup> W. r. for °*śreṣṭhā*.

<sup>3</sup> For *bhāṣate*.

<sup>4</sup> For *taṃ*? (GDhp 201 reads: *taḍo na*).

<sup>5</sup> Read *anveti*.

<sup>6</sup> Brough gives very 'interesting' comment on this last *pāda*. He says (Brough 1964: 243): "In the quotation of the verse in the Mahākarmavibhaṅga, Lévi prints in the text *cakraṃ vā vabataḥ padaṃ*, but notes that his manuscripts give *vabutāpadaṃ* and *vabatuśire* respectively, 'leçons qui semblent ramener au texte courant.' These, however, are not merely careless slips in copying, but scribal emendations of some ingenuity. In the Mkv., there follows shortly afterwards (pp. 50ff.) the story of Maitrāyājña (Maitrakanyaka, Divy. xxxviii; Mittavindaka), who was punished by an iron wheel revolving on his head; and it is clearly this wheel which has inspired these emendation. Thus, the one scribe has brought his text to mean, 'sorrow will come upon him, or a wheel giving great suffering' (*babu-tāpa-dam*). The other, finding *pada* out of harmony, gives us "or let him carry a wheel on his head' (*vabatu śire*). A further development of the latter type of corruption might perhaps account for the Tibetan text, e.g. *cakreṇeva hatam* (or *bṛtam*) *śiraḥ*." However, as is seen in our text, since MS[A] reads: *cakraṃ vā vahato padaṃ* and MS[B]: *vabatamire*, Brough's comment seems to be irrelevant.

<sup>7</sup> Read *anveti*.

<sup>8</sup> This verse is again quoted in § 32 (g) [Lévi 1932: 57= MS[A]34v.2-3; MS[B]18v.3-4. [A] reads: *manaḥpūrvvaṅga*; (34v.3) *mā dharmā maṇaḥśre*{(tava)}*śṭhā* {{11}} *manojavāḥ* | *manasā ca prasannena bhāṣate vā karoti vā* | *tato na mukham anveti cchāyā vā 'nuyāyini* |; [B]: *manaḥpūrvvaṅgamā dharmāḥ maṇaśreṣṭhā manojavāḥ manasā vā prasanne* (18v.4) *+++ vā karoti vā* | *tatas tan sukham anveti chāyā vā anugāmini* |

25. tatra kata(14r.4) +<sup>1</sup> [ka]rma kṛtaṃ copacittañ ca | ucyate ||

yat karma sām̐cetanikaṃ |

a) yathoktaṃ Bhaga○vatā,

manaḥpūrvam̐gamā dharmāḥ manaḥśreṣṭhā manojavā

manasā ca praduṣṭena bhāṣate<sup>2</sup> karoti vā |

tatas taṃ du<ḥ>kham a;(14r.5) + ..<sup>3</sup> cakraṃ vā, vahatamire ||

manaḥpūrvam̐gamā dharmāḥ mana<ḥ>śreṣṭhā manojavā ○

manasā cet prasannena bhāṣate vā karoti vā

tatas taṃ sukham anveti cchāyā vā anuyāyini ||

idaṃ karma kṛtaṃ co(14r.6) + + [ta]ñ<sup>4</sup> ca || ||

<sup>1</sup> Read *kata(mam)*.

<sup>2</sup> After this word, add *vā*.

<sup>3</sup> Read *a(nveti)*.

<sup>4</sup> Read *co(paci)[ta]ñ*.

26. katamat\* karma (24v.4) naiva kṛtaṁ nopaci<taṁ> | ucyate |

yat\* karma ○ saṁcetanīyaṁ<sup>1</sup> svap{a}nāntara<sup>2</sup> kṛtaṁ kāritaṁ vā |

idaṁ karma naiva kṛtaṁ nopacitaṁ || (24v.5) || © ||

27. katamat\* karma yena {r}samanvāgataḥ<sup>3</sup> {l} putagalo<sup>4</sup> narakeṣūpapannaḥ {l}  
paripūrṇa<sup>5</sup> nairayikāṁ āyu<sup>6</sup> kṣapayitvā cyavati | «ucyate» <l>

ihaika(25r.1)tyaina<sup>7</sup> nārakīyaṁ karma kṛtaṁ bhavaty upacit{t}aṁ <l> sa tat\* karmma  
kṛtvā nārtīyati | na vihriyati<sup>8</sup> | na vijugupsyati | na deśayati | nācaṣṭe | na  
vya(25r.2)ktīkaroti | nāyatyāṁ saṁvaram āpadyate | ○ bhūyasyā mātrayā hrakṣati<sup>9</sup> |  
pṛitim utpādayati | yathā DevadattaKokālikāda(25r.3)yaḥ |

idaṁ karma yena samanvāgataḥ pudgalo ○ narakeṣūpapannaḥ paripūrṇa<sup>10</sup>  
nairayikāṁ āyuh kṣapayitvā cyavate<sup>11</sup> || © ||

<sup>1</sup> For *sāṁcetanikaṁ*?; cf. *BHSD*, s.v. (two appearances in the *MKV* are sole reference of this entry).

<sup>2</sup> For *svapnāntare*.

<sup>3</sup> *Akṣara nvā* is rewritten.

<sup>4</sup> For *pudgalo*.

<sup>5</sup> This word *pūrṇa* is rewritten. For °*pūrṇam*.

<sup>6</sup> For *āyuh*; cf. *BHSG* §16.46: *āyu* as acc.sg.nt.

<sup>7</sup> For *ihaikatyena*: *e > ai*.

<sup>8</sup> Originally written as *vī-*; then its vowel sign *ī* is erased and sign *i* is added.

<sup>9</sup> For *hrīyati* or *hrasyati* (see next section).

<sup>10</sup> For °*pūrṇam*.

<sup>11</sup> *Ā*- ending for *P*-ending.

26. tatra katamaṃ <ka>rma karma naiva kṛtaṃ naivopacitaṃ <l> ucyate ||

yat karma sām̐cetanikaṃ na kṛtaṃ na kāritaṃ vā<sup>1</sup> <l>

idaṃ karma naiva kṛtaṃ naivopacitaṃ || ||

27. tatra katamaṃ karma yena samanvāga(14v.1) +<sup>2</sup> pudgalaḥ narakeṣūpapannaḥ  
paripūrṇaṃ nairayikāṃ āyuh kṣapayitvā cyava{n}ti | ucyate ||

ihaikatyena nārakīyaṃ karma kṛtaṃ bhavaty upacitaṃ śa taṃ<sup>3</sup> kṛtvā nārttīyati | na  
[j]ehr[īy].ti<sup>4</sup> | n. ju<<+>>ps.te<sup>5</sup> | na de(14v.2) + .. ti<sup>6</sup> | nācaṣṭe, na vyantīkaroti | nāyatyāṃ  
samvāram āpadyate | bhūyasyā mā;○trayā hrasīyati<sup>7</sup> <l> prītim utpādayati | yathā  
Devadatta<Ko>kālikaprabhṛtayaḥ ||

idaṃ karma yena samanvāgataḥ pudgalaḥ (14v.3) .. ripūrṇa<sup>8</sup> nairayikam āyuh  
kṣapayitvā cyava{n}ti || ||

<sup>1</sup> This sentence does not match to that of MS[A] but to that of the *Fówéishò ujiāzhǎngzhěshuōyèbàochābiéjīng* 『佛爲首迦長者說業報差別經』 (T 81, 1, 893c20-21): 「若有衆生。自不造業。亦不教他。無記業等。」

<sup>2</sup> Read *samanvāga(taḥ)*.

<sup>3</sup> For *tat* (<n>sg.Acc.); cf. *BHSG* §21.11.

<sup>4</sup> Read *[j]ehr[īy](a)ti*.

<sup>5</sup> Read *n(a) ju(gu)ps(a)te*.

<sup>6</sup> Read *de(śaya)ti*.

<sup>7</sup> For *hrīyati* ?; see next section.

<sup>8</sup> Read *(pa)ripūrṇam*.



28. katama(25r.4)t\* karmma yena samanvāgataḥ pudgalo narakeṣū○papannaḥ {1} arddhanairayikam āyuh kṣapayitvā cyavati || ucyate ||

ihaikatyena nā(25r.5)rakīyaṃ karmma kṛtaṃ bha{ga}vaty upacitaṃ <1> sa tat{aṃ} kṛtvā nārttiyati | na vijihriti | na vijugupsyati | na deśayati | nācaṣṭe | na vyaktikaro(25v.1)<ti |> nāyatyāṃ saṃvaram āpadyate | api tu na bhūyasya<sup>1</sup> mātrayā hrāsyati<sup>2</sup> | na prītim utpādayati | {sa narakeṣūpapannaḥ | arddhanairayikam āyuh kṣapa(25v.2)yitvā cyavati |}

idaṃ karma yena samanvāga○taḥ putagalo<sup>3</sup> narakeṣūpapannaḥ | arddhanairayikam āyuh kṣapatitvā cyavati ;(25v.3)|| ◎ ||

29. katamat\* karma yena samanvāgataḥ {11} ○ pudgalo narakeṣūpapanna{h |}mātra eva cyavati |<sup>4</sup> ucyate |

ihaikatyaina<sup>5</sup> nārakīyaṃ (25v.4) karma kṛtaṃ bhavaty upacitaṃ ca <1> kṛtvā ārtti○yati | jihriyate<sup>6</sup> | vijugupsyati | ācaṣṭe <1> deśayati | vyaktikaroti | ā(25v.5)yatyāṃ sa(m)varam āpadya{m}te | na punaḥ kurute | sa <cen> narakeṣūpapadyate<sup>7</sup> | upapannamātra <eva> cyavati |

a) yathā «sa» rājā Ajātaśatruḥ | tena Deva;(26r.1)datasahāyena ānanta(r)yakarma kṛtaṃ | piṭṛvadhāḥ saṃghabhedo Dhanapālamokṣaṇaṃ | śilāyantramokṣaṇaṃ | Devadattasyāvijigamaṇaṃ<sup>8</sup> śrutvā tena (26r.2) samvi{{ghe}}gnena Bhagavati citta<sup>9</sup> prasāditam | ○

<sup>1</sup> W. r. for *bhūyasyā*; cf. *BHSD*, s.v. *bhūyasya*.

<sup>2</sup> For *br̥syati*?

<sup>3</sup> For *pudgalo*? (The form *putagalo* appears twice; see § 27).

<sup>4</sup> Originally *visarga* was written but it was erased; then, a *daṇḍa* is added.

<sup>5</sup> For *ihaikatyena*: *e > ai*.

<sup>6</sup> A vowel sign which was originally written on the left side of *akṣara j-* was erased and *i* is added.

<sup>7</sup> Originally written as *-papā-* and a long vowel sign *ā* is erased.

<sup>8</sup> For ° *āvīci*°; cf. *BHSG* § 2.28.

<sup>9</sup> For *cittam*.

28. tatra katamaṃ karma ○ yena samanvāgataḥ pudgalo narakeṣūpapannaḥ arddhanairayikam āyuh kṣapayitvā cyava{n}ti | ucyate ||

ihai(14v.4) + ty[e]na<sup>1</sup> nārakīyaṃ karma kṛtaṃ bhavaty upacitaṃ | śa taṃ<sup>2</sup> kṛtvā nārttiyati | ○ na jehriyati | na vibharati | na vijugupsate, na deśayati | nācaṣṭe na vyantīkaroti | nāyatyāṃ samvaram āpadya(14v.5) + + + ..<sup>3</sup> na bhūyasyā mātrayā hr̥ṣya{n}ti | na prītim utpādayati ||

idaṃ ka○rma yena samanvāgataḥ pudgalo narakeṣūpapannaḥ arddhanairayikam āyuh kṣapayitvā cyava{n}ti || ||

29. ta(14v.6) + + + + + ..na<sup>4</sup> samanvāgataḥ pudgalo narakeṣūpapannamātra eva cyava{n}ti ||

ihaikatyena nārakīyaṃ karma kṛtaṃ bhavaty upacitaṃ <|> sa taṃ kṛtvā ārttiyati | jehriyati | vibharati | vijū(15r.1) + + + + + .. yati<sup>5</sup> | vyantī<<ka>>roti | āyatyāṃ samvaram āpadyate | na punaḥ kurute<sup>6</sup> | sa cet narakeṣūpapadyate | upapannamātra eva cyavati |

a) yathā rājā Ajātaśatruḥ <|> tena Devadattasahāyena āna(15r.2) + + + + .ṛta<sup>7</sup> <|> pitṛvadaḥ<sup>8</sup> | saṃghabhedo Dhanapālamokṣaṇaṃ | śīlāyantra;○mokṣaṇaṃ Devadattasyādeśena <|> tasmād avīcinarakagamaṇaṃ<sup>9</sup> śrutvā tena saṃvignena Bhagavati cittaṃ prasādi;(15r.3) +<sup>10</sup> <|>

<sup>1</sup> Read *ihai(ka)tyena*.

<sup>2</sup> For *tat* (<n>sg.Ac.); cf. BHS §21.11.

<sup>3</sup> Read *āpadya(te | api tu)*.

<sup>4</sup> Read *ta(tra karamaṃ karma ye)na*.

<sup>5</sup> Read *vijū(gupsate | ācaṣṭe deśa)tyati*.

<sup>6</sup> W. r. for *kurute*.

<sup>7</sup> Read *āna(ntaryakarma k)ṛta(m)*.

<sup>8</sup> For *pitṛvadaḥ*.

<sup>9</sup> Rewritten: *ve > vi*.

<sup>10</sup> Read *prasādi(taṃ |)*.

Śrāmaṇyaphalasūtre<sup>1</sup> 'tyayadesanā<sup>2</sup> <l> pratisandadhāni<sup>3</sup> kuśa<la>mūlāni | tena maraṇa;(26r.3)kāle citta<sup>4</sup> prasāditaṃ | “aṣṭhibhir iti Bu○ddhaṃ Bhagavantaṃ śaraṇaṃ gacchāmi”<sup>5</sup> | sa upadyamātra<sup>6</sup> eva cyavati |

idaṃ karma yena (26r.4) samanvāga<taḥ> pudgalo nara<ke>ṣūpapannamātra{tra} cyavati || ◎ ||

30. katamat\* karma niyatopapattisa(m)varttanīyaṃ | ucyate |

yat{a} kṛ;(26r.5)tvā kvacid upapattau parināmayati | “amutropapadyeyam” iti «l» sa tatropapadyate |

<sup>1</sup> *Śrāmaṇyaphalasūtra*. The quotation in the MKV is discussed by Namikawa [1984a: 60–62]. According to him, this does not match to any version of Ajātaśatru's story found in Skt., Pāli texts and Chinese translations. Pāli: *Sāmaññaphalasutta* (DN, I, 47–86), *Sāmaññaphalasuttavaṇṇanā* (in *Dīghanikāya Aṭṭhakathā [Sumaṅgalavilāsini]*, vol. I, 132–238); Ch. the *Chángāhánjīng* 『長阿含經』第二十七「沙門果經」(*Shāménguǒjīng*) (T 1(27), vol. 107a-): 「禮世尊足白言。我今再三悔過。我爲狂愚癡冥無識。我父摩竭瓶沙王。以法治化無有偏枉。而我迷於五欲實害父王。唯願世尊。加哀慈愍受我悔過。佛告王曰。汝愚冥無識迷於五欲乃害父王。今於賢聖法中。能悔過者即自饒益。吾今愍汝受汝悔過。時王禮佛足已。取一小座於佛前坐。佛爲說法示教利喜。王聞佛教已。又白佛言。我今再三歸依佛歸依法。歸依僧。唯願聽我於正法中爲優婆塞。自今已後盡形壽不殺不盜不淫不欺不飲酒。」(c9-19); the *Fòshuōjīzhìguōjīng* 『佛說寂志果經』 (tr. by 竺曇無蘭 Zhūtánwúlán, T 22, vol. 1, 270c28–276b7): 「於是摩竭王阿闍世。起坐稽首佛足。自首悔過。唯願世尊。原其罪疊。譬如小兒愚癡無智。迷惑失志。無有善權。佛爲法王。一切父母。常立正法。救迷立法。無怒害陰蓋。今若更生。願世尊受身歸命。自見過惡。更受勅誡。懲改既往。修順將來。」(275c28–276a4); the *Fòshuōjīzhìguōjīng* 『增壹阿含經』卷三十九第七經 (tr. by 曇摩僧伽提婆 Qútánséngjiātípó, T 125, vol. 2, 762-a–764b): 「王白佛言。我今以此譬喻於中受解。今日世尊重演其義。自今已後信受其義。唯願世尊受爲弟子。自歸於佛。法。比丘僧。今復懺悔。如愚。如惑。父王無過而取害之。今以身命自歸。唯願世尊除其罪愆。演其妙法。長夜無爲。如我自知所作罪報。無有善本。」(764a13–19); the *Gēnbēnshuōyīqièyǒubù Pīnàiyē Pōsēngshì* 『根本說一切有部昆奈耶破僧事』 (T 1450, vol. 24, 205a–206a); Skt. *The Gilgit manuscript of the Saṃghabhedavastu, Being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādin*, Part II, 1978, pp. 216–253. As for the studies on the *Śrāmaṇyaphalasūtra*, see e.x. Konrad Meisig, *Das Śrāmaṇyaphala-sūtra*, Wiesbaden: Otto Harrassowitz, 1987, esp. pp. 376–8; Graeme Macqueen, *A Study of the Śrāmaṇyaphala-sūtra*, Wiesbaden: Otto Harrassowitz, 1988, esp. pp. 214–220.

<sup>2</sup> Read °*desanam*.

<sup>3</sup> W. r. for *prasasandadhāti*.

<sup>4</sup> For *cittaṃ*.

<sup>5</sup> This *akṣara* is rewritten but original letter is illegible.

<sup>6</sup> W. r. for *upapanna*°.

+ .. [ṅ]yaphalasūtre<sup>1</sup> atyayadeśanaṃ kṛtaṃ | pratisaṃdadhāti {l} kuśalamūlā○ni  
<|> tena maraṇakāle cittaṃ prasāditam | “asthibhir api Bhagavantam<sup>2</sup> śaraṇam gacchāmi”  
<|> sa upapannamātra eva cyava{n}ti <|>

(15r.4) [i]daṃ karma yena samanvāgataḥ pudgalo na{{ka}}rakesūpapannamātra eva  
;○ cyava{n}ti || © ||

30. tatra katamaṃ karma niyatopapattisaṃvarttanīyaṃ | ucyate |

yat kṛtvā upapattau pariṇāmayati | “a(15r.5) + .. papadya{te}yam<sup>3</sup>” iti | sa tatropadyate  
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<sup>1</sup> Read (Śrāma)[ṅ]yaphalasūtre.

<sup>2</sup> Rewritten: ge > ga.

<sup>3</sup> Read a(mutro)papadyeyam.

yathā Bhaga<va>to tā 'tītaṃ teṣu<sup>1</sup> Syāmākajñātaka prabhṛ(26v.1)tiṣu<sup>2</sup> pranīdhānavaśād  
upapatti<sup>3</sup> varṇṇyate |

idaṃ karma niyatopapattisaṃva(r)ttanīyaṃ || © ||

31. katamat\* karma aniyatopapattisaṃvarttanīyaṃ | (26v.2) ucyate |

yat{a} kṛtvā na kucid<sup>4</sup> upapattau pariṇā;○mayati | “amutropapadyeyam” iti | ye satvāḥ  
karmavaśād upapadyante ||

idaṃ karma (26v.3) aniyatopapatti{l}saṃvarttanīyaṃ || © || ○

<sup>1</sup> Corrupted. *Bhagavato 'tīteṣu*? Lévi reads on the basis of MS[B]: *Bhagavato jātake* (p. 58).

<sup>2</sup> For °*jātaka*°. *Syāmākajñātaka*. M. Hahn published a critical text of the Tibetan *Syāmājātaka*, fourteenth story of the *Jātakamālā* of Haribhaṭṭa: “Die Haribhaṭṭa Jātakamālā (II): Das Syāmājātaka,” in: *Wiener Zeitschrift für die Kunde Südasiens*, XX, 1976, pp. 37-74. In the *Av-klp(V)*, one *avadāna* (!) titled “*Syāmākāvadāna*” (No. 101) is included and its story is parallel to Pāli *Sāmājātaka* No. 540, VI, 72-87. However, there is no description that one’s fate is decided according to his *pranīdhāna*.

<sup>3</sup> For *upapattir*.

<sup>4</sup> For *kvacid*.

yathā Bhagavataḥ jātake Śyā○mā<ka>jātakaprabhṛtiṣu praṇidhānavaśād upapattir  
varṇṇyate ||

idaṃ karma niyattopapattisamvarttanīyaṃ || ||

31. (15r.6) + + .. tamaṃ<sup>1</sup> karma aniyatopapattisamvarttanīyaṃ | ucyate |

yat kṛtvā na kvacid upapattau pariṇāmayati | “amutropapadyeyam” iti yathā satvā  
karmavaśād upapadyante |

idaṃ karma aniyatopapa(15v.1) + + [m]v[a]rttanīyaṃ<sup>2</sup> || ||

(to be continued)

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<sup>1</sup> Read (tatra ka)tamaṃ.

<sup>2</sup> Read aniyatopapa(tiisa)[m]v[a]rttanīyaṃ.



# Prabodh Chandra Bagchi (1898-1956)

## A Model in the Beginnings of Indo-Sinic Buddhist Philology

Akira YUYAMA

### *Prefatory Note*

Early in 1997 I was invited to contribute a paper to a volume in celebration of an eminent Bengali-born savant Prabodh Chandra Bagchi (1898-19.IX.1956) on the occasion of the centenary year of his birth. To my regret, however, my extremely busy schedule at that time prevented me from writing anything. A year after that I was instead asked to send a few lines of appreciative word on his works. I hurriedly wrote a short tribute in praise of this grand savant. I always feel much indebted to such pioneers in the field of modern Indian and Buddhist studies.

In that short notice I placed special emphasis on the background discussing how Bagchi's work on Buddhist culture in India had developed even beyond the boundaries of his country, particularly to Central Asia and China. His wide range of interests lay in cultural aspects of Buddhism all over Asia. Without his teacher Sylvain Lévi, he might have not decided to pursue this line of research work.<sup>1</sup> Bagchi was thus part of the lineage of French scholarship which began with Eugène Burnouf.<sup>2</sup> After all, the goal is the study of humanities across the globe.

However, my paper may have gone astray. I have since heard no direct information from the organs in question as to whether or not it was published. No reply to my query in this connection has ever reached me from them, and to my knowledge this memorial volume never appeared. I have therefore decided to bring it out here in a totally revised form.

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<sup>1</sup> See Louis Renou, "Sylvain Lévi et son œuvre scientifique", *Mémorial Sylvain Lévi* (Paris: Paul Hartmann, 1937), p. XXXVI. This article was originally published in the *Journal Asiatique*, CCXXVIII (1936), p. 1-59. — cf. *infra* n. 41!

One may now consult Gauranga Gopal Sengupta, *Indology and its Eminent Western Savants (Collection of Biographies of Western Indologists)*. With a foreword by the late A. L. Basham (Calcutta: Punthi-Pustak, 1996), esp. p. 213-215.

<sup>2</sup> Cf. Akira YUYAMA, *Eugène Burnouf: The Background to his Research into the Lotus Sutra* (= *Bibliotheca Philologica et Philosophica Buddhica*, III) (Tokyo: International Research Institute for Advanced Buddhism, Soka University, 2000), xiv, 192 pages: see esp. p. 40f.: §5.2.0 end, also p. 23f.: §3.4.1 end.

— *Since the appearance of my book on Burnouf I have been feeling rather ashamed at having committed too many typos in addition to my careless omission of a number of works in the "Reference" section. I was rushing to bring it out in fixed time and had thus no time left to revise the composition. Although this seems like crying over spilt milk, I am sincerely hoping to write a short revisional paper within a few years, if at all possible. In the meantime, more information of a relevant topic may be available on request, if any.*



### *Bagchi in his Motherland*

It is a matter of pleasure for me to write a brief remark in appreciation of Prabodh Chandra Bagchi, a scholar of international reputation in the field of Buddhist studies. I believe that he is to be remembered as a scholar who developed a fresh approach to the relevant fields of study. However, it is impossible to describe him and his work within the limited space. I will therefore confine myself to taking a brief glimpse at his scientific activities, which he carried out on an international scale. This grand savant has left a vast range of academic achievements for the world of knowledge during his regrettably short lifetime. If he had lived a few more decades he must have benefited us even more.

In his motherland he was not just an extraordinarily distinguished scholar but also thoroughly amiable to anyone who had direct or indirect contact with him. Those fortunate students, friends and colleagues were innumerable, though many more have now lost their chance to meet him or work with him in person.

Through his writings, however, Prabodh Chandra Bagchi still benefits immensely those who are engaged in related fields of study. I am no exception. He has fostered a great many brilliant scholars both at home and abroad. Indeed, there were scholars senior to him, who have derived great advantage from him and who regard him with real adoration, for example, Suniti Kumar Chatterji (1890-1977).<sup>3</sup> Bagchi's shorter writings have fortunately been brought out in a book together with an index.<sup>4</sup> One can witness the wide range of his interest. A number of his articles are written with full reference to Chinese source materials.

### *Bagchi's Scope beyond the Subcontinent*

V. Raghavan (1908-1979) remarked in a small booklet published on the occasion of the XXVI International Congress of Orientalists held in New Delhi in 1964: "One of the drawbacks of Indian Indology in the past has also been lack of exploitative original work in regions outside the country, i.e. in Greater

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<sup>3</sup> See Suniti Kumar Chatterji, "In Memoriam - Prabodh Chandra Bagchi (1898-1956)", *Indian Linguistics - Bagchi Memorial Volume*, by Members of the Faculty of the Schools of Linguistics, Deccan College, Poona, jointly with Linguistic Society of India (Published by the Linguistic Society of India, 1957), p. 1-11, 1 frontisp. (photo) (written Calcutta, 20.VII.1957). — cf. next note.

<sup>4</sup> Prabodh Chandra Bagchi, *Indological Studies: A Collection of Essays* (Santiniketan: Visva-Bharati Research Publications Committee, 1982), xxi, 523 p., 1 portr.-frontisp. ["Index", p. 501-523]. — In it is reprinted Chatterji's tribute, p. ix-xxi.

Indian regions.”<sup>5</sup> I would say that Prabodh Chandra Bagchi was a notable exception. In order to seek for the wonder that was India he tried to search for it not only within India but also beyond her boundaries.

On his second trip to the East, Sylvain Lévi (28.III.1863-30.X.1935) arrived at Santiniketan in the month of November 1921 at the invitation of Rabindranath Tagore (1861-1941) upon the foundation of the International University on 22 December. Lévi then deeply and richly influenced Bagchi.

This well-known but beautiful story begins here. Following Lévi’s earnest advice Prabodh Chandra Bagchi travelled extensively, and was consequently able to bring out much fruitful research. Prabodh’s personal affection for his teacher was solidly planted when he accompanied Lévi to Nepal in 1922. It is enviable to see Madame Lévi describe him in her journal.<sup>6</sup>

Sylvain Lévi sent Prabodh Chandra Bagchi to so-called Indianized South-east Asia. Hanoi was a world-renowned centre for such studies under the eminent directorship of Louis Finot (1864-1935), followed by George Cœdès (1886-1969),<sup>7</sup> and the competent scientific patronage of Sylvain Lévi.<sup>8</sup> Prabodh Chandra Bagchi doubtlessly got acquainted with a number of leading scholars there and became a pioneer in this field in India.

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<sup>5</sup> V. Raghavan, *Indological Studies in India* (Delhi-Patna-Varanasi: Motilal Banarsidass, 1964), p. 32.

<sup>6</sup> D. Sylvain-Lévi, *Dans l’Inde (de Ceylan au Népal)* (Paris: F. Rieder et C<sup>ie</sup>, 1926), esp. p. 114 et suiv. Later on in her diary she refers to him familiarly as Prabodh and mentions that he was going to follow his master to study for two years in Europe after one year in Hanoi (*ibid.*, p. 168).

Both M. et M<sup>me</sup> Sylvain Lévi must have enjoyed their trip to the East. A rare photo of the couple in Indian costume taken in 1922 at Santiniketan is found in a booklet: *Université de Paris - Institut de Civilisation Indienne 1933-1935*, p. 22.

<sup>7</sup> Cf. George Cœdès, *Histoire Ancienne des États Hindouisés d’Extrême-Orient* (Hanoi: Imprimerie d’Extrême-Orient, 1944), VIII, 366 p. (incl. 2 tables & 5 cartes); Nouvelle édition revue et mise à jour par G. Cœdès (Paris: Boccard, 1964), 494 p., tables & cartes; G. Cœdès, *The Indianized States of Southeast Asia*, edited by Walter F. Vella & translated by Susan Brown Cowing (Canberra: Australian National University Press, 1975), xxi, 403 p., maps & tables.

Also G. Cœdès, *Les peuples de la péninsule indochinoise: histoire - civilisation* (= *Collection Sigma*, II) (Paris: Dunod, 1962), 228 p., 1 carte, XVI pl.; G. Cœdès, *The Making of South East Asia*, translated by H. M. Wright (London: Routledge & Kegan Paul, 1966, repr. 1967 / Paperback ed.: Berkeley-Los Angeles-London: University of California Press, 1983), xvii, 268 p.

Cf. Jean Filliozat, “Notice sur la vie et les travaux de M. George Cœdès”, *Bulletin de l’École Française d’Extrême-Orient*, LVII (1970), p. 1-24, 1 portr.-frontisp. [“Publications”, p. 10-24].

<sup>8</sup> Cf. e.g. G. Cœdès, “In Memoriam”, *Bulletin de l’École Française d’Extrême-Orient*, XXXV (1936), p. 507-515 [= Extrait du *BEFEO*, 9 p.]; Victor Goloubew, “Louis Finot / Sylvain Lévi et l’Indochine”, *ibid.*, p. 515-550 (et Pl. LXXXIX) / p. 551-574 (et Pl. LXXX) [= Extrait, p. 9-44 / p. 45-68].

He further visited Japan in order to observe her Buddhist studies and seek for research materials. His master taught him the importance of the materials preserved in Japan and of the studies as well as the living religion observed there. On his first visit to Japan in 1897 Sylvain Lévi discovered much source material of great interest to him.<sup>9</sup> In Tokyo later on Lévi established an intimate contact with his Japanese colleagues. In the meantime the Maison Franco-Japonaise was founded with the generous patronage of the then French Ambassador, as well as the dramatist and poet, Paul Louis Charles Claudel (1868-1955) and his Japanese counterpart the business tycoon Eiichi SHIBUSAWA (澁澤榮一青淵: 1840-1931). In September 1926 Sylvain Lévi arrived in Tokyo to take up an appointment as the founding director of the Maison (1926-1928).<sup>10</sup> Strictly speaking, its establishment was legally approved in March 1924, and it was inaugurated in December 1924. Immediately after his arrival in Japan, Sylvain Lévi began to collect materials for the study of Buddhism in Japan. This must have become an indispensable guidebook for later students of Buddhism.<sup>11</sup>

Incidentally, around that time a number of distinguished French scholars spent their youth in the East. Among many others it may be noted here that early in 1926 Alfred C. A. Foucher (1865-1952) came to Tokyo. Paul Demiéville (1894-1979) resided in Hanoi (1919-1924), Amoy (1924-1926) and Tokyo (1926-1931). Their base of academic activities was the Maison,<sup>12</sup> from which the first fascicle of an indispensable work *Hōbōgirin* appeared in 1929 under the direction of Sylvain Lévi and Junjirō TAKAKUSU (高楠順次郎: 1866-1945) and the editorship in chief of Paul Demiéville.<sup>13</sup> For any serious scholar

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<sup>9</sup> See "Rapport de M. Sylvain Lévi sur sa mission dans l'Inde et au Japon", *Comptes rendus de l'Académie des Inscriptions et Belles-Lettres* (Paris 1899), p. 71-92 = *Mémorial Sylvain Lévi* (Paris: Paul Hartmann, 1937), p. 237-270.

<sup>10</sup> See *Bulletin de la Maison Franco-Japonaise*, VIII, 2-4 (Année 1936) (Paris: Paul Geuthner - Tokyo: Mitsukoshi, 1937), Première partie, p. 17-62: "Sylvain Lévi et son œuvre"; *Hommage à Sylvain Lévi pour le centenaire de sa naissance* (Paris: E. de Boccard, 1964).

<sup>11</sup> Sylvain Lévi, "Matériaux japonais pour l'étude du bouddhisme", *Bulletin de la Maison Franco-Japonaise*, Série française, No. 1 (Tokyo 1927), p. 1-63 (whole number); a portion of this article "Inventaire des sectes bouddhiques japonaises" (p. 25-54) is to be found in: *Mémorial Sylvain Lévi*, p. 319-340.

<sup>12</sup> Paul Demiéville, "Nécrologie — Alfred Foucher (1865-1952), René Grousset (1885-1952), Jules Bloch (1880-1953)", *T'oung Pao*, série II, vol. XLII (1954), p. 406-411, 411-415, 415-417. — see p. 407 on Foucher and the inauguration of the Maison.

<sup>13</sup> 法寶義林/*Hōbōgirin*: *Dictionnaire encyclopédique du bouddhisme d'après les sources chinoises et japonaises*, publié sous le haut patronage de l'Académie Impériale du Japon, I: *A-Bombai* (Tôkyô: Maison Franco-Japonaise, 1929), 96 p. (incl. 41 figs.), VIII pl. + "Supplément au premier fascicule", I, XV p.

in the field of Buddhist studies must no doubt be indebted to its annexed volume. It is not just a table of contents of the *Taishō Issaikyō* (大正新脩大藏經) but is full of useful information of Indo-Sinic as well as Sino-Japanese Buddhist literature.<sup>14</sup>

Needless to say, Sylvain Lévi must have constantly stimulated Prabodh Chandra Bagchi through his elaborate and elegant writings. Lévi had made a distinguished contribution not only in academic works but also for the benefit of the general public and students. And it was exactly around this period that Lévi brought out a collection of six essayistic but serious articles on India and its outer world in book form.<sup>15</sup> This book includes an address delivered in English at the University of Dacca on 4 February 1922. I wonder if Bagchi had a chance to hear it.<sup>16</sup>

### *Bagchi and China*

Soon after his return home from Paris he brought out an ambitious book on the relation between India and China. At the very beginning of the “Foreword” to this book,<sup>17</sup> he quotes his teacher’s word seriously. Since I believe that it is the starting point of his studies, I would like to quote it here in full:

“In concluding one of his thought-provoking essays of *L’Inde et le Monde*, Professor Sylvain Lévi says, ‘In the great movement of exchange, which constitutes from time immemorial, the organic life of the whole of mankind, India has largely given as she has largely received. We may, being carried away by our prejudice, exalt or deprecate her role; but her role she has played like the rest of the world with the rest of the world. If nature and laws have tried their best to isolate her, thereby her part has only become a specially important one; each group, race or nation in its acts as in its thoughts, in its conscience as in its instincts, is related to the whole of humanity.’

“But we Indians, ignore too much that India has played her role *like* the rest of the world *with* the rest of the world. The isolation in which India is living to-day, shut up from the rest of Asia and her general movements, is a forced isolation of her evil days. She has got to break once more the colossal barriers around her and to come in close touch with the outside world on a basis of equality. ... ..” (Bagchi, *op.cit.*, p. 1).

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<sup>14</sup> *Fascicule annexe: Tables du Taishō Issaikyō* (1932), (I), II, 202 p.; Édition révisée et augmentée par Hubert Durt et Anna Seidel (Paris-Tokyo 1978), (v), 372 p.

<sup>15</sup> Cf. e.g. Sylvain Lévi, *L’Inde et le Monde* (Paris: Librairie Ancienne Honoré Champion: Librairie de la Société de l’Histoire de France et de la Société des Anciens Textes, 1926), 177 p. — cf. “L’œuvre complet de Sylvain LÉVI”, *Bibliographie bouddhique*, VII-VIII: 1934-1936 (1937), p. 27b: No. 276.

<sup>16</sup> Lévi, “Eastern humanism”, *op.cit.*, p. 155-175.

<sup>17</sup> Prabodh Chandra Bagchi, *India and China* (= *Greater India Society Bulletin*, II) (Calcutta: Abinash Chandra Sarkar at the Prabasi Press, January-February 1927), 42 p.

Bagchi absorbed a great deal of French scholarship. He was always an ardent and beloved teacher at home. As I have demonstrated it in my recent book on Eugène Burnouf, humanism is the keyword to understand the French scholarship in Buddhist studies, or Asian studies as a whole. Throughout his book Sylavin Lévi carries out his idea with humanism. Bagchi cited Lévi's words in his translation. The original runs at the end of Chapter I "L'Inde et le Monde" of his renowned book:

"... Dans cet immense mouvement d'échanges qui constitue de temps immémorial la vie organique de l'espèce humaine, l'Inde a largement donné comme elle a largement reçu. On peut, au gré des passions, exalter ou déprécier son rôle; mais son rôle, elle l'a joué comme le reste du monde, avec le reste du monde. Si la nature et les lois ensemble ont tout fait pour l'isoler, son cas n'en prend qu'une valeur plus décisive: chaque groupe, race ou nation est dans ses actes comme dans sa pensée, dans sa conscience comme dans ses instincts, solidaire de toute l'espèce humaine." (Lévi, *op.cit.*, p. 21).

Later on Bagchi seems to have elaborately revised and enlarged his book in question in 1945<sup>18</sup> and 1950/1951.<sup>19</sup> Bagchi loved things Chinese. He dedicated this book "To Friends in China — To show that we are not forgetful. The road is long, so do not mind the smallness of the present. We wish you may accept it.": 『示不空心／路遠莫怪其少／願頌』 (*op.cit.*, p. iii).

Incidentally, it is of great interest that a Chinese grand savant Chi Hsien-lin (季羨林: 06.VIII.1911- ) mastered many classical languages and achieved western methodology during his stay at Göttingen from September 1935 to October 1945. He returned to his home country in the spring of 1946 via Switzerland, France, Vietnam and Hong Kong and in autumn of the same year he was appointed to the chair of Oriental languages at the University of Peking. Since then he has contributed a great deal in the field of Indo-European, Indological and Buddhist studies. He is a scholar who has developed a fresh approach to the related fields of study in China. Chi Hsien-lin has absorbed much on German methodology and digested it onto his soil He has then promoted the digestion of his many students.

At the same time he has always shown his keen interest in the cultural relations between China and India. Chi has brought out a number of important works on the relevant topics. It is impossible to describe him and his achieve-

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<sup>18</sup> Unfortunately, I have not yet been able to see his *India and China* (Calcutta: China Press Ltd., 1945), 240 p. — cf. Nalinaksha Dutt, *Indian Historical Quarterly*, XXI (1945), p. 151f.

<sup>19</sup> Prabodh Chandra Bagchi, *India and China. A Thousand Years of Cultural Relations*. 2<sup>nd</sup> ed., revised and enlarged (Bombay: Hind Kitabs, 1950 / New York: Philosophical Society, 1951), viii, 234 p., 1 folded map (frontisp.).

ments in brief.<sup>20</sup> He treats every topic meticulously in linguistic and historical perspective.<sup>21</sup> It is fortunate that all of his important papers have appeared in a series of various collections. In 1982 Chi brought out a collection of his philological works.<sup>22</sup> which contains his hitherto unpublished dissertation on the conjugation of the finite verb in the *Mahāvastu-Avadāna* submitted to the University of Göttingen in 1941. During this period he spelt his name as Dschi Hiän-lin.<sup>23</sup> It is followed by a number of his collected papers, many of them being in duplicate.<sup>24</sup>

It may not be an accidental coincidence that Prabodh Chandra Bagchi was guest professor at the University of Peking in 1947-1948 (as will be mentioned below). Chi loves things Indian. He has often visited India and made careful but affectionate observations.<sup>25</sup> Being a well-known writer in prose and poetry, Chi has written hundreds of essays.<sup>26</sup>

Sylvain Lévi had always tried to make the humanistic approach in the nucleus of his writing. I believe that this has been the essential tradition of

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<sup>20</sup> A detailed biographical sketch and a list of his publications can be found in: 季羨林教授八十華誕紀念論文集(上)/*Papers in Honour of Prof. Dr. Ji Xianlin on the Occasion of His 80th Birthday*, I (南昌·江西人民出版社, 1990); 李鐸, “季羨林教授年譜與譯著目錄”, p. 1-7 (年譜: up to 1990), p. 8-35 (譯著目錄: 1929-1991); 錢文忠, “季羨林教授學述”, p. 37-43.

An Arabist Ts'ai Tê-kuei by name has recently published a voluminous biographical work on Chi Hsien-lin: 蔡德貴, 季羨林傳 (太原·山西古籍出版社, 1998), ii, 13, 836 p., 6-page frontisp. (including many photos in colour).

<sup>21</sup> To my knowledge at hand, his first collected papers on the relevant topics appeared in 1957: 季羨林, 中印文化關係論叢 (北京·人民出版社, 1957), (iii), 202 p. Since then quite a few were published, i.e. in 1982, 1990, 1991.

<sup>22</sup> 印度古代語言論集 · *Selected Papers on the Languages of Ancient India · Ausgewählte kleine Schriften zur altindischen Philologie* (北京·中国社会科学出版社, 1982), (vii), 438 p.

<sup>23</sup> Dschi Hiän-lin, “Die Konjugation des finiten Verbums in den Gāthās des Mahāvastu”, *op.cit.*, p. 1-132 [originally: III + 118 pages]. — cf. J. W. de Jong, *Bibliographie bouddhique*, XXIV-XXVII: 1950-1954 (Paris 1958), No. 476: “Thèse de Göttingen non-imprimée”.

Cf. A. Yuyama, “A Bibliography of the *Mahāvastu-Avadāna*”, *Indo-Iranian Journal*, XI (The Hague 1968), p. 16: §B.1. Further Klaus Ludwig Janert, *Verzeichnis indienkundlicher Hochschulschriften: Deutschland – Österreich – Schweiz* (Wiesbaden: Otto Harrassowitz, 1961), esp. p. 60: No. 865 *Dschi, Hiän-lin (Shiann-lin Jih)*.

<sup>24</sup> S 季羨林學術論著自選集 (北京·北京師範學院出版社, 1991), (vi), 2, 14, 675 p., 1 portr.-frontisp./季羨林佛教學術論文集 (= 中華佛學研究所論叢, IV) (臺北·東初出版社, 1995), (i), 8, 2, 2, 512 p. (photo on cover/title pages)/中国社会科学院学者文選 · *Selected Works of the Scholars in the Chinese Academy of Social Sciences: 季羨林集* (北京·中国社会科学出版社, 2000), (v), 2, 2, 403 p.

<sup>25</sup> See e.g. a nice pocketbook: 季羨林, 天竺心影 (天津·百花文芸出版社, 1980), (ii), 2, 126 p.

<sup>26</sup> His interesting essays are to be found in: 季羨林學術文化隨筆 (= 二十世紀中国學術文化隨筆大系) (北京·中国青年出版社, 1996), VI, 300 p. And his complete works in prose appeared recently in four volumes: 季羨林散文全編 (河北省高碑店·中国廣播電視出版社, 1999).

French scholarship in Indian and Buddhist studies since the foundation of Buddhist philology and of research into the cultural history of Buddhism by Eugène Burnouf (12.VIII.1801-28.V.1852).

### *Bagchi and French Scholarship*

Bagchi can not have ignored Lévi's wide knowledge of Indo-Asian linguistics.<sup>27</sup> As mentioned above, during his first tour to Japan in 1897-1898 Lévi uncovered a number of important works. Among them were two Indo-Sinic dictionaries compiled in China and now lost there, but preserved only in Japan in blockprint. Prabodh Chandra Bagchi edited them with utmost care.<sup>28</sup> However, printing wood blocks have often been sold and bought by dealers. And characters can sometimes be inlaid in the printing wood. A blockprint may be slightly different from others. It is not exactly clear to me which printing Bagchi had really used.<sup>29</sup> It is now eagerly hoped that a new critical edition will be prepared with more materials available now.<sup>30</sup>

In any case, he then dedicated the volumes to the memory of his teacher at Calcutta, Sir Asutosh Mookherjee (1864-1924), as the first Indian organizer of scientific works: "À la mémoire / de / SIR ASUTOSH MOOKERJEE / le / premier organisateur / des travaux / scientifiques dans l'Inde" (Bagchi, *op.cit.*, II, p. (v)).<sup>31</sup> Indeed, it was Sir Asutosh, who had sent him to Visva-Bharati, where he met his beloved lifelong master Sylvain Lévi. All those who have teachers or who are teachers of others cherish Sylvain Lévi's name. In fact, Bagchi calls him "mon cher Guru Monsieur Sylvain Lévi".

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<sup>27</sup> Cf. e.g. Jules Bloch, *Sylvain Lévi et la linguistique indienne. Leçon inaugurale lue au Collège de France le 13 avril 1937* (Paris: Adrien-Maisonneuve, 1927), 30 p. — Bloch read his inaugural lecture at the time when he succeeded to the chair of Sanskrit language and literature held by Lévi until his death (1894-1935).

<sup>28</sup> Prabodh Chandra Bagchi, *Deux lexiques sanskrit-chinois*, I-II (= *Sino-Indica: Publications de l'Université de Calcutta*, II-III) (Paris: Librairie Orientaliste Paul Geuthner, 1929-1937), (iii), 336 p.; (v), ii, 337-544 p.

<sup>29</sup> Bagchi, *op.cit.*, II (1937), p. 339 cum n. 1. Cf. "Rapport de M. Sylvain Lévi sur sa mission dans l'Inde et au Japon", *Mémorial Sylvain Lévi* (1937), p. 267.

<sup>30</sup> A. Yuyama, "Toward a New Edition of the *Fan-yü Tsa-ming* of Li-yen", *Wisdom, Compassion, and the Search for Understanding: The Buddhist Studies Legacy of Gadjin M. Nagao*, edited by Jonathan A. Silk (= *Studies in the Buddhist Tradition*, edited by Luis O. Gómez at the University of Michigan, Ann Arbor) (Honolulu: University of Hawai'i Press, 2000), p. 397-411.

<sup>31</sup> On Sir Asutosh see e.g. A. P. Das Gupta, *Asutosh Mukherjee* (= *National Biography Series*) (New Delhi: National Book Trust, 1973), (xii), 179 p.

Cf. further Jay Gopal Banerjee, "Sir Asutosh Mookerjee: His Life and Work", *Sir Asutosh Memorial Volume*, I (Published by J. N. Samaddap, Patna, 1926), p. iii-xiv.

Prabodh Chandra Bagchi's wide range of research work was brushed up under the efficient guidance of Sylvain Lévi in Paris for the period between 1923 and 1926. It was also in Paris, where Prabodh was fortunate enough to learn a great deal from various eminent scholars such as Antoine Meillet (1866-1936), Paul Pelliot (1878-1945), Jules Bloch (1880-1953), Henri Maspero (1883-1945) among many others. In connection with his work beyond the Indian boundaries Bagchi must have been influenced by Henri Cordier (1849-1925)<sup>32</sup> as well as René Grousset (1885-1952).<sup>33</sup> It was there, I believe, that he firmly attained the western methodology. In carrying out his research work he carefully consulted the first and second source materials written in both eastern and western languages either classical or modern. This is evident from reading his publications.

No one would deny Henri Cordier's remarkable contribution to Asian geography and history as well as his bibliographical works. It may therefore be interesting to know of his whole private library collection, which is now kept in the famed library named Shidō Bunko at Keio University in Tokyo (since 1975). It was formerly in the possession of Lord Moritatsu HOSOKAWA (細川護立: 1883-1970) of Kumamoto, who bought it at an auction during his stay in Europe. A scholar's library collection tells many stories of scientific researches by itself. It is a library of about 5,000 books.<sup>34</sup>

After the death of René Grousset a grand exhibition was organized in his honour in collaboration with a great number of scholars, collectors and museums throughout the world. Japanese specialists also lent their helping hands. Its wide range of coverage in Eurasia itself shows a vivid account of his scholarship and familiarity among the people.<sup>35</sup>

In Paris Bagchi had fostered friendships with others who were there, even from the farthest east. Immediately after his return to India Bagchi began to

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<sup>32</sup> Cf. e.g. *Bibliographie des Œuvres de Henri Cordier, Membre de l'Institut, publiée à l'occasion du 75<sup>e</sup> anniversaire de sa naissance* (Paris: Paul Geuthner, 1924), VIII, 151 p., 1 portrait-frontisp.

<sup>33</sup> Cf. e.g. *La vie et l'œuvre de René Grousset (= France-Asie: Revue mensuelle de culture et de synthèse franco-asiatique, 8<sup>e</sup> année: 88-89 / tome IX: sept.-oct. 1953)*, VII, 761-934 p., 1 portr.-frontisp. et 1 facsimilé page.

<sup>34</sup> コルデイエ文庫分類目録 / *A Classified Catalogue of Books of the Henri Cordier Collection* (慶應義塾大学附属研究所・斯道文庫 / Shido-Bunko: Institute of Oriental Classics, Keio University, Tokyo), (i), 16, 1, 147 p., 2-plate frontisp. (portrait & photos of books).

<sup>35</sup> *Ville de Paris - Musée Cernuschi: La découverte de l'Asie - Hommage à René Grousset: L'exposition: Découverte de l'Asie a été organisée par la Ville de Paris pour rendre hommage à l'œuvre de celui qui a le plus contribué à faire connaître en Occident les cultures asiatiques à René Grousset de l'Académie Française, Conservateur en Chef du Musée Guimet, Conservateur du Musée Cernuschi 1885-1952. ... .. (1954)*, X, 157 p., XXXII planches (plus 8-page corrigenda et addenda).



bring out his detailed work on the Chinese Buddhist canon. He inaugurated the new series in Calcutta.<sup>36</sup> Incidentally, I cannot but help feeling I am living in a completely different age, when I think of those days in which Stanislas Julien (1799-1873) was producing a number of important works out of the canonical literature in Chinese without having a complete set of the Tripiṭaka!

His rich international background often explains the quality of his research work. The book of outstanding value published immediately before his death is another example. The core of this work is a series of lectures he delivered in Calcutta as Hem Chandra Basu Mallik Professor of Indian History from 1949 to 1951. It is a work based upon a wide range of his well-documented knowledge. He turns his keen eyes and his profound and fresh insight, as always, to the relation of these studies to India, as the title gives eloquent proof.<sup>37</sup> It is a pity, therefore, that Prabodh Chandra Bagchi has given no detailed reference to his arguments. Once again Sylvain Lévi must have been his initiator in this respect. The Guru had shown him the path to the goal.<sup>38</sup>

Among many others Sylvain Lévi knew about the importance of Jain studies from Chinese source materials. It may well be worthwhile to mention here that Lévi seems to have encouraged Bagchi to take up Jain studies from this angle. Lévi writes about it in one of his many letters addressed to a famed Jain scholar.<sup>39</sup>

### *Sino-Indian Scholarly Friendship*

He was not just a scholar who worked on ancient India and China, but also a bridge between the ancient world and the modern. In connection with his studies on Sino-Indian relations from historical perspectives, mention must

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<sup>36</sup> Prabodh Chandra Bagchi, *Le canon bouddhique en Chine: Les traducteurs et les traductions*, I-II (= *Sino-Indica: Publications de l'Université de Calcutta*, I et IV) (Paris: Paul Geuthner, 1927-1938), (iii), LII, 436 p.; (v), 437-744 p.

<sup>37</sup> Prabodh Chandra Bagchi, *India and Central Asia* (Calcutta: National Council of Education, Bengal / Printed at Santiniketan, 1955), (vii), 185 p., 1 folded map.

<sup>38</sup> See e.g. Sylvain Lévi, "Central Asian Studies", *Journal of the Royal Asiatic Society*, October 1914, Article No. XXVII, p. 953-963 (abstract of his paper read 16 June 1914). Bagchi may have missed this in his otherwise useful comprehensive "Bibliography", *op.cit.*, p.162-163.

<sup>39</sup> *Letters to Vijayendra Suri*. Published with an introduction by Raghu Vira (Bombay: Yashodharma Mandir - London: Arthur Probsthain, 1960), p. 151: "... Jainism requires a well trained Chinese Scholar. I hope that my new student P. C. Bagchi who is sailing back to India next June and who is good in Chinese and Tibetan will be of help on that side. ...".

be made of his appointment as the first visiting professor of Indian history and culture at the University of Peking. The Government of India accredited this position from 1947 to the next year. There he was intimately acquainted with the then President of Peking University, Dr. Hu Shih 胡適 (1891-1962), one of the most prominent scholars at the time. It was in that university that a number of young and promising scholars of Indology were seriously working immediately after the World War II. In this connection it is indeed fortunate to see Jan Yün-hua at McMaster University in Hamilton, who has brought out a stimulating article (in Chinese).<sup>40</sup>

If one carefully compares the works both of Sylvain Lévi and Prabodh Chandra Bagchi, it is clear that the influence may not just be one-way.<sup>41</sup> But it is really beautiful and admirable to see how much Prabodh Chandra looked up to Lévi as his great role. Though briefly, he expresses his sentiment in his obituary.<sup>42</sup>

After joining Visva-Bharati in 1945 he fostered a number of disciplines and disciples. He was elected Vice-Chancellor in 1954, when everyone had expected him to facilitate the work of students pursuing Chinese and Japanese studies in particular. His untimely death is still lamented by all serious scholars throughout the world.

If Bagchi had lived longer, he might have corrected the direction of what is called a “restoration” of Indic texts from their corresponding Chinese and/or Tibetan versions. I am very opposed to such projects.<sup>43</sup>

### *Afterword in Short*

In short, I have tried to place special emphasis upon the importance of international scientific intercourse and mutual understandings among academics.

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<sup>40</sup> Jan Yün-hua (冉雲華), “胡適與印度友人師覺月/Dr. Hu Shih and His Indian Friend - Dr. P. C. Bagchi”, *Chung-Hwa Buddhist Journal* (中華佛學學報), No. 6 (Taipei, July 1993), p. 263-278 (‘English summary’ on p. 278). Jan has added a useful list: ‘A Bibliography of Dr. P. C. Bagchi’s Works’ on p. 272-277. — Jan seems to have taken it from Sarkar (cf. *infra* n. 44). The works written by Bagchi in Bengali have regrettably been omitted.

<sup>41</sup> For Lévi’s publications see Maurice Maschino et Nadine Stchoupak, “Rétrospective: L’œuvre complet de Sylvain Lévi”, *Bibliographie bouddhique*, VII-VIII (1934-1936) (Paris: Adrien-Maisonneuve, 1937), p. 1-64. — cf. also *supra* n. 1!

<sup>42</sup> Prabodh Chandra Bagchi, “Obituary Notice — Sylvain Lévi”, *Indian Historical Quarterly*, XII, 1 (March 1936), p. 177-186 (‘List of Works’, p. 180-186).

<sup>43</sup> Cf. A. Yuyama, “Restoration – Translation – Emendation: Along the Way to Revisit the *Vimalakīrti-nirdeśa* Cited by Kamalaśīla in his *Bhāvanākrama III*”, *Festschrift Sodō MORI* (Hamamatsu, in press).

Bagchi was undoubtedly an illustrious example in this regard. Therefore, I deeply lament for his premature death. It is the duty of the following generations to further promote his profound achievements in striving towards the goal of greater human knowledge. It is after all the globalization of the real humanities, not the cultural monopolization under the multiplicity of civilizations.

Finally, Professor Kalyan Kumar Sarkar at Windsor in Canada, one of the most distinguished among Prabodh Chandra Bagchi's students, was the author of a nice booklet offering a warm, if rather brief description of his teacher.<sup>44</sup> He afterwards also wrote a tribute to his teacher containing a condensed description of works by Bagchi.<sup>45</sup> In this connection it may be worth quoting some short obituaries of Prabodh Chandra Bagchi.<sup>46</sup>

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<sup>44</sup> *Prabodh Chandra Bagchi*, published with a Foreword by Lila Majumdar (on 22 December 1956) (Printed by Ranajit Kumar Dutta at Nabasakti Press in Calcutta), 25 pages: "Dr. P. C. Bagchi - A Short Sketch", p. 3-9; "Dr. P. C. Bagchi and Research Studies in Visva-Bharati", p. 10-14; "Important Events in Dr. P. C. Bagchi's Life (1898-1956)", p. 15f.; "A Bibliography of Dr. P. C. Bagchi's Works", p. 15-25. — cf. *supra* n. 40.

<sup>45</sup> Kalyan Kumar Sarkar, "Hommage au Professeur Prabodh Chandra Bagchi", *France-Asie: Revue mensuelle de culture et de synthèse franco-asiatique*, 13<sup>e</sup> Année: n° 144 / Tome XV (Saigon 1958), p. 207-209. — Incidentally, it may interest some colleagues to see a subtitle "Pour le 2500<sup>e</sup> anniversaire du «Parinirvana» du Bouddha" in the list of contents of this issue.

<sup>46</sup> V. Raghavan in the *Journal of Oriental Research*, XXV: 1955-1956 (Madras-Mylapore: Kuppuswami Sastri Research Institute, 1957), p. 97; and anonymously in *The Modern Review*, LXXXIX, 3 (Calcutta 1956), p. 186. *Annals of the Bhandarkar Oriental Research Institute*, edited by R. N. Dandekar, XXXVI: 1955 (Poona 1956), p. 381.

## Miscellaneous notes on Middle Indic words

Seishi KARASHIMA

(1) BHS. *bbikṣave* (< Pā. *bbikkhave*): “monks!” (vocative plural)

In my recent article, “Some Features of the Language of the *Saddharmapuṇḍarikasūtra*,” in: *Indo-Iranian Journal* 44 (2001), I have pointed out (pp. 207-208) that the vocative plural, *bbikṣave* — a back-formation of the “Māgadhism” *bbikkhave* —, occurs in the Lüshun fragments of the *Saddharmapuṇḍarikasūtra* (SP).

After I had sent the final revision of the above-mentioned article to the publisher, I noticed that there were more occurrences of this noteworthy Middle Indic form in other texts.

One of them is in a fragment of the SP from Khādaliq in the Stein Collection: H 57 Kha. 0011. 3. *durrlabham prādurbhāvaṃ bbikṣave {s}ta(thāgatānā)ṃm* (= do. H 57 Kha. 0011. 5)<sup>1</sup>.

The *bbikṣave* occurs also in a Gāndhārī version of the *Mahāparinirvāṇa-sūtra*: Mark Allon and Richard Salomon “Kharoṣṭhī fragments of a Gāndhārī version of the *Mahāparinirvāṇa-sūtra*,” in: *Manuscripts in the Schøyen Collection I, Buddhist Manuscripts*, vol. 1, ed. Jens Braarvig et al., Oslo 2000: Hermes Publishing, p. 245, SC 2179/44b. /// *[tha] kbū bbikṣave maro papimo yena tathaga ///*; p. 246, Additional fragment, recto 2. *upasakam upasikam bbikṣave damta vyakta vini ///*; cf. do. p. 269.

(2) BHS. *pratisarati* : with *anyenānyam* “goes off upon another issue, leads the talk aside, gets off the subject, prevaricates”

The phrase, *anyenānyam pratisarati*, occurs as follows: *The Vinayavastu of the Mūlasarvāstivādin, Gilgit Manuscripts*, ed. N. Dutt, vol. 3, pt. 3, p. 108.7f. *avakāśam kāryamāṇo 'nyenānyam pratisarati. bhagavān āha : “avacanīyaḥ kartavyaḥ.” avacanīyaḥ kṛtaḥ. tathāpy anyenānyam pratisarati.*

This phrase may mean “He goes off upon another issue” which is the same as Pā. *aññen' aññam paṭicarati* <sup>2</sup>. A similar form is also found in the *Kāśyapaparivarta* §8 (8b1).

<sup>1</sup> See Hirofumi Toda, *Saddharmapuṇḍarikasūtra, Central Asian Manuscripts, Romanized Text*, Tokushima 1981, p. 268.

<sup>2</sup> Cf. PTSD, s.v. *paṭicarati*; *The Book of the Discipline (Vinaya-Piṭaka)*, II 164, fn. 4; *Dialogues of the Buddha*,

*nānyenānyam pratinisṛtya vācā bhāṣate* (“He speaks without going off upon another issue.”).

(3) **Gāndhārī *grabavati*** (< Skt. *gr̥hapati*): “householder”

Konow noted a long time ago that *grabavati*, found in a Kharoṣṭhī inscription, dated Azes 134 (C.E. 77?), is a Gāndhārī form of Skt. *gr̥hapati* (“householder”).<sup>3</sup> Therefore, this is not a new finding at all. However, what makes me mention this word here is the fact that I have recently found that the puzzling Chinese transliteration 迦羅越 (MC. kja[ka]<sup>4</sup> lâ jwōt)<sup>5</sup> in the meaning of “householder” is most probably based on this form (\**gra'vat-* < *grabavati*). This word is contained also in the title of the Chinese translation of the *Ugrapariprcchā*, 郁迦迦羅越問菩薩行經<sup>6</sup> (T.12, No. 323, 23f.; \**Ugra-grabavati- ... pariprcchā*)<sup>7</sup> which has been normally incorrectly back-formed by modern scholars as \**Ugra(de)va- ... pariprcchā* or \**Ugra-kulapati- ... pariprcchā*.

(4) **Pā = BHS. *icchati*** : “maintains, holds, claims; accepts, admits, approves of (a theory)”

**BHS. *icchantika*** : “one who maintains (a theory), a theorist, pedant”(?)

In the *Visuddhimagga* (ed. C. A. F. Rhys Davids, PTS) the verb *icchati* occurs several times in the meaning “maintains, claims, thinks of (a theory)” or “approves of, admits”<sup>8</sup> as follows:

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I 116, fn. 2; *The Dispeller of Delusion (Sammohavinodani)*, II. 273.

<sup>3</sup> Sten Konow “Kalawan Copper-plate Inscription of the Year 134”, in: *Epigraphia Indica*, XXI (1931-32), pp. 251-259, n° 39; *do.* “Kalawān Copper-plate Inscription of the Year 134,” in: *JRAS* (1932), pp. 949-965; J. Marshall, *Taxila, An Illustrated Account of Archaeological Excavations*, vol. I, p. 327; Keishō Tsukamoto, *A Comprehensive Study of the Indian Buddhist Inscriptions*, Part I, Text, Notes and Japanese Translation, Kyoto 1996: Heirakuji Shoten, pp. 971-972.

<sup>4</sup> 迦 frequently interchanges with 伽 (MC. gja). Both of them were invented in order to transcribe the Indic velar consonants *k*, *g*.

<sup>5</sup> This word is found as follows: T.2, No. 144, 868b20-869b2; No. 150a, 875c26f.; T.4, No. 204, 500c6f.; No. 205, 507c7; No. 206, 519b9f.; T.8, No. 221, 3b28, 5c5, 7c10, 9b6, 10c14, 96b29; T.12, No. 337, 84a17, No. 362, 303b3; T.13, No. 418, 903a11; No. 419, 920a-7; T.14, No. 458, 440b15; No. 527, 801c-1, 803a2; No. 553, 899a4f., 901b13; No. 554, 903b13f.; No. 555, 905c19f.; No. 556, 907c-7; No. 563, 915a1f.; T.15, No. 597, 131c1; No. 624, 359a4; No. 626, 392c23, 405a25f.; T.17, No. 805, 750b-16, 750a11f.; T.21, No. 1331, 523a22f.; T.24, No. 1471, 927b1.

<sup>6</sup> Please read thus instead of 郁迦迦羅越問菩薩行經 (haplography).

<sup>7</sup> I wish to thank my colleague, Noriyuki Kudo, for bringing my attention to this transliteration and its problem.

<sup>8</sup> This meaning of *icchati* is not recorded in dictionaries including CPD and the newly-published *A Dictionary of Pāli*, by Margaret Cone Oxford 2001 (PTS). The latter dictionary (s.v. *icchati*<sup>1</sup> [2]) gives “approves, allows, prescribes” to this verb, but only as a grammatical technical term, quoting the *Paramatthajotikā* II and the *Saddanīti*. Similarly, Monier-Williams’ *A Sanskrit-English Dictionary* (s.v. √*iṣ*) gives “to acknowledge, maintain, regard, think” also as a grammatical term. Cf. *Points of Controversy or Subjects of Discourse, Being a Translation of the Kathā-vatthu*, by Shwe Zan Aung and Mrs. Rhys Davids

310.20f. *akkharacintakā pana atthaṃ avicāretvā “nāmamattam etan” ti icchanti, ye pi atthaṃ vicārenti, te sattāyogena(v.l. satta°) “sattā”ti icchanti.*<sup>9,10</sup>

338.30f. *ārammaṇātikkamato catasso pi bhavant’ imā / aṅgātikkamam etāsaṃ na icchanti vibhāvino //*<sup>11</sup>

375.20f. *aṅgārammaṇavavattbhāpanam pi eke icchanti, aṭṭhakathāsu pana anāgatattā addhā taṃ bhāvanāmukhaṃ na boti.*<sup>12</sup>

692.27f. *ye pana nānābhīsamayaṃ icchanti tesam uttaraṃ Abhidhamme Kathāvattbusmiṃ vuttam eva*<sup>13</sup>

A similar usage of this verb is also seen in the *Kathāvattbuppakaraṇa-aṭṭhakathā*, ed. N. A. Jayawicrama, London 1979 (PTS), as follows:

37.2f. *Sammitiyā Vajjiputtakā Sabbatthivādino ekacce ca Mahāsaṅghikā arabato pi(v.l.-) parihāniṃ icchanti*<sup>14</sup>

41.5f. *tattha ye paranimmitavasavattideve upādāya tad upari deveṣu maggabhāvanam pi na icchanti seyyathāpi Sammitiyā*<sup>15</sup>

85.15f. *tattha ye sabbasmimpi anāgate nānaṃ icchanti, seyyathāpi Andhakā*<sup>16</sup>  
*etc. etc.*

The word *icchati*, with the same meaning as in the above-cited Pāli texts, is also found throughout the *Abhidharmakośa* and in its commentary. For instance<sup>17</sup>:

*śūlpasthānikasyāpi kasyacid īryāpathikasyātyartham abhyastasyēcchanti*<sup>18</sup>

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Oxford (PTS), p. xxxiv.

<sup>9</sup> = *Paṭisambhidāmagga-aṭṭhakathā* I 57.20f.

<sup>10</sup> “However, (in the world) etymologists who do not consider meaning have it that it is a mere name, while those who do consider meaning have it that a ‘being’ (*satta*) is so called with reference to the ‘bright principle’ (*satta*)”, *The Path of Purification : Visuddhimagga*, translated from the Pali by Bhikkhu Ñāṇamoli, 1956 Colombo: A. Semage; 1991 Kandy: Buddhist Publication Society, pp. 302-303.

<sup>11</sup> “While reckoned by surmounting of the object they are four, the wise do not admit surmounting of factors that one can recognize.” (*do.* 333).

<sup>12</sup> “Some would also have ‘defining of factors and object’; but since that is not given in the commentaries it is certainly not a heading in the development.” (*do.* 371).

<sup>13</sup> “But about those who would have it that [the different truths] are penetrated to separately, more is said in the Abhidhamma in the Kathāvattu” (*do.* 719).

<sup>14</sup> “The Sammitiyas, the Vajjiputtiyas, the Sabbatthivādins, and some of the Mahāsaṅghikas maintain that an arahan can fall away.” Cf. *The Debates Commentary*, trans. by B. C. Law, Oxford 1989 (PTS), p. 43, where *icchanti* translated as “incline to the belief”.

<sup>15</sup> “But some, for instance the Sammitiyas, do not believe in any Way-culture among the higher devas.” (*do.* 48)

<sup>16</sup> “But some, for instance the Andhakas consider that insight into any part of the future is possible.” (*do.* 106).

<sup>17</sup> *Abhidharmakośabhāṣyam of Vasubandhu*, ed. P. Pradhan, revised 2nd edition, Patna 1975, p. 65, l. 19.

<sup>18</sup> “Some admit that even one who is skilled in the arts and one who is well practised and has a good deportment (acquire supernatural powers).”

This was commented upon by Yaśomitra as follows<sup>19</sup>:

*icchanti Vaibhāṣikāḥ*<sup>20</sup>

In the same *Abhidharmakośavyākhyā*, we find also the following set phrase:

40.27, 141.4, 362.21 etc. *tad evaṃ nēcchanti Vaibhāṣikāḥ*<sup>21</sup>

From these examples, it can be clearly seen that the word *icchati*, both in Pāli and Buddhist Sanskrit, is used in contexts where theories or doctrines of a certain school are concerned.

I, further, assume that the word *icchantika* (一闍提 MC. ʔjet tśhjan: diei), whose etymology remains obscure<sup>22</sup>, may be somehow<sup>23</sup> derived from the verb *icchati* in the above-stated meaning.

Numerous characteristics of *icchantikas*, as antagonistic towards Mahāyanists, are described fully in the Mahāyāna *Mahāparinirvāṇasūtra*, T.12, No. 374, 418f. From the descriptions found in this Sūtra and elsewhere<sup>24</sup>, we know that they were by no means outsiders of the Buddhist community, but rather they were, in general, monks, some of whom even looked like arhants or bodhisattvas. Also, they are not depicted as greedy, desirous persons in the scriptures, though modern scholars have defined them as such due to their name being associated with the verb *icchati* “desires”. The common characteristic of these *icchantikas* is that they, as monks, rejected Mahāyāna scriptures and denounced Mahāyanists.

I suppose that those who argued by “maintaining, claiming, or approving of” theories, but at the same time, disapproved of Mahāyāna scriptures, were labelled as *icchantikas*, namely “those who maintain” or “pedants”, by Mahāyanists. In conclusion, *icchantikas* were presumably none other than orthodox monks who discredited Mahāyāna doctrines.

If we accept the above, then, we may understand the play on words, used in the following passage.

*tatrēcchantikānāṃ punar Mahāmate anicchantikatā mokṣaṃ kena pravartate? ....  
bodhisattvaṇṣaṅkikṣepo 'bhyākhyānāṃ ca nāte sūtrānta-vinaya-mokṣānukūlā iti*

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<sup>19</sup> *Sphuṭārthā Abhidharmakośavyākhyā: the Work of Yaśomitra*, edited by U. Wogihara, Tokyo 1936: The Publishing Association of Abhidharmakośavyākhyā; Tokyo <sup>3</sup>1989: Sankibo Buddhist Book Store, p. 152, l. 18.

<sup>20</sup> “The Vaibhāṣikas admit.”

<sup>21</sup> “The Vaibhāṣikas do not admit it.” Cf. also *do.* 40.23. *tad etad digbhāgabbadvatvaṃ nēcchanti Vaibhāṣikāḥ.*

<sup>22</sup> Cf. BHSD, s.v.; IJ 17(1975), p. 275.

<sup>23</sup> Cf. BHSG § 22.29.

<sup>24</sup> Materials, concerning *icchantikas* from various sources, are collected in the following book: Ryōkō Mochizuki, *Daijō Nebangyō no Kenkyū — Kyodanshi teki Kōsatsu 大乘涅槃經の研究 — 教団史的考察 [Studies on the Mahāyāna Mahāparinirvāṇasūtra: An Examination of Institutional History]*, Tokyo 1988: Shunjūsha, pp. 377ff.

*bruvataḥ sarvakuśalamūlōtsargatvān na nirvāyati* <sup>25</sup>“How, Mahāmati, is it that those who maintain (*icchāntika*) do not have a desire (*icchānti*) for emancipation? ... One, who rejects and denounces the bodhisattva collection (of scriptures), saying that it is not in conformity with the Sūtras, disciplines, and emancipation, will not enter into Nirvaṇa, because he has forsaken all roots of merit (by such deeds).”

(5) BHS. *mano* (< \**pano* < Skt. *punar*) “again”

In K. Fujita’s edition of the *Sukhāvātīvyūha*, we find the following verse:

*te puṣpapūṭehi samokiranti*  
*udagracittā atulāya prītiye*  
*vācam prabhāṣanti punas tu nāyake*  
*asmāpi ksetraṃ siya evarūpaṃ*<sup>26</sup>

As the first and third lines are problematic, I cite the readings of manuscripts here. First, an older palm-leaf manuscript (abbr. R), dating back to the middle of the 12th century<sup>27</sup>, now at Ryūkoku University, Kyoto, reads the lines in question as follows:

*te puṣpapūṭohi mano kiranti ....*  
*vācam prabhāṣanti punas tu nāyake ....*

Another older palm-leaf manuscript, dating back to 1152/1153 C.E. (abbr. N1), now at the National Archives, Kathmandu, reads as follows:

*te <puṣpa>pūṭohi mano kiranti ....*  
*babu*<sup>28</sup> *prabhāṣanti punas tu nāyake ....*

It is clear, therefore, that the reading of Fujita’s edition differs from these two older manuscripts.

The other extant manuscripts, which are all written on paper and probably not dating back earlier than the 17th century, read the lines in question as follows:

*te puṣpapūṭohi (v.ll. °putobhi, pūṭebhi) puno (v.l. puro) kiranti ....*  
*kāmam (v.l. kāma) prabhāṣanti purasta (v.l. punas ta) nāyake ....*

Thus, we realise that the reading of Fujita’s edition differs also from these relatively new manuscripts. How did the discrepancies among manuscripts occur and what was the

<sup>25</sup> *Laṅkāvatāra Sūtra*, ed. B. Nanjio, Kyoto 1923, p. 65, l. 17f.

<sup>26</sup> Kotatsu Fujita, *The Larger Sukhāvātīvyūha, Romanized Text of the Sanskrit Manuscripts from Nepal*, Tokyo 1992-1996: Sankibo, 3 vols, II, pp. 981-982. Ashikaga’s edition reads as follows: *te puṣpapūṭābi samokiranti .... / vācam prabhāṣanti punas tu nāyake ....* //(A. Ashikaga, *Sukhāvātīvyūha*, Kyoto 1965, p. 44, ll. 21-24). Gómez translates this verse, based on the same edition, as follows: “Elated, incomparably jubilant, they shower handfuls of flowers over him, and again they declare this vow before the Leader: ‘May we also have a field like this one!’” (*The Land of Bliss: The Paradise of the Buddha of Measureless Light*, Luis O. Gómez, Honolulu and Kyoto 1996, p. 94).

<sup>27</sup> For descriptions of these manuscripts, see Fujita, *op. cit.*, I, p. viif.

<sup>28</sup> Probably a corruption of *vācam*.



more original reading?

Concerning the third line, I assume that the readings, *punas tu* and *punas ta*, were corrupted forms of *purastu*, *purasta* (<<sup>29</sup> [m.c.] \**purastam*<sup>30</sup> < Skt. *purastāt*), due to the similarity between the Indian characters *ra* and *na*.

Now, looking at the first line, the readings *puspapūto(b)hi* are probably corruptions of *puspapūte(b)hi*.<sup>31</sup> However, more problematic is the reading *mano* in the palm-leaf manuscripts. As the paper manuscripts read *puno*<sup>32</sup> “again” (< Skt. *punar*), we may assume the word *mano* was used in this meaning, too.

Also, as the bodhisattvas are described, in the verses immediately preceding the verse in question, to have scattered flowers once, the expression “(scatters) again”, therefore, agrees with the context.

I assume the word *mano* in these older palm-leaf manuscripts is a Gāndhārī form, derived from Skt. *punar*: *mano*<sup>33</sup> < \**pano*<sup>34</sup> < Skt. *punar*, which the Nepalese scribes seem to have recognised correctly as such and rendered it into the regular Buddhist Sanskrit form *puno*, while modern editors of the text misinterpreted it and wrongly back-formed it as *samo*-(*kiranti*) (prob. < Skt. *sam-ava-√kr*) which is not found anywhere else.

We may translate the verse as follows:

“Delighted, they scatter again basketfuls of flowers over (*Amitābha*) with incomparable joy, and they utter the (following) words (*vāc*)<sup>35</sup> in front of the Guide: ‘May our field be like this one!’”<sup>36</sup>

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<sup>29</sup> For the development *-u* < *-am*, see v. Hinüber “Upāli’s Verses in the Majjhimanikāya and the Madhyamāgama”, in: *Indological and Buddhist Studies, Volume in Honour of Professor J. W. de Jong on his Sixtieth Birthday*, ed. L. A. Hercus et al., Canberra 1982; *do. Das ältere Mittelindisch im Überblick*, Wien 2001: § 297.

<sup>30</sup> Cf. Pā. *purattham*. For the ablative in *-am*, cf. v. Hinüber, *op. cit.* § 304.

<sup>31</sup> The verb *kirati* (“scatters”) is often combined with the ablative form of nouns; cf. PW., s.v. <sup>1</sup>*kar*.

<sup>32</sup> The reading *puro* in some manuscripts is a corruption of *puno*, due to the similarity between the characters *ra* and *na*.

<sup>33</sup> For *mano* in the Gāndhārī Dharmapada, see John Brough, *The Gāndhārī Dharmapada*, London 1962: §69; for *mana*, *mano* (< Skt. *punar* ?), see Ludwig Alsdorf, *Aśoka Separatedikete von Dhauī und Jaigada*, Mainz 1962 (Abhandlungen der Akademie der Wissenschaft und der Literatur, Geistes- und Sozialwissenschaftliche Klasse, Jahrgang 1962, Nr. 1), pp. 26–27 = *Kleine Schriften*, ed. by Albrecht Wezler, Wiesbaden 1974, pp. 486–487.

<sup>34</sup> Cf. Pā. *puno*, *pana*.

<sup>35</sup> Or “wish” (= *kāma*).

<sup>36</sup> The Tibetan translation reads as follows: *dga' zhing mgu ba'i sems ni gzhal yas gyis // de dag gis ni me tog snyim gtor nas // 'dren pa de yi spyan sngar 'di skad du // bdag cag zhing yang 'di 'drar gyur ces smras //* (*The Tibetan Tripitaka, Taipei Edition* 台北版西藏大藏經, Taipei 1991: SMC Publishing, vol. 9, p. 74, 259a7–259b1; *The Tibetan Tripitaka, Peking Edition* 影印北京版西藏大藏經, ed. Daisetz T. Suzuki, Kyoto, Tokyo 1955–1961: Tibetan Tripitaka Research Institute, vol. 22, p. 120, 295a8–295b1).

## 近刊書数行紹介(2)

湯山 明

際限がないが、近刊書の周辺にも、今回から目配りしてみたい。そこで先ずは一言。

日本の大学の刊行物を入手することは極めて難しい。特に、国公立の大学や研究機関の場合は、関係者に伝えない限り、外部の個人が入手することは、ほとんど不可能というに等しい。また、公的な研究助成費による報告書などは、著者(達)が最新先端に行く成果を遺憾なく発表している場であるはずである。ところが、これが最も入手不可能な出版物の典型である。通常は、その存在さえも知らなかったり、おねだりする宛先も分からない。

こうした出版物の殆どが非売品とされるので、たまに手放す人があって古書店に出ると法外な値がつく。それでも多くの専門家や好事家が探求している書だと、先を争わねば他の手に渡ってしまい、またもや幻の稀観書となってしまう。実は、それでも出版元には山積みされていることが多いと聞く。公的機関の出版物を個人が入手できない理由として、税金を使つての刊行であるから、一般には販売・配布できないのだと聞いたことがある。なれば、せめて納税者への報償として、徒労なく購入できる道を拓いてほしい。かねがね願ってやまない事である。外地にでもいれば、ただ頻りに泣きじゃくるのみである。

ついでながら、もう一言: われわれの分野の優れた論稿が、専門外の研究教育機関の定期刊行物に掲載されることが多々ある。狭い自分の領野から遠くても、学界の趨勢は知っておきたい。批判的・系統的な文献目録は、いまだに地についでいない。せめて機械的な文献目録が便りであっても、早くて二三年はどうしても遅れる。いくら目を皿にしても見落とすものが出る。専門雑誌の論文でも、抜刷交換のない若き研究者の優秀な成果を見落として嘆くことが屢々である。良い手立てはないものだろうか。

遠路はるばる専門図書館に、年老いて足を運べなくなったら困り果てるであろう。しかも多くの専門図書館は閉鎖的で、これまた伝がないと、闕は高く跨がせて貰うことさえ出来ないという。雑誌論文などは、外国の図書館に通信依頼した方が早くて安い事もある。情報科学時代の到来は、しかし不便さを本当に解消してくれるであろうか。

どうしたものかと将来を危惧して老輩の心は痛む。学術出版に携わる方々、図書館業務に専念して下さる方々の心優しい一考をお願いしたい。

Margaret CONE, *A Dictionary of Pāli, Part I: a-kb* (Oxford: The Pali Text Society, 2001), xxiv, 778 pp. — ISBN 0-86013-394-X.

*Pali-English Dictionary*, ed. T. W. Rhys Davids & William Stede (London: PTS, 1921-1925) の恩恵に浴さない人はいまい。パーリ学の発展に多大の貢献を果してきたし、インド学仏教学史の上で一つの金字塔であり、辞典編纂史に残ることに疑いあるまい。しかし確かに問題の山積することも心ある学徒の身に沁みて知るところである。

学史的背景については、拙稿 “*A Critical Pāli Dictionary* — 学史的考察 —”, 創大仏教研年報, II/1998 (1999), p. 67-89 (esp. p. 78 cum n. 54) を参照して戴きたい。

本辞典改訂の計画が聞かれてから久しいが、その仕事に彼女が従事すると耳にしてから僅かな年月にして大著となって出版されたことは大慶至極である。今日までに出た原典の理解に役立つこと、そのための言語面での詳報を与えること、精確を期してセイロン・ビルマ・シャム版をも必要に応じて参照していることなどの、英国で培われた伝統が明瞭に窺える。また、辞典編纂者としての力量を遺憾なく示した彼女が、今後 CPD にも参画してくれる由で、これまたいわば過去の蟬も消えて行くことを期待し、大いに歓迎すべきことではなかろうか。かつての四冊本(後に通頁で合本)も当時の事情に照らして決して鈍い速度の完結だったとは思わない。この新版は更に速く三大分冊くらいになりそうな気がする。老兵もまだ余生に利用できるものと鶴首して待つ。

Yuka IWASE, *Development of Selected Stories from the Pañcatantra / Kalilah wa Dimnah: Genealogical Problems Reconsidered on the Basis of Sanskrit and Semitic Texts (= A Doctoral Dissertation. Graduate School of Integrated Studies in Language and Society, Osaka University of Foreign Studies)* (Osaka 1999), (i), vi, 492 p.

若き岩瀬由佳博士は、本来セム系言語文化の専攻のようだが、インドの原資料にいたるまで極めて広範囲に文献を渉猟していて、その才覚には驚くほかない。口伝資料も含めて、古今東西の関連資料は入手も困難な上に錯綜している。冷静に宗教・文化の背景にも目を凝らして見据えている。説話文学に関心のある者には見逃せない一書である。資料数多の密林に潜りこんだからには覚悟してかかり、さらなる研鑽を大いに期待し、まさしく少壮有為の彼女の手になる近著の公刊を心待ちにしている。その二三の最新論文も興味深い。

— ところで、この優れた書も、上に述べたように、読みたい・参照したいと願う学徒が容易に入手できるようにならないものかと念じてやまない。

仏教学の種々の分野で、最近の台湾の状況が目を惹く。真摯な研究者が出てきているので、関心をもって目を皿のようにしているつもりでも、近隣にありながらまだまだ目の凝らし方が足りないと嘆いている。さて、この説話文学の領野を含めて、総じて漢文資料を駆使することはいうまでもないが、正直いって外国の研究は日本の研究や研究書に頼るものが多い。もう少し原典資料にも幅をもたせて着目してくれば、おのずから視野も拡がり質も高まろうし、安心して読めるのにと残念に思うことが多い。これからは相互の交流を深めて、日本の研究成果だけでなく、そのほか東西の必読の研究・研究書にも目が届くようになるようにと念じている。

丁敏, *佛教譬喻文學研究 (= 中華佛學研究所論叢, VIII)* (台北・東初出版社, 1996), (i), 8, 11, 596 p. — ISBN 957-633-144-7. — NT\$500.-

この欄には少しく古いかもしれないが、大変によく勉強しているものなので取り上げてみた。彼女は山東省の人であるが台湾で学ぶ。これは政治大学(中国文学)に1990年に提出した博士論文である。ひじょうに多量の資料を蒐集して分析を試みている。折角、インド仏教の影響にも関心を示し、譬喻文学の漢訳の言語の特色にも配慮しているからには、もう少しインドの原資料にも目を遣り、古今東西の関連の研究成果にも慎重に目を注いで欲しいと願ってやまない。言語面の研究も、内外で非常な進歩を遂げている。そうすれば、将来は肉付きのよい果実となり、専門家も決して参照を怠れなくなるであろう。またもや学術交流が切に望まれることを教える一点ではある。

梁麗玲, *《賢愚經》及其相關問題研究 (= 國立中正大學中國文學系博士論文)* (民國90年/2001年5月), (v), 3, 587 p. (incl. 13 ill.).

梁麗玲女士は、丁博士より十歳若い新進の学徒である。表題からは窺い知れないが、彼女の本書での関心は、敦煌の文献・美術資料を駆使して、他の仏教譬喻文学・中国文学・石窟芸術との関係を、賢愚経を土台に考究するところにある。この面倒な文献を経録に照らし、各地に散在する敦煌文献に目を配って年代や内容を比較する。文学的・言語的な分類を試み、譬喻文学との関係を論じ、自ら敦煌にも現地調査におよび、その成果を盛って、本典籍の現在形への変化成立を探る。誠に意欲的な労作である。古今の研究書にも目を配っているが、惜しむらくはこれまた賢愚経を扱って、海外の蔵文原典研究などにまで目が届いていない。この方面での欧米での古くから今日に到る迄の研究にも目を注いでみれば、格段に面白い成果として再登場することになる。

梁麗玲, *《雜寶藏經》 — 及其故事研究 — (= 中華佛學研究所論叢, XV)* (台北・法鼓文化, 1998.1), 19, 520 p. — ISBN 957-8473-53-2 (平装). — NT\$460.

梁博士は、この修士論文も公刊している。資料を広く渉猟する点など、上の博士論文の基礎を築きあげている。旧露帝都所蔵の写本の影印を提供し参照するなど意欲満々である。インド・中国・日本の文学・芸術・民話などへの影響まで目を配る。これまたインドの関連文献資料にも注目し、もう少し海外の研究成果などにも目を遣ると非常に面白くなること疑いない。彼女には、その間に、いくつかの小論文がある。残念ながら紙数を食むのをおそれて省く。いまや説話文学の気鋭の研究者が日本には陸続と輩出している。交流の望まれる所以である。なお、彼女の敦煌の石窟美術に対する関心から鑑みて、賢愚経などを含めて仏典の根拠を示す近刊の次著を筆者は興味深く思い浮かべた：敦煌研究院主編・敦煌石窟全集・3：本生因縁故事畫卷（香港・商務印書館，2000年12月），252 p. (incl. 200 ill.; figs. & tables).

Jean-Pierre Drège, Michel Soymié, Sarah E. Fraser, Stephen F. Teiser & Danielle Eliasberg, *Images de Dunbuang: Dessins et peintures sur papier des fonds Pelliot et Stein*, éd. par J.-P. Drège (= *Mémoires Archéologiques*, XXIV) (= *Publication de l'unité de recherche «Civilisation chinoise», UMR 8583 / École Pratique des Hautes Études – Centre National de la Recherche Scientifique*) (Paris: École Française d'Extrême-Orient, 1999), 244 p. (incl. figs. & plates).

これも上掲の諸書と関係は深い。五学者がそれぞれの専門の立場から考究した、しかも統一ある異色の論集である。原典と絵画を文献学的にも精確に論証する。写本にみえる落書きも含めて画像資料も多岐にわたる。掲げた図像も一覧表にして、直ちに原資料の番号も知り、同書中に参照できるよう細心の配慮がうかがえる。いろいろの研究者や機関も協力を惜しまなくなった良書である。種々のことを学べる、気持ちの良い書物と言いたい。文献学に没頭するものにとっての文化的な栄養剤である。

*Archaeology of Seafaring: The Indian Ocean in the Ancient Period*, edited by Himanshu Prabha Ray [With a foreword by S. Settar] (= *Indian Council of Historical Research: Monograph Series*, I) (Delhi: Pragati Publications in association with Indian Council of Historical Research, New Delhi, 1999), ix, 352 p. (incl. XII pl., numerous figs., maps, tables). — ISBN 81-7307-060-1. — Rs.795/-

近年目覚ましい活躍をするネルー大学のラーイ教授の編集になる本書は、まず彼女の簡要に研究史を概観する序章があり、13世紀あたりまでの各々の領野で先端を行く米蘭仏英独豪の八名の研究者たちの論文集である。資料を網羅的に載せて、簡略ながら有益な文献目録・索引を付す。インド歴史学評議会の新叢書の第一巻を飾る。1970年前後の大洋航海術、とくにポリネシア民族のアジアからの東漸説が有力になり、われわれ日本人にとっても興味深いものになってきた。日本民族の起源だけではなく、仏教の伝播の問題にも、種々の課題を投げ掛けてきた。これはまた印度学仏教学の歴史の黎明期を解くのに無関係でありえない。最近の新しい研究の公刊や古典的な研究成果の再版には歓迎すべきものが多い。資料の若干を提示した拙論を参照していただきたい：“インド学仏教学の黎明”，印度哲学仏教学，III（札幌 1988），p. 323-348。この論考の発表直後に、いわゆるエリュトウラー海案内記の精緻きわまる研究成果の有難い出版を見た。いまだに信頼の置かれているフリスクの原典を、そのまま参照できるように工夫してあり、フリスク本刊行(1927)・村川賢太郎の大戦中にしての緻密な和訳・注解の刊行(1946)以来の慶事と筆者は受け取った（前掲拙論，p. 336b-337b, n. 5 参照）。

Lionel Casson, *The Periplus Maris Erythraei: Text with Introduction, Translation, and Commentary* (Princeton-Guildford: Princeton UP, 1989), xvii, 320 p. (incl. 16 maps).

ついでながら我々にとって古来の中印関係には興味の尽きないものがある。本号掲載のバーグチについての小論に関連して少しく触れた。なお、後代の中印の文化交流を考究する上で、近年目覚ましい成果を公表する学者の示唆に富む14篇を影印覆刻した小論文集を挙げておきたい：

Roderich Ptak, *China and the Asian Seas: Trade, Travel, and Visions of the Other (1400-1750)* (= *Variorum Collected Studies Series*, CS638) (Aldershot-Brookfield-Singapore-Sydney: Ashgate, 1998), xii p., 14 articles with independent pagination, and 11 p. (index), including numerous illustrations and maps.

こうなると、たとえ古くとも、次の単行書にもなるべき珠玉の一点をどうしても加えておかなければならなくなる: Paul Pelliot, “Les grands voyages maritimes chinois au début du XV<sup>e</sup> siècle”, *T'oung Pao*, XXX (1933), p. 237-452.

Richard Salomon (with a contribution by Andrew Glass), *A Gāndhārī Version of the Rhinoceros Sūtra: British Library Kharoṣṭhī Fragment 5B* (= *Gandhāran Buddhist Texts, I*) (Seattle-London: University of Washington Press, 2000), xvii, 234 p. (incl. 6 figs.), VIII plates, 2 tables. — ISBN 0-295-98035-4 (cloth). — US\$60.<sup>00</sup>

これは誠に面倒な経典である。筆者は、特にマハーヴァストゥ・アヴァダーナの中に相当する経の一部があることで (*MvAv*, ed. Senart, I.357.5-359.15; cf. trsl. Jones, I p. 305 n. 1)、非常に興味を惹かれるのである。同時に極めて複雑なものなのを見て感う:

Cf. O. v. Hinüber, *A Handbook of Pāli Lit.*, Berlin 1996, §116; *Sutta-Nipāta*, trsl. K. R. Norman, PTS 2001, p. 161-176 note ad I.35-75, esp. p. 161f.; 矢島道彦, “Suttanipāta 対応索引”, 鶴見大学仏教文化研究所紀要, II, 1997, esp. p. 20-23.

樺幹皮の固形化してしまったのを解いて、微塵粉のようになった写本断片を繋ぎ合わせる作業は、まさに大昔のトルファン文書のリューデルス夫人を想起するに十分である。すすんで写本をあらゆる角度から余すところなく分析し、僅かに遺る原典を同定して再構する作業が大冊をなしていて感嘆するほかない。心から敬意を表する次第である。筆者にとっては、これまでに著者はいかなる重要資料も見逃さない仕事を碑文研究の領野で目の当たりにして注目してきた。近刊の次著にも学ぶ事が極めて大きい:

Richard Salomon, *Indian Epigraphy: A Guide to the Study of Inscriptions in Sanskrit, Prakrit, and the other Indo-Aryan Languages* (New Delhi: Munshiram Manoharlal /New York: OUP, 1998), xxi, 378 p. (incl. maps & figs.). — ISBN 81-215-0877-0. — Rs.1200/-

貴重な資料に関する朗報が耳に届いた頃、筆者は失職・出講・転職・再転居とまったく着落かない日々が続いていて、この驚くべき出来事を追うのは至難のことでまさにただただ焦るのみであった。1995-1997年頃である。同時に本来は慶ぶべき貴重資料の出土は、悲惨な流血の紛争の皮肉な涙の賜物であったのだ! (cf. *ARIRLAB*, IV, 2000/2001, p. 66f. cum n. 47-53).

ところで該書の入手に若干手間取って、残念ながら、本誌前号で紹介することが出来なかった。将来、どんな貴重な典籍が出現するか判らない。しっかりと目を凝らしていないと見逃してしまう。今後、オスロとシアトルの業績から目を離すことは出来ない。両者ともに内外の専門家を集めての協同研究が順調に進行している。隔世の感がある。インド学仏教学の種々の才能を備えて、諸文献に通じ、少なくとも印・蔵・漢資料は読破・考究する個人や集団が衆智を集めて進まねばなるまい。さもないと隔靴搔痒の成果を産んでしまう。日暮れて遠き道を往く老生には、悲しいかな遅すぎた賜物であるが、幸いにして心ある篤志家の後援もあって、優秀な若手の研究成果が陸続として公刊されるのを鶴首して待つ次第である。

さて最近突如として驚かされたのは、梵文維摩経の完本がラサで発見されて、既に確保独占されていたという事である。この人類共通の文化遺産を、志ある若い学徒に廉価で享有させてほしい。

Cf. “Postscript” ad A. Yuyama, “Restoration – Translation – Emendation: Along the Way to Revisit the *Vimalakīrti-nirdeśa* Cited by Kamalaśīla in his *Bhāvanākrama III*”, *Festschrift Sodō Mori* (Hamamatsu, in press).

先回直後に出た情報豊かな示唆に富む論稿を是非とも挙げておきたい。有難くも彼女は多大な功績を最初期から我々に享受させてくれた (cf. *ARIRLAB*, IV, esp. p. 66 cum n. 47, and p. 70):

Lore Sander, “Die ‘Schøyen Collection’ und einige Bemerkungen zu der ältesten Aṣṭasāhasrikā-Handschrift”, *WZKS*, XLIV (Wien 2000), p. 87-100.

## Brief Communication

### On the Authenticity of the Kongōji Manuscript of An Shigao's *Anban Shouyi jing* 安般守意經

Recently two closely related manuscripts (甲本 / A, 乙本 / B) containing, among other texts, a scripture named *Anban shouyi jing* 安般守意經 (hereafter ABSYJ) have come into light among the documents kept at the Kongōji 金剛寺, near Osaka<sup>1</sup>. This ABSYJ, which is preceded by Kang Senghui's 康僧會 well-known preface (cf. *Chu sanzang ji ji* 出三藏記集 T 2145 p. 43 a-c; T 602 p. 163 a-c), has been promptly identified as a version of An Shigao's 安世高 homonymous translation (ABSYJ T 602). However, the fact that the Kongōji ABSYJ is completely different from the text transmitted in the canon (T 602), though itself far from being unaccountable<sup>2</sup>, raises unavoidably the issue of its authenticity<sup>3</sup>. Luckily enough, some evidence is provided by the indirect tradition.

The Chinese Canon has preserved two commentaries which are commonly believed to be the earliest surviving Buddhist scriptures composed in China<sup>4</sup>. They are the *Yin chi ru jing zhu* 陰持入經註 T 1694 (hereafter YCRJZ), attributed to Chen Hui 陳慧, and the anonymous interlinear commentary to the first chapter of the *Da mingdu jing* 大明度經 T 225, i.e. Zhi Qian's 支謙 translation of the *Aṣṭasāhasrikā Prajñāpāramitā* (hereafter DMDJcomm).

These two commentaries show some significant similarities, from the viewpoint of both doctrinal content and style, and were very likely composed in the same area (the Kingdom of Wu 吳國) and period (3<sup>rd</sup> century AD). The YCRJZ and the DMDJcomm quote a number of early translations, one of which, referred to as *Anban* 安般, is most likely – given the early date of these commentaries – the ABSYJ translated by An Shigao.

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<sup>1</sup> See a recent article by the author of this most important finding: Kajiura Susumu 梶浦晋, "Kongōji issaikyō to shinshutsu An Seikō yaku butten" 金剛寺一切經と新出安世高譯佛典, in *Bukkyōgaku seminā* 佛教學セミナー n. 73, May 2001, pp. 25-44. I wish to express my gratitude to Prof. Ochiai Toshinori, who has kindly allowed me to take part in his research group on the Kongōji manuscripts.

<sup>2</sup> That the ABSYJ as transmitted in the Canon is a badly corrupt text, full of interpolated glosses, has been widely recognised since early times: see for instance the colophon at T 602 p. 173a 25-28, which in fact is most likely by Sugi 守其, the main editor of the 13<sup>th</sup> century Korean edition of the Canon: see his *Ko-ryō-guk sin-jo tae-jang kyo-jōng pyōl-lok* 高麗國新雕大藏校正別錄 K 1402, Korean Canon 高麗大藏經 vol. XXXVIII p. 647a; cf. Kajiura, op. cit. p. 37. However, the difference between the manuscript ABSYJ and T 602 is such that we cannot explain it only by these interpolations (but, on the other hand, cf. n. 6 below!).

<sup>3</sup> See also Kajiura, op. cit. p. 41.

<sup>4</sup> See Zürcher, *The Buddhist Conquest of China*, Leiden 1972, p. 54.

Two quotations from this “*Anban*” 安般 found in the YCRJZ have parallels in the Kongōji manuscript of the ABSYJ (hereafter “manuscript”; reference is made to the manuscript A):

1) YCRJZ T 1694 p. 12c 8-9 (commenting on the 法分別觀覺意, *dhammavicayasambojjhaṅga*; see *Yin chi ru jing* 陰持入經 T 603 p. 174b 5):

安般曰。擇法覺意<sup>5</sup>。

Cf. manuscript line 201:

... 是名擇法覺種意。

2) YCRJZ T 1694 p. 17b 19-20 (commenting on the term 復念; see T 603 p. 176a 16, cf. *Peṭakopadesa* ed. PTS p. 122, 21-22):

安般曰。念覺種意。

Cf. manuscript line 200 (same term).

The YCRJZ contains one more reference to the 安般, which I have been unable to find in the manuscript, as well as some quotations from a commentary on this text, referred to as *Anban jie* 安般解. The untraceable quotation (YCRJZ T 1694 p. 11c 21-22) reads (the punctuation is tentative):

安般曰。念因有分念盡無有。斯空、不願、無想定，向泥洹門也。

At present I am inclined to consider this as a quotation from the commentary 安般解, wrongly referred to as 安般. The three *samādhis* mentioned in this passage (*sūnyatā*, *apraṇihita*, *ānimitta*) are indeed dealt with extensively in the manuscript (see especially ll. 127-157), but, significantly, not in T 602.

The DMDJcomm contains only one quotation from the 安般, but it is by far the most significant: DMDJcomm T 225 p. 478c 7:

3) 安般曰。還爲何等？還五陰知見滅處。

This corresponds almost perfectly to line 109 of the manuscript (the latter has 滅盡 instead of 滅).

It is noteworthy that **none of these three quotations can be traced to T 602<sup>6</sup>**.

All these facts, I believe, suggest that the text preserved in the Kongōji manuscript is the one translated by An Shigao. Needless to say, there are still many obscure points in the history of the ABSYJ which need to be explained, especially the very intricate relationship between the Kongōji text and T 602, and the problem of the two versions of the ABSYJ (大 / 小) attributed by some catalogues to An Shigao.

Stefano Zacchetti

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<sup>5</sup> That this quotation has 覺意 instead of 覺種意 as in the manuscript is perhaps simply due the influence of the passage of T 603 commented upon: in the latter, *sambojjhaṅga* / *sambodhyaṅga* is indeed translated as 覺意.

<sup>6</sup> However, it is interesting to observe that T 602 p. 167a 26-29 and ff. seems a gloss upon the passage on 還 quoted by the DMDJcomm (see number 3 above), although the passage itself is not found in T 602, except in the form of two abridged lemmas: 還五陰者 etc. ... 何等爲便見滅盡處 ... . Note that this second lemma (滅盡) would confirm the manuscript's reading.

## 活動報告

### 平成13年3月以降の研究所のあゆみ

「国際仏教学高等研究所運営委員会」を年に2、3回の割合で開会。  
「国際仏教学高等研究所委員会」を月2回の割合（夏期・冬期休暇中を除く）で開会。  
以下、月日を追って研究所および所員の主要な活動を記す。

#### 平成13年

3月13日(火)~14日(水) 梶山雄一所長・辛嶋静志教授・工藤順之講師  
（勸東洋哲学研究所 第17回学術大会に出席）

3月25日(日) 平成12年度外国籍研究員  
ロシア科学アカデミー東洋学研究所研究員  
マルガリータ・ヴォロビョーヴァ＝デシャトフスカヤ博士、共同研究  
を終え帰国

3月31日(土) 梶山所長 退任

4月1日(日) 菅野博史（本学人文学科教授） 所長として着任（兼任）  
梶山前所長 研究所顧問に就任

4月5日(木) ボリス・オギベーン (Prof. Dr. Boris Oguibénine)  
ストラスブール大学教授 来所

4月13日(金) シルヴィオ・ヴィータ (Prof. Dr. Silvio Vita)  
イタリア国立東方学研究所所長／ナポリ大学教授 来所

4月19日(木) 年報・研究叢書発送  
・『創価大学・国際仏教学高等研究所年報』平成12年度(第4号) [3月31日付]  
・ Seishi KARASHIMA, *A Glossary of Kumārajīva's Translation of the Lotus Sutra*  
妙法華經詞典, 2001, xxxix + 528 pages.

4月27日(金) 工藤講師  
佛教大学総合研究所「佛教と自然」研究班研究会に出席  
（於：佛教大学総合研究所）

5月1日(火) ステファノ・ザケッティ (Dr. Stefano Zacchetti) 助教授として着任

5月25日(金) 工藤順之講師  
佛教大学総合研究所「佛教と自然」研究班研究会に出席  
（於：佛教大学総合研究所）



- 6月30日(土)～7月1日(日) 菅野所長・工藤講師  
日本印度学佛教学会第52回学術大会に参加（於：東京大学）  
30日の理事会にて創価大学の維持会員入会が正式に承認される  
理事会に菅野所長出席  
（理事・評議員に菅野所長、評議員に湯山明教授）
- 7月27日(金) 工藤講師  
佛教大学総合研究所「佛教と自然」研究班研究会に出席  
（於：佛教大学総合研究所）
- 8月21日(金)～9月7日(金) 菅野所長中国出張  
8月24日(金) 中国人民大学・仏教与宗教理論研究所にて「中国对《法華經》思想的理解」と題して研究発表  
8月28日(金) 中国社会科学院世界宗教研究所において「智顛与吉蔵的法華經觀之比較」と題して研究発表  
9月5日(金) 東洋哲学研究所・世界宗教研究所共催「第二回日中共同シンポジウム」において「《法華經》中常不輕菩薩的实践及其在中国和日本の接受情况」と題して研究発表
- 12月12日(水) 第15回仏教学懇話会  
東洋学園大学チャールズ・ミュラー (Dr. Charles Muller) 教授を招聘  
テーマ「起信論、元曉、圓覺經において変換された唯識の二障」
- 12月21日(金) 辛嶋教授・工藤講師  
佛教大学総合研究所「佛教と自然」研究班研究会に出席  
辛嶋教授「初期大乘仏典は誰が作ったのか — 林住比丘と村住比丘の対立」と題して発表（於：佛教大学総合研究所）
- 平成14年
- 1月17日(木) 第16回仏教学懇話会  
オスロ大学イェンス・ブロールヴィック (Prof. Dr. Jens Braarvig) 教授を招聘 テーマ "The Thesaurus Litteraturae Buddhicae - a new attempt on Buddhist lexicography"
- 1月23日(水) 第17回仏教学懇話会  
Eötvös Loránd 大学助教授イムレ・ハマル (Dr. Imre Hamar) 博士を招聘 テーマ「ハンガリーにおける仏教研究」
- 1月25日(金) 工藤講師  
佛教大学総合研究所「佛教と自然」研究班研究会に出席  
工藤講師「十不善業道と世界の成長・衰退 — 如何にしてカルマは世界を変えるか」と題して発表（於：佛教大学総合研究所）

国際仏教学高等研究所所長・所員の著作  
(List of Publications of the IRIAB Director and Fellows)

菅野 博史 (Hiroshi KAN'NO) Director

- 『法華経入門』 2001.9, 岩波書店 (*The Introduction to the Lotus Sutra*, September, 2001.9, Tokyo: Iwanami Shoten).
- 『現代語訳阿含経 — 長阿含経 — 』 第四巻, 共訳, 2001.4, 平河出版社 (*Annotated Translation of the Chinese Version of the Dīghāgama*, coauthor, vol. 4, 2001.4, Tokyo: Hirakawa Shuppansha).
- 『真理の偈と物語 — 『法句譬喩経』 現代語訳』 上, 共訳, 2001.4, 大蔵出版 (*Annotated Translation of the Faju Piyu jing*, Part One, April, 2001.4, Tokyo: Daizō Shuppan).
- 『真理の偈と物語 — 『法句譬喩経』 現代語訳』 下, 共訳, 2001.12, 大蔵出版 (*Annotated Translation of the Faju Piyu jing*, Part Two, December, 2001.12, Tokyo: Daizō Shuppan).
- 「『法華経』における常不軽菩薩の実践と中国・日本における展開」『東洋学術研究』 40-2, 2001.12, pp. 70-87. (“The Practice of the Bodhisattva Never Disparaging in the Lotus Sutra and Its Acceptance in China and Japan,” in: *The Journal of Oriental Studies*, Vol. 40, No. 2, 2001.12, pp. 70-87).
- “The Reception of Lotus Sutra Thought in China,” in: *The Journal of Oriental Studies* 11, 2002.1, pp. 106-122.
- 和訳：魏道儒「華嚴宗の円融思想とその実践的価値」『中外日報』 2001.11.8 (Japanese translation: Wei Daoru “The Thought of Perfect Harmony and Its Practical value of Chinese Huayan School,” in: *Chūgai Nippou* 2001.11.8).
- 和訳：杜継文「平和、生態系と大乘の精神」『東洋学術研究』 40-2, 2001.12, pp. 52-58 (Japanese translation: Du Jiwen “Peace, Ecology and Mahayana Spirit,” in: *The Journal of Oriental Studies*, Vol. 40, No. 2, 2001.12, pp. 52-58).
- 和訳：魏道儒「華嚴宗の性起学説」『東洋学術研究』 40-2, 2001.12, pp. 59-69 (Japanese translation: Wei Daoru “On the Xingqi (Nature Arising) Theory of Chinese Huayan School,” *ibid.*, pp. 59-69).
- 和訳：張総「観音、地蔵の大乘菩薩の精神と現代社会」『東洋学術研究』 40-2, 2001.12, pp. 88-106 (Japanese translation: Zhang Zong “The Spirit of the Mahayana Bodhisattvas Avalokteśvara and Kṣitigarbha and Modern Society,” *ibid.*, pp. 88-106).
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\* We should like to express our gratitude to those who have kindly sent us their publications over the last five years. The following list of books and CD-ROMs, exclusively in the fields of Indology and Buddhism, is certainly by no means complete.

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## 執筆者紹介 [Contributors to this Issue]

湯山 明	Akira YUYAMA	Professor, IRIAB, Soka University, Tokyo
辛嶋静志	Seishi KARASHIMA	Professor, IRIAB, Soka University, Tokyo
ステファノ・ザケッティ	Stefano ZACCHETTI	Associate Professor, IRIAB, Soka University, Tokyo
工藤順之	Noriyuki KUDO	Lecturer, IRIAB, Soka University, Tokyo

### 編集後記 (Editorial Postscript)

本誌第5号をお届けする。今号は和文論文2篇、英文6篇の計8篇、更に Brief Communication と近刊書紹介とを掲載することが出来た。

年報について。本年度は所員のみ研究成果を発表することになった。偶々我々の側にあった抛ん所なき事情によって学外からの投稿を掲載出来なかったもので、決して門戸を閉ざしたわけではない。国内外の研究者の成果を掲載する学術誌としてこれからも発行していきたいと考えている。

モノグラフについて。Bibliotheca Philologica et Philosophica Buddhica 第5, 6巻をまもなく発行する予定である。平成13年度分の第5巻は前年度本研究所各員研究員であったマルガリータ・ヴァラビョーヴァ=デシャトフスカヤ博士による『大宝積経・迦葉品』の梵本写真版とローマ字転写テキストである。1926年にホルシュタインによって出版された『迦葉品』は今回初めてその校訂本の原写本全てが写真にて公開されることになった。詳しくは同書を見られたいが、この出版にあたって各研究機関より写真出版許可を頂けたことに対して本研究所からも深く感謝申し上げる。次年度分の第6巻は1998年9月から2000年3月まで本研究所研究生であったミヒヤエル・ツインマーマン博士の『如来蔵経』研究である。最新の研究成果を取り込み、漢訳・チベット訳を網羅した校訂本と訳が含まれている。

年報とモノグラフの送付について。日本国内ばかりではなく世界各国からも毎年数十件の問い合わせ・送付依頼を頂戴し大変感謝している。両刊行物は雑誌交換或いは郵送実費のみをご負担頂いてお送りすることになっているが、ここで改めてその申込方法をお知らせしたい。『年報』送付に関しては研究機関との交換を原則とし、個人での申し込みはご遠慮頂いている。モノグラフは日本国内千円相当切手（国外からはそれに相当する国際返信切手券 [twenty international reply coupons]）をお送り頂くことで送付させて頂いている。但し両刊行物とも限られた部数を印刷・発行しているため、全ての方からのご依頼に応じることが必ずしも出来ず、またこれまで出版されたものも残部は僅少になっており、その点ご了解賜りたい。

本研究所の異動についてご報告申し上げます。1996年の設立準備段階から、1997年開所後昨年度(2001年3月)まで、所長としては2期4年にわたって、正しくその言葉通りにゼロから出発して本研究所を運営されてきた梶山雄一博士が2001年三月末を以て退任された。前所長が開所式にて述べられた研究方向性「法華経を中心とする初期大乘仏教を研究すること」に沿って現段階で如何ほどの成果を達成出来たかは学界の評価を待ちたいが、それでもこの4年間にモノグラフと『年報』をそれぞれ4冊出版することが出来、ある程度国際的研究機関として認知していただけたのではないかと密かに思う。そうした活動を支えて下さった梶山前所長には全所員から満腔の謝意を表したい。また、梶山博士には今後は顧問として研究所の調査研究に関してご指導をお願いすることになっている。

後任の所長として本学文学部人文学科の菅野博史博士が赴任された(文学部教授兼任)。ご存じの如く、中国法華経注釈研究では斯界の指導者として活躍されており、本研究所の研究活動には欠かせない方をお迎えすることが出来た。

また新任としてステファノ・ザケッティが助教授として着任した。ザケッティ助教授はイタリア・ベネツィア大学(カ・フォスカリ)にて『光讚般若経』の研究で学位を修得し、また安世高を始めとする初期漢訳経史に詳しい。現在はギルギット本『二万五千頌般若経』の研究に従事している。どうぞお見知り置きを。

最後に。我々の活動は事務方の出井土鶴事務長、図書管理の岡松陽子さんと川崎健三さん、蔵書整理の鈴木直子さん、各国からの留学生諸姉の協力なしには成り立たない。茲に記してお礼申し上げます。また各所員の家族の精神的な支えと協力にも感謝したい。

早咲きの桜が既に開いているが、この号が刊行される頃には学内の桜並木も満開となるだろう。また新しい一年が始まる。

(6, Feb., 2002/N.K.)

『創価大学・国際仏教学高等研究所年報』（平成13年度）第5号

2002年3月31日発行

編集主幹 菅野 博史

発行所 創価大学・国際仏教学高等研究所

〒192-8577 東京都八王子市丹木町 1-236

Tel: 0426-91-2695, Fax: 0426-91-4814

印刷所 明和印刷株式会社

〒192-8577 東京都文京区向丘 1-5-2 水上ビル

Tel: 03-3817-0581, Fax: 03-5684-7155

*Annual Report of The International Research Institute for Advanced Buddhology  
at Soka University for the Academic Year 2001 (Vol. 5)*

Editor-in-Chief: Hiroshi KANNO

Published on 31 March 2002

by the International Research Institute for Advanced Buddhology, Soka University:  
1-236 Tangi, Hachioji, Tokyo 192-8577, JAPAN

Phone: +81-426-91-2695 / Fax: 91-4814

E-mail: iriab@s.soka.ac.jp

Printed by Meiwa Printing Co.Ltd., Tokyo, JAPAN

ISSN 1343-8980

Correspondence regarding all editorial matters and acknowledgements of monographs and the Annual Report, including manuscripts to be offered for publication, may be addressed to the Editor-in-Chief of this issue, in care of the International Research Institute for Advanced Buddhology, Soka University.

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略号提案:

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E-mail: iriab@soka.ac.jp

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創価大学・国際仏教学高等研究所

Phone:(+81-426) 91-2695 / Fax:(+81-426)91-4814

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