

VARIOUS PROBLEMS
IN
BUDDHIST THOUGHT

A Collection of Articles in Honor
of Professor Akira Hirakawa's
Seventieth Birthday

Edited by
The Planning Committee for the
Commemoration of Professor Akira
Hirakawa's Seventieth Birthday

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Afterword

Mahāyānottaratantra-śāstra-ṭippanī
by Vairocanarakṣita

中村 瑞隆

究竟一乗宝性論（略して宝性論）はいわゆる第二期經典群に説く如来蔵思想を体系化した論書である。1950年に梵本が出版されるまでは、この論の西藏訳によって、弥勒造の偈頌は Mahāyānottaratantra-śāstra、無著の註釈をともなるものは Mahāyānottaratantra-śāstra-vyākhyā と知られていたが、Vyākhyā の各品の終りには Mahāyānottaratantra-śāstra-ratna-gotra-vibhāga とあったことから、それが具名であろうと考えられた。1950年梵本が出版されて、論名が Ratna-gotra-vibhāga-mahāyānottaratantra-śāstra であることが知られた。

漢訳の『究竟一乗宝性論』は経録には別名「宝性分別一乗増上論」と記している。究竟一乗、一乗増上は Mahāyānottaratantra の意識、宝性は Ratna-gotra-vibhāga の略訳、宝性分別はその直訳であるから、漢訳の依拠した梵本の論名も先に出版された梵本の論名と同じであったと思われる。

チベットの仏教学者は宝性論をギュ・ラマ (rgyud bla ma=uttaratantra) と呼び、この論の思想的優越性を表わす題名を用い、目録によれば、ニンマパ (Sñin-ma-pa)、チョナンパ (Jo-nan-pa)、サキヤパ (Sa-skya-pa)、ゲルパ (Dge-lugs-pa)、カギュパ (Bkaḥ-brgyud-pa) の各派はそれぞれの立場からギュ・ラマに対して註釈書をもっていたことを知ることが出来る。

他方、宝性論のサンスクリット註釈書は現在までに知られていたものは極めて少ない。1977-78年 Bhandarkar Oriental Research Institute, Pages 635-643 に、Dr. V. V. Gokhale によって、“Yogācāra works annotated by Vairocanarakṣita”

が発表され、Vairocanarakṣita による *Mahāyānottaratantra-śāstra-ṭippaṇi* (傍註) がパトナの K.P. Jayaswal Research Institute に保管する Rāhula Sāmkṛtyāyana (1935) 撮影のマヌスクリプト群の中にあることが指摘された。この *Ṭippaṇi* は Proto-maithilī Script (11-12 A.D.) 八葉である。

Ṭippaṇi が Proto-maithilī Script であること、Rāhula-Sāmkṛtyāyana が *Ṭippaṇi* をチベットで写真に収めていること、著者 Vairocanarakṣita の伝記とをあわせ考えるとき、著者はインド人であり、チベット仏教とは密接な関係をもった学者であったと想像される。

Khetsun Sangpo 師の *Biographical Dictionary of Tibet & Tibetan Buddhism* Vol. III によれば、チベット人 Vairocana について詳述している。タントラの翻訳が多く、サンスクリット・中国語に通じた 9-10世紀の大翻訳者であったことが知られる。同 *Biographical Dictionary* の Vol. I の p. 847 以下にはパンデタ Vairocanarakṣita について記載している。12世紀の人と考えられる。

Vairocanarakṣita は Kosala 国の Somapurī の Rāja Sacana 家に生れた。12歳の時パンデタである叔父の下で学んだ。それから Magadha に行き瑜伽行者から *Ekavtra-Mañjuśrī-tantra* の手ほどきを受け、更に Nālanda では八年間、Surapāla から A-manasi-kāroddesa, Dohā, Mahāmudrā, Maitripa の註釈, *Hevajra-tantra* などの教えを学んだ。その後、Jālandhava (Kaṅgrā valley) で六年間修行をした。Vikramaśīla では Paṇḍita Guṇarakṣita から *Prajñāpāramitā* や中観の六論, *Father Tantra*, *Mother Tantra*, *Kriyā Tantra* を学んだ。Dharmarakṣita から *Caryā-pakṣa*, *Sādhana-samuccaya*, *Sādhana-siṃhanāda*, *Ārya Tarakutukulle-kalpa*, *Khadiravaṇitārā-sādhana*, *Vajrapāṇi-sādhana* を修習した。Dharmakīrti から *Pramāṇa Hetu* を聞き、東バレンドラ (Bharendra) の Jayākara から Saṃvara の 13神性と Vajravārāhi の 5神性, *Śrī-oddīyān-tārābhisamayakrama* について。Abhayakaragupta からは *Vajradāka-tantra*, *Herukābhyudaya*, *Svādhiṣṭha-sādhana* を修得した。

Vairocanarakṣita はチベット・中国も訪れ、特にチベットは五回も訪れ、各地

を巡り、Phan-yul の Gyal で長期滞在し Dohā の翻訳をし、Dohā に最も力を注ぎ弟子を大勢もっており、Mthar-on で涅槃したことを述べている。

以上の記述によって見れば、Vairocanarakṣita にとって yogācāra が彼の教学の中心であったとは考え難い、また、*Uttaratantra-śāstra-ṭippaṇi* を作ったことも述べていない。

しかし、*Ṭippaṇi* を見ると *Ṭippaṇi* (傍註) とあるように、教学的内容に関するものというよりも難語釈である。Vairocanarakṣita が若い時に広い視野から学び、中観や A-manasi-kāroddesa や Metipa の三部の法を学んだということから考えるならば、この *Ṭippaṇi* はかれに帰し得るであろう。

この *Ṭippaṇi* は宝性論の主題である七金剛句を(1) Ratna-traya, (2) Dhātu, (3) Bodhi, (4) Guṇa, (5) Kriya として註をほどこしているが、今回は *Ṭippaṇi* の 2/3 を占める(1)と(2)の発表に止めさせて頂いた。

- (a) アンダーラインの引いてある語は宝性論の文、註釈が施される文で、一重カッコ内の数字は拙著・梵漢対照本の頁と行数である。註釈される文の正確を期すことに努めたが充分できなかった。
- (b) 二重カッコ内の数字は *Ṭippaṇi* の葉数と行数で、短いアンダーラインは各行の最初の文字である。
- (c) マヌスクリプトが不鮮明である上に、対照すべき異本も異訳もないので不明な点が多く、叱正を乞うものである。

Mahāyānottaratantra-ṭippaṇi

I Ratna-traya

¹⁾
sū(9B—L.2)tram (²⁾(1—23) evāha.
anidarśana (1—23) ity-ādi asaṃbhūte/ as(L.3)amskṛta-jñāna-prabhāvitaḥ //
dhātum (3—6) adhikṛtyāha. tathāgata ity-ādi.
ayam artha (3—1) iti dhātṁ-arthaḥ. dhātur iti prakṛti-viśuddhaḥ bodhir

1) Ārya-sthirādhyaśaya-parivarta.

2) (1—23) は拙著梵漢対照本 P.1—L.23 である。

iti vaimalya-viśuddhaḥ//

ṣaṣṭham (3—17) adhikṛtyāha. yo'yam ity-ādi.

¹⁾ avinirbhāga-dharmā (3—16) iti/ na (L.4) tathāgatād anyena kena-cid upabhujyate//

tataḥ śrāvakety (5—27) -ādinā punar api prakārāntareṇa tatraiva ratna-traya-vyavasthānam uktam/

tathā tad-anantara(m) punar api (7—8) ity-ādinā. punar vakṣyatīti vāra-trayaṃ ratna-traya-vyavasthānam uktam/

vṛṣa(L.5)bhitāṃ (5 • 28) pradhānatāṃ/

maṇḍalam (5—28) āheti kūṭāgāraṃ.

vyūheti (7—1) racanā/

paryāyo (7—4) viśeṣaḥ/

gocara (7—6) ālambanam//

buddha-rāsmīty (9—7) -ādinā buddha-māhātmyaṃ kathitam/

tat-pratipatter (7—12) ity anena saṃghasya//

aparyavadāpitāny (7—24) aśodhitāni/

āmi(L.6)ṣa-rasaḥ (9—1) kāñjikādiḥ/

²⁾ gaṇḍikā (9—1) tikṣṇa-rajah/

mahābhāṣajyaṃ (9—3) yena samyag-nirmalī bhavati/

avivartya-dharma-cakra-kathā (9—12) mahāyāna-dharma-kathā.

tri-maṇḍalam (9—12) deydya abhāvaḥ.

samānāḥ (9—14) savaḥ//

³⁾ catvāro alaṃkārah (9—22)/ (1) śilālaṃkārah sa(L.7)ttvānupaghātaḥ (2) samādhy-alaṃkāra maitrī/ (3) prajñālaṃkārah katham-kathikatā/ (4) dhāraṇy-alaṃkārah/ smṛty-asampramoṣaḥ//

⁴⁾ prajñānāndhakārāpanayanād aṣṭāvabhāṣaḥ (9—22)/ (1) smṛty-avabhāsaḥ/ pūrva-kṛta-kuśalam na vipraṇāśayaty akṛtaṃ copadīśati/ (2) maty-avabhā-

1) *Tippaṇi* Ms. は avinirbhoga.

2) 梵宝性論テキストは khaṇḍikā.

3) テキストは, catur-ākāro bodhisattvālaṃkārah と名目のみ。

4) テキストは, aṣṭākāro bodhisattvāvabhāsaḥ と名目のみ。

(10A—L.1)saḥ/ artha-matīś ca bhavati na prajñānamatiḥ. (3) gaty-avabhāsaḥ/ gatiḥ gacchati sarva-dharmeṣu sattvāśayeṣu ca/ (4) dharmāvabhāsaḥ/ laukiko lokottaraś ca. (5) ājñānāvabhāsaḥ/ śrotāpannādi-jina-paryanta-jñāna-lakṣaṇaḥ/ (6) satyāvabhāsaḥ/ yayā sattva-avanamya (L.2) niyāmaḥ prathama-phalādikam cāvakramyate. tatrāsyāvabhāsaḥ/ (7) abhijñāvabhāsaḥ/ āloka-vabhāso divyena cakṣuṣā sarva-rūpa-saṃdarśanāt. (8) pratipatty-avabhāsaḥ/ pratipattito jñāna-prajñayor avabhāsaḥ//

¹⁾ ṣoḍaśākāra-karuṇā. (1) vividha-dṛṣṭy(L.3)-ālīnebhyas sattvebhyo dṛṣṭi-prahāṇāya dharmaṃ deśayīṣyāmīti mahā-karuṇām ity-ādi. (2) viparyāsa-sthitebhyas tadvad iti kṛpā. (3) ahaṃkāra-mamakāra-sthitebhyas tadvad iti kṛpā/ (4) pañca-nīvaraṇa-sthitebhyas tadvat iti kṛpā. (5) ṣaḍ-āyatan(L.4)-²⁾ saktebhyo rūpādi-dṛṣṭyā nimittaś cābhīṣṭas tadvad iti kṛpā. (6) māna-abhi-mānādi-yuktebhyas tadvad iti kṛpā. (7) kumārga-pratipannebhyas tadvad iti kṛpā. (8) tṛṣṇā-dāsebhyaḥ tadvad iti kṛpā/ (9) anyonya-dveṣādi-bahulebhyas tadvad iti kṛpā. (10) pā(L.5)pa-mitra-parigrhitebhyas tadvad iti kṛpā. (11) lobhābhībhūtebhyas tadvat iti kṛpā. (12) akarma-darśibhyas tadvad iti kṛpā. (13) avidyā-mohāndhikṛtebhyas tadvad iti kṛpā. (14) saṃsārābhiratebhyas tadvad iti kṛpā. (15) mārā-pāśa-bandhana-baddhebhyaḥ tadvad iti kṛpā(L.6). (16) pihita-nirvāṇa-dvārebhyas tadvad iti kṛpā.//

³⁾ bodhisattvasyāveṇikam dvātriṃśad-ākāraṃ karma. (1) moha-prasuptān sat-tvān prajñayā prabodhayati// (2) hīnādhimuktikān mahāyāne samādāpayati./ (3) adharma-kāmān dharma-kāmatāyām pratiṣṭhāpaya(L.7)ti/ (4) aparīśud-dhā-jīvanām jīva-śuddhau yojayati./ (5) kuḍṛṣṭi-pravṛttān samyag-dṛṣṭau/ (6) avidyā-gatān yonīśo-manaskāre/ (7) adharma-vihāriṇo dharma-pratipattau/ (8) matsariṇaḥ parityāge/ (9) duḥśīlān śīla-saṃvare/ (10) vyāpāda-bahulān kṣānti-mai(10B—L.1)trī-vihāritāyām/ (11) kusīdān vīryārambhe/ (12) vikṣipta-cittān smṛti-saṃprajñāne/ (13) duḥprajñān mahā-prajñatāyām/ (14)

1) テキストは ṣoḍaśākāra bodhisattva-mahākaruṇā と名目のみ。

2) Ms. は śabdebhyo. 晋・涼訳から見て, 藏訳の chags pas chags te から āsaktebhyas と読む。

3) テキストには dvā-triṃśad-ākāraṃ bodhisattva-karma と名目のみ。

ayukti-kuśālān upāya-yukti-kaśāle/ (15) kleśa-hatān sarva-kleśa-prahāṇe/(16) sakopa-dṛṣṭy-upalambhābhyāṃ vṛddhān/sakopa-dṛṣṭy-upalambha-vigame¹⁾(L.2)/ (17) adāntāgupta-viparītān dāntādaḥ/ (18) akṛta-jñān kṛta-veditāyām/²⁾ (19) hetv-āpraharaṇāgatān sarvōpalambham abhikrame/ (20) durvacasaḥ sattvān suvacasye/ (21) vighāta-bahulān kuśala-mūla-pratiṣṭhāne/ (22) daridrān ārya-dhana-pratilambhe. (23) nitya-glā³⁾(L.3)nān sarva-vyādhi-prahāṇe/ (24) ajñāna-tamaḥ-paryavanaddhān mahā-jñānāvaloke. (25) trai-dhātukāsaktān traidhātu-ka-parijñā-kaśāle/ (26) vāma-mārga-pratipannān dakṣiṇa-mārge/ (27) kāya-jīvitādhyavasitān kāya-jivita-nirapekṣitā⁴⁾(L.4)yām/ (28) ratna-traya-rahitān tri-ratnānupacchede/ (29) saddharma-cyutān saddharma-parigrahe/ (30) śāstr-ratna-dūra-sthitān ṣaḍ-anusmṛti-bhāvanāyām/ (31) karma-kleśāvṛtān karma-kleśa-vigame/ (32) akuśala-dharma-samanvāgatān tat-prahāṇe//

anuśleṣo(L.5) (11—3)/ anugamaḥ/ gatau dharma-dhātuḥ/

jñāna-dhātva-āpti (11—5)-bodheḥ/

jñānam (11—16) asiḥ/

kṛpā (11—16) vajraṃ. jñāna-kṛpāsi-vajra-dhṛk cāsau duḥkhāṅkuraika-cchic-
ca/ jñānāsinā duḥkha-cchedaḥ/ kṛpā-vajreṇa prākāra-bhedaḥ/

tridheti (13—5) asaṃskṛtatvā(L.6)di abhisambodhayantaṃ vyapadeśaḥ/

upadeśaḥ ṣaḍ (15—6) iti pūrvak āśrayaḥ svārthaḥ apare parārtha iti kṛtvāt
evāṣṭau ṣaṭ/

tatra yad uktam (15—8) ity-ādinā sūtram āha/⁵⁾

vimala-vaiḍūrya-maya-prṛthivyā (15—11) śakra-pratibimba-dṛśyate. lokaiś
ca puṇyārthibhiḥ śa(L.7)kro 'yam iti pūjyate/ na ca tatra śakraḥ/ tadvat
parisuddha-citta-sattvānām buddhānubhāvena buddha-darśanaṃ/ sa cānutpan-
nāniruddhaḥ/ tam ālambya pūjāṃ praṇidhānādikam kurvanti/ yathā śakra-
pratibimbam neñjatīty-ādi, tathā buddho 'pi neñjatīty-ādi (11A—L.1) atha
garbha-pratibimbam iva buddho loka dṛśyate/ ayam eko dṛṣṭāntaḥ neñjati na
calati //1// yadā trāyas triṃśā¹⁾ pramattā bhavanti. tadā dharma-dundubhir

1) Ms. は adānta. 2) Ms. は akṛta-jñāna.

3) Ms. は hetyā. 4) Ms. は jñānāvaloko.

5) Sarva-buddha-viṣayāvatāra-jñānālokālamkāra-sūtra の九譬。

antarīkṣād adṛśyamānā asaty abhūtā acetanā²⁾ anityā mārṣāḥ kāmāḥ/ pramādy
atheti devaṃ na(L.2) hite niyojayati/ evaṃ tathāgato'py adṛśyo acitto dharma-
svareṇa lokam saṃtarpayati //2// sattva-karma-prabhāvitopameyo anutpanno
vastuto na kaścit/ atha ca jalena sattvān saṃtarpayati/ evaṃ puṇya-sam-
bhāropacitānām jināva(L.3)bhāsaḥ sarva-kārya-kṛt //3// mahā-brahmā sthānān
na calati. nirmāyaṃ cātmānaṃ yatra deve svādhīpatyaṃ asti tatra darśanaṃ³⁾
dadāti. te ca brahma-lokopetti kāṅkṣiṇas taṃ pūjayanti. phalaṃ vāpnuvanti/
atha ca sa brahmā-nirmīto na kaś-cit (L.4)/ evam eva tathāgato 'py anutpan-
naḥ sarvaṃ karoti //4// sūrya-raśmy-avabhāso acitto 'vikalpaḥ sarva-sattvārtha-
kāri. evam eva buddho 'py acitto 'vikalpaḥ sarva-sattvārtha-kāri //5// cintā-
maṇi-ratnaṃ na kalpayati/na (L.5) vikalpayati/ atha ca sarvābhīparyāyam
pūrayati/ evam eva tathāgato jñeyaḥ //6// pratiśrutkā⁴⁾ anutpannāniruddhā. atha
ca para-vijñaptito niścaraty abhīparyāyam pūrayatīti sattvājanti/ evam eva
tathāgato jñeyaḥ //7// (L.6) prthvī na kalpayati na vikalpayati. atha ca tāṃ
niśṛtya vṛkṣādayo vṛddhiṃ virūddhiṃ gacchanti/ evam eva kalpādi-rahitaṃ
buddhaṃ niśṛtya sattvānām kuśala-mūlāni vṛddhiṃ gacchanti //8// ākāśaṃ
sarvatra-samaṃ nirvikalpam anutpannaṃ atha ca saṃsthāna(L.7)sya hīna-
madhya-jyeṣṭhatayā hīnāditvaṃ sattvāḥ kalpayanti evaṃ buddho 'pi sarvatra-
samo nirvikalpo atha ca hīna-madhyajyeṣṭhāśayāḥ⁵⁾ sattvānāditvaṃ kalpayanti/
na ca tathāgato hīno 'yam iti hīnaṃ deśayatīty-ādi //9//

sukha. trividho 'kṣa(11B—L.1) sukhaṃ //

anayor (17—14) iti vijñāna-karuṇayoh//

sato asataś ca (17—25) sakāśān nānyaḥ/ asattvādinā na vitarkayitum
gamyah/

nirmala-jñānāvabhāsa (19—1) eva tviṣi prabhā.

ārambaṇam (19—2) ālambaṇam/ tac ca jñeyāvaraṇam/

rāgety (19—2)-ādinā kleśāvaraṇam/

1) Ms. は triṃśāḥ. 2) 漢・藏訳より考えれば acintyā.

3) Ms. は nirmāya.

4) Ms. は pratiśrutkā.

doṣo (19—2) dveṣaḥ/
ti (L.2) miram (19—3) mohaḥ//
viruddhaḥ pakṣo vipakṣaḥ (19—5)/
pratipakṣatā (19—10) ity arthaḥ/
te ceti (19—13) nirodha-mārga-satye//
śuddhy-ādi-trayam arkvad (19—23) iti/ vimalatvena śuddhiḥ/ jñānavabhā-
ṣitvenābhivyakti-karaṇam/ sarvārambaṇety-ādi-pratipakṣatā/ cetanācetana-kṛ-
taḥ (L.3)

śabdo rutam/ ravitam (19—27) vācaḥ-śabdaḥ/
ghoṣaḥ (//) prakṛti-pratyaya-niṣpāditaḥ/
vāk-pathe (//) antajasya rūpaḥ/
niruktiḥ (19—28) luptāya niṣpādyate/ yathā madyām rauhīti mayūraḥ/
saṃketo (19—28) anyathā nāma-karaṇam/ ete vyavahāra-śabdāḥ.
avi (L.4) kalpa-jñāne (21—24) sati darśana-mārgo bhāvanā-mārgaś ca.
maṇḍalam (21—25) ity ādityasya nityam anityādi-rūpatā//
kleśasya (25—19) ādaḥ kṣayam śāntatvam/
ādi-kṣaya (25—19) eva nirodhas tasyekṣaṇāt/ na punar vināśya paścān
nirodhaḥ/
ētaḥ dvayam (25—27) duḥprativedhya (L.5) m durbodham/
eka-caratvam (25—28) kuśalam eva/ akuśalam eva vā/ yadā kuśalam tadā
akuśala-cittasyānabhisamdhānam anutpādaḥ/ viparyaya evam upanidhāyā-
pekṣya/

anuttarād buddha-jñānād (29—8) avivartyā āryā bhavanti/
anukrośo (31—27) dayā-karaṇ (L.6) am. buddhāvaropitam kuśalam.
buddhabhāvāyopagatān/ buddhe ca kāra-kriyopagatān (33—23 • 24) iti kṛtvā
dvayam dvayam iti ṣaṭ/
abhisamaya (35—14) āmukhikāraḥ.
satatam (35—28) sadā.
samitam (35—28) nirantaram.
niḥsaraṇam (35—25 • 30) āśrayaḥ. //1//

II Dhātu

ratna-traya-nirdeśānantaram (39—5) ity-ādinā dhātur (L.7) ucyate/ samalety-
ādi-jina-kriyety-antena catur-vidham gotram uktaṃ.

apratiprasrabdhām (39—23) anavadhikām gāva iva viśayeṣu carantīti
gocarāṇi cakṣur ādi jñānāni//

saṃjñā-grahaṇam (41—19) nimitta-grāhaḥ/ tena bāla-buddhaya na jānanti/

asaṅgataḥ (41—21) svarasataḥ pra (12A—L.1) śrayaḥ//

vyaktaḥ (43—17) sātīśaya-jñāna-prāptaḥ.

tatreṭi (43—17) pustake.

vīryam (43—22) eva nirjita-vipakṣa-balam tad eva dṛḍha-mūlatvāt sthāna-
sarva-dharmāṇām dhātur bijaṃ tad antar-gatāḥ sattvā eva bijādhāratvād
bhavanāni//

samālā tathatā (39—7) bodhyam.

nirmalā (39—7) bodhiḥ.

tad-aṅgāni (47—10) (L.2) vimalā buddha-guṇāḥ/

bodhanā (47—10) jina-kriyā.

dvātriṃśad-ākāram (47—26) karmoktām dhāraṇīśvara-rāje.

avaśiṣṭeneti (49—1) karmān anantaroktena

uddāna (49—23) yuktasya sparśa-kṣama-kathanam padety-adi-pūrvārdhena
svabhāvārtha (51—7) uktaḥ.

uttarārdhena hetv-arthaḥ. (51—9) dharma-pratighā (L.3) varaṇasyādhimuk-
tir viśuddhi-hetuḥ.

adhikāprajñā adhiprajñā (51—9) ātma-darśanasyādhiprajñā.

saṃsāra-duḥkha-bhīrutvasya (53—1) samādhīḥ.

saṃsāra-nirapekṣatvasya (53—2) karuṇā.

śuddhi-hetavaḥ (53—6) mantra-hetv-arthaḥ.

traya (51—13) ity prabhāvādayaḥ.

icc (L.4) hantikā (53—3) ye saṃsāram evēcchanti.

vibhavo (53—8) mokṣaḥ/

iha-dharmikāś (53—21) cātmī-śuddhayaḥ/ ito bāhya

carako (53—20) vaidyaḥ.
parivrājako (53—20) ta.... litāṅgaḥ/
tad-vimokṣeti (53—25) tac chabdena śūnyatā. śūnyatā nāma kaś-cid dharmo
 'sti (L.5) yo 'bhāvān śūnyān karotīti manyate/
niyamo (53—29) mārgaḥ.
tad-ubhayeti (55—1) saṃsāra-nirvāṇe laukikaś catur-vidho viparyāsaḥ.
 śrāvakābhimato bodhisattvāpekṣayā viparyayaḥ.
 śrāvakābhimataḥ phaligodha (61—18) āsaktiḥ.
vās(L.6)anam vāsaḥ (61—17) avidyā-vāsanety arthaḥ/ yathā saṃskārāṇām
 avidyā-pratyayaḥ tathā teṣāṃ vāsanā pratyayaḥ avidyā-vāsanā pratyayam
 evānāśravam.
karma-hetu (63—19)-lakṣaṇam yathā saṃskāro vijñānasya.
tri-vidheti (63—19) śrāvaka-pratyeka-bodhisattva-bhedeḥ(L.7)/ eṣāṃ ma-
 no-mayātma-bhāvaḥ phala-rūpaṃ niṣpadyate.
catur-upādāneti (63—20) drṣṭāntaḥ kalpopādānaṃ śīla-vratopādānaṃ bha-
 vopādānaṃ api tad eva ātmopādānaṃ tṛṣṇopādānaṃ avidyopādānaṃ api tad
 eva śrāvakādīnaṃ.
nir(12B—L.1)ṛtti-pratyayādyabhir (63—21) acintyā śrāvakādibhiḥ/ tathā-
 gatair eva acintyety arthaḥ/
paramātmā (65—25) ātmā ca tīrthika-parikalpitaḥ.
ubhayathā (67—20) saṃsāra-nirvāṇe avikalpanenāpratiṣṭhitatā. game nirvāṇe
 ekayānaṃ gotraṃ yasya.
dharma-dvayaṃ (69—5) prajñāhvaye//
pareṇa (L.2) ślokaṛdheneti (69—11) duḥkha-nirvṛta-gama-prāpti-cchanda-
 praṇidhi-karmakam ity anena cchandasyaiva icchā-prārthane bhedaḥ. tena tri-
 vidhaṃ karmoktam.
duḥkhe doṣa-darśanam (69—21) duḥkha-darśanam.
viśuddhi-gotraṃ (69—19) kartṛ trayāṇām śrāvakādi-gotrāṇām madhye.
yāvad (71—4) an(L.3)yatama-gotrādhimuktiṃ na samudānayaṭi tāvad
 duḥkha-darśanādi nāsti.
saṃsargādīti. (71—6) ādi-śabdena pratirūpa-deśa-vāsaḥ kṛta-puṇyatā sat-

praṇidhis ceti.
sākṣād-hetutvād avasānikaḥ (71—18)
dhruva-dharmānaḥ (71—19) dhruvo nityaḥ/ śās(L.4)vata ity-ādayaḥ//
buddha-dhātor hetu-samanvāgamo (73—8) yogaḥ/
ameya-guṇa-ratnākṣayākaro (71—23) buddha-dhātur jñeyaḥ dhātṛ ity hetur
 ity arthaḥ/
jñāna (73—24)-śabdenāśrava-kṣaya-jñānaṃ/
vaimalyety (73—24) āśrava-kṣayaḥ eṣāṃ tathatāyām avyatiṛekaḥ/
ās(L.5)raya-parivṛtṭyā (75—7) vāsanāyā apy asaṃbhava uktāḥ/
 saptānām (75—11) iti pañcābhijñā āśrava-kṣaya-jñānaṃ āśrava-kṣayaś ceti.
prahāṇeti (75—10) parāvṛtṭiḥ/
svabhāvādibhir (77—26) iti svabhāva-hetu-phala-karma-yoga-vṛtṭy-arthaḥ
 ṣaḍbhiḥ sthāna-āla(L.6)mbana.
teṣāṃ (81—9) iti catur-daśānām.
vimuktaṃ (89—10) dhātuḥ sakāśān muñcanam tyāgaṃ na jñantīti avi-
 mukta-jñāḥ. tathāgataṃ na jñātīty arthaḥ/
citta-viśuddhiś (83—13) citta-prakṛtiḥ/
abhūta-kalpa-jair (85—7) ity antima-dvā-daśa-śloka uktāḥ/
nābhinirvartayatīty (85—11)-ādi vyā(L.7)khyāśloka/
samudayāstaṃgameti (85—22) jana-loko drṣṭāntaḥ/
ākāśa-drṣṭāntas (85—25) tv avikāritve prakṛti-viśuddher mukhaṃ/ pra-
 veśopāyaḥ asyaivārthaḥ dharmāloka-mukhaṃ iti/
chavir (85—26) andhakāraḥ. chādanāya ekatvāt/ yā viśuddhiḥ sa ālokaḥ.
caturṇām (87—5) iva tejo noktam vināśa-yaṣṭave vācyatvāt/
śuddhaṃ (89—18) śūnyatā rūpatvena dharmatā pariśuddhaṃ
 mūlaṃ yeṣāṃ vibhavo vināśaḥ navānām iti/ sukha-saumanasya duḥkha-
 daurmanasya, upekṣa-kāya-jīvita-manaḥ śraddhādi pañcendriyādyata yad iti
 upapā(L.2)dukatvenopapadyate//
śloka (89—18) iti trayo-daśamaḥ/
nirvṛttir (89—19) janma.
vyuparamo (89—19) vināśaḥ.

asyaiveti (89—19) dhātoḥ.
tan-nidānam (89—21) jātim//
mṛtyu ity (89—24)-ādina vyākhyā-śloka/
yasyetindhanasya (91—3)
itarasyeti (91—5) jarādi-bahneḥ anujjvalanam (//) nirodhaḥ//
saṃyoja(L.3)nam (91—10) yogah/
atrptānām (91—18) adōṣa-trayah.
aparikhedaḥ (91—19) āsaṅgaḥ/
saṃśliṣyante (91—23) saṃsāre avasthitā bhavanti//
mīdhety (93—7) āsuci.
mātā-pitrṇām jñātayo (93—8) mātā-pitr-jñātayaḥ/ nidhyu neyuh/ nic-
 chrambhanam kuryuh/ kuntanam ity arthaḥ/
adhyā(L.4)lambran (93—11)/ uttārayeyuh/
pratisaṃdadhāti (93—25) pratisaṃdhiṃ karoti.
viṭhapyante (95—10) kriyante.
avadāpitam (95—17) daiya-śodhane viśodhitam.
avalīnatā (97—4) saṃkocaḥ.
bhūta-pratiṣṭhānam (97—7) sadbhūtāvasthānam.
tad-asākṣāt-karaṇād (97—27) iti pravakṣa-prajñānāsakṣāt-karaṇāt/
ṣaṣṭyām abhimukhyām bhūmau (97—28)
nagarodāharaṇam (97—30) iti sarva-sampatti-yuktaṃ nagaram priya-putraṃ
 taṃ netuṃ pitā gacchati/ taṃ nagaram dṛṣṭaiva parāvṛtya putraṃ nayatīty-
 ādi nagaram nirvāṇa-puraṃ. pitā bodhisattva ity-ādi (L.6)/
upāyaḥ (99—23) prayogaḥ//
aparaḥ ślokārtha (99—29) iti/ āsuddha-śuddhāvasthāyām kathitasya nir-
 vṛtti-vyupāśamety-adi ślokaśāpara dvitīyo 'rthaḥ kathyate/
pare (101—5) śreṣṭhe.
eṣām daśānām ślokānām (103—8) madhye navabhir daśa-bhūmiṣu viśuddhir
 avīśu(ḍḍhi)ś ca ka(L.7)thitākathaṃ kṛtvā.
pramuditā-bhūmy-adhaḥ (103—9)-sthita-nirvedha-bhāgiyādīnām
saṃkleśa-paramatām (103—9) upavidhābhipretya.

ūrdhvam (103—10) iti buddha-bhūmau//
acintya-namana-cyutīti acintya-pāriṇāmikyā (105—25)//
apareṇa ślokārdheneti (109—24)/ ato na buddhatvaṃ ṛte ity-ādinābhi(13B
 —L.1)sambodhiḥ buddhatvaṃ savāsana-maloddhṛtiḥ nirvāṇam iti yojyā.
paryāyā (109—29) ity asyānte te iti draṣṭavyam.
guṇa-sarvatā (111—22) sarva-guṇa-saṃpūrṇatā.
tad-ākārā (113—6) śūnyatākārā.
prajñādīnām (115—7) prabhādiḥ sādharmaṃ kenāmsena dīpty-ādi ca-
 tuṣṭayena viduṣya-vibhujña-hī(L.2)nam praṇītaṃ ca dharmo yeṣāṃ punsām
 teṣāṃ na nirvāṇādhigamaḥ.
daśadheti (117—9) svabhāvārtho hetv-artha ity-ādi//
apakṣe'py antikādy-upahate asya dale
aṅkurādīti (117—22) kāṇḍādi-mūla-nābhitaptaṃ uttapta-suvarṇa-ratnaṃ tac
 chādakaḥ pṛcchā dhātuḥ/ samīñjitaṃ aṅku(L.3)ritaṃ//
sarvajña-cakṣuṣā viditaṃ (119—26) sarvajña-cakṣur viditaṃ dhātum ity
 arthaḥ//
dhānaḥ (121—25) ādhāraḥ/ nicaya ity arthaḥ/
saṃkaraḥ (121—28) saṃkāraḥ.
viśodhyo (123—3) yojya.
vyavadāṇam (123—7) apanayaḥ//
kramānām (125—8) yad āmrādi-phalaṃ tad bijāṅkuraḥ/ samakrama-rāja-
 bhā(L.4)vam upaiti.
antarasyāstīti (125—16) antara-vṛttau strīvat āsuddha-sattvāḥ pāpācārāḥ
 sarvavat teṣu sattveṣu mano-dhatuḥ yasmin dhātau sati.
antarvartī-strīvad (127—14) bhavanti sattvāḥ.
sanāthāḥ (127—17) santaś cāmī nāthāś ca san-nāthāḥ/
paryavasthānam (129—27) ati(L.5)śayaḥ.
avidyā-vāsa-bhūmir (131—10) vāsanā.
darśana-prahātavyo (131—11) darśana-gato malaḥ.
ānīñjyam rūpārūpya-dhātūtpādaḥ (131—13) karma bālāś caturbhir bāla-
 arhat-śaikṣa-dhīmatām kleśa-malair prajñāḥ/

arhā (133—13) ekena vāsanayā śaikṣyā darśa-bhā(L.6)vanāgrām
 dhīmān api tathā//
 rāga-ratiḥ (133—25) rāga-prītiḥ//
 aṅkurāpy (135—11) udaye kila bijatvaṃ vinaṣṭā bhavet//
 trividha-buddha-kāyo (137—4) dharma-saṃbhoga-nirmāṇāni//
 gāmbhīrya-vaicitrya-naya-deśaneti (137—7) gambhīrya-deśanā vaicitrya-
 naya-deśanā ca. vineyan(L.7)ta iti vinayāḥ atra vinayā eva vainayikā iti
 svārthe anvainayikāś ca te śreṣṭha-sattvās ceti vijñapter avabodhas tu pra-
 bhavaḥ//
 asya dhātor vacanāya saṃsāra (143—5) iti parikalpyaṃ kalpanīyaṃ//
 prārthaneti (143—8) nirvāṇa-prārthi//
 saṃjñāpanaṃ (143—18) pra(L.14A—1)bodhaḥ//
 saṃkleśa-nimittam (149—6) apaneyaṃ na kiṃcid astīti yojyaṃ//
 prādeśikī-buddhibhir (151—13) iti adhikāra-vihita-taddhitānte yaḥ strī-pra-
 tyayas tasya svasvabhāva-niṣedhāt//
 tatra tatreti (151—21) sūtre.
 saṃskṛtaṃ (153—8) meghādivad udāhṛtaṃ/
 tantre punar ihottara (153—13) iti/ utta(L.2)ra-grantha iti/
 abhūtaṃ (153—21) sarva-doṣāḥ.
 bhūtaṃ (153—22) sarva-guṇāḥ.
 tad-doṣa-nairātmye (153—22)/ doṣasya niḥsvabhāvatvaṃ.
 tatreti (155—21) vyākhyā//.
 karmaṇo (155—30) adhiṣṭhānaṃ/ kleśādi-visaṃyogaḥ/
 tena samarthāgamo yogaḥ. (157—1)
 buddha-kāyair (157—2) iti/ dharma-saṃbho(L.3)ga-nirmāṇaiḥ//
 nityādikam (157—5) uddeśādinā jñeyaṃ//
 prahāṇa-dvayaṃ/ kleśa-jñeyāvaraṇa-hāni-lakṣaṇaṃ//
 tad eveti (159—6) dvaya-rahitaṃ citta-muktaṃ kleśa-rahitaṃ//
 atulyaṃ (159—24) sama-dṛśaṃ guṇaṃ/
 tulyaṃ (159—24) samatā-rūpaṃ karuṇatvavat guṇā(L.4) eṣa pravṛtti-saṃ-
 bhoge darśana-deśanā/ tathā nirmāṇe 'pi//

gaganopamaṃ (161—17) ity anena svārtha-karma/
 satām (161—17) ity-ādinā parārtha-karma. santo daśa-bhūmīśvarāḥ/ sat-
 puruṣāś ca//
 vibhūti-rūpaṃ (161—19) svarūpa-saṃghā(L.5)taḥ/
 artho (161—19) buddha-kṣetrādiḥ/
 jina-kathā-nirmala-śravaṇa (161—20)
 sīlaṃ (161—21) gandha-hetutvād arthaḥ/
 gahvaraṃ (161—25) gahanaṃ//
 mukti-kāyasyeti (163—4) kleśādy-āvaraṇa-rahitasya saṃbhoga-nirmāṇasya
 pūraṇaṃ dānādi-saṃbhārotpādanaṃ//
 dvi(L.6)dheti (165—5) saṃbhoga-nirmāṇa-bhedena anāsrava-nityasyānās-
 ravatvādi-vyākhyānaṃ//
 śabdādīnāṃ (163—16) ca śrāvādiṣu nimittam iti yojyaṃ//
 tri-jñānaṃ (165—5) śruta-cintā¹⁾-bhāvanāḥ//
 jñāna-dehibhiḥ (165—6) śrāvaka-prtyeka-bodhisattvair acin(L.7)tyam iti
 saṃbandhaḥ//
 prasūtikā (165—11) prabhūtā strī saṃbandhyānaṃ//
 advayaṃ (167—2) anta-dvaya-rahitaṃ/
 tridheti (167—2) kleśa-jñeya-samāpattiḥ/ āvaraṇaṃ// āphalasyāsau āśrayas
 cid vimalāśrayo dharma-kāyaḥ.
 svābhāvikaḥ (169—5) śloka-dvayenoktaḥ//
 vici(L.14b—L.1)tra-saddharma-mayūkheti (167—10) deśanoktā.
 vighraha (167—10) iti rūpa-darśanaṃ taiḥ karaṇa-rūpaiḥ tṛtīyena saṃbho-
 gaḥ//
 atreti (167—16) dharma-kāye.
 avaruddham (167—16) sthitaṃ caturthena nirmāṇaṃ//
 kleśa-jñeyāvaraṇa-nivṛttiḥ nirvṛttiḥ (167—22)/
 pratyātmaṃ paramācintya-dharma-praptir arhan buddhatvaṃ (167—20)
 vṛttiḥ (167—23) prabandhena pravṛttiḥ//

1) Ms. ॥ bhāvanāḥ.

prabhāsvaram (169—2) ity anena pañcamam lakṣaṇam/
aprameyair (169—9) ity asya vyākhyā udāratvād ity-adi//
vicitrety (169—9)-adi saṃbhoga-vyākhyā/ vicitra-saṃbhoga-dharmāvabhāso
 dharma-deśanam.

rūpa(L.3)-dharmāvabhāso (169—9) rūpa-darśanam/ atreti saṃbhoga-kāye
 pañcadhā vicitratoktā/

atat-svabhāveti (169—15) dharma-dhatv-asvabhāvatā//

raṅgety-ādi (169—16) nirmāṇam raṅgeti lauhityādi.

prāpyāpatti (171—1)-kṛtya//

eṣv (171—6) iti satt(L.4)veṣu.

antyasyeti (171—9)/ saṃbhoga-nirmāṇasya//

saṃgrahād (171—17) ity-antena hetv-ānantyam.

tvata (171—18) ity-antena sattva-dhātva-akṣayatvam/

uttaraṇam (171—18) pravartanam

pravṛttita (171—19) ity-antena kārūṇyam/

śaktita (171—20) ity-antena ṛddhiḥ.

tair (L.5) (171—20) iti ṛddhi-pādaiḥ.

vimuktita (171—21) ity-antena jñānam.

yogata (171—22) ity-antena sampattiḥ/

anupalepata (171—23) ity-antena dharmaiśvaryam/

apracārata (171—24) ity-antena mṛtyu-mārāvabhāṅgaḥ/

prasāntita (171—25) ity-anena naiḥsvabhāvyam/ śās(L.6)vatatvam/

śaraṇānām (171—26) dharma-saṃbhoga-nirmāṇāmām śaraṇa-layanād utpat-

tito nityatā/

etena loka-nāthatvāt śāsvata iti kathitaḥ/

rūpa-kāyata (171—27) iti/ saṃbhoga-nirmāṇābhyām//

anabhilāpyatvād (173—9) iti yaṇa/ anu(L.7)meyam upamā

guṇa-doṣādi (173—17)-vikalpanenāpratiṣṭhānam/ tenānudgrahaḥ/

āryair apy acintyatvam (173—6) caturthenāha //2//

(President, Rissho University)

Paññāsa-jātaka 中の Samuddaghosa-jātaka

田辺 和子

序

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1) ①ビルマに流布したビルマ文字写本よりのテキスト、*Paññāsa-Jātaka, Zimme Paññāsa* (in Burmese Recension) edited by Padmanabh S. Jaini, PTS, London 1981, pp. 82-89.

② カンボジア出版のテキスト (クメール文字) *Paññāsa-jātaka*, Editions de L'Institute Bouddhique, Phnon-penh, 1953 の第1物語。

2) 同上①のテキスト

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