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Remarques linguistiques sur la Bāṣkalamantra-Upaniṣad

Louis RENOU

Cette Upaniṣad a été traduite par M. Belvalkar en 1925 (Four unpublished Upaniṣadic texts), après l'avoir été, longtemps auparavant, à partir d'une version persane, par Anquetil Duperron (de qui la traduction latine fut elle-même retraduite en allemand par Deussen). M. Belvalkar ne semble pas avoir été frappé par les singularités de langue propres à ce texte, puisqu'il se borne à dire que cette Upaniṣad (BMU.) "pourrait avoir fait partie de la Bāṣkala Samhitā du R̥gveda" (l. c. p. 1 et History of Indian Philosophy II p. 131). Il aura fallu attendre jusqu'à l'étude toute récente de M. N. Tsuji (Mélanges Miyamoto, 1954, p. 3) pour avoir une description exacte des faits de langue, jointe à de précieuses suggestions concernant l'interprétation. Notre modeste article est un hommage rendu à la sagacité de mon éminent collègue japonais.

Il s'agit en effet d'un texte fort singulier. D'abord le fond. Malgré l'allure hymnique de l'ensemble, le fond est de caractère upaniṣadique bien plutôt que ṛgvédique. Le point de départ est une affabulation sommairement esquissée: le rapt au ciel, par le dieu Indra, d'un descendant de Kaṇva, Medhātithi (que le RV. écrit, sauf une fois, sous la forme Medhyātithi). C'est l'épisode connu, auquel le RV. fait des allusions furtives en quelques passages récents de la Samhitā. Vient ensuite, après de brèves plaintes formulées par la victime, le discours d'Indra qui occupe la plus grande partie de l'hymne. C'est une eulogie du dieu par lui-même, eulogie qui n'est elle-même qu'un prétexte et, pour ainsi dire, un leurre (*māyā* 11d), puisqu'elle aboutit à exalter le principe unique, indifférencié, sis au fond des choses, c'est-à-dire le *brahman* (dont le nom figure dès la str. 3d).

Ce type de composition rappelle de loin, il est vrai, tel hymne du RV. récent où précisément Indra faisait son propre éloge, comme X. 27 ou X. 48-49. D'autre part, la mention du "cygne" mystique (24c) évoque RV. IV. 40, 5; celle de Prajāpati (24b), ainsi que le thème de l'*ajara* et du

石山寺所藏阿彌陀經梵本について

足 利 惇 氏

阿彌陀經 *Sukhāvatīvyūhasūtram*, 即ち淨土門の云う小經の梵本が西藏語や漢語の翻譯のあるにもかかわらず、現在わが國にのみ存在していることはすでに斯學者の知るところである。マックスミュラー博士は「日本發見の梵本について、On Sanskrit Texts discovered in Japan」(J. R. A. S. 1880)の標題の下にこの阿彌陀經の原本について論及し、Devanāgarī 文字にてその全文を註釋並びに英譯を附して發表し、さらにこの最初の試みをその誤謬を訂正して「牛津紀要 Anecdota Oxoniensia」(1883)に再出版した。我々が今日阿彌陀經の標準的梵本として重視するのはこの書であり、近年出版せられた F. Edgerton 氏の「Buddhist Hybrid Sanskrit Grammar and Dictionary」における引用書目の根據ともなっている。わが國では安永二年(1773 A. D.)の南紀根嶺學頭常明の「梵漢阿彌陀經」や天明二年(1783 A. D.)の河内高貴寺の慈雲尊者著の梵篋三本中の「阿彌陀經」の木版本があるが、兩書とも悉曇文字で書かれ、常明本は縦書でその右側にカタカナで發音を左側に單語の譯を當てて居り、慈雲本は横書で文字に對應する單語の譯を文字に並行して左横書にしている。マックスミュラー博士がその梵本作成に最初に見たのは常明本であつて、その不正確さはその後南條博士より得た慈雲尊者の高弟、沙門法護の述べた「梵文阿彌陀經義釋四卷」を俟つて始めて補正し得たわけであるが、この書は縦書の悉曇文字の傍らに漢字音を用いて梵字の對音を示している。慈雲本はその奥書より見て、尊者が三個の梵本を參考として作成したことが判る。第一は石山寺所藏の文龜年本(1501—1520 A. D.)、第二は和州法宣律師の手より得た建久年本(1190—1198 A. D.)、第三は信州佐久郡の正安寺辨元堂にて得た承久年本(1219—1221 A. D.)であるが、「三本校離互含_レ得失、至_二其取捨_一之則予也不_レ敢。且筆_レ其多_二例證_一而便_レ于誦_上」と奥書に述べていることより見て、自己の梵學の實力を示すのに控目な尊受者の態度が判り、従つて慈雲本の中に多くの問題をそのまま含んでいることはやむを得ない。

牛津本が法護の梵本阿彌陀經を根柢とし慈雲本を有力なる參考として作成せられたことは、それらの勘合によつて自ずから明らかである。元來佛典の梵語はそれ自體決して純正なる正統的梵語として見らるべきものではないが故に、牛津本

が一應よく梵語として整理せられていると云つても多少の變形や言語構造上の無理が存在しているのは當然と考へて差支えない。牛津本の價值はその成立根柢の素材について反省すべき必要ありと考へられるが、今幸いに石山寺所藏の梵本寫本を得てその目的に資したいと思う。石山本においても常明本等に見られる悉曇文字についての相當多くの筆寫の誤が見出される。例えば ca と tra と da 、または q (dha) と q (va)、或いは ra (na) と ra (ta) の混亂、 r と anusvāra [例えば ra (rva) ra (vam)] の混淆や文字に修行點、空點、涅槃點を缺いている場合が見受けられる。その誤は文字より來たものばかりではなく、言語乃至文法上の錯亂も無いことはない。また牛津本に見られない形も存在している。例えば、六方段の個所に見える牛津本の「*saṃcādayitvā*」(偏覆)であるが、石山本と慈雲本とを更に比較すれば、

石山本 *saṃcchadayetva* (東), *saṃccada* [-*yi*-] *tvā* (南), *saṃcchādya* (西), *saṃcchadya* (北), *saṃcchadya* (下), *saṃcchadya* (上)

慈雲本 *saṃcchādayetvā* (東), *saṃcchādayatvā* (南, 西, 北, 下, 上)

以上を見るに石山本に正形の *saṃcchādya* が存在しているのが注目せられる。また牛津本(第十七の文)に見える「*ṣṛaddadhādhvaṃ pratiyatha mākaṃkṣayatha*」慈雲本の「*ṣṛaddadhādhvaṃ pattiyaṭhā makaṃkṣayatha*」(玄譯、稱讚淨土佛攝受經—「深信解發願往生勿行放逸」に當る)の個所は、石山本では「*ṣṛaddadhādhvaṃ pattiyaṭhāvakalpayatha*」となつてゐる。*avakalpayatha* の原形 *ava + √kṛp-* は B. H. S. によれば「has confidence in, puts faith in」を意味し「信受」に當る。なおその外に種々問題を含んでいるが、今石山本を基礎として阿彌陀經梵本を考へれば大たい以下の如き形を得ることになる。

(連聲法は考へず能う限り原文のままとし、原文を損うのを畏れた。)

⁽¹⁾
namaḥ sarvajñāya.

evam mayā ṣrutam. ekasmiṃ samaye bhagavān ṣṛāvastyaṃ viharati
sma jetavane anāthapiṇḍadāsa⁽²⁾yārāme mahatā bhikṣusaṃgena sārddham ar-
dhatrayodaṣabhir⁽³⁾ bhikṣuṣṭatāir⁽⁴⁾ abhijñātābhijñātāiḥ sthaviṛair mahāṣṛavakai
sarvair arhadbhīḥ tadyathā sthaviṛeṇa ca ṣāriputreṇa mahāmaudgalyāyane-

1) 牛津本以外は凡て -jñāyaḥ. この visarga は恐らく || に基づく誤。 2) 石山本、慈雲本、常明本ともに -piṇḍa の次に ṣa を挿入す。 3) 三本ともに mahatā
4) 古來かく讀み居りしが如し。囉鼻惹那二合引修引婆引惹那二合引諸(法護)。

na ca mahākāṣṭhāpena ca mahākāṣṭhāpena⁽¹⁾ ca mahākāṣṭhāyanena ca mahākāṣṭhālena ca revatena ca cūḍhipanthakena ca nandena ca ānandena ca rāhulena ca gavāṃpatinā ca bharadvājaena ca kalodayinā ca vakkulena ca aniruddhena ca. etaiḥ cānyaḥ⁽²⁾ ca mahāgrāvakai sambahulaiḥ⁽³⁾ ca bodhisatvair mahāsatvaiḥ tadyathā mamjuṣṭriyā ca kumārabhūtenājitenā ca bodhisatvena gandhahastinā ca bodhisatvena nityodyuktena ca bodhisatvena anikṣiptadhureṇa ca bodhisatvena. etaiḥ cānyaḥ⁽⁴⁾ ca sambahulair bodhisatvair mahāsatvaiḥ⁽⁵⁾ cakreṇa ca devānāṃ indreṇa brahmaṇā ca sahāṃpatinā anekaiḥ⁽⁶⁾ cānyair devaputranayutaśatasahasraiḥ.

tatra khalu bhagavān āyusmaṃtāṃ⁽⁷⁾ cāriputraṃ āmaṃtrayati sma. asti cāriputra pañcime digbhāge ito buddhakṣetrāt⁽⁸⁾ koṭīḥśatasahasraṃ buddhakṣetrānāṃ atikramya sukhāvati nāma lokadhātus⁽⁹⁾ tatrāmitāyur nāma tathāgato rhan samyaksambuddhaḥ etarhi tiṣṭhati dhriyati yāpayati dharmaṃ ca deçayati. tat kiṃ manyase cāriputra kena kārṇera sā lokadhātuh⁽¹⁰⁾ sukhāvatiṭy ucyute tasya khalu punaḥ cāriputra sukhāvatyāṃ⁽¹¹⁾ lokadhātuh⁽¹²⁾ nāsti satvānāṃ kāyaduḥkhaṃ na cittaduḥkhaṃ apramāṇāny⁽¹³⁾ eva sukhakārṇāni. tena kārṇena sā lokadhātuh⁽¹⁴⁾ sukhāvatiṭy ucyute.

punar aparaṃ cāriputra sukhāvati lokadhātuh⁽¹⁵⁾ saptabhir vedikābhiḥ⁽¹⁶⁾ saptabhiḥ tālapamktibhiḥ⁽¹⁷⁾ kamkaṇijālaiḥ⁽¹⁸⁾ ca samalamkṛtāṃ⁽¹⁹⁾ samamītato nuparikṣiptā citra darṇāniyā⁽²⁰⁾ caturṇāṃ⁽²¹⁾ ratnānāṃ⁽²²⁾ tadyathā suvarṇasya rūpyasya vaidūryasya sphatikasya. evaṃ-rūpaiḥ⁽²³⁾ cāriputra buddhakṣetrāguṇavyūhaiḥ⁽²⁴⁾ samalamkṛtāṃ⁽²⁵⁾ tad buddhakṣetram.

punar aparaṃ cāriputra sukhāvatyāṃ⁽²⁶⁾ lokadhātuh⁽²⁷⁾ saptaratnamayyaḥ⁽²⁸⁾ puṣkarīnyāḥ⁽²⁹⁾ aṣṭāṃgopetavariparipūrṇāḥ⁽³⁰⁾ samatīrthikāḥ⁽³¹⁾ kākapeyā⁽³²⁾ suvarṇavālukāsamstīrtāḥ⁽³³⁾ [tadyathā suvarṇasya rūpyasya vaidūryasya sphatikasya⁽³⁴⁾ lohitaṃmuktasya⁽³⁵⁾ aḥmagarbhasya musāragalvasya saptamasya ratnasya]. tāsu ca puṣkarīṇiṣu samamītac⁽³⁶⁾ caturdiçāṃ⁽³⁷⁾ catvāri sopānāni. citrāṇi darṇāniyāni

1) 牛津本 mahākapphiṇena 2) 石山本は ebhiḥ と讀み得るも、暫らく牛津本を採る。 3) anekaiḥ cānyair は牛津本 etaiḥ cānyaḥ ca 4) 牛津本 buddhakṣetram 5) 牛津本 lokadhātuh | 6) 慈雲本亦同じ=ucyate 7) 牛津本 tatra 8) cf. 6) 9) 牛津本 kimkiōi- 10) 牛津本 samalamkṛtā 11) 牛津本 citrā 12) caturṇāṃ catulāṃ と讀み得るも恐らくゑとよとの誤りに基づくもの。 13) この文の前に牛津本では (16) 以下の括弧内の文が来る。 14) 牛津本-paripūrṇāḥ 15) 牛津本 -tīrthakāḥ

caturṇāṃ⁽¹⁾ ratnānāṃ⁽²⁾ tadyathā suvarṇasya rūpyasya vaidūryasya sphatikasya. tāsaṃ ca puṣkarīṇiṇāṃ samamītac⁽³⁾ ratnavṛkṣā jātaḥ citrā darṇāniyāḥ⁽⁴⁾ saptānāṃ⁽⁵⁾ ratnānāṃ⁽⁶⁾ tadyathā suvarṇasya rūpyasya vaidūryasya sphatikasya lohitaṃmuktasya aḥmagarbhasya musāragalvasya saptamasya ratnasya. tāsu ca puṣkarīṇiṣu samīti padmāni jātāni. nīlāni nīlavarnāni nīlanirbhāsāni nīlanidarṇāni. pītāni pītavarnāni pītanirbhāsāni pītanidarṇāni. lohitaṇi lohitaṇi⁽⁷⁾ lohitaṇi⁽⁸⁾ lohitaṇi⁽⁹⁾ lohitaṇi⁽¹⁰⁾ lohitaṇi⁽¹¹⁾ avadātāni⁽¹²⁾ avadātavarnāni⁽¹³⁾ avadātanirbhāsāni⁽¹⁴⁾ avadātanidarṇāni⁽¹⁵⁾. citrāṇi citravarnāni citranirbhāsāni citranidarṇāni. cakatacakrapramāṇaparīṇāhāni. evaṃrūpaiḥ⁽¹⁶⁾ cāriputra buddhakṣetrāguṇavyūhaiḥ⁽¹⁷⁾ samalamkṛtāṃ⁽¹⁸⁾ tad buddhakṣetram.

punar aparaṃ cāriputra tatra buddhakṣetre nityapravāditāni divyāni tūryāni⁽¹⁹⁾ suvarṇavarṇā⁽²⁰⁾ ca mahāpṛthivī ramaṇiyā⁽²¹⁾ tatra ca buddhakṣetre triṣkṛtvā⁽²²⁾ rātrau triṣkṛtvā⁽²³⁾ divasasya⁽²⁴⁾ puṣpavarṣaṃ⁽²⁵⁾ pravarṣati divyānāṃ māndāravapuspā[ṇāṃ] tatra ye satvā upapannā ta ekena purobhaktena koṭīḥśatasahasrabhiḥ⁽²⁶⁾ puṣpavṛṣṭibhir⁽²⁷⁾ abhyavakīrya punar api tām eva lokadhātum āgacchamīti divāvihārāya. evaṃrūpaiḥ⁽²⁸⁾ cāriputra buddhakṣetrāguṇavyūhaiḥ⁽²⁹⁾ samalamkṛtāṃ⁽³⁰⁾ tad buddhakṣetram.

punar aparaṃ cāriputra tatra buddhakṣetre samīti hamsāḥ⁽³¹⁾ krauñcāḥ⁽³²⁾ mayūrāḥ⁽³³⁾ ca. te triṣkṛtvā⁽³⁴⁾ rātrau triṣkṛtvā⁽³⁵⁾ divasasya⁽³⁶⁾ samnipatyā⁽³⁷⁾ saṃgītiṃ. kurvamīti sma svakasvakāni ca rutāni pravyāharamīti. teṣāṃ pravyāharatām indriyabalabodhyaṃgaçabdo niçcaramīti. tatra teṣāṃ manuṣyāṇāṃ tam çabdam çrutvā buddhamanasikā[-ra] utpadyate dharmamānaṣikāra utpadyate saṃghamānaṣikāra utpadyate. tat kiṃ manyase cāriputra tiryagyonigatās⁽³⁸⁾ te satvāḥ⁽³⁹⁾ na punar eva draṣṭavyaṃ tat kasmād dhetoḥ nāmāpi cāriputra tatra buddhakṣetre nirayāṇāṃ⁽⁴⁰⁾ nāsti tiryagyonināṃ yamalokasya nāsti. te punaḥ pakṣisaṃghāḥ⁽⁴¹⁾ tenāmītyuṣā⁽⁴²⁾ tathāgatena nirmītaḥ⁽⁴³⁾ dharmāçabdam niçcārayamīti. evaṃrūpaiḥ⁽⁴⁴⁾ cāriputra buddhakṣetrāguṇavyūhaiḥ⁽⁴⁵⁾ samalamkṛtāṃ⁽⁴⁶⁾ tad buddhakṣetram.

punar aparaṃ cāriputra tatra buddhakṣetre tāsaṃ⁽⁴⁷⁾ ca tālapamktināṃ⁽⁴⁸⁾ teṣāṃ⁽⁴⁹⁾ ca kamkaṇijālānāṃ⁽⁵⁰⁾ vāteritānāṃ⁽⁵¹⁾ valgur manoḥjñāḥ⁽⁵²⁾ çabdo niçcarati.

1) 石山本では suvarṇa-と-syaとの間に前頁の (17) 以下括弧内の文が挿入される。 2), 3) 牛津本は triṣkṛtvā. 慈雲本は 2) を triṣkṛtvā 3) を triṣkratvā 4) 牛津本 evaṃ. 5) 牛津本 kimkiṇī.

tadyathāpi nāma cāriputra koṭīṇasahasrām⁽¹⁾ [-gikasya divyasya tūrya-] sya cāryaiḥ⁽²⁾ sampravāditasya valgur manojñāḥ⁽³⁾ cābdo niṣcarati. evam eva cāriputra tāsām ca tālapamāṇinām teṣām ca kāmkaṇṭijālānām⁽⁴⁾ vāteritānām valgur manojñāḥ cābdo niṣcarati. tatra teṣām manuṣyāṇām tam cābdam⁽⁵⁾ cṛutvā buddhānusrūtiḥ kāye samtiṣṭhāti dharmānusrūtiḥ kāye samtiṣṭhāti saṃghānusrūtiḥ kāye samtiṣṭhāti. evamrūpaiḥ cāriputra buddhakṣetraguṇavyūhaiḥ samalamkārtam tad buddhakṣetram.

tat kiṃ manyase cāriputra kena kārāṇena sa tathāgato mitāyur nāmod⁽⁶⁾ yate. tasya khalu punaḥ cāriputra tathāgatasya teṣām ca manuṣyāṇām aparimitam āyuspramāṇam. tena kārāṇena sa tathāgato mitāyur nāmod⁽⁶⁾ yate. tasya ca cāriputra tathāgatasya daṣa⁽⁶⁾ [kalpā anuttarām samyaksambo-] dhim abhisambuddhasya.

tat kiṃ manyase cāriputra tena kārāṇena sa tathāgato mitābho nāmoc⁽⁶⁾ yate. tasya khalu punaḥ cāriputra tathāgatasyābhā apratihātā sarvabuddhakṣetreṣu. tena kārāṇena sa tathāgato mitābho nāmocyate⁽⁸⁾. tasya ca cāriputra tathāgatasyāprameya cāravakasamghaḥ yeṣām na sukaram pramāṇam ākhyātum cūddhānam arhatām. evamrūpaiḥ cāriputra buddha-kṣetraguṇavyūhaiḥ samalamkārtam tad buddhakṣetram.

punar aparaṃ cāriputra ye mitāyusas tathāgatasya buddhakṣetre satvāḥ upapannāḥ cūddhā bodhisatvā avinivarttanīyāḥ⁽⁹⁾ ekajāti [-prati-] baddhāḥ teṣām cāriputra bodhisatvānām na sukaram pramā [-nam ā-] khyātum anyatrāprameyāsamkhyeyā iti samkhyām gacchānti. tatra khalu punaḥ cāriputra buddhakṣetre satvaiḥ praṇidhānam kartavyam. tat kasmād dhetoḥ yatra hi nāma tathārūpaiḥ satpuruṣaiḥ sa [-ha sa-] mavadhānam bhavati. nāvaramātrakeṇa cāriputra kuṣalamūlenāmityāyusas tathāgatasya buddhakṣetre satvā upapadyante yaḥ kaṣcic cāriputra kulaputro vā kuladuhitā vā tasya bhagavato mitāyusas tathāgatasya nāma [-dhe-]yam cṛoṣyati cṛutvā ca manasikariṣyati ekarātram vā dvirātram vā trirātram vā catūrātram⁽¹⁰⁾ vā pancarātram vā ṣaḍrātram vā saptarātram vā avikṣiptacitte manasi-

2) 石山本は cāryaiḥ の次に 1) の括弧を繰返し竄入させ、文章混乱す。 3) この語石山本に缺く、慈雲本に在り。 4) 牛津本 kiṃkīṇī- 5) 牛津本 ucyate, 石山本、慈雲本同じ。 6) 石山本、括弧内の文を缺く。 7) tena が kena の誤は明白。 8) 慈雲本は udyate 9) 牛津本 avinivartanīyā, 石山本、慈雲本に同じ。 10) 牛津本 avikṣiptacitto

kariṣyati. yadā sa kulaputro vā kuladuhitā vā kalam kariṣyati tasya kalam kurvataḥ so mitāyus tathāgataḥ cāravakasamghaparivṛtaḥ bodhisatvagāṇapuraskṛtaḥ purata sthāsyati so viparyastacitta kalam kariṣyati ca. sa kalam kṛtvā tasyaivāmitāyusas tathāgatasya [buddhakṣetre sukhāvatyaṃ loka-dhātāv]⁽¹⁾ upapatsyate. tasmāt tarhi cāriputra idam arthavaṇam sampaṣyamānaḥ evam vadāmi satkṛtya kulaputrena vā kuladuhitrā vā tatra buddhakṣetre cittapraṇidhā[-nam] kartavyam.

tadyathāpi nāma cāriputra aham etarhi tam yathā⁽²⁾ parikīrtayāmi⁽³⁾ evam eva cāriputra pūrvasyām diḥ akṣobhyo nāma tathāgataḥ merudhvajo nāma tathāgataḥ mahāmerur nāma tathāgataḥ meruprabhāso nāma tathāgataḥ mānjūdhvajo nāma tathāgataḥ evampramukhāḥ cāriputra pūrvasyām diḥ gaṅgānadivālukopamā buddhā bhagavaṃtaḥ cāriputra pūrvasyām diḥ gaṅgānadivālukopamā buddhā bhagavaṃtaḥ svakasvakāni buddhakṣetrāṇi jihvendriyeṇa samcchādayetvā⁽⁴⁾ nirveṭhanam kurvaṃti⁽⁵⁾ prattiyatha yūyam idam acintyaguṇaparikīrttanam sarvabuddhaparigraham nāma dharmaparyāyam.

evam dakṣiṇasyām diḥ candrasūryapradīpo nāma tathāgataḥ mahārciskandho nāma tathāgataḥ merupradīpo nāma tathāgataḥ anantavīryo nāma tathāgataḥ evampramukhāḥ cāriputra dakṣiṇasyām diḥ gaṅgānadivālukopamā buddhā bhagavaṃtaḥ svakasvakāni buddhakṣetrāṇi jihvendriyeṇa samcchāda [-yi-] tvā⁽⁶⁾ nirveṭhanam kurvaṃti prattiyatha yūyam idam acintyaguṇaparikīrttanam sarvabuddhaparigraham nāma dharmaparyāyam.

evam paścimāyām diḥ amitāyur nāma tathāgataḥ amitaskandho nāma tathāgataḥ amitadhvajo nāma tathāgataḥ mahāprabho nāma tathāgataḥ mahāratnaketur nāma tathāgataḥ cūddharaḥmiprabho nāma tathāgataḥ evampramukhāḥ cāriputra paścimāyām diḥ gaṅgānadivālukopamā⁽⁷⁾ buddhā bhagavaṃtaḥ svakasvakāni buddhakṣetrāṇi jihvendriyeṇa samcchādaya⁽⁸⁾ nirveṭhanam kurvaṃti prattiyatha yūyam idam acintyaguṇaparikīrttanam sarvabuddhaparigraham nāma dharmaparyāyam.

evam uttarāyām diḥ mahārciskandho nāma tathāgataḥ vaṣṭvānara-

1) 石山本、括弧内の文を繰返し、竄入す。 2) 牛津本に缺く。 3) 牛津本 parikīrtayāmi 4) 牛津本 samcchādayitvā 5) 牛津本 prattiyatha 6) 牛津本 parikīrttanam 7) 牛津本 samcchādayitvā

⁽¹⁾ nirghoṣo nāma tathāgataḥ dundubhisvaranirghoṣo nāma tathāgata duṣpr
adharṣo nāma tathāgata ādityasambhavo nāma tathāgataḥ jāliniprabho
nāma tathāgataḥ prabhākoro nāma tathāgataḥ evaṃpramukhāḥ⁽²⁾ çāriputra
uttarāyām diçi gaṅgānadivālukupamā buddhā bhagavaṃtaḥ svakasvakāni⁽³⁾
buddhakṣetrāṇi jhvendriyeṇa samcchādyā nirveṭhanam kurvaṃti pattiya-⁽⁴⁾
tha yūyam idam acintyaḡuṇaparikīrttanam sarvabuddhaparigrahaṃ nāma
dharmaparyāyam.

evam adhaṣṭāyām diçi sinho nāma tathāgataḥ yaṣo nāma tathāgataḥ
yaṣa[-h-]prabhāso nāma tathāgataḥ dharmo nāma tathāgataḥ dharmadharo
nāma tathāgataḥ dharmadhvaṣo nāma tathāgataḥ evaṃpramukhāḥ çāri-
putra adhaṣṭāyām diçi gaṅgānadivālukupamā buddhā bhagavaṃtaḥ sva-
kasvakāni buddhakṣetrāṇi jhvendriyeṇa samcchādyā nirveṭhanam kurva-⁽²⁾
ṃti pattiyaṭha [yū-]yam idam acintyaḡuṇaparikīrttanam sarvabuddhaparigrahaṃ⁽³⁾
nāma dharmaparyāyam.

evam upariṣṭhāyām diçi brahmaghoṣo nāma tathāgataḥ nakṣatrarājo
nāma tathāgataḥ indraketuḍhvajarājo nāma tathāgataḥ gandhottamo nā-
ma tathāgataḥ gandhaprabhāso nāma tathāgataḥ mahārciskandho nāma
tathāgataḥ ratnakusumasampuṣpitagātro nāma tathāgataḥ sālendrarājo nā-⁽⁵⁾
ma tathāgataḥ ratnotpalaçrīr nāma tathāgataḥ sarvārthadarçi nāma tat-
hāgataḥ sumerukalpo nāma tathāgataḥ evaṃpramukhāḥ çāriputra upari-
ṣṭhāyām diçi gaṅgānadivālukupamā buddhā bhagavaṃtaḥ svakasvakāni⁽²⁾
buddhakṣetrāṇi jhvendriyeṇa samcchādyā nirveṭhanam kurvaṃti patti-⁽³⁾
yatha yūyam idam acintyaḡuṇaparikīrttanam sarvabuddhaparigrahaṃ nā-⁽⁴⁾
ma dharmaparyāyam

tat kiṃ manyase çāriputra kena kāraṇenāyam dharmaparyāyam sarva-⁽⁶⁾
buddhaparigraho nāmocyate. ye kecic çāriputra kula[-putrā]vā kuladuhi-
taro vā asya dharmaparyāyasya nāmadheyam çroṣyaṃti teṣāṃ ca buddhā-
nām bhagavatām nāmadheyam dhārayiṣyanti. sarve te buddhaparigṛhītā⁽⁷⁾
bhaviṣyaṃti avinivarttanīyāç ca bhaviṣyaṃti anuttarāyām samyaksambo-⁽⁸⁾
dhau. tasmāt tarhi çāriputra çraddadhādhvam pattiyaṭhāva-kalpayatha ma-

1) 石山本 -nirghoṣo の次に更に -nirghoṣo の文字が竄入す。 2) 牛津本 samc-
chādayitvā 3) cf. 15 頁 5) 4) cf. 15 頁 6) 5) 牛津本 sarvārthadarço 6)
牛津本 dharmaparyāyah 7) 牛津本 avinivartanīyā

ma ca teṣāṃ ca buddhānām bhagavatām. ye kecic çāriputra kulaputrā vā
kuladuhitaro vā tasya bhagavato mitāyusas tathāgatasya buddhakṣetre⁽¹⁾
cittapranidhānam kariṣyaṃti kṛtam vā kurvaṃti vā sarve te avinivart-
tanīyā bhaviṣyaṃti anuttarāyām samyaksambo-⁽²⁾
dhau. tatra ca buddhakṣetre upapatsyaṃti upapannā vā upapadyaṃti vā. tasmāt tarhi çāriputra çrād-
dhaiḥ kulaputraiḥ kuladuhiṭṛbhiç ca tatra buddhakṣetre cittapranidhir
utpādayitavyaḥ

tadyathāpi nāma çāriputra aham etarhi keṣāṃ buddhānām bhagavatām⁽²⁾
evam acintyaḡuṇam parikīrttayāmi. evam eva çāriputra mamāpi te buddhā⁽³⁾
bhagavaṃtaḥ evaṃ acintyaḡuṇam parikīrttayāmi. suduṣkaram bhagavatā⁽⁸⁾
çākyamuninā çākyādhirājena kṛtam sahāyām lokaahātav anuttarām sa-
myaksambodhim abhisambuddhya sarvalokavipratyayanīyo dharmo deçitaḥ
kalpakaṣāye satvakaṣāye dṛṣṭikaṣāye āyuṣkaṣāye kleçakaṣāye.

tan mamāpi çāriputra paramaduṣkaram yan mayā sahāyām lokadhātav⁽⁴⁾
anuttarām samyakambodhim abhisambuddhya sarva lokavipratyayanīyo
dharmo deçitaḥ satvakaṣāye dṛṣṭikaṣāye kleçakaṣāye āyuṣkaṣāye kalp-
kaṣāye.

idam avocaḍ bhagavān āttamanā āyuṣmāṃç çāriputra te ca bhikṣavaḥ
te ca bodhisatvāḥ sadevamānuṣāsurasagandharvaç ca loko bhagavato bhāsi-
tam abhyanandaṃ.

sukhvatīāvyūham nāma mahāyānasūtram.

8) 牛津本 pratiyatha mākāṃkṣayatha 慈雲本 pattiyaṭhā ma kākṣayatha (信
勿疑)。法護の原本は石山本と同じ、波底引 耶佗引 縛迦攞波二合野佗 1) cf. 16 頁 7)
2) 牛津本、慈雲本共に teṣāṃ 3) 牛津本 parikīrtayāmi 3) 牛津本 parikīr-
tayāmi 4) 牛津本 abhisambuddhya. 慈雲本、石山本と同じ。

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