

## 共同研究

# 梵語仏教写本の文献学的研究

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## はじめに

平成14・15年度の2年間にわたり、頭書の研究課題の下に共同研究を行った。本研究は、去る平成10～12年度に実施された仏教文化研究所共同研究・日本私立学校振興共済事業団学術研究振興資金対象事業「サンスクリット仏教写本の文献学的研究」（研究代表者 神子上恵生）の成果を踏まえ、仏典を中心としたサンスクリット写本の文献学的研究を継続しようとするものであり、研究目的は以下の3点であった。

①本学所蔵の大谷探検隊収集サンスクリット写本に関する書誌学的・文献学的研究。

②既に収集した写本マイクロフィルムに基づく書誌学的・文献学的研究。

③国外諸機関に収蔵される写本の調査及び収集。

①は本学所蔵写本30余点に関する新たな解題目録（英文）を作成・刊行するための予備的研究であり、その成果の一部が第一の若原論文，“Remarks on Sankrit Manuscripts in the Otani Collection—Preliminaries to New Descriptive Catalog—”である。いわゆる大谷コレクション中のサンスクリット写本の歴史的背景と入手経緯を概観し、資料的価値の高い数点について書誌学的な観点から論じている。なお、本論文の一部は、今年9月に本学大宮学舎を会場として開催された大谷探検隊派遣百周年記念国際シンポジウム「仏の来た道2003—シルクロードの文物と現代科学—」の学術部会（Academic Programme）で口頭発表された。②については主に *Mahāyānasūtrāṃkāra* 及び *Abhidharmakośa* (-vyākhyā) の写本研究を進めた。そのうち後者に関する研究成果の一部が第二の青原論文『『俱舍論』関係のサンスクリット写本—原典研究史の一断面—』である。③に関しては、ネパール国立古文書館（National Archives）収蔵の、本学所蔵 *Kapphiṇābhyaṇḍaya* 写本の同一本の一部及びその書写本を新たにカラー撮影し、近い将来に計画している同書影印版編集の準備作業を進めた。（若原雄昭）

## Remarks on Sanskrit Manuscripts in the Otani Collection

—Preliminaries to New Descriptive Catalog—

### I. General Descriptions

It is not known for certain exactly how many Sanskrit manuscripts were originally collected by the Otani Expedition. At least thirty-two of them are now in the possession of the Ryukoku University Library (see list below). Except for eight small fragments (No. 621–[No. 628]) which may have been brought from Central Asia, all are Nepalese mss. Of these, twenty-seven (No. 601–No. 627) are entered in the catalog prepared by Prof. Sanada of Ryukoku and ten are published in facsimile editions. They are as follows:

Ariyōshi Sanada, Descriptive Catalogue of the Sanskrit Buddhist Manuscripts brought by Ohtani Expedition, *Monumenta Serindica*, Vol. IV, Kyoto 1961, pp. 49–118.

Taijun Inoguchi ed., *Sanskrit Manuscripts of the Sukhāvati-vyūha from Nepal, Facsimile Series of Rare Texts in the Library of Ryukoku University* 6, 1986.

\*This volume contains four *Sukhāvati-vyūha* mss. kept at Ryukoku ([No. 701]–[No. 704]) and six more kept now in the Āśā Archives Trust in Kathmandu.

Taijun Inoguchi ed., *Sanskrit Manuscripts of the Buddhist Sūtras from Nepal, Facsimile Series of Rare Texts in the Library of Ryukoku University* 9, 1990.

\*This volume contains No. 601, *Pañcarakṣā*, No. 608 *Jātakamālā*, No. 611 *Laṅkāvatāra*, and No. 617 *Kapphiṇābhyudaya*.

Syoko Takeuchi et al. ed., *Sanskrit Manuscripts of the Mahāyānasūtrālaṃkāra from Nepal, Facsimile Series of Rare Texts in the Library of Ryukoku University* 14, 1995.

\*This volume contains No. 614 *Mahāyānasūtrālaṃkāra* (B), and No. 615 *Mahāyānasūtrālaṃkāra* (A).

Rev. Kozui Otani<sup>†</sup> who resigned as Monshu, the chief abbot, of Nishi Hongwanji Temple in 1914 actively undertook other enterprises. As part of his many-sided activities, he established Kōju-kai Society in 1914 which, according to his own wording, “mainly aims at the pursuit and propagation of deep understanding of Buddhism consulting Sanskrit manuscripts”. Most of the Sanskrit mss. now kept at Ryukoku University Library are part of this Kōju-kai collection which was transferred from the Otani family who had inherited the collection.

The original Kōju-kai collection seems to have contained at least another eight manuscripts which are as follows:

*Aparimitāyuh-sūtra*

*Aṣṭasāhasrikā Prajñāpāramitā* (different ms. from No. 612 in our possession)

*Prajñāpāramitā-ṭīkā* (fragments)

*Mañjuśrīmūlakalpa*

*Lalitavistara*

*Svayaṃbhū-purāṇa*

*Suvarṇaprabhāsa-sūtra*

*Divyāvadāna*

The present whereabouts of these mss. still remain unknown and to be discovered, although some of them are said to have been once deposited at Ryukoku University Library for a certain period.

It is not clear how and when each manuscript was obtained, with the exception of the following four manuscripts. Firstly, [No. 701] *Sukhāvatīvyūha*, which is well-known as being the best and oldest existing ms. of this important Mahāyāna sūtra, was brought from Nepal in 1923 by Dr. Ryozauro Sakaki (the then Professor of Kyoto Imperial University) at the request of Rev. Otani who had been on friendly terms with him. Thus it is often called the *Sakaki ms.* Secondly, *Divyāvadāna* which is now missing as mentioned above, No. 609 *Mahāvastu*, and [No. 703] *Sukhāvatīvyūha* (Kōju-kai ms. B) were presented to Rev. Otani in 1923 by Maharaja Chandra Shum Shere Jung Bahadur Rana, the prime minister of Nepal at that time, through the mediation of Dr. Sylvain Lévi, who had also been on good terms with Rev. Otani<sup>11</sup>.

With regard to the origin of the other mss., the only clue is found in the address given by Rev. Otani to the members of Kōju-kai Society in 1924 at the Hongwanji temple in Dalian, China. There he testifies that he brought back seventy or eighty original manuscripts from India around 1915/1916<sup>21</sup>. As far as we can judge from the published documents on the Otani Expedition, none of the so-called First (1902–1904), Second (1908–1909) or Third (1910–1913) Expeditions give any evidence of having obtained or brought back Nepalese mss. Besides this, it is for certain that the date of copying of ms. No. 615 *Mahāyānasūtrālaṃkāra* (A) cannot be earlier than 1906 as will be shown in part III of this paper. Thus we could safely conclude that the Nepalese mss. in the possession of Ryukoku University Library were collected sometime between 1915 and 1923.

## II. Descriptions of the Selected Few Manuscripts in the Collection

### 1. [No. 701] *Sukhāvatī-vyūha* (Sakaki ms.)

Palm-leaf except for the first folio of which the original is lost and reproduced on paper. Folios 85; fol. nos. 1–86 on the right side of verso of each folio; fol. 67 missing. 29×5.5 cm. 4 lines except for fol. 29b (2 lines), fols. 1b and 29a (3 lines), and fol. 86b (5 lines). Old Nevārī script called Bhujimolā “fly-headed” except for fol. 1 (later Nevārī script). Undated.

Beg. (1a): Om [namaḥ sarvabuddhabodhisattvebhyaḥ //] namo daśadiganantāparyyantalokadhātupratīṣṭhitebhyaḥ // sarvabuddhabodhisattvāryyaśrāvaka-pratyekabuddhebhyo 'tītānāgata-pratyutpannebhyaḥ // [namo 'mitābhāya //] namo 'mitāyuse / namo namo 'cin-

tyaguṇakarātmane / namo 'mitābhāya jināya te mune sukhāvatīṃ yāmi te cānu-  
kampasya / sukhāvatīṃ kanakavicitrakānanāṃ manorama sugatasutair alaṃkṛtām /  
tavā[thā]srayām prathitayaśasya dhīmataḥ prayāmi tām bahuguṇaratnasañcayāmm //  
End (86b): -satvaḥ āyuṣmāś cānandaḥ sā ca sarvāvatī parṣat sadevamānuṣāsuragan-  
dharvaś ca loke bhagavato + + + + + ti // bhagavato 'mitābhāya guṇaparikīrttanaṃ  
bodhisatvānāṃ avaivarttikabhūmipraveśaḥ amitābha + + + + + [ + + + sukhāvatī-  
vyūhaḥ (in the upper margin)] samāptaḥ // granthapramāṇaślokāṅka gadyapadyena  
sarvataḥ / sārddha śatādhikenaiva sahasraikaṃ prapūrṇitam // // ye dharmā hetupra-  
bhavā hetu (te)ṣāṃ tathā hy avadat teṣāṃ yo nirodho eva(mvādī mahāśramaṇaḥ //)  
+ + + + + navamyā / śrī ānanda(deva)sya + + + + + 2(?)

As mentioned above, this ms. was brought from Nepal by Dr. Sakaki eighty years ago. Later it was presented to Rev. Kosho Otani, former Monshu of the Hongwanji, by Mrs. Sakaki, and then transferred to Ryukoku University Library.

Although its seemingly incomplete colophon portion makes it impossible to know the exact date, the name of King Śrī-Ānandadeva (1147-1167 on the throne) of Malla dynasty mentioned there allows us to estimate it to the middle of 12th century. Paleographical evidence also supports this date. At present totally thirty-eight *Sukhāvatī-vyūha* mss. are known to us, and all of them are Nepalese mss. Thanks to the laborious work done by Dr. Fujita, all these mss. are now available as transliterated texts<sup>3)</sup>. Among them, our ms. is by far the oldest (the second oldest being a seventeenth century one) and the best one with very few errors or portions that are missing. It could be described as the original text of (at least one recension of) *Sukhāvatī-vyūha* at this stage. It is true that the National Archives in Kathmandu keeps in its possession one ms. which is dated Nepal Samvat 273 (=1152/53 C. E.) and could be regarded as belonging to the same line as our ms<sup>4)</sup>. But it is less valuable than ours because it is incomplete (only 26 fols of the original 40 are extant) and a damaged ms. with a number of errors and missing portions.

Dr. Ashikaga published a critical edition of *Sukhāvatī-vyūha* which is based mainly on our ms. in 1965<sup>5)</sup>. Since then this edition, together with the very appropriate and informative corrections added to it by Dr. Fujita, has served as the basis of academic research on this text.

Recently ancient manuscripts excavated from the Bamiyan area in Afghanistan have been published and have attracted the attention of the academic world. Among this collection, which is named Schøyen Collection after its present possessor, three fragmental leaves of this sūtra in Brāhmī scripts dating back to 6th/7th century are reported. According to the description given by Profs. Harrison/Hartman/Matsuda, this "*Sukhāvatī-vyūha*" apparently deviates from any known versions of this sūtra, including both Sanskrit and Chinese ones<sup>6)</sup>. This popular sūtra seems to have been circulated in unexpectedly diversified ways. Further discoveries may well be expected to shed new light on this aspect.

2. [No. 702-704] *Sukhāvatī-vyūha* (Kojukai ms. A, B, C)

[No. 702] (Koju-kai ms. A): Paper. Folios 65. Complete. 24.8×8.5 cm. 6 lines. Newārī script. Undated.

[No. 703] (Koju-kai ms. B): Paper. Folios 50. Complete. 29.2×11.0 cm. 7 lines. Devanāgarī script. Undated.

[No. 704] (Koju-kai ms. C): Paper. Folios 64. Complete. 26.4×8.5 cm. Newārī script. except for the first two lines of the last folio (Rañjana script). Undated.

As part of the activities of the Koju-kai Society, Rev. Kozui Otani invited a Russian Indologist Dr. N. V. Mironov to the head office of the Koju-kai Society in Shanghai in 1923 on a five-year contract, and consigned him with the study and translation of the collected mss. Koju-kai ms. A and Koju-kai ms. B are on the mss. list drawn up by Dr. Mironov under No. XXIII and No. XXVII, respectively. He also prepared a critical edition and English translation of *Sukhāvatī-vyūha* based on these two mss. consulting Dr. Max Müller's published work. Koju-kai ms. B was, as mentioned above, a gift from Nepalese Prime Minister Maharaja Rana, while nothing is known about the history of Koju-kai ms. A. The whereabouts of these two mss. had been long unknown. Almost a half century had passed when the late Prof. Bunpo Kojima of Ryukoku visited Rev. Tokushi Ama at his temple Saiyouji in Kyoto and discovered them in 1971. On that occasion Prof. Kojima also found Koju-kai ms. C, of which even the existence itself had been unknown until then. These three mss. were deposited at Ryukoku University Library later by Rev. Tokuzui Ama, Rev. Tokushi's son and the successor of the temple.

All three mss. are apparently modern ones, although they all have no dates. In the center of the reverse side of the first folio of ms. C, a beautiful picture of a sitting Amitābha Buddha holding a bowl of amṛta on crossed knees is pasted. This is a typical image of Amitābha as one of the so-called five Buddhas (Pañca-Buddha) popular in Nepal and Tibet. Ms. A also had a similar picture on it, but it is lost now.

3. No. 617 *Kapphiṇābhyudaya* "Exaltation of King Kapphiṇa"

Palm-leaf. Folios 18 (1, 4-14, 17-21, 56 [second cover leaf of the original ms.]). Incomplete. 31×5.3 cm. 8 lines. Newārī. Undated.

Beg.:(fol. 1b) namo buddhāya // sarvvajñatādiguṇagocaram āyayau yā dhyeyā yato pi yatibandhur abodhi bodhiḥ / sā satyanirddhutacaturvidhaviḥbhamārttir mūrttir dṛśān dīśatu dāsabalī śivaṃ vaḥ // asti prathā para+++++tā gajānanaguhāvasitādhivindhyam / līlāvatīti nagarī kalitāpadānā burggeva dhāvitaraṇā hariṇāṅkanena // yā tuṅgasaudhatalakīlitaketudaṇḍaṣaṇḍair javāj jalamucāma+pāṭitā+++++r avatamsapatākikābhir bandham vyadhād iva divivraṇapaṭṭikābhiḥ // yatrānvakāri calacīnajaivaijayantīvinyāsaśāraśikharair bhṛśam aindranīlaiḥ / okobhir ākulamaruddalitadyusindhuvi+++++yasya viḥāyasaḥ śrīḥ // digdantidānajaḥadhusaradhāmnī vindhyaskandhesamiddhamaninaddhatalena yasyāḥ / sauvarṇṇasālavayena nikāṣapaṭṭa-

mūrcchamahārajatarājirucā vireje // ti + + + + + bhuvī cāmaradhūtam antas talpopabhu-  
ktaṭapaṭavāsaparāgapāṃsum / śṛṅgāravān iva gavākṣamukhaiḥ smayāt sma tāmbūlam  
udgirati vibhramavāsavarggaḥ // yasyām vilāsabhavaneṣu gavākṣa + + + + + śaviśa-  
dāḥ kṣitiṣu kṣapāyām / kāntavimarddisuratatruṭitāvamuktamuktāvalivilasitaṃ dadhur  
indupādāḥ / dhvāntānuviddha iva nīlāśilālayānām bhābhīḥ sasandhya iva śoṇadr + +  
+ + m / jyotsnāvamṛṣṭa iva sādhu ca saudhadhāmnām yām īyivān ravir ahar bubudhe  
triyāmām // yatrendraṇīlamanīkhaṇḍagavākṣabhāñjijyotīrasodavasitāni samatvam  
īyuh / kallolalolanavi + + + + kūtākālīkṛtāmbukuharasya payaḥpayodheḥ // śyāmāśma-  
veśmaśikharāvalitulyakālasaṅkrāntatārataranīpratimā babhau yā / kālīva kalpavilayo-  
tsavakalpyamānaveśā'rpitārkakulamāṇḍa + + + + ālyā // sphārasphuṭasphaṭikakūṭakuṭīr  
niviṣṭanīlāśmanīrmitagavākṣamarīcimiśrāḥ / yā kālakaṇṭharucisaṅkaraśaṅkarāṭṭhāsa-  
cchaṭācchapaṭalapratimā babhāra // rociṣṇucīnapaṭa + +

This is a rare, in fact the only, ms. of the little-known literary work belonging to the genre of *mahā-kāvya* or *sargha-bandha*, Indian ornate poetry comprising many *sarga* or cantos, composed by Kaśmīra poet Śivasvāmin (A. D. 9c.). More than sixty years ago, Prof. Shankar of Government College, Lahore, published this text with a detailed introduction<sup>7)</sup>. This *editio princeps* was, however, far from satisfactory due to the poor quality of the mss. available to him on which it was based, so that not much attention had been paid to it. It was after almost a half century that painstaking research done by Prof. Hahn of Marburg University revived this unfortunate text from oblivion and thus enabled us to rightly appreciate this manuscript in our collection<sup>8)</sup>.

The motif for this elaborate long-piece is drawn mainly from a brief Buddhist narrative, *Avadānaśataka* lxxxviii, Kapphiṇa (corresponding Chinese version is the episode 88 Jì bīn níng wáng yuán 闍賓寧王緣 of *Zhuàn jí bó yuán jīng* 撰集百緣經 Taisho No. 200, Vol. 4, pp. 247-8), telling a simple story about a south Indian King Kapphiṇa who attempted to conquer Kosala under the reign of King Prasenajit and after his defeat became a follower of Lord Buddha. It varies from the Kappina story in Pali recension such as the one recurring in *Manorathapūraṇī* viz. *Āṅguttara-Nikāya-aṭṭhakathā*, *Dhammapada-aṭṭhakathā*, and so on. It is in the last canto, 20th *sarga*, that the author follows the original story faithfully, and the theme and detailed plot of the preceeding nineteen cantos were fully worked out by the author in order to meet the requirements of *mahākāvya*.

The author Śivasvāmin is regarded either as a Buddhist or a Hindu belonging to Kaśmīra Śaiva. Whomever he may have been, the author himself states that he set about this work at the request of his close friend, Buddhist monk Candramitra (bhikṣv-ācārya Candramitra).

Only eighteen folios of the original fifty-six are now in the possession of our Library. Dr. Hahn revealed the existence of thirty-four (fols. 2, 3, 22-25, 27-34, 36-55) of the remaining folios of the same original ms. at the National Archives in Kathmandu<sup>9)</sup>. Still four folios (fols. 15, 16, 26, 35) remain missing. It is incomprehensible how and

why the same one manuscript was divided into two, and only one portion was bestowed. Dr. Hahn also reported that the National Archives has another ms. of this text which was copied from the original ms. when it was still complete<sup>10</sup>. Although this copied ms. is apparently a later one, it has its own value because of its completeness. In any case we were able to take color photographs of both mss. by special permission of the National Archives authorities.

We are planning to publish a new facsimile edition of this unique text, incorporating these two divided mss. in order to restore it to its original form, with the kind collaboration of Prof. Hahn. The National Archives readily gave us their authorization and cooperation for this project. A long-parted couple meets together after a century's separation. Isn't it an appropriate celebration for the centenary of the Otani Expedition?

### III. Additional Remarks on Two Other Mss. in the Collection

No. 614 *Mahāyānasūtrālamkāra* (Ryukoku B ms.) & No. 615 *Mahāyānasūtrālamkāra* (Ryukoku A ms.)

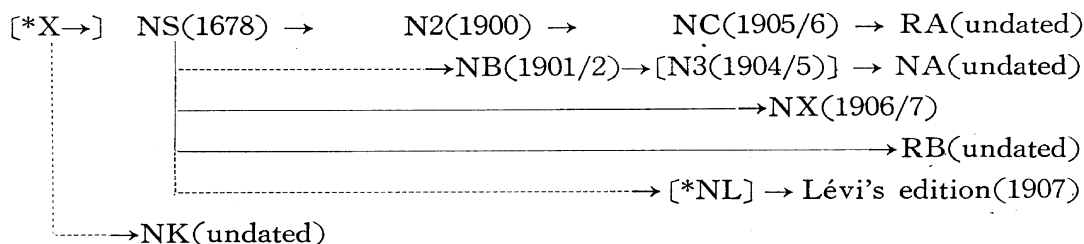
Detailed descriptions of these two mss. are given in the introductory part of the above-mentioned facsimile edition of this text. So far a total of seven mss. of this text were known to exist, including the two in our possession. They are listed here with the abbreviation (NS, NB, etc.) and the Reel Number of Nepal German Manuscript Preservation Project (NGMPP) respectively.

NS	Nepal samvat	796 (=1675/6 C. E.)	folios 131	A	114/1
NB	Nepal samvat	1021 (=1901/2 C. E.)	folios 145	D	85/4
NA	Undated	folios 113	A	112/13	
NC	Nepal samvat	1026 (=1905/6 C. E.)	folios 126	B	88/4
NX	Nepal samvat	1027 (=1906/7 C. E.)	folios 251	A	113/5
R(-yukoku)B	Undated	folios 187			
R(-yukoku)A	Undated	folios 171			

Recently I found out another three among the Nepal mss. microfilmed by NGMPP.

NK(-ārikā) No Date	folios 17 (Incomplete)	E 1768/14
N2 Vikrama Samvat 1957 (=1900 C. E.)	folios 196	E 1923/5
N3 Nepal Samvat 1025 (=1904/05 C. E.)	folios 155	E 1367/11

I dealt with these newly-found mss. in two recent articles<sup>11)</sup>. From these two articles of mine, I here only extract and reproduce the table showing clearly the position which our two mss. occupy in the somewhat complicated recension of this text.



#### IV. *Sanskrit Manuscripts in the Otani Collection at Ryukoku University Library (CD-ROM edition)*

In 2000, the Institute for the Study of Buddhist Culture at Ryukoku University finished a three-year collaborative project titled “Philological Study of Sanskrit Buddhist Manuscripts” which was financially supported by the Science Research Promotion Fund from the Promotion and Mutual Aid Corporation for Private Schools of Japan. As part of the result of this project we published *Sanskrit Manuscripts in the Otani Collection at Ryukoku University Library (CD-ROM edition)*.

The CD-ROM set is comprised of fourteen CDs covering all thirty-two mss. kept at Ryukoku. First, we microfilmed the mss. in color (3,450 frames in 8 reels), then the microfilm was digitized into a set of high-resolution master CDs (35 pieces), which were finally reduced to the present size for practical use (details are given on the table below). Considering the sharpness and speed, FlashPix (TM) format is used and a Plug-In software Live Picture Viewer 3.2 (TM) is contained in each disc to handle the formatted visual data. The CD set is designed so that it can be used on both Windows and Macintosh, and can be browsed by using either Internet Explorer (TM) (ver. 5 and earlier) or Netscape Navigator (TM) (ver. 4.7 and earlier).

The CD-ROM set is now being distributed to academic institutes and individual scholars both domestic and abroad. Releasing the digitized data of mss. on the web-page of Ryukoku University is now under consideration.

#### NOTES:

\*This paper is a revised version of the unpublished paper with the same title read at the International Symposium “The Way of Buddha 2003: Cultures of the Silk Road and Modern Science” in commemoration of the centenary of the Otani Mission to Central Asia, held at Ryukoku University, Kyoto, Japan, 8th–13th September 2003.

- 1) The close and long-lasting relationship between this famous French Indologist and Rev. Kozui Otani could be exemplified by several writings listed in “Retrospective: L’Œuvre Complet de Sylvain Lévi” (Eli Franco ed., *Mémorial Sylvain Lévi, Landmarks in Indology, A Reprint Series*, Vol. I, Delhi 1996, p. 445f); e.g., n°88, Kapilavastu, Hansei Zasshi, XIII, no. 8, 1898, p. 321–324; n°89, Rapport de M. Sylvain Lévi sur sa mission dans l’Inde et au Japon, CR Acad. Insc. 1899, pp. 71–92; n°90, De Nagasaki à Moscou, Annales de Géographie, 1899, tome VIII, pp. 330–349; n°290 Nécrologie—A la mémoire de Mme Kujo Takeko, Gendai Bukkyo, Mars 1928.
- 2) *Collected Works of Kozui Otani* (in Japanese), Kyoto 1935, Vol. 3, p. 503f.
- 3) Kotatsu Fujita, *The Larger Sukhāvatīvyūha, Romanized Text of Sanskrit Manuscripts from Nepal*, III Parts, Tokyo, 1992–1996.
- 4) Shelf-mark pra. 1697/5; Nepal German Manuscript Preservation Project (NGMPP) Reel No. B23/2. This ms. is given an abbreviation N1 by Dr. Fujita.
- 5) Atsuuji Ashikaga ed., *Sukhāvatīvyūha*, Kyoto 1965.
- 6) *Manuscripts in the Schøyen Collection III, Buddhist Manuscripts Vol. II*, Oslo 2002, p. 179f.
- 7) Gauri Shankar, *Śivasvāmin’s Kapphiṇābhyudaya or Exaltation of King Kapphina*, Panjab University Oriental Publication No. 26, Lahore 1937.
- 8) Michael Hahn, Appendix to the 2nd revised edition of Shankar, op. cit., New Delhi 1989. See also his recent paper, Doctrine and Poetry, Śivasvāmin’s Essentials of Buddhism, Text and Translation of Canto xx of His *Kapphiṇābhyudaya*, in *Bauddhavidyāsudhākaraḥ, Studies in*



*Honour of Heinz Bechert on the occasion of His 65th Birthday, Indica et Tibetica* Band 30, Swisttal-Odendorf 1997.

- 9) Shelf-mark ca 213 vi kāvyam; NGMPP A24/12.
- 10) Shelf-mark ca 1668, vi kāvyam 3; NGMPP B18/14; dated Nepal Samvat 648=1527/28 C. E.. Prof. Hahn reports a third ms. kept in National Archives (shelf-mark pa 3155, vi kāvyam 30; NGMPP No. A377/9; undated), which is a Devanāgarī transcript of the original ms. Recently the title list of Nepal mss. microfilmed by NGMPP was published on CD-ROM (*Preliminary List of Manuscripts, Blockprints and Historical Documents Microfilmed by the NGMPP, Part 1 (excluding Tibetan Materials and Historical Documents)*, University of Hamburg, Asia-Africa Institute, Dept of Indian and Tibetan Studies, 2003). There I found at least four mss. of the *Kapphiṇābhyudaya*. One of them (Accession No. 5-3175, Reel No. A1347/11, folios 35, 34.0×10.3 cm, undated) seems to have been unknown so far, the remaining three being the same as given above. I have not obtained this ms. yet, so I cannot say anything specific about it. Most probably it is also a Devanāgarī transcript of the original ms.
- 11) Yusho Wakahara, A Newly-found Nepalese Manuscript of *Mahāyānasūtrālaṃkāra-Kārikā*, *Indogaku Bukkyougaku Kenkyu (Journal of Indian and Buddhist Studies) (IBK)* 51, 2003; Two Newly-found Manuscripts of *Mahāyānasūtrālaṃkāra*, *IBK* 52, 2003/4 (both in Japanese).

**A Provisional List of Sanskrit Mss. in the Otani Collection at Ryukoku University Library\***

- (1) No. 601 *Pañcarakṣā*
- (2) No. 602 *Dhāraṇīsaṃgraha*
- (3) No. 603 *Amoghapāśahṛdaya*
- (4) No. 604 *Sarvadurgatipariśodhana*
- (5) No. 605 *Varṣāsapaṇavidhi*
- (6) No. 606 *Mahāmegha mahāyāna sūtra*
- (7) No. 607 *Mahāmegha mahāyāna sūtra*
- (8) No. 608 *Jātakamālā avadāna*
- (9) No. 609 *Mahāvastu avadāna*
- (10) No. 610 *Karuṇāpūṇḍarika*
- (11) No. 611 *Laṅkāvatāra*
- (12) No. 612 *Aṣṭasāhasrikā prajñāpāramitā*
- (13) No. 613 *Śatasāhasrikā prajñāpāramitā*
- (14) No. 614 *Mahāyānasūtrālaṃkāra* (B)
- (15) No. 615 *Mahāyānasūtrālaṃkāra* (A)
- (16) No. 616 *Abhisamayālaṃkāra-loka-prajñāpāramitāvyākhyā*
- (17) No. 617 *Kapphiṇābhyudaya*
- (18) No. 618 *Aṣṭāṅgahṛdayasaṃhitā*
- (19) No. 619 *Rogaviniścaya* (alias *Mādhavanidāna*)
- (20) No. 620 *Siddhiyoga* (alias *Vṛndhamādhava*)
- (21) No. 621 *Saddharmapūṇḍarika* (fragments)
- (22) No. 622 *Suvarṇaprabhāsottama* (fragments)
- (23) No. 623 *Saddharmapūṇḍarika* (fragments)
- (24) No. 624 *Suvarṇaprabhāsottama* (fragments)
- (25) No. 625 *Ratnakūṭapariivarta* (fragments)
- (26) No. 626 *Daśottarasūtra* of the *Dirghāgama* (fragments)
- (27) No. 627 *Sanskrit Handschriften aus den Turfanfunden* IV 623 & VII 1689=Taisho 766 (fragments)
- (28) [No. 628] *Amaraughasāśāna* (fragments)
- (29) [No. 701] *Sukhāvativyūha* (Sasaki ms.)
- (30) [No. 702] *Sukhāvativyūha* (Kōju-kai ms. A)
- (31) [No. 703] *Sukhāvativyūha* (Kōju-kai ms. B)
- (32) [No. 704] *Sukhāvativyūha* (Kōju-kai ms. C)

\*Notes on the list:

[No. 628]–[No. 704], not entered in Sanada Catalogue as mentioned above, are tentatively numbered. Fragments No. 622–No. 627 were not identified, and frag. [No. 628] was not entered, in Sanada Catalogue, so that these frags. are given in the CD version as “Unidentified Fragments”. After the publication of the CDs, No. 622–No. 624 were identified and published by Prof. Karashima of Soka University, and No. 622–[No. 628] by Prof. Hori of the International Institute for Buddhist Studies, independently (Seishi Karashima, Sanskrit Fragments of the Sutra of Golden Light, the Lotus Sutra, the *Āryaśrīmahādevīvyākaraṇa* and the *Anantamukhanīrhāradhāḍaṇi* in the Otani Collection, *Annual Report of the International Research Institute for Advanced Buddhology at Soka University*, vol. 6, 2003; Shin’ichiro Hori, Notes on the Unidentified Sanskrit Fragments in the Otani Collection at Ryukoku University Library, *Journal of the International College for Advanced Buddhist Studies*, Vol. VI, 2003). In this regard, I would like to convey our gratitude to Profs. Karashima and Hori on behalf of the editorial staff of the CDs.

Table of Mss., Microfilms, and CDs

Ms. No.	Frames	File Size (MB)	CD No.	Disc Size (MB)	Reel No.	Master CD No.
601	98	481.8	1	481.8	1	1
602	165	173.2	2		1	2–3
603	10	9.2	2		1	3
604	11	10.3	2		1	3–4
605	37	176.6	2		1	4
606	25	23.0	2		1	4
607	27	25.7	2	418.0	1	4
608	362	359.1	3	359.1	2	4–8
609	331	330.8	4	330.8	3	8–11
610	175	191.6	5		4	11–13
611	151	146.7	5	338.3	4	13–15
612	298	322.3	6	322.3	4	15–18
613	417	498.8	7	498.8	5	18–22
614	188	168.9	8		6	22–24
615	172	174.3	8	343.2	6	24–25
616	221	261.9	9		6	25–28
617	19	94.8	9	356.6	6	28
618	236	1080.8	10–11		7	28–30
619	18	15.9	11	1096.7	7	30
620	179	900.4	12–13	900.4	7	30–32
621–[628]	16	69.0	14		8	32
[701]	86	72.6	14		8	32–33
[702]	66	65.5	14		8	33–34
[703]	51	50.7	14		8	34
[704]	66	66.2	14	323.9	8	34–35

(Yusho WAKAHARA)

## 『俱舎論』関係のサンスクリット写本

——原典研究史の一断面——

筆者は、龍谷大学仏教文化研究所において、数年前より複数の共同研究<sup>1)</sup>の一環として継続的に行われてきた、国内外の諸研究機関に所蔵される『俱舎論』関係のサンスクリット写本、特に Yaśomitra の複註 *Sphuṭārthabhidharmakośavyākhyā* (以下 AKV) の写本を、可能な限りマイクロフィルムに複製して収集し、校合することを目的とするプロジェクトに携わってきた。現在までに、大部分の写本のマイクロフィルムを入手しえた段階であり、入手したフィルムもいまだ整理されるには至っていない。しかし、開始してからかなり年月が経過したこともあるので、本稿では一応の経過報告をするとともに、一部資料について、若干の考察を加えて、今後の資料整理の一助としたい。

### 1. 収集写本の概要

現在までに入手した写本の複製は、俱舎論本頌 *Abhidharmakośakārikā* (以下 AKK) 写本 4 点、Vasubandhu の自註 *Abhidharmakośabhāṣya* (以下 AKBh) 写本 1 点、AKV 写本 12 点、合計 17 点である。まず、その一覧をカタログ情報を付して示す。以下、通し番号 (便宜上つけたもの)、文献種別、写本番号 (カタログ等に記載のもの)、材質、葉数、書体、カタログ所在の順で列挙する。

[1] (AKK) XX. 2. 105 貝葉 44 (完) Newārī Sāṅkṛtyāyana [1935] p. 37.

[2] (AKBh) XL. 335 紙 367 (完) Newārī Sāṅkṛtyāyana [1937] p. 53.

[3] (AKK) 5. 7446, Reel. A135/3 貝葉 11 (不完) Bhūjīmō APS [1997] p. 62

[4] (AKK) 5. 234, Reel. B86/9 紙 21 (不完) Devanāgarī APS [1997] p. 1

[5] (AKK) 5. 7444, Reel. B104/6 紙 23 (不完) Devanāgarī APS [1997] p. 1

[6] (AKV) 5. 264, Reel. B85/6 紙 364 (完) Devanāgarī APS [1997] p. 1

[7] (AKV) 3. 298, Reel. A107/4 紙 352 (完) Devanāgarī APS [1997] p. 1

[8] (AKV) 5. 5268, Reel. A107/3 紙 151 (不完) Devanāgarī APS [1997] p. 1

[9] (AKV) E13741, Reel. E617/4 紙 321 (完) Newārī NRC index card

[10] (AKV) E26754, Reel. E1362/5 紙 316 (不完) New. & Dev. NRC index card

[11] (AKV) E19202, Reel. E910/12 紙 316 (不完) New. & Dev. NRC index card

なお、手違いにより次の NA の写本が 1 点遺漏してしまった。早急に再交渉の予定である<sup>10)</sup>。

[18] (AKV) No. 5. 6916 Reel. No. A913/11 (APS [1997] p. 1)