

Jñānaśrimitraの‘Yoginirṇayaprakaraṇa’——語句索引

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○Jñānaśrimitra (11西紀)にYoginirṇayaprakaraṇa (平川彰博士は「瑜伽行者の智の決択」と和訳を付されている。『インド仏教史(下)』1979 東京 p287)という作品がある。これは止観等の方法を通じて達成される、特殊な認識について論じている作品である。

○今回この作品の語句索引を発表したのは次のような経緯がある。筆者は数年前この作品の読解を試みたが、文章自体の難しさと自分の基礎学力の無さによって、全く成果を挙げることができなかった。そのためにそれ以降、この作品は見向きもせず放置したままだった。その後、Jñānaśrimitraに先立つPrajñākaraguptaの作品Pramāṇavārttikabhāṣya内の思想——特に夢の認識——の解明を筆者は目標としたが、目に触れることさえ避けてきたこの作品の中に重要な単語が含まれていることを偶然改めて認識した。それは具体的には‘satyasvapna’という単語である。この語は筆者の知る限りDharmakīrtiのSantānāntarasiddhiを始めとする数人の著作にしか見られない。しかしながら夢の認識を重要視するPrajñākaraguptaの思想を解明するには重要な単語の1つであるとも思われる。また他の箇所にも目を通しただけでも、認識の有形相性を証明する上での重要な要素も含まれていることを知った。そこで読解力不足は依然としてそのままだが、Jñānaśrimitraのこの作品の索引を作成し、自己使用のメモを作成しようと思いついた。確かに彼の重要なSākākarasiddhi等と比較すると各論であると言わざるを得ないが、少なくともこの作品に関しては語句の見落としをなくし、有形相説の解明への1つの足掛かりにしたいとも考えたのである。更に補足的なことであるけれども、この作業を通じてJñānaśrimitraのみならず、彼の弟子と言われるRatanakīrtiの作品にも‘satyasvapna’という単語が使用されていることまでも知った(Sarvajñāsiddhi中p21,29とp22,8)。因にこの箇所をBühnemann氏は、後掲書で(p62,28f. p63,25f.)、Tattvasamgrahapañjikāに同様な記述のあることを註で付しつつ「devatādhipatyāt satyasvapnavat」と「satyasvapnavat」をそれぞれ「wie wenn man aufgrund der Macht einer Gottheit Wahres träumt」と「als ob man von etwas Wirklichem träumt」として訳されている。

○この作品についての直接的な研究はないが、Ratanakīrti等のSarvajñāsiddhiの研究に関連して言及されている。主にErnest Steinkellner「Jñānaśrimitra's Sarvajñāsiddhi」Prajñāpāramitā and related Systems 1977とGUDRUN BÜHNEMANN『DER ALLWISSENDE BUDDHA』WIEN 1980とは有益であると思われる。特にBÜHNEMANN著書の中にJñānaśrimitraの

Yoginirṇayaprakaraṇaとの対応が指摘されているので、それを100%利用させていただき、RatanakīrtiのSarvajñāsiddhiのどの箇所引用されているかも表示した。しかしすべて依存しているというわけでもない。

○この索引は次のような規則に則って作成されている。

- 1) テキストはJñānaśrimitranibandhāvalī 1987 Patna A. THAKUR editionを使用した。
- 2) この作品中すべての単語を表示した。数字は頁数と行数を示している。しかし活用している単語は元の形に戻し、語幹の形で表示した。1語の捉え方—接頭辞をどの範囲まで省略するか—はMOTOI ON, JUN'ICHI ODA「AN INDEX TO THE PRAMĀNAVĀRTTIKASVAVṚTTI」LEXICOLOGICAL STUDIES NO.6の4aの規則を参照とした。それ以外の場合は、その単語に従って判断した。また人称代名詞、不定代名詞はそのまま残した。
- 3) 複合語 (compound) は結合している形で残した。両数・複数であっても語末は2)の法則に従った。
- 4) しかしcompoundの2語目以下の単語は引くことができなくなってしまうので、2語目以下は()を付して表示した。例えばartha-sahakārin 329-14という項目とsahakārin (329-14)という項目とを作成した。文意的におかしいとしても、それも一括して同じ扱とした。例えば eka^ˆarthatva 327-21 とは別に arthatvaという単独では意味をなさない項目も作成した。しかし tadutpattiといったそれで1つの意味をなす語については utpattiだけの項目を設けることはなかった。その判断はすべて筆者の判断によっている。
- 5) 3語以上によるcompoundの中で、重要なものは更に複合語として示した。
- 6) 動詞はrootの形に戻し、/を持って表示した。また紛らわしいものには()で動詞の類を示した。
- 7) しかしInfinitiveとGerundiveはそのままの形にし、Present-participleは-atあるいは-mānaの形で残した。
- 8) astu, bhū, bhavatu, bhavet, syātは例外的にそのまま残した。
- 9) sandhiの法則がある場合、^ˆを持って分離し得ることを示した。またそれに従って語順もsandhiの分離した形から考えて配置した。
- 10) <>内に示したのは、Ratanakīrti-Nibandhāvalī 1975 Patna A. THAKUR editionに引用された箇所を示している。同形でない場合はcf. と示した。

○パソコンの検索機能を使用しなかったため、ある意味では時代に逆行し、最低1過程以上の作業が余分であったかもしれないが、最終的には人の目を通さなくては行けない箇所が最も重要であり、その作業に最も時間を費やしたので、全体から見れば作業の量はそう変わらなっと思われる。

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