

Books That Travelled from Kathmandu to Tokyo

—Revisiting the Kawaguchi Manuscripts in the Collections
of Rissho University, U-Tokyo and the Toyo Bunko—

Shanker THAPA
Kazunori SASAKI

Prologue

Ekai Kawaguchi is remembered with enormous respect among Sanskrit and Buddhist scholars in Japan and also in the outside world for his contributions in the field of Sanskrit manuscript collections written and copied in the Kathmandu valley in Nepal. Considering the importance of Sanskrit manuscripts in times to come, Kawaguchi had endured arduous journeys in India, Nepal and across the Himalayas to Tibet with the primary objective of collecting Mahāyāna manuscripts written in ancient and medieval times. He collected primarily Sanskrit manuscripts produced in medieval Nepal, and Tibetan manuscripts and xylographs produced in Tibet. His collection consists of very important manuscripts which are now preserved in different repositories in Tokyo. His contribution is the most precious work that has provided Japan with a golden opportunity to hold those priceless materials. For those medieval books, Ekai Kawaguchi wagered his life. He set out on a life-threatening journey in the Himalayan plateaus through the high mountain ranges in Mustang in western Nepal and then Tibet. Neither his journey nor his sojourn in Tibet was comfortable or easy. He was only concerned with collecting manuscripts and artifacts. He successfully collected manuscripts and managed to dispatch them to Japan via India. Kawaguchi's efforts finally helped develop repositories of Nepalese and Tibetan manuscripts in Japan. It is, in fact, the greatest accomplishment of a Japanese monk, one that will remain for centuries to come.

Ekai Kawaguchi and His Mission

Kawaguchi was a Japanese Zen monk born on February 26, 1866 in Sakai [Osaka], Japan. He is the person who laid the foundations for people-to-people contacts between Nepal and Japan that began with his visit in 1899. His primary motive was to collect manuscripts in the

places he visited. He even collected Sanskrit manuscripts in Nepal with the permission of HRH Mahārājā Chandra Shumsher, who also presented him with several volumes of Buddhist manuscripts. Kawaguchi visited Nepal several times and was accompanied by Prof. Takakusu on some occasions.

Japanese Interest in Nepalese Manuscripts

Nepal has made major contributions to the preservation and spread of Buddhist Sanskrit manuscripts after the destruction of Nālandā and Vikramśīla monastic centers around the end of the 12th century. Nepal inherited the literary tradition of Sanskrit Buddhism of India at that time, and the arrival of expatriate Indian monks also contributed positively to the development of Buddhist scholarship in Nepal.

Nepal is a storehouse of Buddhist Sanskrit manuscripts, which are the authentic sources of Indian Buddhism. Nepal has rendered an invaluable contribution in the preservation of those resources, which lay intact for more than one thousand years. After the existence of the manuscripts became known to the world in the mid-19th century, the manuscripts began moving out of Nepal.

Nepal has contributed significantly to the preservation of Sanskrit Buddhist manuscripts written by eminent Indian monks and lay Buddhist scholars. Nepal's effort made it the storehouse of Sanskrit Buddhist manuscripts. Preserving the body of Buddhist Sanskrit literature is extremely important in order to preserve authentic Indian Buddhism. The circulation of the manuscripts outside Nepal has further contributed to the propagation of Indian Buddhism in its most authentic form. Nepal's Sanskrit manuscripts are therefore extremely valuable.

After Brian Hodgson revealed, in the middle of the 19th century, that Nepal was the abode of Sanskrit Buddhist manuscripts, scholars gradually turned their attention there. The entire world learned about the Buddhist Sanskrit manuscripts of Nepal through Hodgson. Obviously, Tibetan, Chinese, and Japanese Buddhist scholars and monks obtained Sanskrit manuscripts in Nepal.⁽¹⁾ Foreign collectors took a huge amount of manuscripts to various countries for academic as well as religious purposes. Indian expatriate monks and preachers also carried Nepalese manuscripts to the countries in the North they visited. As a result, a considerable number of Nepal's Sanskrit Buddhist manuscripts can be found in Asian countries. Although India is where the Buddhist Sanskrit manuscripts were written, they did not survive in their homeland. However, Nepal has preserved almost all such Sanskrit texts intact. Thus, complete Sanskrit Buddhist manuscripts written in Newārī and Rañjanā script are available in

Nepal. This is the most precious gift of Nepal, which contributed in preserving Indian Buddhism in the original form, to the world community.

Foreign collectors had opportunities to obtain vast masses of Sanskrit manuscripts in Nepal until the 1970s and 1980s. This led to establishing repositories of Nepalese Buddhist manuscripts in different countries, including Japan. Individuals from western Europe, particularly the British, studied Nepalese Buddhist manuscripts. Similarly, scholars from other countries also appeared to collect, study and preserve Nepalese manuscripts. At present, various foreign institutions have individual repositories of Nepalese Buddhist manuscripts, where original manuscript copies or microfilms are kept. Many catalogues on those manuscripts have also been published in Nepal and elsewhere. Manuscript collectors from Britain, Japan, India, France, Russia, Italy and Germany, and religious preachers and practitioners from Tibet, China, Japan or other countries obtained Sanskrit Buddhist manuscripts from Nepal written in Newārī script in bulk or as copies.

Due to the importance of the Buddhist Sanskrit manuscripts of Nepal, Japanese scholars and monks took keen interest in them. Similar to the work of Brian Hodgson, Daniel Wright, Hara Prasad Shastri, Cecil Bendall, D. E. Boeck, Benoytosh Bhattacharya and others, Japanese scholars, particularly the Venerable Ekai Kawaguchi and Junjiro Takakusu, also collected and studied the Sanskrit manuscripts of Nepal. They were the pioneers among Japanese enthusiasts in obtaining Nepalese Buddhist manuscripts. Since then, many Japanese scholars have studied and worked on Nepalese manuscripts. At present, Nepalese manuscripts are deposited and preserved in various university libraries, archives and research centers in Japan. Similarly, extensive microfilms of Nepalese manuscripts are kept at the Buddhist Library in Nagoya, which is the most significant private Sanskrit manuscript library in Japan.

Japan has produced eminent Buddhist and Sanskrit scholars who worked meticulously on Nepalese Buddhist manuscripts. A large number of Japanese Buddhist scholars pursued research on those Buddhist texts and published their research in English and Japanese. Many of them worked on criticism of various Buddhist texts. Similarly, such publications cover a wide variety of Buddhist themes. Although a great many Nepalese Buddhist manuscripts are in the possession of various archives and libraries throughout Europe, Japanese collections of Nepalese manuscripts are equally important. However, not much has been written on Japan's contribution in the study of Nepalese Buddhist manuscripts in Japanese collections, thereby preserving Indian Buddhism. The availability of Nepalese manuscripts in Japan enabled native scholars to contribute in the continuity of knowledge of authentic Indian Buddhism.

Japanese Repositories of Nepalese Mss.

Japanese enthusiasts of Sanskrit manuscripts also began to appear to obtain Buddhist Sanskrit manuscripts of Nepal at the beginning of the 20th century. As a matter of fact, they collected abundant volumes of Buddhist Sanskrit manuscripts which are now kept in various archives and university libraries in Japan. Consequently, there are Nepalese Buddhist manuscripts at the University of Tokyo Library, the Faculty of Letters of Kyoto University, the Tokai University Library,⁽⁹⁾ the Taisho Archive, Soka University, Ryukoku University,⁽¹⁰⁾ Bukkyo University, the Otani collection, the Institute of Oriental Philosophy and the Toyo Bunko.⁽¹²⁾ Nagoya City Museum (NCM) also has some Nepalese manuscripts in its collection. Before those manuscripts were given to the NCM, they were known as the Kamiya collection of Nepalese Buddhist manuscripts.⁽¹³⁾ All these medieval textual resources in the form of manuscripts are extremely significant. The collections initiated by the Venerable Kawaguchi have been considered the most significant.⁽¹⁴⁾

The Kawaguchi Manuscripts

Ekai Kawaguchi was a well known manuscript collector who collected Sanskrit manuscripts in Nepal and Tibet. Until March 1891, he served as Rector of the Gohyaku Rakan temple in Tokyo. He then spent about three years as a Buddhist ascetic in Kyoto where he studied Chinese Buddhist texts. Later, he developed an interest in studying the Tibetan language and traveled to Tibet. He arrived in India in August 1897. After learning the Tibetan language in Darjeeling, he traveled all the way to Tibet via Nepal. Kawaguchi undertook a second sojourn there from September 1904 to September 1915. He brought back the Tibetan Buddhist canon and Sanskrit manuscripts. He also discovered Nepalese Buddhist manuscripts in the Śālu monastery in Tibet,⁽¹⁵⁾ which he obtained and carried to Japan. Kawaguchi translated Saddharmapuṇḍarīka Sūtra, Vimalakīrtinirdeśa Sūtra, Śrīmālādevī Sūtra and Guhyasamāja Tantra into Japanese.⁽¹⁶⁾ During that time, Kawaguchi learned that Nepal was the storehouse of original Mahāyāna texts, as this truth had already been revealed by the great British scholar and well known Orientalist Brian Hodgson in the 1840s. Kawaguchi also realized that the Sūtras translated into Tibetan from the Sanskrit originals presented a more accurate meaning of the original texts. He opined that:⁽¹⁷⁾

With respect to academics, it is very interesting and valuable to study Buddhist texts by comparing the Tibetan texts with Chinese texts. Therefore, it is necessary to go to

Tibet and to study the Tibetan language.

While in Kathmandu, Kawaguchi stayed in Bouddha (Kathmandu) as the guest of Chiniya Lama, waiting to collect Buddhist manuscripts. He collected such texts in Kathmandu and other places, but it was not easy for him. At that time, he asked Nepalese Premier Chandra Shumsher to exchange Sanskrit Sūtras for the Japanese version of the complete collection of the Chinese Buddhist canon. The Premier agreed to his request. Finally, Kawaguchi brought a set of Japanese Buddhist Tripitaka printed at Obakusan Manpukuji, Kyoto, to present to the Nepalese Premier in 1905. Ryozaaburo Sakaki of Kyoto Imperial University is also said to have collected Buddhist Sūtras in 1910. However, details of this are not available. Bunkyo Aoki, another Japanese traveler, entered Tibet via Ilām in eastern Nepal by the order of Kozui Otani in September 1912. His travels were also connected to activities related to Buddhism.

Several young Japanese scholars joined Kawaguchi in Vārānasi on the way to Nepal. Prof. Junjiro Takakusu of Tokyo Imperial University also visited him on his way back to Japan from England. Three Japanese scholars—Junjiro Takakusu, Jiryo Masuda and Dogen Tani—entered Nepal under Kawaguchi's guidance without travel visas. Soon after they came to Nepal, Ekai Kawaguchi and Ryutai Hasebe also arrived in February 1913 and obtained Buddhist manuscripts.

The Kawaguchi manuscripts in both Sanskrit and Tibetan are held at Tokyo, Rissho, Taisho and Tohoku universities and the Toyo Bunko.

Rissho University Manuscripts

Rissho University is a Buddhist University established in Shinagawa in the heart of Tokyo. It maintains an excellent archival section dedicated to preserving and managing various Chinese and Japanese ancient books and manuscripts. It is notable that Rissho owns a very important Sanskrit manuscript and also a folio of another title. These are the parts of the Kawaguchi manuscripts which Kawaguchi obtained in Kathmandu, which happened to arrive at Rissho only after his death. The Kawaguchi manuscripts at Rissho are the Gaṇḍavyūha Sūtra in complete folios and a single folio



Rissho University Library



Dr. Shoji (in the very back) showing the *Gaṇḍavyūha* manuscript to Prof. Thapa (in the very front)

of Saṃvarodaya Tantra. The fact that Daisetz Teitaro Suzuki and Hokei Izumi worked together on the *Gaṇḍavyūha Sūtra* gives it further significance. The subject of the manuscripts focuses on the Kalyāṇamitras. It deals with the efforts of ascetics to search for the perfect teacher or the Kalyāṇamitras. Maitreya Bodhisattva points out that Sudhana Śreṣṭhīdāraka accumulated knowledge attending to or worshipping 110 Kalyāṇamitras. However, the *Sūtra* elaborates only 53 Kalyāṇamitras. Sudhana Śreṣṭhīdāraka received various teachings, particularly Bodhisattvacaryā. Bhadracarī Prañidhāna mentioned in this *Sūtra* is a popular text for recitation among Mahāyāna Buddhists.

Available information on the medieval Nepalese book suggests that the *Gaṇḍavyūha* manuscript now at Rissho University was in the possession of Ekai Kawaguchi himself even after he handed over the Sanskrit collection to Tokyo Imperial University. Hokei Izumi, who was also a Buddhist monk, probably borrowed it from him. This manuscript remained with Izumi after the death of Kawaguchi. It was during that time that Izumi, in collaboration with the famous Daisetz Teitaro Suzuki, edited the manuscript and published it as *The Gaṇḍavyūha Sūtra*, Parts I to IV, in Kyoto.⁽¹⁸⁾

After that manuscript came to Rissho University, it was kept at the Center for Information and Media at the Osaki Library. It remained untouched until 2009, when Shoji Fumio opened a chest and began working on it.⁽¹⁹⁾ Akira Kawaguchi referred to the collection of manuscripts kept at Rissho in his book in 1961, saying that those manuscripts were kept at the residence of Ekai's younger brother, Hanzui Kawaguchi, in Tokyo. Only after the final departure of Ekai Kawaguchi to the Sukhāvātī did the manuscripts come to the Research Institute for the Study of Mutual Influence of East and West at Rissho University.⁽²⁰⁾ Today, these medieval manuscripts are held at the Rissho University Library.

The *Gaṇḍavyūha* manuscript is well maintained at the library. It is kept in a custom-designed acid-free paper box for ensured preservation. This is a full text manuscript containing 401 folios written on both sides in Pracalit Newārī script. Each folio has seven lines. There is

a spectacular image of Bodhisattva Padmapāṇi in the first folio.

The University of Tokyo Manuscripts

Ekai Kawaguchi visited Nepal and Tibet with the sacred objective of collecting Sanskrit and Tibetan Buddhist manuscripts. In fact, as a Zen Buddhist monk, Kawaguchi was quite aware of their significance in acquiring pure knowledge of Mahāyāna Buddhism, for which he had endured great and sometimes life-threatening difficulties in both countries. The Kawaguchi mission is historical, courageous and certainly time-bound for enriching Buddhist scholarship as well as perfecting the practice of Mahāyāna Buddhism based on the textual tradition. Thus, Kawaguchi's contribution is a precious and priceless one that has provided Japanese Buddhist intelligentsia easy access to these literary materials in their home country, particularly in Tokyo. And of course, the contribution of Prof. Takakusu Junjiro too cannot be overlooked.

In Kathmandu, Kawaguchi was able to have an audience with Premier Chandra Shumsher. After realizing the pure motive of the Zen monk, the Premier ordered his subordinates to search for manuscripts written in Newārī script. Kawaguchi was ultimately presented with hundreds of volumes of Buddhist Sanskrit manuscripts written in Nepalese script, mainly Pracalit Newārī. Kawaguchi also put personal effort in directly finding manuscripts through his Nepali contacts in Kathmandu. The collection of Sanskrit texts was transferred to Tokyo, later to be deposited in the collections of Rissho University, Toyo Bunko and the University of Tokyo. Altogether, Kawaguchi obtained 390 volumes of Nepalese Buddhist manuscripts.

At present, there are a total of 566 Nepalese Buddhist manuscripts in the University of Tokyo collection. Ekai Kawaguchi and Junjiro Takakusu donated those manuscripts, which they collected in Nepal in 1913 and 1915

There is a hand-written catalogue, known as the Matsunami Catalogue, of the Kawaguchi and Takakusu collection kept at the University of Tokyo Library, which provides elaborated information on the manuscripts. This catalogue, consisting of a number of hand-written volumes in thin blue hard notebooks, is a preliminary catalogue of the Nepalese manuscripts. There



General Library, University of TOKYO

are 39 such catalogues now kept at the reading room of the University of Tokyo Library. The Matsunami Catalogue, prepared by Matsunami Seiren, the direct disciple of Takakusu,⁽²¹⁾ lists the Sanskrit manuscripts of the Kawaguchi-Takakusu collection. The first page in each volume lists the manuscripts included in that volume. Each manuscript entry carries a suffix such as “Ka” or “Ta” to identify the source of the manuscript, meaning that the manuscript came there either from Kawaguchi or Takakusu. This catalogue also records basic information such as type of manuscript, total number of leaves, lines in each folio, its size, script in which the manuscript is written and illustrations, if any. Later, Seiren Matsunami compiled and published an elaborated catalogue of the University of Tokyo manuscripts that Kawaguchi and Takakushu obtained in Kathmandu. The U-Tokyo manuscripts are classified according to the Sūtra, Avadāna, Tantra, Dhāraṇī and Śāstra categories. The catalogue also lists 89 non-Buddhist manuscripts. All entries in the catalogue are grouped into six main thematic groups, which also contain details on title, appearance, property, folios, lines and size of the folio, ms. number, date of transcription, script, initial words, frame narratives and a short description. In addition to this information, each manuscript refers to other published catalogues in which the same manuscripts are listed. The catalogue numbers of the Taisho and Peking editions are also included in each manuscript in this catalogue. If the entry has a Chinese translation, this information is also given in each manuscript. The relationship of the manuscript with the collections at the Bīr Library collection (Nepal) and the Royal Asiatic Society at Kolkata is also indicated. Other important information provided so far is the details of the chapters in a manuscript.⁽²²⁾

The Toyo Bunko Manuscripts

Toyo Bunko, literally “Oriental Library,” got its formal start in 1924 as a public entity in Tokyo focusing on Asian studies. It is the largest Asian Studies library in Japan and one of the largest libraries of its kind in the world. The foundation for the institution was laid in 1917 when Hisaya Iwasaki, founder of the Mitsubishi prewar *zaibatsu*, purchased a vast trove of Chinese materials from George Morrison.



Toyo Bunko (The Oriental Library)

Accordingly, among other valuable Ori-

ental archives, it has a very prominent Nepal Sanskrit and Tibetan manuscript collection donated by Kawaguchi Ekai. Its Tibetan collection is the best collection for Tibetan studies in Japan. Its Sanskrit manuscript collection from Nepal is also very significant, although it contains few exemplars. These are priceless collections of ancient Oriental wisdom that flourished in Nepal and India.

Conclusion

The importance of Sanskrit Buddhist manuscripts of Nepal written, used and preserved by the Newār people lies in the fact that they are the only extant Sanskrit originals of Mahāyāna Buddhism. Those manuscripts, preserved intact for almost 1,100 years, have enabled the scholarly world to study them and religious communities to venerate them. After the middle of the 19th century, many people tried to obtain them. During the course of time, Nepalese manuscripts spread to Great Britain, France, Germany, Russia, Italy, Denmark, India, Tibet and China. Through the efforts of Kawaguchi and Takakusu, some 600 Nepalese manuscripts arrived in Japan, which are now at the University of Tokyo, Risho University and the Toyo Bunko. These collections constitute the most valuable Sanskrit manuscript collections in Japan. A great number of Japanese academics and Sanskrit scholars have studied and worked on the Nepalese manuscripts, making enormous contributions to this field of scholarship. They have also studied Japanese collections. The most significant aspect of the University of Tokyo manuscripts is that they contain several volumes of the Saddharmapuṇḍarika Sutra, which is of greater value for Japanese Buddhists. Due to the importance of the University of Tokyo manuscripts, Japanese Buddhist scholars are very keenly interested in Nepalese Buddhist manuscripts.

Notes

- (1) Scholars and other enthusiasts from Europe obtained Buddhist Sanskrit manuscripts in Nepal from time to time. At present, Nepalese manuscripts are preserved in archives and libraries in the U.K., France, Germany, Italy, Russia, Norway, Denmark, India, Japan, Tibet and China. For details, see: Shanker Thapa, *Buddhist Sanskrit Literature of Nepal*, Seoul: Minjoksa Publishing Co., 2005; Shanker Thapa, 'Buddhist Sanskrit Manuscripts of Nepal', *Rolamba*, Vol. 24, No. 3 & 4, Jul - Dec. 2004, Lalitpur, pp. 15-24.
- (2) Cecil Bendall, *Journey of Literary and Archaeological Research in Nepal and Northern India During the Winter of 1884-85*, New Delhi: Asian Education Series, 1991, pp. 1-38; Cecil Bendall, 'Notes on a Collection of Manuscripts Obtained by Dr. Gimlette at Kathmandu', *Journal of Royal Asiatic Society*, 1888, pp. 549-551.
- (3) Percival Landon, *Nepal*, Vol. II, Kathmandu: Ratna Pustak Bhandar, 1976, p. 300.

- (4) See: Akira Yuyama, *Buddhist Sanskrit Manuscripts Collection: A Bibliographical Guide for the use of Students in Buddhist Philology*, Bibliographia Indica et Buddhica, Pamphlet no. 2, Tokyo: The International Institute of Buddhist Studies Library, 1992; Akira Yuyama, *A Bibliography of the Sanskrit Texts of the Saddharmapūṇḍarika Sūtra*, Canberra: 1970.
- (5) *Ibid.* Prof. Junjiro Takakusu accompanied him to Nepal in 1913.
- (6) Seiren Matsunami (comp.), *Catalogue of the Sanskrit Manuscripts in the University of Tokyo Library*, Tokyo: Suzuki Research Foundation, 1965, pp. IV-VI.
- (7) Seiren Matsunami, *op cit.*, pp.1-386; Catalogue of the Buddhist Sanskrit Manuscripts in the University of Tokyo Library', *Toshokankai*, Vol. IV: 4, March 1953, Kyoto: pp. 138-140.
- (8) Kiyotaka Goshima and Keiyo Noguchi, (ed.), *A Succinct Catalogue of the Sanskrit Manuscripts in the Possession of the Faculty of Letters-Kyoto University*, Kyoto: 1983.
- (9) Yutaka Iwamoto, 'Catalogue of Buddhist Sanskrit Manuscripts in the Library of Tokai University', *Proceedings of the Faculty of Letters*, Vol. 2, Tokyo: Tokai University, 1960.
- (10) A. Sanada, *Catalogue of the Buddhist Sanskrit Manuscripts in the Library of Ryukoku University*, pp. 95-118.
- (11) Yusho Wakahara, 'Remarks on Several Nepalese Manuscripts in the Otani Collection', (Paper presented at the International seminar on Cultures of the Silk Road and Modern Science, 8 to 13 September), Kyoto: Institute of Central Asian Culture, 2003. Rev. Otani has greatly contributed in the collection and preservation of Sanskrit Mss in Japan. The Otani collection is now kept at the Ryukoku University Library.
- (12) Ryotai Kaneko, Y. Matsunami and K. Saito, 'Descriptive Catalogue of Sanskrit Manuscripts in the Possession of the Toyo Bunko', *Memoirs of the Research Department of the Toyo Bunko* 37, Tokyo: Toyo Bunko, 1973.
- (13) Shinichiro Hori, 'Kamiya's Collection of Sanskrit Manuscripts from Nepal', *Journal of Indian and Buddhist Studies*, Vol. 79, Nos. 40-41, 1991, pp. 513-516.
- (14) Hiromi Yoshimura, 'A Brief History of Japanese Studies in Tibetan Buddhism', *Japanese Religions*, Vol. 33, Nos. 1 & 2, pp. 97-102; Hiromi Yoshimura, 'Japanese Tibetologists and My Tibetan Teacher', In: *Ryukoku Riko Janaru*, No. 6, No. 3: 1994, pp. 95-99; Abhi Subedi, *Ekai Kawaguchi—the Trespassing Insider*, Kathmandu: Mandala Books, 1999, pp. 119-125.
- (15) Chotatsu Ikeda, *Saddharmapūṇḍarīkānāma [Ma]hāyāna Sūtra (Bonbun Hokkekyo)*, Tokyo: Bukkyo Sen'yokai, 1926.
- (16) Hiromi Yoshimura, 'A Brief History of . . . , *op cit.*, pp. 97-98.
- (17) *Ibid*, p. 99.
- (18) The work is: Daisetz Teitaro Suzuki and Hokei Izumi (ed.), *The Gaṇḍavyūha Sūtra*, Parts I to IV, Kyoto: The Sanskrit Buddhist Text Publishing Society, 1936. Reprint: Kyoto: The Society for the Publication of Sacred Books of the World, 1949.
- (19) Fumio Shoji, 'Newly Found Literatures Kept in the Rissho University Library', *Journal of Indian and Buddhist Studies*, 60:3, March 2012, p.1283.
- (20) Akira Kawaguchi, *Ekai Kawaguchi*, Tokyo: Shunjusha, Reprint 2000; Quoted in Fumio Shoji, *loc cit*.
- (21) The catalogue titled *Catalogue of the Kawaguchi-Takakusu Collection of Sanskrit Manuscripts Held by the University of Tokyo Library* (Handwritten), n. d.
- (22) Matsunami, *op cit*, pp. 1-386.

要 旨

カトマンドゥから東京へと旅した書物

— 立正大学、東京大学、東洋文庫所蔵
河口慧海将来ネパール梵語写本再見分 —

シャンカル・タパ
佐々木 一 憲

ネパールに残存するサンスクリット語（梵語）写本はインドにおける大乘仏教の姿を現在に伝える貴重な資料であり、仏教研究において計り知れない価値をもっている。英国東インド会社の駐在員としてカトマンドゥに着任したB.H. ホジソンは、ネパールが仏教梵語写本の宝庫であることを発見し、公表した。ホジソンの報告後、その貴重な研究資料を手に入れようとネパール入りを目指す人々が相次いだ。二人の傑出した日本人、河口慧海と高楠順次郎もまたネパールに向けての困難な旅を敢行した。彼らが現地で入手した梵語仏教写本は日本へと将来され、立正大学、東京大学、東洋文庫に分有されて、今日、日本における最大の梵語写本のコレクションを構成している。河口・高楠のコレクション以外にも日本にはいくつかのネパール写本コレクションが存在しており、それらが国内に存在していることにより、日本の仏教研究者たちは相当な研究上の利益を享受しえているのである。

今回は河口慧海により将来された仏教梵語写本を訪ねて、日本の上記三つの機関を訪れた。立正大学所蔵の写本の白眉は *Gaṇḍavyūha*（『華嚴經』入法界品）で、これは最終葉一枚を除く全紙が残っている非常に貴重なものである。東京大学には河口が高楠と共にもたらした写本の大半が所蔵されている。このコレクションのカタログは最初、松濤誠廉（1903-1979）により手書きのノートとして準備され、後に出版された。東京大学のコレクションには数本の法華經の写本が含まれており、これが日本のネパール写本に対する興味を掻き立てた一面もある。東洋文庫は、東洋学に関する世界有数の図書館であり、ここには河口が将来したチベット語經典類とともにまとまった数の梵語写本のコレクションが残されている。