

An Examination of the *Suvarṇaprabhāsa* and the *Mahāmeghasūtra* through Texts-Comparison

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“The *Mahāmeghasūtra* as an origin of an interpolated part of the present *Suvarṇaprabhāsa*” (Takayasu SUZUKI, *JIBS* 89, 1996) has reported every possibility that the interpolated part which appears in Chap II of the *Suvarṇaprabhāsa* (*Suv*), *Tathāgatāyuhṣpramāṇanirdeśa*, already existed in the *Mahāmeghasūtra* (*MMS*).

This interpolated part has following contents.

- (1) A Brahman named *Kauṇḍinya* begs the *Bhagavat* for a boon, but the *Bhagavat* makes no response.
- (2) A *Litsavi* youth named *Sarvalokapriyadarśana*, who became inspired by the power of the *Bhagavat* (*buddhānubhāva*), addresses *Kauṇḍinya* that the youth himself shall give a boon to the Brahman.
- (3) *Kauṇḍinya* tells *Sarvalokapriyadarśana* his wish — to be divine beings by receiving the relics (*dhātu*) of Buddha.
- (4) *Sarvalokapriyadarśana* recites 13 *ślokas* in order to emphasize the impossibility of the existence of the Buddha’s relics. The similar phrases are found in the *Jātaka No.425, Āṭṭhāna-jātaka*.
- (5) Admiring the youth, *Kauṇḍinya* responds by reciting 8 *ślokas* which tells that Buddha has the body consisted of *dharma* (*dharma-kāya* — This word should not be interpreted such as “cosmic body”, “absolute body” or “phantom body”).
- (6) The gathering *devaputras* set their minds to the ultimate Enlightenment and recite 2 *ślokas* telling that Buddha is eternal (*nitya*).

This paper aims at showing that the *MMS* is the original source for the above interpolated part. For this purpose, texts of the *Suv* (one Sanskrit, two Tibetan and three Chinese versions) and texts of the *MMS* (one Tibetan and one Chinese version) are compared and examined. Three MSS. of the *Suv* held at the University of Tokyo, which were not referred to at Nobel's edition, and six editions of the Tibetan Kanjur of the *MMS* are also consulted as well as the *Jātaka No.425*.