

# Dialogue between Kauṇḍinya and Sarvalokapriyadarśana on the Relics of the *Tathāgata*

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This paper consists of two parts. The first part (Chapter 2) follows directly another paper by the present author, “An Examination of the *Suvarṇaprabhāsa* and the *Mahāmeghasūtra* through Text-Comparison (*The Memoirs of the Institute of Oriental Culture* 135),” in which it is proved that the *Mahāmeghasūtra* (*MMS*) is an original source for an interpolated part appearing in Chap. II of the *Suvarṇaprabhāsa* (*Suv*), *Tathāgatāyuh-pramāṇanirdeśa*.

This first part aims at presenting the whole structure of that interpolated part including dialogue between Kauṇḍinya and Sarvalokapriyadarśana on the relics of the *tathāgata*. For this purpose, in the same way as in the paper mentioned above, we compare texts of the *Suv* (one Sanskrit, two Tibetan and three Chinese versions) with texts of the *MMS* (one Tibetan and one Chinese version). Three MSS. of the *Suv* kept 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.

The second part (Chapter 3) deals with a question: “How does Kauṇḍinya come to know the truth that the *tathāgata* has a *kāya* composed of *dharma* and has relics of *dharma*?” The answer to this question is found in the *MMS*, not in the *Suv*.

The *MMS* explains that this dialogue is based on their ancient devotion and vows and on the power (*anubhāva*) of the *tathāgata*. This fact that the answer can be seen only in the *MMS* makes it more convincing that the *MMS* is an original source for that interpolated part. Moreover, we can assume that a particular context in one *sūtra* can be wholly transferred to another *sūtra*.