

***Puṇya-sūtra of the Ekottarikāgama
in Comparison with the Fu-jiing 福經
of the Chinese Madhyamāgama***

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국문요약

한역 중아함의 부파소속문제는 불교학 분야에 남아있는 미해결 과제 중의 하나이며 자료적 상황이 근본적으로 달라지지 않는 한 해결되지 않을 것으로 본다. 그렇기는 하나 지난 세기의 말엽 뜻밖에도 길기트 지역에서 유래하는 것으로 전해지는 증일아함과 장아함의 산스크리트 사본들이 발견되고 그 사본들에 관한 연구결과가 차츰 공개됨에 따라, 적어도 그중에 포함된 두 경전을 한역 중아함 속의 병행경전과 직접 비교할 수 있게 된 것은 다행스러운 일이다. 산스크리트본 증일아함 *Puṇya-sūtra*와 한역 중아함 福經 그리고

산스크리트본 장아함 *Śrutānṛśaṃsa-sūtra*와 한역 중아함 聞德經의 면밀한 비교는 전적간의 유사점과 상위점을 부각시키기 위한 적격의 수단이라고 볼 수 있다. 나아가서는 한역 중아함과 설일체유부 사이의 관계에 관한 종래의 가설의 비판적 검토에 기여할 것으로 생각한다.

주제어: 한역 중아함, 증일아함, 장아함, *Puṇya-sūtra*, 福經, *Śrutānṛśaṃsa-sūtra*, 聞德經

Indic originals of the Chinese *āgama* (阿含) and *vinaya* (律) texts are now mostly lost and preserved only partly and often in fragmentary state. In spite of the increasing manuscript finds and gradual progress of the study in the last decades, we still know little about the Indic originals of some text groups preserved in the Chinese *tri-piṭaka* (大藏經).¹⁾ The Chinese Madhyamāgama (中阿含 Collection of Discourses of Middle Length)²⁾ translated in 397-398 A.D. by Gautama Saṃghadeva (瞿曇 僧伽提婆)³⁾ might belong to these text groups. No Indic manuscript discovered so far can be regarded as being identical with the Indic original on which the Chinese Madhyamāgama might be based. It is true that there are some manuscript fragments considered to correspond to some *sūtras* of the Chinese Madhyamāgama, even though the fragments

1) For a general overview of the Indic Buddhist manuscripts, see Harrison and Hartmann 2014; Bandurski 1994.

2) T No. 26, vol. 1, 421-809 (60 scrolls).

3) Cf. Mizuno 1989, 1-4.

seldom reveal through a colophon whether they stem from an anthology of *sūtras* or from one of the four *āgamas*.⁴⁾ A close examination, however, admits of no doubt that these manuscript remains do not belong to the same textual tradition as the Chinese Madhyamāgama. Nonetheless, they are very important for a more precise definition of the interrelation between textual traditions.

Manuscript fragments known so far as corresponding to *sūtras* in the Chinese Madhyamāgama are in most cases of Eastern Turkestan (Xinjiang) and, in some cases, of Nepal or Gilgit provenance. In the third case, we are lucky enough to know that the *sūtras* in concern, namely Puṇya-sūtra and Śrutānṛśaṃsa-sūtra, are embedded either in a Ekottarikāgama (增壹阿含 Collection of Discourses in Numerical Order Increasing by One) manuscript⁵⁾ or in a Dīrghāgama (長阿含 Collection of Long Discourses) manuscript.⁶⁾ In addition, the *sūtra* texts preserved in those manuscripts are almost complete and this makes it possible for us to compare them with the parallel texts in the Chinese Madhyamāgama as regards to their wording, content, and structure as well.

Puṇya-sūtra⁷⁾ and Śrutānṛśaṃsa-sūtra⁸⁾ correspond to Fu-jing (福

4) For a general overview of the Sanskrit fragments corresponding to the Chinese Madhyamāgama, see Chung and Fukita 2011.

5) The manuscript is divided in two parts and preserved in two different Indian institutes: one in the National Archives of India (Delhi) and the other in the Scindia Oriental Institute (Ujjain). On the state of the preservation and physical appearance of the manuscript, see EĀ(Trip) 11 ff.

6) For a general overview of the manuscript, see Hartmann and Wille 2014, 137–145.

7) EĀ(Trip) Sūtra 18 (§§ 18.61–640). On the Tib. equivalent preserved in the Nidāna section of the Vinaya-uttaragrantha, see Kishino 2013, 249 f. (Engl. translation: *ibid.*)

經 Discourse on Meritorious Deeds) and Wende-jing (聞德經 Discourse on the Benefit of Learning)⁹⁾ respectively. Fu-jing and Wende-jing belong to the Chinese Madhyamāgama, the former to the chapter called Mahā-nipāta (大品)¹⁰⁾ and the latter to the chapter called Brāhmaṇa-nipāta (梵志品),¹¹⁾ whereas Puṇya-sūtra is included in Eka-nipāta (一法品; Chapter of the Ones) of the Ekottarikāgama with reference to the main single topic *puṇya* (meritorious deed)¹²⁾ and Śrutānṛśaṃsa-sūtra in Śīlaskandha-nipāta (戒蘊品; Chapter of Discourses Containing *śīlaskandha* Passages) of the Dīrghāgama. Puṇya-sūtra and Fu-jing have the same topic, namely ‘meritorious deed’ (*puṇya* 福), and share a similar framework and content, albeit differences in details are obvious. This is even more evident

420 f.).

8) DĀ(M) Sūtra 39. Juxtaposed with a German translation.

9) MĀc Sūtra 147, 658 a-659 b.

10) Supposedly, with reference to the attribute *da* 大 (skt. *mahat*- ‘great’) used in several composita, for example 大梵天 (Skt. *mahābrahman*), 大如意足 (Skt. *maharddhika*), 大威德 (Skt. *mahānubhāva*) etc. There are, for what reason ever, two chapters of this name in the Chinese Madhyamāgama, namely the 11th and the 16th chapter.

11) With reference to the questioner, the Brahman *Shengwen* 生聞 (Skt. *Jātiśroṇa*).

12) The Pāli parallel in the Aṅguttara-nikāya, Metta-sutta (AN 7.58, addendum = IV 88.29-91.2; cf. It 22 (1.3.2) = 14-16 (Ud.: ‘puññaṃ’)) is, however, allocated to the Sattaka-nipāta (Chapter of the Sevens) with reference to the numeral *satta* ‘seven’ appearing repeatedly in diverse combination, for example *satta vassāni* (七年), *satta ratanāni* (七寶), *satta saṃvaṭṭavivaṭṭakappe* (七劫成壞) etc. Indeed, some Sanskrit fragments from Eastern Turkestan corresponding to the ten sūtras of the first chapter of the Chinese Madhyamāgama, i.e. Qifa-pin 七法品 might stem from the Saptaka-nipāta (Chapter of the Sevens) of the Ekottarikāgama of the same canonical tradition as that from Gilgit. For Sanskrit fragments from Eastern Turkestan corresponding to the first ten sūtras of the Chinese Madhyamāgama, see Chung and Fukita 2011, 43 ff.

between Śrutānṛśaṃsa-sūtra and Wende-jing.¹³⁾ This circumstance seems to indicate that Fu-jing and Wende-jing stem from a different canonical tradition than Puṇya-sūtra and Śrutānṛśaṃsa-sūtra.

Sūtras preserved in the Chinese Madhyamāgama differ considerably in most cases from the corresponding Sanskrit versions known so far, whereas the Sanskrit versions from Eastern Turkestan, Gilgit, and Nepal are, apart from differences in diction, by and large congruent. In addition, the general structure and the classification of the *sūtras* into particular chapters seem to result from an application of varying principles and criteria for the compilation of the Chinese Madhyamāgama.¹⁴⁾ In spite of repeated attempts from different sides and some prevailing opinions, we do not really know about the origin and underlying language of the Chinese Madhyamāgama.¹⁵⁾ In the following the reader will find a juxtaposition of Puṇya-sūtra and Fu-jing which may demonstrate the similarities and differences between the texts of the two sūtra versions. The reading of the Sanskrit manuscript is revised and slightly improved on the basis of the folios of the birch bark manuscript photographed by Ch. Tripāṭhī and H.-P. Frentz in the Scindia Oriental Institute, Vikram University in Ujjain (Madhya Pradesh/India) and used for his edition of the Ekottarikāgama. The shaded parts correspond to the Pāli parallel in the Aṅguttara-nikāya.

13) J. Chung, “Śrutānṛśaṃsa-sūtra of the Dīrghāgama in Comparison with the Wende-jing 聞德經 of the Chinese Madhyamāgama” (in progress).

14) For brief overviews in a tabular form, see Chung and Fukita 2011, 23 ff., 185 ff.

15) On the modern Scholarship on this issue, see Chung and Fukita 2011, 13 ff.

		EĀ Puṇya-sūtra		MĀc Fu-jing 福經
		GilMs	SHT 412/32	
I	1		∅	我聞如是。一時佛遊舍衛國。 在勝林給孤獨園
	2		∅	爾時。世尊告諸比丘
	3	mā yūyaṃ bhikṣavaḥ puṇyebhyo bhaiṣṭa		莫畏於福。愛樂意所念
	AN IV 88.29	mā bhikkhave puññānaṃ bhāyitttha		
	4	tat kasya hetoḥ		所以者何
AN IV 88.29 f.	5	sukhasyaitad adhivacanam iṣ- ṭasya kāntasya priyasya manā- pasya yad uta puṇyānīti	(r1) ///[u]kha[sy](ai)tad adhi- vaca///	福者是說樂
	6	apunyaṭ tu yūyaṃ bhikṣavo [v]i[ra][m](ata)		畏於(非)福。不愛樂意所念
	7	(F4 r1) (ta)[t] kasya hetor		所以者何
	8	duḥkhasyaitad adhivacanam aniṣṭasyākāntasyāpriyasyāma- nāpasya ¹⁶⁾ yad utāpuṇyānīti	(r2) ///[t](a)d adhi[v](a)[ca]- na[m an]i[ṣṭasyā][k](āṃ)t[.]///	非福者。是說苦
	II	1		∅
AN 89.1 ff.	2	abhijānāmy aha(m) bh[i]k[s](a)- v[o d](ī)[r]gharāttraktānāṃ puṇyānā[m] dīrgharāttram iṣṭaṃ kāntaṃ priyaṃ manāpaṃ ¹⁶⁾ (2) vipākaṃ pratyānubhavituṃ	(r3) ///rgha[r]ātram iṣṭaṃ [k]ā(ṅtaṃ pri)[yaṃ] ma○///	我憶往昔長夜作福。長夜受 報。愛樂意所念 ¹⁷⁾
	3	saptāhaṃ varṣāṇi maittraṃ cit- taṃ bhāvayitvā sapta saṃvar- tavivarttakalpān nemaṃ lokam upāgamaṃ	(r4) ///[ka]lpān nemaṃ lokam [p]u[n](a)[r āgata]ḥ	我往昔時七年行慈。七返 ¹⁸⁾ 不來此世 ¹⁹⁾

16) Ms *manā(ā)pa* with a deletion mark above the vowel sign of *nā*.

17) SĀc 67 c16 f. 我自憶宿命。長夜修福。得諸勝妙可愛果報之事。

18) V.I. 反。

19) SĀc 67 c17 ff. 曾於七年中。修習慈心。經七劫成壞。不還此世。

EĀ Puṇya-sūtra		MĀc	
GilMs	SHT 412/32	Fu-jing 福經	
AN IV 89.4 ff.	sattavassāni mettacittam bhāvesiṃ sattavassāni mettacittam bhāvetvā satta saṃvaṭṭavi-vaṭṭakappe na-y-imaṃ lokaṃ punāgamāsiṃ		
4	saṃvarttamāne 'haṃ loke ā- bhāsvare devanikāya upapad- ye vivarttamāne (3) loke śūnye brāhṃe vimāne upapadye	saṃ○/// (r5) ///[m]ā[n]e upapadye	世敗壞時。生晃昱天。世成 立時。來下生空梵宮殿中 ²⁰⁾
AN IV 89.6 ff.	saṃvaṭṭamāne sudāhaṃ bhikkhave loke ābhassar'upago homi vivaṭṭamāne loke suññaṃ brahmavimānaṃ upapajjāmi		
5	tatrāhaṃ bhavāmi brahmā ma- hābrahmā abhibhūr anabhibhū- to 'nyataradaśasatavaśavartī mahābrahmā teṣāṃ satvānāṃ agra ākhyātaḥ	(ta)tra sthi[t]o bhavā[mi] ma- [h]ā/// (r6) ///.[ā]m agra ākh(y)ātaḥ	於彼梵中。作大梵天。餘處 千返 ¹⁸⁾ 作自在天王 ²²⁾
AN IV 89.8 ff.	tatra sudam bhikkhave brahmā homi mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī		
6	ṣaḍviṃśatkr̥tvaś cāhaṃ (4) śa- kkro 'bhūvan devānāṃ indro	[ṣ](a)t[r]iṃ[śat]i[k](r) [t](v)[o] ('ham) [śak](r)[o]///	三十六返 ¹⁸⁾ 作天帝釋 ²³⁾
AN IV 89.10 ff.	chattimsakkhattuṃ kho panāhaṃ bhikkhave sakkō ahoṣiṃ devānāṃ indo		
7	'nekaśatakr̥tvaś ca rājābhūvaṃ cakkravartī caturamto vijetā dhārmiko dhammarājāḥ sa- ptaratnasamanvāgataḥ	(v1) ///[sa]- ptaratna[saman](v)[āg](a)taḥ	復無量返 ¹⁸⁾ 作刹利頂生王 ²⁴⁾
AN IV 89.12 ff.	anekasatakkhattuṃ rājā ahoṣiṃ cakkavattī dhammiko dhammarājā cāturato vijitāvī jana- padatthāvāriyappattho sattaratanasamanvāgato		
8	²⁵⁾ -tasya mama imāny evaṃrū- pāni sapta ratnāny a(5)bhūvaṃs tadyathā cakkaratnaṃ hastira- tnam aśvaratnaṃ maṇiratnaṃ strīratnaṃ gr̥hapatiratnaṃ pari- nāyakaratnaṃ eva saptamaṃ	[t](a)[sya] mama i)/// (v2) ///[t]n[am] gr̥hapatirat[n]aṃ (pa)riṇāya[ka]- ra(t)[n](a)m e[v].///	ø ²⁶⁾

20) SĀc 67 c19 f. 七劫壞時生光音天。七劫成時還生梵世。空宮殿中。

21) Tib. *sems can brgya phrag bcu la dbai sgyur te.*

22) SĀc 67 c20 f. 作大梵王。無勝。無上。領千世界。

23) SĀc 67 c21 從是已後 (v.1. 以後)。復三十六反。作天帝釋。

24) SĀc 67 c21 ff. 復百千反。作轉輪聖王。領四天下。正法治化。七寶具足。

		EĀ Puṇya-sūtra		MĀc
		GilMs	SHT 412/32	Fu- <i>jing</i> 福經
AN IV 89.14 ff.	tassa mayhaṃ bhikkhave imāni satta ratanāni ahesuṃ seyyathīdaṃ cakkaratanam hatthiratanam assaratanam maṇiratanam itthiratanam gahapatiratanam parināyakaratanam eva sattamaṃ			
9	pūrṇaṃ ca me 'bhūt sahasram puttrāṇāṃ sūrāṇāṃ vīraṇāṃ varāṅgarūpiṇāṃ parasainya- (6)pramarddakānāṃ		(v3) ///[pr](a)mardakānāṃ :	ø ²⁷⁾
AN IV 89.18 f.	paro sahasaṃ kho pana me bhikkhave puttā ahesuṃ sūrā vīraṅgarupā parasenāppama-ddanā			
10	so 'ham imāṃ eva samudrapariyantāṃ mahāpṛthivīm akhilāṃ akaṅṭhakāṃ anuṭṭhāṃ adaṅḍe-nāsaṅḍreṇa dhammena same-nābhiniṛjityādhyāvasitavān* ²⁵⁾	so '[ha]m i(m)ā[m eva] sa○///	(v4) ///.[e]nābhiniṛ[j]i-ty[ā]dhy[ā](vasita)[v]lām ○///	ø ²⁸⁾
AN IV 89.19 ff.	so imaṃ paṭhaviṃ sāgarapariyantaṃ adaṅḍena asatthena dhammena abhiyya ajjhāvasan ti			
IIIi	1	ø		²⁹⁾ 比丘。我作刹利頂生王時。有八萬四千大象。被好乘具。眾寶 ³⁰⁾ 玆飾。白珠瓔覆。于娑賀象王爲首 ³¹⁾
	2	ø		比丘。我作刹利頂生王時。有八萬四千馬。被好乘具。眾寶 ³²⁾ 嚴飾。金銀 ³³⁾ 交絡 ³³⁾ 。粵馬王爲首 ³⁴⁾

25) --25) Cf. for example MĀc 524 c1 ff. 為轉輪王。聰明智慧。有四種軍整御天下。由己自在。如法法王。成就七寶。彼七寶者。輪寶·象寶·馬寶·珠寶·女寶·居士寶·主兵臣寶。是謂為七。千子具足。顏貌端正。勇猛無畏。能伏他眾。彼必統領此一切地。乃至大海。不以刀杖。以法教令。令得安樂。

26) SĀc 67 c23 f. 所謂輪寶·象寶·馬寶·摩尼寶·玉女寶·主藏臣寶·主兵臣寶。

27) SĀc 67 c24 千子具足。皆悉勇健。

28) SĀc 67 c25 f. 於四海內。其地平正。無諸毒刺。不威·不迫。以法調伏。

29) --29) Cf. MPS §§ 34.102-155; MSuAv §§ 15-19.

30) V.1. 校。

31) SN III 145.3 ff. *tassa mayham bhikkhu rañño sato khattiyassa muddhāvasittassa caturāsīti nāgasahassāni ahesuṃ || sovaṇṇālaṅkāraṇi sovaṇṇadhajāni hemajālapaṭicchannāni Uposathanāgarāḥjapamukhāni*; SĀc 67 c26 ff. 灌頂王法有八萬四千龍象。

EĀ Puṇya-sūtra		MĀc Fu-jing 福經
GilMs	SHT 412/32	
3	ø	比丘。我作刹利頂生王時。有八萬四千車。四種攻 ³⁵ 飾。莊以眾好。師子·虎豹斑 ³⁶ 文之皮。織成雜色。種種攻 ³⁵ 飾。極利疾。名樂聲車為首 ³⁷
4	ø	比丘。我刹利頂生王時。有八萬四千大城。極大富樂。多有人民。拘舍毘提王城為首 ³⁸
5	ø	比丘。我作刹利頂生王時。有八萬四千樓。四種寶樓。金·銀·琉璃及水精。正法殿為首 ³⁹

皆以眾寶莊嚴而校飾之。寶網覆上。建立寶幢。布薩象王最為導首。朝哺二時自會殿前。我時念言。是大群象。日日再反往來。踏殺眾生無數。願令四萬二千象百年一來。即如所願。八萬四千象中。四萬二千象百年一至; cf. MPS 34.102-106, 108-111, 116-120, 132 *Upoṣathanāgarājapramukha*; MsuAv [15], [16], [17] *Upoṣathanāgarājapramukha*.

32) V.I. 鏡.

33) V.I. 珞.

34) SN III 145.7 ff. *tassa mayham bhikkhu rañño sato khattiyassa muddhāvasittassa caturāsīti assasahassāni ahesuṃ* || *sovaṇṇālaṅkāraṇi sovaṇṇadhajāni hemajāla-ṭṭicchannāni valāhakaassarājapamukhāni*; SĀc 68 a3 ff. 灌頂王法復有八萬四千四馬。亦以純金為諸乘具。金網覆上。婆羅馬王為其導首; cf. MPS 34.102-106, 108-111, 133; MsuAv [15], [16], [17] *vālāhāśvāpramukha* or *vālāhāśvarājapramukha*.

35) V.I. 校.

36) V.I. 斑.

37) SN III 145.11 ff. *tassa mayham bhikkhu rañño sato khattiyassa muddhāvasittassa caturāsīti rathasahassāni ahesuṃ* || *sovaṇṇālaṅkāraṇi sovaṇṇadhajāni hemajāla-ṭṭicchannāni vejyantarathapamukhāni*; SĀc 68 a5 ff. 灌頂王法有八萬四千四種寶車。所謂金車·銀車·琉璃車·頗梨車。師子·虎·豹皮·雜色欽婆羅以為覆襯 (v.I. 儼)。跋求毗闍耶難提音聲之車為其導首; cf. MPS 34.102-106, 108-111, 134; MsuAv [15], [16], [17] *Nandighoṣarathapramukha*.

38) SN III 144.22 ff. *tassa mayham bhikkhu rañño sato khattiyassa muddhāvasittassa caturāsīti nagarasahassāni ahesuṃ kusāvātī nāma rājadhānipamukhāni*; SĀc 68 a8 ff. 灌頂王法領拘舍婆提王(城)而為上首; cf. MPS 34.135; Msu-Av [17]

EĀ Puṇya-sūtra		MĀc Fu-jing 福經
GilMs	SHT 412/32	
6	∅	比丘。我作刹利頂生王時。有八萬四千御座。四種寶座。金·銀·琉璃及水精。敷以氍毹·毼 ⁴⁰ 偉。覆以錦綺羅縠。有儼 ⁴¹ 體被。兩頭安枕。加陵伽波瑟羅波遮悉哆羅那 ⁴²
7	∅	比丘。我作刹利頂生王時。有八萬四千雙衣。有初 ⁴³ 摩衣。有錦繪衣。有劫貝衣。有加 ⁴⁴ 陵伽波瑟羅衣 ⁴⁵
8	∅	比丘。我作刹利頂生王時。有八萬四千女。身體光澤。皦潔明淨。美色過人。小不及天。恣 ⁴⁶ 容端正。觀者歡悅。眾寶瓔珞嚴飾具足。盡刹利種女。餘族無量 ⁴⁷

Kuśāvatīrājadhānīpramukha.

39) SN III 144.25 ff. *tassa mayham bhikkhu rañño sato khattiyassa muddhāvasittassa caturāsīti pāsādasahassāni ahesuṃ dhammapāsādapamukhāni* || *tassa mayham bhikkhu rañño sato khattiyassa muddhāvasittassa caturāsīti kūṭāgārasahassāni ahesuṃ mahābyūhakūṭāgārapamukhāni*; SĀc 68 a10 ff. 灌頂王法有八萬四千四種宮殿。所謂金·銀·琉璃·頗梨·摩尼琉璃。由訶而為上首。

40) V.1. 氍.

41) V.1. 褹.

42) SN III 144.31 ff. *tassa mayham bhikkhu rañño sato khattiyassa muddhāvasittassa caturāsīti pallaṅkasahassāni ahesuṃ* || *dantamayāni sāramayāni sovaṇṇamayāni rūṇīyamayāni goṇakatthatāni paṭikatthatāni paṭalikatthatāni kadalmiṃgapavarapaccatharaṇāni sa-uttaracchadāni ubhatolohitakūpadhānāni*; SĀc 68 a12ff. 比丘。灌頂王法有八萬四千四種寶床。所謂金·銀·琉璃·頗梨。種種繒褥·氍毹·毼依。迦陵伽臥具以敷其上。安置丹枕; cf. MPS 34.68 f.; MSuAv 10.11; SWTF s.v. Kāliṅgaprāvāra-pratyāstarāṇa.

43) V.1. 芻.

44) V.1. 伽.

45) SN III 145.25 ff. *tassa mayham bhikkhu* || *pe* || *caturāsīti vatthakoṭṭisahasassāni ahesuṃ khomasukhumāni koseyyasukhumāni kambalasukhumāni kappāsikasukhumāni*; SĀc 68 a14 ff. 復次。比丘。灌頂王法復有八萬四千四種衣服。所謂迦尸細衣 (*kāsikasūkṣma*) · 芻

EĀ Puṇya-sūtra		MĀc Fu-jing 福經
GilMs	SHT 412/32	
9	ø	比丘。我作刹利頂生王時。有八萬四千種食。晝夜常供。爲我故設。欲令我食 ⁴⁸⁾
III.ii 1	ø	比丘。彼八萬四千種食中。有一種食。極美淨潔。無量種味。是我常所食 ⁴⁹⁾
2	ø	比丘。彼八萬四千女中。有一刹利女。最端正殊妙 ⁵⁰⁾ 。常奉侍我 ⁵¹⁾
3	ø	比丘。彼八萬四千雙衣中。有一雙衣。或初 ⁴³⁾ 摩衣。或錦繡衣。或劫貝衣。或加陵伽波瑟邏 ⁵²⁾ 衣。是我常所著 ⁵³⁾
4	ø	比丘。彼八萬四千御座中。有一御座。或金或銀。或琉璃。或水精。敷以毳毼 ⁴⁰⁾ 。毼 ⁴¹⁾ 。覆以錦綺羅縠。有襯體被。兩頭安枕。加陵伽波瑟邏 ⁵²⁾ 波遮悉哆邏 ⁵²⁾ 那。是我常所臥 ⁵⁴⁾

摩衣 (*kṣomakā*) · 頭鳩羅衣 (*dukūlikā*) · 拘沾婆衣 (*koṭṭambakā*). On *Jialingga-boheluo* 加陵伽波瑟邏, see SWTF s.v. *Kāliṅga-prāvāra*; BHSD s.v. *Kāliṅga-pravarāṇa, -prāvāra*.

46) V.I. 姿.

47) SN III 145.18 f. *tassa mayham bhikkhu || pe || caturāsīti itthisahassāni ahesuṃ || subhaddādevipamukhāni*; SĀc 68 a17 f. 復次。比丘。灌頂王法有八萬四千玉女。所謂刹利女。似刹利女。況復餘女。

48) SN III 145.28 ff. *tassa mayham bhikkhu || pe || caturāsīti thālipākasahassāni ahesuṃ || sāyam pātam bhattābhīhāro abhihariyittha*; SĀc 68 a18 f. 復次。比丘。灌頂王法有八萬四千飲 (v.l. 釜) 食。眾味具足。

49) SN III 146.26 ff. *tesaṃ kho pana bhikkhu caturāsītiyā thālipākasahassānaṃ eko-y-eva so thālipāko hoti yato nāḷikodanaparamaṃ bhuñjāmi tadūpiyaṃ ca sūpeyyaṃ*.

50) V.I. 好.

51) SN III 146.19 ff. *tesaṃ kho pana bhikkhu caturāsītiyā itthisahassānaṃ ekā-y-eva sā itthi hoti yā maṃ tena samayena paccupaṭṭhāti khattiyāni vā velāmikā vā*; SĀc 68 a19 f.

EĀ Puṇya-sūtra		MĀc Fu-jing 福經
GilMs	SHT 412/32	
5	∅	比丘。彼八萬四千樓觀中。有一樓觀。或金或銀。或琉璃。或水精。名正法殿。是我常所住 ⁵⁵⁾
6	∅	比丘。彼八萬四千大城中。有一城極大富樂。多有人民。名拘舍忍提。是我常所居 ⁵⁶⁾
7	∅	比丘。彼八萬四千車中而有一車。莊以聚好。師子，虎豹斑 ³⁶⁾ 文之皮織成雜色。種種莊飾。極利疾。名樂聲車。是我常所載。至觀望園觀 ⁵⁷⁾
8	∅	比丘。彼八萬四千馬中而有一馬。體紺青色。頭像如烏。名粵馬王。是我常所騎。至觀望園觀 ⁵⁸⁾

比丘。八萬四千玉女中。唯以一人以為給侍; cf. MPS 34.116-120; MsuAv [16] *strī-ratnapramukha*.

52) V.1. 羅.

53) SN III 146.22 ff. *tesaṃ kho pana bhikkhu caturāsītiyā vatthakoṭṭisahassānaṃ ekaññ eva taṃ vatthayugaṃ hoti yam ahaṃ tena samayena paridahāmi khomasukhumaṃ vā koseyyasukhumaṃ vā kambalasukhumaṃ vā kappāsikasukhumaṃ vā*; SĀc 68 a21 八萬四千寶衣。唯著一衣。

54) SN III 146.6 ff. *tesaṃ kho pana bhikkhu caturāsītiyā pallaṅkasahassānaṃ eko-y-eva so pallaṅko hoti yam ahaṃ tena samayena paribhuñjāmi dantamayo vā sāramayo vā sovaṇṇamayo vā rūpiyamayo vā*; SĀc 68 a21 f. 八萬四千寶床。唯臥一床。

55) SN III 145.34 ff. *tesaṃ kho pana bhikkhu caturāsītiyā pāsādasahassānaṃ eko-y-eva so pāsādo hoti yam ahaṃ tena samayena ajjhāvasāmi dhammo pāsādo. tesaṃ kho pana bhikkhu caturāsītiyā kūṭāgārasahassānaṃ ekaññ eva taṃ kūṭāgāraṃ hoti yam ahaṃ tena samayena ajjhāvasāmi mahābyūhaṃ kūṭāgāraṃ*; SĀc 68 a22 八萬四千宮殿。唯處一殿。

56) SN III 145.31 ff. *tesaṃ kho pana bhikkhu caturāsītiyā nagarasahassānaṃ ekaññ eva taṃ nagaraṃ hoti yamaṃ tena samayena ajjhāvasāmi kusāvati rājadhāni*; SĀc 68 a22 f. 八萬四千城。唯居一城。名拘舍婆提。

57) SN III 146.16 ff. *tesaṃ kho pana bhikkhu caturāsītiyā rathasahassānaṃ eko-y-eva so*

EĀ Puṇya-sūtra		MĀc	
GilMs	SHT 412/32	Fu-jing 福經	
9	ø	比丘。彼八萬四千大象中而有一象。舉體極白。七支盡正 ⁵⁹⁾ 。名于婆賀象王。是我常所乘。至觀望園觀 ^{60)/⁻²⁹⁾}	
IV ⁶¹⁾	1 tasya mamaita[d] (a)(v1)(bhavāt*)	ø	比丘。我作此念
VinNid(Tib)	de'i tshe yañ ña 'di sñam du las		
	2 kasyaitat karmmaṇaḥ phalaṃ kasyaiṣa karmmaṇaḥ phalavi-pāko yenāsmi etarhy evaṃmahardhika evaṃmahānubhāva iti	ø	是何業果。爲何業報。令我今日有大如意足。有大威德。有大福祐。有大威神 ⁶²⁾
VinNid(Tib)	gañ gi 'bras bu rnam par smin pas bdag 'dir mthu che rdzu 'phrul che bar gyur sñam bsams nas		
	3 tasya mam[ai]tad abhavat	ø	比丘。我復作此念
VinNid(Tib)	yañ 'di sñam du las		
	4 trayāṇām etat karmmaṇaṃ phalaṃ ttrayāṇām e[ṣ](a) [k](ar)[m]m(āṇāṃ) (2) phalavi-pāko yenāsmi etarhy evaṃmahardhika evaṃmahānubhāvaḥ	ø	是三業果。爲三業報。令我今日有大如意足。有大威德。有大福祐。有大威神 ⁶³⁾
VinNid(Tib)	'di'i 'bras bu gsum dañ las 'di'i 'bras bu rnam par smin pa gsum gyis bdag 'di ltar mthu che rdzu 'phrul che bar gyur te		

ratho hoti yam ahaṃ tena samayena abhiruhāmi vejayanto ratho; SĀc 68 a23 ff. 八萬四千寶車。唯乘一車。名毘闍耶難提瞿沙。出城遊觀。

58) SN III 146.13 ff. *tesaṃ kho pana bhikkhu caturāsītīyā assasahassānaṃ eko-y-eva so asso hoti yam ahaṃ tena samayena abhiruhāmi valāhako assarājā*; SĀc 68 a25 f. 八萬四千寶馬。唯乘一馬。名婆羅訶。毛尾紺色。

59) V.I. 政。

60) SN III 146.10 ff. *tesaṃ kho pana bhikkhu caturāsītīyā nāgasahassānaṃ eko-y-eva so nāgo hoti yam ahaṃ tena samayena abhiruhāmi uposatho nāgarājā*; SĀc 68 a26 f. 八萬四千龍象。唯乘一象。名布薩陀。出城遊觀。

		EĀ Puṇya-sūtra		MĀc Fu- <i>jing</i> 福經
		GILMs	SHT 412/32	
		5 katameṣāṃ ttrayāṇāṃ	∅	∅
VinNid(Tib)		gsum gañ ze na		
		6 yad uta dānasya damasya saṃ- yyamasya	∅	一者布施。二者調御。三者 守護 ⁶⁴⁾
VinNid(Tib)		'di lta ste sbyin pa dañ gdul ba dañ dul ba'o		
V.i	1		∅	於是。世尊說此頌曰
VinNid(Tib)		sñam du bams nas bcom ldan 'das kyis de skad ces gsuñs nas yañ ston pas 'di skad gsuñs so		
	2	vipākaṃ paśya puṇyānaṃ ⁶⁵⁾ kuśalānāṃ sukhaiṣiṇāṃ maitraṃ cittaṃ bhā(3)vayitvā sapta varṣāni bhikṣavaḥ sapta saṃvarttavaivarttān nemaṃ lokam upāgamaṃ*	[sa](m)varta[ka]lpāṃ [sap]tā(haṃ nema)ṃ lo]/// (v5) ///	觀此福之報 妙善多饒益 比丘我在昔 七年修慈心 七反成敗劫 不來還此世
AN IV 89.22 ff.		passa puññānaṃ vipākaṃ kusalānaṃ sukhenaṃ ⁶⁶⁾ mettacittaṃ ⁶⁷⁾ vibhāvetvā satta vassāni bhikkhave ⁶⁸⁾ satta saṃvaṭṭavivaṭṭakappe na-y-imaṃ lokam punāgamaṃ ⁶⁹⁾		
	3	saṃvarttamāne lokesmin bhavāmy ābhāsvaṛopagaḥ vivarttamāne ca bhavāmy a[tha] brahmopago hy ahaṃ (v6) ///[h](aṃ)		世間敗壞時 生於晃昱天 世間轉成時 生於梵天中
AN IV 90.2 f.		saṃvaṭṭamāne lokamhi ⁷⁰⁾ homi ābhassar'ūpago ⁷¹⁾ vivaṭṭamāne lokamhi ⁷²⁾ suññaṃ brahm'upago ⁷³⁾ ahaṃ		

61) This section seems to be omitted in SHT 412/32.

62) SĀc 68 a27 f. 比丘。此是何等業報。得如是威德自在耶。

63) SĀc 68 a28 此是三種業報。云何為三。

64) SĀc 68 a29 一者布施。二者調伏。三者修道。

65) Ms *pa*°.

66) V.l. °no.

67) V.l. *mettaṃ c*°.

68) V.l. °vo.

69) V.l. °*miṃ*.70) V.l. °*asmiṃ*.

EĀ Puṇya-sūtra		MĀc Fu-ĭng 福經
GilMs	SHT 412/32	
AN IV 90.4 f.	4 sapta(4)[k]ṛtvo mahābrahmā vaśavarty abhavan purā ṣaṭṭṛṃśadguṇakṛtvaś ca devarājyam akārayan* anekaśatakṛtvaś ca rājābhūvan pratāpavān	saptakṛtvo mahā(b)[r]./// 在梵爲大梵 千生自在天 三十六爲釋 ⁷¹⁾ 無量百頂王
AN IV 90.6 ff.	5 mūrdhābhiṣiktaḥ kṣattriyo jambūśaṇḍeśvaras tadā a(5)(da)ṇḍenāśastreṇa vijitya pṛthivim imāṃ	(not preserved) 刹利頂生王 爲人之最尊 如法非刀杖 政御於天下
AN IV 90.9 f.	6 asāhasena dharmmeṇa samyag evānūśiṣṭavān* dharmaçakkaṃ varttayitvā asmin pṛthivimaṇḍale	(not preserved) 如法不加 ⁷⁸⁾ 狂 ⁷⁹⁾ 正安樂教授 如法轉相傳 遍一切大地
AN IV 90.9 f.	7 mahādhane mahābhoge jāto 'haṃ tādrśe (6) (ku)le sarvadvayopasaṃpanno ratnaih sapta[bhi]r eva ca	(not preserved) 大富多錢財 ⁸²⁾ 生於如是族 財穀具足滿 ⁸³⁾ 成就七寶珍

71) V.1. °r'upago.

72) V.1. °asmiṃ.

73) Vv.II. suññabr°, °r'ūpago.

74) V.1. 二.

75) V.1. °ī.

76) Vv.II. °maṇḍassa, °dīpassa.

77) V.1. muddhāva°.

78) V.1. 如.

79) Vv.II. 狂, 狂.

80) V.1. k°.

EĀ Puṇya-sūtra		MĀc Fu-jing 福經
GilMs	SHT 412/32	
AN IV 90.11 f.	mahaddhane mahābhoge aḍḍhe ajāyisaṃ ⁸⁴⁾ kule sabbakāmehi sampanne ⁸⁵⁾ ratanehi ca sattahi	
8	prabhūtavittopakaraṇo rājābhūvan pratāpavān* eṣa hetur hi mähātmye prabhūtvam yena jāyate	(not preserved) 因此大福祐 所生得自在
AN IV 90.14 ff.	esa ⁸⁶⁾ hetu mahantassa ⁸⁷⁾ pathabyo yena vuccati ⁸⁸⁾ pahutavitt ⁸⁹⁾ upakaraṇo ⁹⁰⁾ rājā homi patāpavā iddhimā yasavā homi jambusaṇḍassa ⁹⁰⁾ issaro	
V.ii	1 buddhāḥ saṃgrāhakā loke ⁹¹⁾ +++++ ⁹²⁾ (idam āścaryakaṃ śrutvā dṛṣṭvā cardhim ⁹³⁾ analpikām*) ⁹⁴⁾ (ko vidvān na prasīdeta api kṛṣṇābhijātikaḥ) ⁹⁵⁾	(not preserved) 諸佛御於世 彼佛之所說 知此甚奇特 見神通不少 誰知而不信 如是生於冥

81) Vv.II. °siya, °sisam, °si 'ham, °si tam. On the gerund suffix -iyā, cf. BHS §§ 35.39 f.; Sakamoto-Gotō 1984: 54 f., note 43.

82) V.I. 財錢.

83) V.I. 滿足.

84) V.I. ajāyi 'ham.

85) V.I. °puṇne.

86) V.I. °o.

87) For mahantassa? Cf. Skt. mähātmye.

88) V.I. me na vipajjati.

89) V.I. pahūtavitt⁹⁰⁾.

90) V.I. °maṇḍassa.

91) Fol. F4 ends here.

92) VinNid(Tib) saṅs rgyas 'jig rten phan pa can || de yis 'di ltar bśad pa'o ||; AN IV 90.13
buddhā saṅgāhakā loke tehi etaṃ sudesitaṃ.

93) Supposedly thus in Ms instead of carddhim.

94) VinNid(Tib) ŋo mtshar che ba 'di śes pa || de yañ rdzu 'phrul chuñ ba (D/Q ma) yin ||.
Cf. Maitr-vy^G (GBM 1542.4) 107 idam āścaryakaṃ śrutvā dṛṣṭvā cardhim analpikām;
Maitr-vy^C 101; Maitr-vy^T Q 128 (4.6) ya mtshan 'di dag thos gyur ciñ || 'byor ba mi
ñuñ mthon mdzad de ||. Maitr-vy^K 99; Maitr-vy^{L/N} 105 idam āścaryakaṃ śrutvā imām

EĀ Puṇya-sūtra		MĀc
GilMs	SHT 412/32	Fu-jing 福經
ANIV 90.13,17	buddhā saṅgāhakā loke tehi etaṃ sudesitaṃ ko sutvā na ppaśīdeyya api kaṇhābhijātiyo	
2	(tasmād ihātmakāmena māhātmyam abhikāṅkṣatā saddharmo gurukartavyaḥ smaratā buddhaśāsanam*) ⁹⁵⁾	(not preserved)
AN IV 91.1 f. ⁹⁷⁾	tasmā hi atthakāmena ⁹⁸⁾ mahattam abhikaṅkhatā saddhammo garukātabbo saraṃ buddhāna sāsanaṃ ti	是故當自爲 欲求大福祐 當恭敬於法 常念佛法律
VI	ø	佛說如是。彼諸比丘聞佛所 說。歡喜奉行

ṛddhim anuttamām.

95) VinNid(Tib) *m khas pa gañ gis dad mi 'gyur || de ste rigs ni dmar (D/Q dma') gyur kyañ ||*. Cf. Maitr-vy^T Q 128 (4.6) *nag po'i rigs kyañ dad 'gyur na || mkhas pa su žig dad mi 'gyur ||*; Sn 563; Th 833 *ko disvā na ppaśīdeyya api kaṇhābhijātiko*. Maitr-vy^C 101 *ko vidvān na prasīdeta atikṛṣṇābhijātikaḥ*; Maitr-vy^G (GBM 1542.4) 107 *ko vidvān na prasīdeta api kṛṣṇāpi jātiṣu*; Maitr-vy^K 99; Maitr-vy^{L/N} 106 *ko vidvān na prasīdeta (or na prasīdeta ko vidvān) api kṛṣṇāhi jātikaḥ (kṛṣṇāhi° for kṛṣṇābhij°?)*.

96) Cf. Uv 21.13. Maitr-vy^G 108 (GBM 1542.4 f.) *tasmād ihātmakāmena māhātmyam abhikāṅkṣatā · saddharmo gurukartavya(h) smarataḥ buddhaśāsanam ||*; cf. also Maitr-vy^C 102; Maitr-vy^K 100; Maitr-vy^{L/N} 106.

97) Cf. SN I 140.15 f.; AN II 21.23 f.

98) V.l. *attak°*.

약호 및 참고문헌

Abbreviations

Chin. = Chinese

EĀ = Ekottarikāgama

ed. = edited (by)

Engl. = English

fol. = folio

GilMs = Gilgit Manuscript

hrsg. = herausgegeben (von)

PTS = Pali Text Society, London/Oxford.

r = recto

Skt. = Sanskrit

s.v. = sub verbo, sub voce

Tib. = Tibetan

Ud. = key word with which the respective *sūtras* are referred to in the
uddānas

v = verso

v.l., vv.ll. = varia lectio, variae lectiones

VOHD = Verzeichnis der orientalischen Handschriften in Deutschland,
Wiesbaden/Stuttgart

vol., vols. = volume, volumes

References

By Abbreviation

- AN = *Aṅguttara-nikāya*, ed. R. Morris, E. Hardy, 5 vols., London, 1885-1900 (PTS); vol. 6 (Indexes, by M. Hunt, C.A.F. Rhys Davids) London, 1910 (PTS).
- BHSD = F. Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, vol. 2: Dictionary, New Haven, 1953.
- BHSG = idem, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, Vol. 1: Grammar, New Haven, 1953.
- D = *The Tibetan Tripitaka*, Taipei Edition (= sDe-dge), ed. A.W. Barber, 72 vols., Taipei, 1991.
- DĀ(M) = G. Melzer, *Ein Abschnitt aus dem Dīrghāgama*, München, 2010 (Inaugural-Dissertation).
- EĀ(Trip) = *Ekottarāgama-Fragmente der Gilgit-Handschrift*, hrsg. und bearbeitet von Ch. Tripāthī, Reinbek, 1995 (Studien zur Indologie und Iranistik, Monographie 2).
- GBM = *Gilgit Buddhist Manuscripts (Facsimile Edition)*, ed. R. Vira, L. Chandra, 10 vols., New Delhi, 1959-1974 (Śatapiṭaka Series 10).
- It = *Itivuttaka*, ed. E. Windisch, London, 1889 (PTS).
- MĀc = *Zhong-ahanjing/ehanjing* (Jpn. *Chū-agongyō/kyō*; a Chinese Translation of the Madhyamāgama [supposedly] by Saṃghadeva), T 26, vol. 1, pp. 421-809.
- Maitr-vy^C = S. Lévi, “Maitreyavyākaraṇa”, in: idem 1932: 384-389.
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Symbols Used

- [] damaged akṣara
- () restored akṣara
- 〈 〉 omitted akṣara
- 《 》 interlinear akṣara
- { } superfluous akṣara
- .. illegible akṣara
- . single element of an illegible akṣara

+	lost akṣara
///	leaf broken off here
/	the end of a line
'	avagraha, not written in manuscripts
*	virāma
·	punctuation mark/visarga
:	
	punctuation mark
<u>h</u>	jihvāmūliya
○	punch hole
∅	unknown/not extant

Abstract

*Punya-sūtra of the Ekottarikāgama
in Comparison with the Fu-jing 福經
of the Chinese Madhyamāgama*

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The school affiliation of the Chinese Madhyamāgama is one of the remaining unsolved questions in the field of Buddhist studies, and will remain unsolved, as long as the material basis does not change fundamentally. Nonetheless, the unexpected finds of the Ekottarika- and Dirghāgama manuscripts from Gilgit at the end of the last millennium and recent results of research on the manuscripts allow us for the first time to make a direct comparison of two sūtras with their counterparts in the Chinese Madhyamāgama at full length. A precise comparison between Puṇya-sūtra of the Ekottarikāgama and Fu-jing 福經 on the one hand, and between Śrutānṛśaṃsa-sūtra of the Dīrghāgama and Wende-jing 聞德經 on the other, will illustrate differences and

similarities of the texts in concern. It might further contribute to a critical review of prevailing opinions on the relationship between the Chinese Madhyamāgama and the Sarvāstivāda tradition in general.

Key Words: Chinese Madhyamāgama, Ekottarikāgama, Dīrghāgama, Puṇya-sūtra, Fu-jing, Śrutānṛśaṃsa-sūtra, Wende-jing

2014년 11월 5일 투고

2014년 11월 30일 심사완료

2014년 12월 10일 게재확정

