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Paul Harrison, Jens-Uwe Hartmann and Kazunobu Matsuda

Introduction

The importance of the Larger Sukhāvatīvyūhasūtra in East Asian Buddhism is abundantly clear, and yet, paradoxically, the history of this prime description of the Buddha of Infinite Light and his radiant realm is shrouded in darkness and obscurity. The same is true generally of the initial phase of the Mahāyāna Buddhist tradition for which this work provides the fullest Indian scriptural expression, i.e., so-called “Pure Land Buddhism.” Until now the principal sources of illumination have been the various Chinese translations of the text, especially the earlier ones, but they too present problems, introducing further shadowy complications into the picture rather than clarifying it. However, in broad terms it can be said that the study of these Chinese versions—a field in which Japanese scholars have done especially productive work, no-one more so than Fujita Kōtatsu1—has allowed us to distinguish two major recensions of the text, an Early Recension represented by the two oldest translations (those ascribed to Lokakṣema and Zhi Qian), and a Later Recension represented by the versions attributed to Bodhiruci and Faxian, as well as by the Sanskrit text and the Tibetan translation. Somewhere in between these two recensions (but closer to the Later) hovers the Chinese translation ascribed to Kang Sengkai.

The full details of these five Chinese versions of the Larger Sukhāvatīvyūhasūtra (hereafter LSukh) are as follows. They are arranged according to their presumed chronological order, and the Chinese sigla used later in this study are supplied.2

1. T. 362, Fo shuo amituo sanyesanfo saloufotan guodu rendao jing 佛說阿彌陀三耶三佛薩樓頻婆歡度人道經, attributed to the Wu Dynasty translator Zhi Qian 支謙 (fl. c. 220–257), but almost certainly by the Han Dynasty translator Zhi Loujiachen 支呂迦譯 or Lokakṣema (fl. c. 170–190 C.E.). Siglum: ．

2. T. 361, Fo shuo wuliangqingjing pingdengjue jing 佛說無量清淨平等覺經, attributed to Lokakṣema, but in all probability a revised edition of No. 1 (T. 362) made by Zhi Qian, and therefore dating from the period 220–250 C.E. Siglum: ．

*The authors would like to dedicate this study to Professor Fujita Kōtatsu, in recognition of his prodigious scholarly contributions to research on the Sukhāvatī tradition and its scriptural sources.

1 See especially Fujita 1970 and Fujita 1992–96. To these contributions one should add inter alia the extremely useful synoptic edition of Kagawa Takao (Kagawa 1984). The authors would like to acknowledge the generosity of Professors Fujita and Kagawa in providing them with copies of their valuable books, which have greatly assisted the present work.

2 Two other versions are not listed here, since they are not taken into account in this study. The first is the single ms fragment of another, hitherto unknown Chinese translation of the LSukh published by Kudara (1989)—this falls in a part of the text not covered by the Schöyen find, viz. the beginning of the Vow Section. The second is T. 364, Fo shuo da amituo jing 佛說大阿彌陀經, which is not a true translation at all, but a synoptic edition of the Chinese text compiled by Wang Rixiu 王日休 (fl. 1162–1173) on the basis of four existing renditions (i.e., TT. 360–363).

3 Some of the evidence for this is reviewed in Harrison 1998: 556–557. See also below.
(3) T. 360, *Fo shuo wuliangshou jing* 佛說無量壽經, attributed to the Wei Dynasty (220–265) translator Kang Sengkai or Sanghavarman, but most probably the work of Buddhabhadra (359–429) and Baoyun 保雲 and therefore dating from 421.\(^1\) Siglum: 佛.


(5) T. 363, *Fo shuo dasheng wuliangshou zhuangyan jing* 佛說大乘無量壽莊嚴經, dated 991 and attributed to the Song Dynasty translator Faxian 仏鑑 or Dharmabhadra, otherwise known as Tianxizai 天息災 (fl. 980–1000). Siglum: 仏.

Of these translations it was the third, the so-called Kang Sengkai version (T. 360), which East Asian Buddhists came to regard as the standard text, and which provided the foundation for exegesis and practice. In the deliberations of Western scholars, however, pride of place has been given to the Sanskrit version, first edited by F. Max Müller and Nanjio Bun'yu (Nanjö Bun'yü) in 1883.\(^5\) This *editio princeps* was eventually supplanted by the one published by Ashikaga Atsuji in 1965. Although it improves many doubtful readings in Müller & Nanjio's text, partly on the basis of the text-critical notes of Wogihara Unrai, the Ashikaga edition is not without its own problems. In fact no existing edition is entirely satisfactory, although difficulties can sometimes be solved by recourse to the synoptic edition of Fujita (1992–96). This massive work describes and presents all 38 surviving manuscripts of the Sanskrit text known at the time.\(^6\) They all seem to have come originally from Nepal, although some of them are now kept in libraries elsewhere in the world. Of the 38, two are palmleaf mss dating from the middle of the 12th century (Fujita's R and N1), the remaining 36 being paper copies made between the end of the 17th century and the first half of the 20th century (see Fujita 1992: vii–xii and 1996: v–vi for a full description of the situation). The Nepalese manuscript tradition of the *Sukhāvati*, therefore, is for the most part extremely late. Despite this, the Sanskrit text can be grouped with the Tibetan translation and the later Chinese renditions insofar as they all bear witness to a recension of the text which differs from the recension represented by the two oldest Chinese versions.\(^8\) These differences are not trivial, and since they tell us a great deal about how the Sukhāvati tradition developed, they deserve close attention.

When we come to study the two oldest Chinese translations, however, we find that they are not entirely separate renditions, but are, in most respects, different versions of the same text. That is to say, T. 361 turns out to be a revised edition, most probably made by Zhi Qian, of T. 362, which was almost certainly the product of Lokakṣema or his school, with the addition by Zhi Qian of a number of new passages here and there. To put it more carefully, both T. 361 and T. 362 are 4

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\(^2\) For Müller and Nanjio 1883. The text is reproduced with a Japanese translation in Wogihara et al. 1972: 4–159.

\(^3\) Parts I & II of Fujita's work describe and present 34 mss. The testimony of four new mss is added in Part III.

\(^4\) The Tibetan translation is entitled *'Phags pa 'od dpag med kyi bkod pa zhes bya ba theg pa Chen po'i mdo* (= Skt. *Ārya-amitābha-vyūha-nāma-mahāyāna-sūtra*). It was made in the early 9th century by Jinamitra, Dānāsila and Ye zhes sde. A diplomatic edition of the sNar thin blockprint version recording the variant readings of the Tokyo or Kawaguchi Manuscript Kanjur and the sDe dge and Peking blockprint editions is to be found in Wogihara et al. 1972: 213–339, accompanied by a Japanese translation by Kawaguchi Ekai.

\(^5\) Fragments have also been preserved of a Uigur version, for which see Zieme 1985. This turns out to be a translation—rather loose in places—of T. 360. Zieme presents 7 fragments of the Berlin ms of this text, only one of which (No. 7) falls in a part of the text covered by the Schøyen ms (in this case Section 1d). Its wording follows that of T. 360 quite closely, indicating its parentage. For a Khotanese fragment, clearly coming from the early part of the text, see Emmerick 1992, No. 18.21, referring to Bailey 1963: 123 (no. 219). According to Fujita (1992: xv), this is based on a Sanskrit original.
imperfect reflections of an archaic Chinese translation of the *LSukh* in its Early Recension, a translation to which we can give the title *Da amituo jing* 大阿彌陀經, and large parts of which we can reconstruct on the basis of these two texts (with the additional use of T. 360 in places). A preliminary discussion of this complex situation may be found in Harrison 1998: 556-557, but later, it is hoped, readers may refer to the full study by Harrison now in preparation. Although the matter of the *Da amituo jing* need not detain us further here, one of the problems raised by the study of these two early Chinese witnesses of the Early Recension has been the fact that we have no Indic evidence to support them: all Sanskrit manuscripts of the *LSukh* are relatively late and belong to the Later Recension. It is difficult, then, to know whether the differences displayed by the *Da amituo jing* have their origin in an Indian tradition, or are the product of Chinese Buddhist creativity in its earliest phases.\(^9\)

Now at last the Buddhist Manuscripts in the Schøyen Collection have opened up for us a window, albeit a small one, into the Sanskrit tradition of the *LSukh*. Fragments have come to light of three folios from a manuscript which can be dated on paleographical grounds to around the 6th or 7th centuries.\(^10\) These fragments preserve a version of the *LSukh* which differs markedly from the Sanskrit text as we know it. What is more, while the Schøyen Redaction of the *LSukh*, if we can call it that, thus differs from the Later Recension, it does not accord with the Early Recension either, at least as witnessed by the *Da amituo jing*. And yet in at least one respect it is closer to Lokakṣema than it is to Ashikaga. What we have here, then, is a third recension of the *LSukh* which agrees with no known version of the text. Furthermore, its provenance, although not entirely certain—as is the case with all the Schøyen mss (see Braarvig 2000: xiii)—is without doubt somewhere in Afghanistan, possibly the Bamiyan area. This is of some import, since up to now no ms of the two *Sukhāvatīvyūhasūtras* has been found in what Richard Salomon (1999: 3) has called the area of “Greater Gandhāra,” a fact which has been pointed out by Gérard Fussman in a recent important article about the Sukhāvatī tradition (Fussman 1999: 551).

In this light it is a pity that the material covered by our fragments falls at the very end of the text, rather than in the section which is of greatest importance in the history of the text (i.e. the Vow Section). And yet the fragments are not without historical significance. First, they testify to a version of the *LSukh* in which Maitreya (under the name of Ajita) plays a part towards the end. Second, they preserve the remains of at least 18 verses which appear in no other version, and this seems to be in line with a finding arising from the study of the *Da amituo jing*: that the *gāthās* in the *LSukh* tended to “float” as the text was transmitted, appearing in different places and different combinations in different versions. In this particular instance the verses in question (or rather, 14 of them) appear to have floated right out of the text, to come to rest in another sūtra preserved in the *Taishō: the Fo ming jing* 佛名經 (*Buddha-nāma-sūtra*), of which we have two Chinese translations, T. 440 and T. 441.\(^11\) Of course we cannot know at this point where they came from in the first

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\(^9\) The latter is clearly the case with the famous “Five Evils” passage, which falls near the end of the text.

\(^10\) This date is suggested by the script, the so-called “Gilgit/Bamiyan Type I,” in which many of the Schøyen mss are written. On the problems of assigning a more precise date to mss using this script, see Lore Sander’s comments in Braarvig 2000: 299–300.

\(^11\) The initial identification of these verses was made by Matsuda Kazunobu. They appear at 159a23–c2 in T. 440, and 260c12–261a10 in T. 441. The translation is virtually identical in both texts, except that the former inserts after each verse (beginning with v. 5) an invocation to the Buddha named in that verse, e.g. *Nanwu dongfang Zizaibaodeng fo* 南
place: the recension of the *LSukh* which our fragments represent may well have taken them from another, as yet unknown source. And it is also possible, as will be discussed below, that these verses do not belong to the *LSukh* at all.

Below, after presenting a description and transliteration of the fragments, we provide a reconstruction of the text insofar as it can be restored on the basis of what was hitherto the standard Sanskrit version, which we will henceforth call the “Nepalese Redaction.” Since we are obviously dealing with two distinct redactions here, the process of reconstructing text is fraught with uncertainty, and so its results are especially tentative. For the text of the fragments we furnish our own English translation, which the reader may compare with the renditions of the Nepalese Redaction text by F. Max Müller (in Cowell *et al.* 1894: II, 1–72; also in Wogihara *et al.* 1972: 372–443) and Luis Gómez (1996: 61–111), for which we give the page references. The corresponding portions of this text are then supplied according to the Ashikaga edition (A) as emended by Fujita, apparently on the basis of the abovementioned palmleaf mss R (the base text of A) and N1, which often read against all the other Nepalese mss. Following the Sanskrit, the relevant sections in the five Chinese versions listed above are given. The text of these has been input from the CBETA Chinese Electronic Tripitaka Series, and then checked against the *Taishō*; it has been edited in the light of variant readings given in the *Taishō*’s own apparatus, and repunctuated where appropriate.

For English translations of T. 360 the reader should refer to Gómez 1996 and Inagaki 1995, while for T. 310.5 an English rendition can be found in Chang 1983 (the references for these are given in footnotes). The remaining Chinese versions have yet to be turned into English, although an annotated translation of T. 361 and T. 362—or rather, of the *Da amituo jing* on which they are both based—is undoubtedly a desideratum.

While our division of the text of the manuscript into paragraphs facilitates comparison with other versions of the *LSukh* (similarly divided into paragraphs), the fit between these versions is so imprecise in places that it may be difficult for the reader to grasp the essential structural differences between them. Nor do the various paragraphs (or parts of them) always occur in the same order in different versions. The table on pp. 184ff. is an attempt to clarify this situation, by dividing the portion of the *LSukh* (in all its versions) relevant to our ms into sections and assigning them numbers (the sequence of which is artificial and should not be understood as indicating any natural

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12 Although the terms “recension” and “redaction” are roughly synonymous, here we use the former to distinguish different phases in the evolution of the textual tradition of the *LSukh* as a whole—phases involving substantive revision and redrafting of the text—while employing the latter to refer to different versions of the Sanskrit text in particular. This usage is, we admit, problematic, because we know so little of the history of the text, and yet may be implying more than actually happened, but we find it necessary to make distinctions which go beyond those that obtain between different “versions” or “copies” of the text. In effect we are attempting to distinguish different groups or “families” of versions. There is thus no longer a single entity we can call “the Sanskrit text of the *LSukh*,” if indeed there ever was. We now discern two distinct redactions of it (Schoyen and Nepalese), both of which appear to belong to the Later Recension of the text, although one could also take the view that the Schoyen Redaction reflects an intermediate recension lying somewhere between the Early and the Later.

13 This edition appears in Fujita 1992–1996. Given on the top line of every page with the siglum Af, it corrects the many misreadings and mistakes of the Ashikaga edition, and restores traditional punctuation. We would also like to thank Yoshimichi Fujita, whose electronic version of the Ashikaga edition we made use of for text input.

14 The Tibetan text is left out of account in this study, since it generally agrees closely with the Nepalese Redaction.
order). The sections do not always coincide with the paragraphs of our edition, some of them being lengthy passages, others single sentences. In the table the key to them appears on the lefthand side, whereas the table on the facing page indicates the order in which (and the extent to which) these sections appear in the different versions of the *LSukh*, including our ms. These versions are arranged in chronological order: the original translation from which T. 362 and T. 361 both descend was produced by Lokakṣema c. 170–190 C.E.; T. 360 dates from 421; the Schøyen ms is assigned to the 6th–7th centuries on paleographical grounds; Bodhiruci’s translation, T. 310.5, was produced during the years 706–713; and T. 363 was made in the year 991. The version of the text represented by the Tibetan and the Nepalese Redaction of the Sanskrit is assigned to the early 9th century, the date of the Tibetan translation, since even though our oldest Nepalese ms are mid-12th century, the Nepalese Redaction does not differ significantly from the Tibetan.

This table indicates how much the various versions of the *LSukh* differ from each other, especially towards the end of the sūtra. T. 310.5, the Tibetan translation and the Nepalese Redaction of the Sanskrit text are obviously closely related, and bear witness to the Later Recension in its fully developed form. T. 363, however, despite the late date of its translation, seems at first sight to reflect a more primitive stage in the text’s history, but given the problematic nature of many Chinese translations of this period, we should not leap to any conclusions about its putative Indic original. Setting the problem of T. 363’s status to one side for the purposes of this discussion, we can see that the Early Recension reflected by T. 361 and T. 362 (i.e., by the *Da amituo jing*) differs markedly from the later witnesses, even if we bracket off the long “Five Evils” passage. Some of the content of the *Da amituo jing* has clearly been taken into T. 360, whose status as a conflated witness makes it less useful for the purposes of reconstructing the historical evolution of the text. If we can discern here evidence of a gradual process of development, our Sanskrit ms seems to fall somewhere between T. 360 and the text as we find it in T. 310.5, the Nepalese Redaction of the Sanskrit, and the Tibetan translation. Fragment 2, if we are right about its position in the ms, certainly reflects the basic structure of the Later Recension, in which the Buddha discusses with Maitreya the two different types of rebirth in Sukhāvati (Nos. 10 & 11 in our table) after Ānanda has had his vision of that realm. That this section has no direct counterpart in T. 361 and T. 362 springs from the fact that in the Early Recension a much more systematic tripartite categorisation of those destined for rebirth in Sukhāvati appears earlier in the text, and is not taken up again near the end. This interesting discussion of the three categories of rebirth-seekers describes at length the fate of those members of categories 2 and 3 who fall into doubt and are consequently detained for 500 years in palatial prison cities on the borders of Sukhāvati, far from the radiant centre where Amitābha and his congregation dwell. They are reborn there in lotuses, just like everybody else in Sukhāvati, but they cannot get out of the cities until they finish serving their sentences. Much of

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15 Where a particular text’s version of a section is so different that there is some doubt about the assignment, a question mark is added. Cases where the section is considerably amplified, or material found in no other version is added to it, are marked by a plus sign.

16 Cf. e.g. the remarks about Fatian’s 10th-century translation of the *Ajītaśātrukaukarṇyavinodanāsūtra* in Harrison & Hartmann 2000: 167.
Key to sections of text in the later part of the *LSukh*

0  The so-called "Five Evils" passage, almost certainly a Chinese interpolation
1  The qualities of Sukhāvati's bodhisattvas
2  Qualities of Sukhāvati's bodhisattvas defy description
3  Injunction to Ānanda to bow to Amitābha
4  Amitābha's name praised by Buddhas throughout the universe
5  Ānanda voices the wish to see Amitābha
6  Amitābha sends forth his light, illuminates universe
7  First simile illustrating how clearly all see Amitābha (e.g., as one man sees another)
8  Second simile of the flooded world
9  Inhabitants of Sukhāvati also see those of Sahā
10 Maitreya's vision of Sukhāvati, and questions about it
11 Discussion with Maitreya about two kinds of rebirth in Sukhāvati
12 Maitreya told reasons why some are born to 500 years of confinement and deprivation
13 Simile of the palatial prison
14 The disadvantages of doubt
15 Description of bodhisattvas coming from other fields to Sukhāvati
16 How hard it is to describe their number
17 The great gain of hearing the name of Amitābha
18 Those who have faith even for one moment are superior
19 Those who do not have faith are benighted
20 Solemn declaration addressed to Maitreya
21 One should cross a universe of fire to hear this teaching
22 One should practise the good dharmas with faith, free of doubt
23 Why? Because bodhisattvas regress through not hearing it
24 The text must be copied, etc.
25 It should be regarded as equivalent to the Buddha
26 Those who hear this in the last time will gain great merit
27 The work of a Buddha has been done
28 Do not doubt, strive hard
29 Do not doubt the knowledge of a Buddha
30 Do not enter the palatial prison
31 Rarity of meeting a Buddha, etc.
32 Devote yourselves to the acquisition of merit, etc., as described
33 Do not give in to doubt after the Buddha's *parinirvāṇa*
34 Preservation of the dharma for 1,000 years after the *parinirvāṇa*
35 The preservation of this teaching for 100 years (thereafter?)
36 Always be grateful to the Buddhas as teachers who bring salvation
37 Solemn entrusting of the teaching to Maitreya
38 Injunction not to allow the Buddha-dharma to perish
39 Verses on those hearing the teaching, and the magnificence and rarity of the Buddhas
40 Verses describing a vision of Buddha-fields in the ten directions
41 Results of hearing the teaching for the audience
42 Earthquake and other portents in response to the teaching
43 Standard closing formula
...
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this is consistent with what we read in Nos. 10–14 in our table.\textsuperscript{17} It appears, then, that at a certain point in the history of the tradition some of this material was repositioned near the end of the sūtra, in such a way as to obscure the categories so clearly distinguished in the Early Recension, in part by reducing them from three to two. In this new arrangement the simile of the prison-palace (No. 13) appears, which seems to be attested in our ms too. This is interesting in light of the fact that in the Later Recension the inferior rebirth is said to involve confinement in the calyxes of lotus-flowers \textit{(padmesu garbhāvāsa)}, but there is no mention of these lotuses being in cities or palaces. T. 360's status as a conflated recension is again evident here, since it follows the Later Recension in dealing with the two kinds of rebirth near the end, but preserves the notion of rebirth in palaces (albeit combining it with rebirth in lotuses).

In a similar fashion verses corresponding to the 10 \textit{gāthās} appearing near the end of the Sanskrit text according to the Nepalese Redaction (No. 39 in the above table) are in fact found at an earlier point in two of the three oldest Chinese translations,\textsuperscript{18} even though it can be seen that their content in parts mirrors some of the concluding prose passages (e.g. Nos. 21 & 31). The verses in our ms (No. 40), by contrast, have absolutely nothing to do with any prose portion of any hitherto known version of the \textit{LSukh}. Although there is a section (in prose) in the Nepalese Redaction describing how bodhisattvas from various Buddha-fields occupied by various Buddhas will be reborn in Sukhāvati (No. 15), the names of these Buddhas do not match any of those occurring in our verses.\textsuperscript{19} Given that in Buddhist texts of this sort \textit{gāthās} often recapitulate the prose material immediately preceding them, these verses appear to have nothing to do with the \textit{LSukh}. Nor does the vision of the cosmos produced as a result of the power of a\'s Buddha (it is not clear which Buddha) that they describe sit well in this part of the text, as it winds down towards its conclusion. It is conceivable, of course, that an error in transmission has taken place, i.e., that our ms in fact incorporates parts of two different texts, and that at this point the scribe has slipped from copying the end of the \textit{LSukh} into transcribing another unrelated sūtra. But it is equally possible, if not more so, that this was done deliberately, and that these verses indicate a liturgical use of the \textit{LSukh} at some point in its history. Whatever the case, it is clear that the version of the \textit{LSukh} our scribe was copying is significantly different from the Nepalese Redaction in many other respects as well, different enough to constitute a separate redaction. Until we discover more ms affiliated to this new redaction, we are unlikely to be able to clarify the problem posed by the verses.

An examination of the Chinese translations of the \textit{Fo ming jing}, T. 440 and T. 441, in which 14 of these verses appear, in the same order as they do in our ms, only compounds the mystery.

\textsuperscript{17} Kagawa's synoptic edition of the texts (Kagawa 1984) is misleading in this respect, that it suggests by blank spaces on pp. 350–357 that T. 362 and T. 361 contain no material corresponding to Ashikaga 56.25–60.21. This is no doubt due in part to the exigencies of cutting the text up into discrete sections which match each other (more or less) across all versions.

\textsuperscript{18} See the 11 verses in T. 361 and the 10 in T. 360 (at 288c10–289a2 and 273a28–b18 respectively), which correspond, with some important differences, to the 10 \textit{gāthās} at Ashikaga 64.19–65.29, but follow immediately after the 21 (or 20 in T. 360) verses which match the 21 \textit{gāthās} at Ashikaga 44.1–47.9. These are missing from T. 362, which has no verses at all, like nearly all the well-authenticated translations of Lokakṣema (i.e., if translated, \textit{gāthās} are rendered in prose).

\textsuperscript{19} Indeed not a single name of a Buddha or a Buddha-field occurring in the verses of our ms is to be found anywhere else in the \textit{LSukh} as we know it from the Nepalese ms, nor in Edgerton's \textit{BHSD}. Of course it is always possible that a different situation may have obtained in the missing portions of our ms.
The first of these, T. 440, the *Fo ming jing* in 12 *juan*, was produced by Bodhiruci, i.e., the translator of that name from Central India who arrived in Luoyang in 508 and worked there and elsewhere for the following three decades (not the later Bodhiruci responsible for the *Ratnakūta* at the beginning of the 8th century). The second version in 30 *juan* (T. 441) is an expanded version by an anonymous hand, one of many such enlargements produced in China according to Kuo Li-ying, who documents the use to which such texts were put (Kuo 1994; see esp. pp. 125–133). The *Fo ming jing* lists the names of Buddhas to be invoked in rituals of repentance, that is to say in a liturgical context, and quite naturally arranges these Buddhas in terms of their location in the cosmos. Although this is what our verses do too, they sit no more naturally in the *Fo ming jing* than they do in the *LSukh*, unrelated as they are to the surrounding text. What is also curious is that this is the only lengthy set of verses of this kind in the entire work.\(^{20}\) Nor are the names of the Buddhas (with the exception of Amitāyus) who are mentioned in them repeated elsewhere. It is not therefore the case that the verses are “at home” in the *Fo ming jing*, and out of place in the *LSukh*, and thus the former work gives us no better idea of their provenance and significance. Their function remains a mystery.

Sometimes the company a text keeps can tell us something about the uses to which it has been put. It is evident from the folio number 216 that the *LSukh* was not the first sūtra in the manuscript. Indeed, other fragments have been found in the Schøyen Collection which, judging from their rather distinct overall appearance and from such particulars as script, format, colour, margins, etc., seem to belong to other texts coming from the same manuscript, but none of these texts has been identified and in no case could a connexion with the *LSukh* folios be definitely established. All of them appear to belong to the sūtra genre, but despite various attempts at tracing parallels, especially among the Chinese translations, no such parallels have been found as yet. Interestingly enough, some of the fragments resist a clearcut classification as Mainstream (aka Śrāvakayāna, Hinayāna, etc.) or Mahāyāna sūtras,\(^{21}\) which would make it all the more desirable to confirm that they do indeed belong to the same manuscript, if only to provide a certain kind of context for the present version of the *LSukh*. However, their publication (and with it an assessment of their significance) will have to be deferred to a future volume in the series.

*Introduction to the Extant Fragments\(^{22}\)*

All the fragments identified so far belong to a single birchbark manuscript. Its folios consisted of several layers of bark which have in the course of time separated and then split into many fragments of varying sizes, a process uncomfortably common with this kind of material. Due to the separation of the layers, script is usually found only on one side of the fragments, which makes it even more

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\(^{20}\) The small number of other verses appearing elsewhere in the text do not resemble them in scope or purpose.

\(^{21}\) We use these problematic terms provisionally here, given that the distinction they refer to is itself problematic.

\(^{22}\) A complete list of the fragments identified, in the order of their Schøyen Collection numbers, runs as follows, with the initials of those responsible for identification in each case also supplied (KW = Klaus Wille): SC 2380/26 (KM), 2381/47 (KM), 2381/50 (KM), 2381/55 (KM), 2381/207 (KM), 2381/uf8/2c (JUH), 2381/uf13/5b (PH), 2381/uf14/1c (PH), 2382/37 (KM), 2382/60 (KM), 2382/109 (KM), 2382/128 (JUH), 2382/169 (JUH), 2382/191a (PH), 2382/225 (JUH), 2382/uf6/6c (KM), 2382/uf7/8a (KW), 2382/uf9/6a (KM), 2382/uf12/7d (KW), 2382/uf14/2c (KW), 2382/uf15/3d (KW & PH), 2382/uf19/3a (KW), 2382/uf20/5a (KW), 2382/uf20/6c (PH), 2382/uf21/2a (KW), 2382/uf25/4e (KW).
difficult to place them and to reconstruct larger pieces. On the basis of folio 216, most of which could be successfully reassembled despite all such difficulties, it is clear that at least this folio originally consisted of four layers of bark altogether. Measuring about 29.3 by 9.2 cm, it is covered by twelve lines of writing which nearly fill the folio and leave only a small margin. As usual, the folio number is found in the left margin of the recto side, but not exactly in the middle of it; the numerals are written in the area alongside lines 7–9, roughly speaking.

The manuscript is written in a script variously designated ornate Gilgit-Bamiyan style (F.W. Thomas), round type (Oskar von Hinüber), or Gilgit/Bamiyan Type I (Lore Sander). Although the letters are well-shaped and clear, it does not present the same calligraphic appearance as many other manuscripts from the same period in the collection, since it is rather densely written in a fluid hand, with slightly wavy lines.

So far, a total of 26 fragments could be assigned to the *LSukh* with a fair degree of certainty. They are likely to have belonged to three different folios, for two of which, (2)13 and 216, folio numbers are preserved. In a painstaking—yet for us at least quite thrilling—process which took about three months, more than two thirds of folio 216 was finally reconstructed by reassembling altogether 14 fragments scattered throughout various sections of the Schøyen Collection.

Finally we should point out the degree to which deciphering the fragments of this text has been facilitated by the use of the technological aids currently available. Readers referring to the facsimiles published in this volume need to keep it in mind that when enlarged on the computer screen many times over, a digital image of a fragment can be much easier to read than the original, to the extent of enabling letters or parts of letters to be made out which escape the naked eye.

### Survey of the Folios

<table>
<thead>
<tr>
<th>No.</th>
<th>Folio</th>
<th>Schøyen Nos.</th>
<th>Müller</th>
<th>Ashikaga</th>
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<td>1</td>
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<td>60.17–63.13</td>
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<td>216</td>
<td>2382/uf6/6c, etc.</td>
<td>71.8–76.8</td>
<td>62.13–66.10</td>
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23 Folio 213, on the other hand, consists of three layers.

24 From the position of the lines in the Ashikaga edition corresponding to the text on these fragments we can deduce that they probably belonged to folio 214 in the ms, rather than to folio 215. However, possible recensional differences in structure do not allow us to calculate the position of the fragments with certainty.

25 Since the text of our fragment differs markedly from that of the Nepalese Redaction, the references to the Müller and Ashikaga editions given here are necessarily imprecise, and take no account of the gaps in the text or the different order of sections.
LARGER SUKHĀVATĪVYŪHASŪTRA

Transliteration

1) SC 2382/uf20/5a, uf21/2a, 2381/uf14/1c, 2382/128, 2381/uf13/5b; folio (21) recto

1. u ... + + + ... u[c]chr. [p]. ... [t]. dharmabheriparāhanāṃtaḥ prajñāv. l[o]k. n. · a //
2. tatapān. ya · [asa]mn .i .ā [at]. [s]. [m]. [n]. [s]. · .irā dhaurēyā · dh. [t][m]. ṇta · hrimāṃta [ā]vṛdhā .. ///
3. + + + + + + + + + + + + + + + + + + + + + + + + .irmalāḥ · tṛmal. [pr]. .i + ///
4. + + + + + + + + + + + + + + + + + + + + + + + + ///

7. nanda [k], + + + + + + + + + + + + + + + + + + + + + + + + + + + + ///
8. gacchey. + + .[d]h. ... + + + ... ca tathāgatasya v. [ş]. + ///
9. tḥāgatasya cānuttaram prajñāpratibhāna[m*] atha khālu bhāgav[v]ā ... + ///
10. pata · eṣā sā dig yatra bhagavāṃ tiṣṭhaty amatibhās [t]tathaśat[o] ... + ///
11. dīvālikopāmā buddhā bhagavāṃta stūna[m][t][i] varṇayeṣu ṭat[ra]śaṃ + ///
12. gavāṃtaṃ draṣṭum amatibhāṃ tathāgatam a[r]hamtam sa[m]yak[sa]mbud[ḍ]haṃ tāṃ .. ///

verso

1. ānandeneṣyam vāg atha khālu bhagavā[n]. [m]. [t]. bhas tathāgato [rh]. ///
2. nāvabhāṣitam abhūt tena khāl api samayenaṃśīṃ koṭiṣṭatasā .. ///
3. ndamahāmucilindacakkravādhamahāacakkravāda ye cānaye vṛkṣa + + ///
4. ma puruṣo grāmāṃtike sthito dvitiyaṃ puruṣaṃ pratyaṃves[e] + + ///
5. k. r amatibhāṃ ta[t]tāga[t]tam arhamtam samyaksambuddhām sume[r]u r .. + ///
6. + + + + + + + tam ativa bhrājamsuṭaṃ tamaṃṭaṃ viro ///
7. + + + + + + + + + nam tam .. [bh][i] .. g. [na][m] .. [ṭhā] ///

2) SC 2382/uf25/4e, uf14/2c, uf20/6c, uf19/3a, uf7/8a, 191a, uf12/7d; folio (214?) recto

10. /// + + + + + + + + ... + + ///
11. /// .. m. mitābha. [tathā]gat. m. .. /// .. t. [n]. .. v. cikitsāna na va ///
12. /// .[tr]e[n]aiva evamṛūpa bha[v].[m] /// + .. .ā .. + + + + + + +

verso

1. /// .. [nāma] pāṇca va .. śatāni parihīno bhavati sa[m]y .. /// + .. nāt par[i]h. ..
2. /// + + + + + h[i]no bhavati bodhīsa .. + + + + /// h. no bhavati sarvāku
3. /// + + + + + + [y]. [s]. .. + + + + + + + /// lā[h] [s]. r[v]. sauvarṇā vaiḍū
4. /// + + + + + .[i] ..

26 Since nearly all our transliterations and many of our identifications (not least the first one which started our work) were based on provisional transliterations made by Klaus Wille and put freely at our disposal, we wish to acknowledge here our gratitude to him. This work owes much to his keen eye, wide knowledge and unfailing generosity.

27 It is clear from the amount of space above the ākāras that SC 2382/uf20/5a preserves the top two lines of the folio.

28 Given the small size of the fragments here, assignment to lines is somewhat tentative, but comparison with the Ashikaga edition strongly suggests that we have here sections of text from the last three lines of the recto of folio 214 and pieces from various parts of the verso.
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3) SC 2382/uf6/6c, 2380/26, 2381/207, 2382/37, 109, 2381/50, uf8/2c, 2382/169, 2381/47, 2382/uf15/3d, uf9/6a, 225, 60, 2381/55; folio 216 recto

1 näya paripraśnayitum suladbhā ajita t[e]ṣā b[o]dhisatvānāṁ lābha ye .. /// [thā]gtasyārhatāḥ samyaksambuddhaṣṭya nāmadheyaṁ śro

2 śyaṃti nāpi te satvā hinaḍhimuktikā bhaviṣyaṃti ya iha dhar[mapary]aye .[r]. /// [m]. t[e] j[i]ta prativedayāmy asya dharmaparyāyasya śra

3 vanāya tṛśāhasramaḥāsāhasrāṃ lokadhātum agnipratipūrṇā[m ava] .. /// .. ttam utpādayita-vyām tat kasya hetor bodhisatvakoṭyo

4 jītāśravanād eṣām evaṁrūpānāṁ dharmaparyāṇāṁ vivartante nutterāyāḥ sa[m]y[a]ksa[a] ///

gatena kartavyam kṛtam tan mayā yuṣmāḥbhīr idānīṁ karāṇī
tyā yā nirvicikitsair viryam āravabdhaḥyāḥ sarvakāro[lo]petam mā samṣa[y]. /// .. durlabhāryā
dharma e .. + [d]urlabhāḥ kṣaṇasa[m]pad ā

5 khyātā mayājita sarvakusalalokaharmapāramitāḥ [ta] ○ /// .. dyadhvaṁ asya khalv ajita sū-trāṃṭasyārthāya mahatīṁ

6 parindanaṃ karomi buddhādhammaṁ anāmārdhanāya ○ /// [i]ṣyathā || asmin khalu punar
dharmaparyāye bhāsyaṃe

dvādaśanāṁ nayutānāṁ virājo vagatamalaṁ dharmeṣu dharmacākṣur vi /// .. m anuprāptavān*
aṣṭānāṁ bhikṣuṣaṭānāṁ anupādā

7 yāśravebhyaś cītānī virvikātāni catasraś ca bodhisatvakoṭyo vaivartikabhiḥ. .. + + + + + +
+samyaksambodhau atha khalu bhagavāṃs tasyāṃ velā

8 yāṁ imām gātā abhāṣata || bodhiṁ vibudhiyitva vijītya māraṁ drumendramūle viha[r]e + + + + + + +
kṣus tatha tā śarīra ākāśāḥdhatuṣaṃmatānaprāṇa

9 yārjabe ṣātāni viṁuktāni catasraś ca bodhisatvakoṭyo vaivartikabhiḥ. .. + + + + + + +
+samyaksambodhau atha khalu bhagavāṃs tasyāṃ velā
tyā yāṁ imām gātā abhāṣata || bodhiṁ vibudhiyitva vijītya māraṁ drumendramūle viha[r]e + + + + + + +
kṣus tatha tā śarīra ākāśāḥdhatuṣaṃmatānaprāṇa

10 ptaḥ daśabuddhaḥkṣetropasārāsāḥṛṣebhiḥ pariṣṭo buddha jinaḥsutebhā[ḥ] s. v. bh. [s]ā[t]. bh. [s].
[m]. h. tebhāyā samāntabhadrācaruṣi sthiṭebhiḥ buddhena

11 kāyātu prabhā pramuktā anāmaṭavānāḥ [v]j[i][p]ūlā viṣuddhā · ubhāṣita kṣetra daśaddhiśāsu
dhāḍhiḥṣṭhāṇena acintiyeṇa · dṛṣṭyānti kṣetra pariṣuddha ni

verso

1 rmaḷā anāmaṭavānāḥ prāṇindhānaḥviṣuddha · vikurvitaṃ yac ca tathāgatāyaṃ samd[r]s[y]ate k.
etra daśad[di]śaḥ · samāṃrāyate sā purimā diśāyām ratmahva[j]ā nirmala lo

2 khaḍhātuḥ yatra svayambhū ratanapradipo vicitra sā sarvaviyūhama[ṇ]d[it]ā /// i .. pradipam
kṣetraṃ viṣuddham bahuvṛkṣacchannam* yatra viṣuddhasva

3 rameghadoṣo jina drṣṭye dharmā prakāśayānaḥ diśi pratiṣayāṃ vi .. m .[i] /// .. dhāṭuḥ
cyatra svayambhū amitayu nyānam pariṣṭo

4 drṣṭye bodhisatvāḥ samāṃrāyate gan. [pr]. .ip. maṇ. [l]e .i .[i] /// [m]. rdiyaketurāja svayambhu
samāṃrāyata bodhimaṇḍe ||
Reconstruction of the Fragments with English Translation
and with Sanskrit (Ashikaga Edition after Fujita) and Chinese Parallel Texts

In the following pages we present our attempts to reconstruct the text of the Schøyen fragments of the LSukhā, insofar as this is possible. Readers should be aware that this is an extremely speculative exercise, especially where only small pieces of the ms remain. Therefore, rather than attempt it in a wholesale fashion, we prefer to mark in bold those words or parts of compounds in the Nepalese Redaction (i.e., Ashikaga as emended by Fujita, or Af) which match those preserved in our ms, even when they appear in different grammatical forms and/or in a different order (terms of equivalent meaning are also marked). Readers may scan the intervening text for themselves, noting that it may not always reflect what was once in our ms.

In our translation of the fragments English text in parentheses is usually supplied on the basis of Af. It may not always match our Sanskrit reconstructions exactly (i.e., it may exceed them in scope). If part of a word is preserved in the ms, its English equivalent appears outside the parentheses.

No. 1a; folio (2) 13r1–3
(A) 53.10–54.3; (B) 324c14–15; (C) 274b1–8; (D) 99b7–19; (E) 324c26–27.

( ... mañjasvarā dharmandurīṇḍu(bhinirghoṣena dharmandhavajam30) ucchr(ā)p(ayan)(o) | dharma-bheriparāhanamtaḥ prajñāv(i)lok(i)n(a) | a(sammūdhā ... prat2)atatān(ay)a | asam(k)īl(iʿ)ā31

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29 One expects the vowel sign for i, but two strokes appear above this akṣara, possibly indicating that it is to be deleted.
30 What can be seen of the bottoms of the akṣaras is consistent with -(r)m(a)dhv(a)(a), but this may not be clear from the plate because of crimping in the relevant piece of the fragment.
31 The Nepalese Redaction would lead us to expect asamkliṣṭā here. What can be seen of the tops of the akṣaras excludes this possibility, but points to the reading asamkliṣṭā.
( ... sweet-voiced with the sound of the) drum (of the dharma); raising aloft (the banner of the dharma); beating the drum of the dharma; discerning with insight; un(DELuded ... ) open-handed; undefiled; with minds unafraid; heroic; reliable; steadfast; possessed of a sense of shame; with (the thorn) extracted33 ... immaculate; with the three stains eliminated; ...


32 From what remains of the top of the akṣara it is clear that the reading dhīrā is impossible here.
33 Here āvṛtihā- for āvṛtihā- or āvṛtihā-(śalya), which are the only forms attested in BHSD, q.v. Both T. 360 and T. 310.5 have expressions to this effect around this point in the text. A connection with the suvyūṭhasatvāḥ (with the thorn/dart well removed) attested in one of the Nepalese mss is possible, given that ā and su look similar in this script. Further mutation might account for the readings suvyūṭhasatvā, savyūhasatvāh and so on found in other Nepalese mss.
34 An examination of Kagawa 1984: 296 and Fujita 1993: 1164–1173 (see also Fujita 1996: 382–385) shows how much variation there is in this portion of the Nepalese Redaction of the LSukh. Here we note only those variants which may throw light on the Schøyen text, which is seen to represent a markedly shorter redaction.
35 Nearly all Nepalese mss, including N1, read -nirghoṣeṇa.
36 Some Nepalese mss read parāhanantō.
37 Some Nepalese mss read mahāsamkham āpūrayantō.
38 Simply dharmadvajam in some Nepalese mss.
39 All Nepalese mss read uttrastamānāsā or similar.
40 Vīrā following dhīrā is found in only two Nepalese mss (R and N1). A and Af correct the sandhi to dhīrā vīrā.
41 Attested by only two Nepalese mss (R and N1). All the rest read suvyūṭhasatvāḥ, savyūhasatvāh, etc.
42 However, a brief description of the bodhisattvas and arhats of Sukhāvatī occurs in T. 362 at 311c 1 ff. It does not match any of the other Chinese versions, far less the Sanskrit.
43 The same brief description of the bodhisattvas and arhats of Sukhāvatī mentioned in the previous note (with sundry variant readings) occurs in T. 361 at 293b18ff.
44 Cf. Gómez 1996: 197, Inagaki 1995: 64. Note that because of the extreme variation in wording shown by this part of the LSukh in all its versions, it is not easy to divide the Chinese translations into sections which match each other.
If again) O Ānanda, for kalpas ... I would accomplish ... and (not) the Realized One’s assurance ... and the supreme insight and inspired eloquence of the Realized One.

(Cf. Gómez 1996: 102.)

(At) ādīrṣā ānanda tasmin buddhaṃ śreṇe bodhisattvāḥ mahāsattvāḥ samkṣiptena | vistareṇa punah | sacet kalpakoṭinayuṣtasahasrasrasthitikenāpy āyuṣpramāṇena tathāgato nirdśed nāv eva śaṅkyaṃ | teṣāṃ satpuruṣāṃ gūṇaparyanto "dhigantum | na ca tathāgatasya vaiśāradya ... | tārā) tathāgatasya cānuttaram praṇāṇāpratibhānām ||


(仏) No corresponding text. 46

(仏) No corresponding text. 47

(晩) 阿難。彼諸菩薩。成就如是無量功德。我但為汝略言之耳。若廣説者。百千萬劫不能窮盡。 48

(a) 阿難。我今略説彼極樂世界所生菩薩摩诃薩眾真實功德悉皆如是。阿難。假令我身住壽百千億那由他劫。

neatly.

45 This section omitted in Chang 1983: 354.
46 But cf. 317a2-4.
47 But cf. 299a4-6.
48 Cf. Gómez 1996: 198, Inagaki 1995: 65. After this point T. 360 begins the cut-down version of the long “Five Evils” passage, which its compilers have obviously derived from the earlier translation reflected in T. 361 and T. 362. This is addressed to Maitreya (Ajita), and thus comes between two sections in which the Buddha’s interlocutor is Ānanda.
No. 1c, folio (2)13r11–12
(A) 54.20–55.9; (B) 316b23–c1; (Dit) 298b26–c5; (f) 277c26–278a2; (y) 99c8–15; (f) 325a9–16.

atha khalu bhagavān āyuṣmantām añandam etad avocat ... praṇīr10)pata | eṣā sa dig yatra bhagavān tiṣṭhaty amītaṃbhās tathāgato ('rhan samyaksambuddhā ... gaṅgānār11)divālikopamā buddhā bhagavanta stūvanāṃ vānayaṃti praśāṃ(santi ... )

( ... tam bhār12)gavāntam draṣṭaṃ amītaṃbhāṃ tathāgatam arhaṃtāṃ samyaksambuddham tāṃ(ś ca bodhisattvān mahāsattvān ... )

Thereupon the Lord (said this to the Venerable Ānanda ... and bow down! This is the quarter in which the Lord Amitābha, the Realized, Worthy and Perfectly Awakened One resides ... (whose name) the Lord Buddhas equal in number to the grains of sand in the River (Ganges ...) praise, laud and extol ...

( ... I wish) to see (that) Lord Amitābha, the Realized, Worthy and Perfectly Awakened One (and) those (bodhisattvas and mahāsattvas ... ).

(Af) api cānandottīṣṭha paścāmukho bhūtvā puṣpāṇy avakiryānjalīṃ pragrhyā praṇīpata | eṣāsau dig yatra sa bhagavān amītaṃbhās tathāgato 'rhan samyaksambuddhās tiṣṭhati dhriyate yāpayati dharmaṃ ca desayati virajā viśuddho yasya tan nāmadheyam anāvaraṇam daśādīśi loke vighuṣṭām ekaēkāsāṃ dīrṣi gaṅgānādivālikāsamaṃ buddhā bhagavanto vānayaṃti stuvanta praśāṃsyanty asakrād asakrād asaṅgavāco 'praṭivākyāḥ |

evaṃ ukta āyuṣmān ānando bhagavantam etad avocat | ichāmy aham bhagavāntam51 tam amītaṃbhām amītaprabham amītāyuṣmān tathāgatam arhaṃtāṃ samyaksambuddhāṃ draṣṭum tāṃ(ś ca bodhisattvān mahāsattvān bahubuddhakoṭīnayutaśatasahasrāśvāropitakuśalamūlāṃ |


(श) 佛告阿難。我今於此。為阿閦陀佛及諸菩薩阿羅漢所居處士。若欲見之不。阿難即大歡喜具說所言。願皆欲見之。佛言。若起更被袈裟西向拜。日出未處。為阿閦陀佛作禮。以頭腦著地言。南無阿閦陀三耶三佛願。阿難言。願受教。即起更被袈裟西向拜。日出未處。為阿閦陀佛作禮。以頭腦著地言。南無阿閦陀三耶三佛願。

(a) 阿閦陀: text reads: 彌陀.
(A) 55.9–56.3; (B) 316c1–3; (C) 298c5–17; (D) 278a2–9; (E) 99c15–25; (F) 325a17–28.

(No sooner were) these words (spoken) by Ānanda when the Lord Amitābha, the Realized, Worthy (and Perfectly Awakened One ... this Buddha-field by a radiance) was illuminated. And at that time in this hundred-thousand-million(fold Buddha-field ... ) the Muśilīndha, Mahāmuśilīndha, Cakravāra and Mahācakravāra mountain ranges and all the other trees ( ... 

It was as if for) example a man standing at the edge of a village might see another man ( ... so too) they saw the Realized, Worthy and Perfectly Awakened One Amitābha, like Sumeru ( ... and they saw that Lord) gleaming, shining and blazing exceedingly brightly ( ... as well as that)
assembly (of bodhisattvas) and that assembly of bhikṣus. It was as if (...)

(Af) samanantarabhāṣitā cāyuṣmatānandeyam vāk | atha tāvad eva so 'mitābhas tathāgato
'rhan samyaksambuddha svapāṇītalat tathārūpam prabhāṃ prāmūnicad yayedam koṭiṣatasahasratanam buddhakṣetraṃ mahatāvabhāṣena sphaṭam abbūt | tena khalv api samayena sarvatra koṭiṣatasahasraḥ buddhakṣetraṇāṃ ye kecit kālaparvata vā ratnaparvata vā merumahā-merumucilindamahāmucilindacakrāvadāmahāacakrāvadā vā bhittayo vā stambhā vā vyṛkaṣagahano dyānāvīmāṇi vā divyamāṇasyakāni tāni sarvāni tasya tathāgatasaya tayo prabhāyābhinirbhinnāny abhūvan samabhībhūtāni |

tad yathāpi nāma puruṣo vyāmamārake sthito dvitiyāṃ puruṣaṃ pratyaveksata ādiyate 'bhyugdata evam evāsmin buddhakṣetre bhikṣubhiṣkunyupāsakopāsikā devanāgayakṣagandhavrāsuragarūḍakinnaramahagāṣ ca tasyāṃ velāyām adṛkāsus tam amīṭābhaṃ tathāgatam arhatāṃ samyaksambuddhaṃ sumerum iva parvatarājaṇāṃ sarvakṣetrābhjyugataṃ sarvā diśo 'bhībhīyaḥ bhāsamāṇaṃ tapantam virocamānaṃ bibhrājānaṃ tam ca mahāntam bodhisattva-ganāṇaṃ taṃ ca bhikṣusaṃghaṃ yad idam buddhānubhāvaya tasyāḥ prabhāyāḥ pariśuddhatvāt |


(a) 佛 MSY; 佛国 K; (b) 光明 K: 大光明 MSY; (c) 諸: omit MSY; (d) 天 K: 諸 MSY.

(護) 阿難未起。阿彌陀佛。便大放光明威神。則遍八方上下。諸無央數佛國。諸無央數諸天地。即皆為大震動。諸無央數天地。須彌山寶。摩诃須彌山巖寶。諸天地大界小界。其中諸大泥犁小泥犁。諸山林溪谷幽冥之處。皆皆皆明悉皆開闢。即時阿難諸菩薩阿羅漢等。諸天帝王人民。悉皆見阿彌陀佛及諸菩薩阿羅漢國土七寶已。心大歡喜踊躍。悉為阿彌陀佛作禮。以頭腦著地。皆言南無阿彌陀三耶四佛樓。阿彌陀佛放光明威神。以諸無央數天人民。及蜎飛蠕動之類。皆悉見阿彌陀佛光明。莫不慈心歡喜者。54

(护) 皆 MSY; 佛 KN; (b) 光明 KNS: 大光明 MY.

(僧) 說是語已。即時無量壽佛。放大光明。普照一切諸佛世界。金剛圍山。須彌山王。大小諸山。一切所有皆同一色。譬如水滿滿世界。其中萬物沉浮不現。況諸利養唯在大水。彼佛光明亦復如是。聲聞菩薩一切光明皆悉顯著。唯見佛光明耀顯赫。爾時阿難即見無量壽佛。威德巍巍如須彌山王。高出一切諸世界上。相好光明照不照耀。55

(僧) 話無量壽佛。即於掌中放大光明。遍照百千俱胝那由他剎。彼諸佛剎所有大小諸山。黒山。寶山。須彌坐山。迷盧山。大迷盧山。目真臯陀山。摩诃目真臯陀山。鐵圍山。大鐵圍山。難勝林及諸宮殿天人等物。以佛光明皆悉顯見。譬如有人以淨天眼觀一尋地見諸所有。又如日光現萬物諸著。彼諸國中比丘比丘尼優

54 Note that apart from inserting an earthquake at this point, T. 362 & T. 361 add to this section a description of many other portraits and miracles accompanying Ananda’s vision of Sukhāvatī. The various versions of the Later Recension (including here T. 360), by contrast, dwell on the charity of the vision.

婆娑婆婆。悉見無量壽如來須彌山王。照於佛刹時諸佛國。悉皆現見如處一矣。以無量壽如來殊勝光明
極清淨故。見彼高座及諸聲聞菩薩等眾。\(^{56}\)

（法）作是語時。無量壽佛於掌中放無量光放於東方百千俱胝那由他佛刹。於此世界。所有黑山雪山。金山
寶山。日真鶴陀山。摩訶目真鶴陀山。須彌山。鐵圍山。大海江河叢林樹木。及天文宮殿。一切境界
無不照見。譬如日出明照世間。亦復如是。爾時會中。苾芻苾芻尼婆娑婆娑婆。天龍藥叉乾闇娑
修羅迦樓羅等那羅迦摩頭羅迦人非人等。皆見極樂世界種種莊嚴。及見無量壽如來。聲聞菩薩圍繞恭敬。譬如須
須彌山王出于大海。爾時極樂世界。過於西方百千俱胝那由他國。以佛威力如對目前。

No. 2a; folio 214(?); r10–v2
(A) 58.6–19; (v) 1–1; (r) 278b3–11; (v) 100a27–b8; (r) 325b25–29.
(r11... ta)m (am)itābha(m) tathāgat(a)m a(rhantam samyaksambuddhaṃ ... m)t(i) n(ir)v(i)cikitsān\(^{57}\)
na vī(r12matim utpādayanti ... kāyā muhūrtam)āt(r)ēṣaiva evamrūpā bhav(a)m(tī tad yathāṁesam
ciropannānāṃ satvānām\(^{58}\) )

(paśyājita praṇāvīṣesam\(^{59}\) ... vī ... yatra hi) nāma paṃcā va(rṣa)śatāṇi parihiṇo bhavati
sam(yaksambuddhadārṣa)nāt pariḥ(ino v2 bhavati dharmārvaṇapāt parihiṇo bhavati bodhisattva-
darśanāḥ\(^{60}\) parihiṇo bhavati dharmāṅkāthāyāt\(^{61}\) parihiṇo bhavati bodhisattva(tvavacaryāyāḥ parihiṇo
bhavati sarvaku(v3śalamūlasampat)ter yad idam vicikitsāpatitāḥ samjñāmanasikāraḥ]\(^{62}\))

(... [those who] ... that) Amitābha, the Realized, (Worthy and Perfectly Awakened One ...) because of a lack of doubt, do not (give rise to) un(certainty ... [their] bodies) in an instant become
just like (those of the other beings who appeared long before them ...)

(Consider) Ajita (the difference in insight ... when) indeed for five centuries one is deprived of (the vision of the) Perfectly (Awakened One), is deprived of (the hearing of the dharma, is
deprived of the vision of the bodhisattvas, is deprived of the hearing of the dharma, is deprived of
bodhisattva (practice), and is deprived of (the full acquisition of) all the (roots of) goodness, (all because of conceptions and ways of thinking which have lapsed into doubt.)

(Af) ye te 'jita bodhisattvā mahāsattvā anyatra buddhaksetrabhāc cittam utpādayanty amitābhasya
tathāgatasārīhathāḥ samyaksambuddhaṃ darṣanāya na vicikitsām utpādayanti na kāmkṣanty

\(^{57}\) The v in this word is subscribed and is almost certainly part of the ligature rv.
\(^{58}\) Tib. suggests bodhisattvānām here.
\(^{59}\) As suggested by the Tib. translation and all but one of the Nepalese mss, which read either praṇāvīṣasam or
praṇāvīṣesam, against the praṇāvādubhyāṃ of R, which is followed by A and Af.
\(^{60}\) Two Chinese versions (T. 360 & T. 310.5) suggest bodhisattvārābhakadarsanāt at this point.
\(^{61}\) Our reconstruction is partly based on the sequence of terms at A 60.4–6. A's saddharmadārṣanād at 58.16–17 is
clearly in error. For dharmāṅkāthāyāt alternative possibilities are dharmāṅkāthyāt, dharmāṅkathānāt or even,
as at A 60.5–6, dharmāṅkāthāvyānicācayāt. For vinicācaya meaning doctrinal exegesis or discussion, see BHSD, s.v.
The point here is that the more fortunate inhabitants of Sukhāvati have the (unlimited) opportunity to discuss the
dharma amongst themselves, so as to settle (hence presumably the use of vinicācaya) points of uncertainty. This aspect
of their existence is more explicitly described in the Early Recension.

\(^{62}\) The reconstruction of this section is supplied in order to indicate how we think the various small fragments from
this folio might relate to each other. It is entirely tentative. What is certain, however, is that our text is less abbreviated
than the Nepalese Redaction at this point.
asaṅgabuddhajñānaṃ svakuśalamūlaṃ cābhiṃśaddhati teṣāṃ aupapādakāṇāṃ paryāṅkaiḥ padmeṣu prādurbhūtānāṃ mūhurtānāṃ vaṇiṣṭhairṇām vaṇiṣṭhairṇām bhavati tad yathānyeṣāṃ cīropapannānāṃ sattvānām |

paśyājita praśēaaurbalyaṃ praśēaupādhyaṃ praśēaparipāciḥ praśēaparipāciḥ yatra hi nāma paśēa varṣaśatāni parihiṇā bhavanti buddhodaršanād bodhisattvadaršanāt saddharmarāvanād dharmasāmkhyāyā kuśalamūlācaryāyā parihiṇā bhavanti sarvakuśalamūlasampatter yad idaṃ vicikitsāpatitaḥ samjñāmanusaiskāraih |

(箋) No corresponding text.

(箋) No corresponding text.

(箋) 復次慈氏。他方a諸大菩薩。發心欲見無量壽佛。恭敬供養及諸菩薩聲聞之四眾。彼菩薩等。命終得生無量壽國。於七寶華中自然化生。

弥勒當知。彼化生者智慧勝故。其胎生者皆無智慧。於五百歲中。常不見佛不聞經法。不見菩薩諸聲聞眾。無由供養於佛。不知菩薩法式。不得修習功德。當知此人。宿世之時。無有智慧疑惑所致。

(a) V adds 佛國; (b) 之 KV: 聖 MSY; (c) 者 KV: omit MSY.

(箋) 若有眾生。斷除疑悔積集善根。希求佛智乃至廣大智倍已善根。此人於蓮華內結加趺坐。忽然化生。瞬息而出。譬如他國有人來至。而此菩薩亦復如是。餘國發心來生極樂。見無量壽佛奉事供養。及諸菩薩聲聞之眾。

阿難多。汝觀殊勝智者。彼因廣慧力故受彼化生。於蓮華中結加趺坐。汝觀下劣之眾。於五百歲中不見佛不聞法。不見菩薩及聲聞眾。不知菩薩威儀法則。不能修習諸功德故。無因奉事無量壽佛。是諸人等皆為昔緣疑悔所致。63

(箋) 慈氏汝見愚癡之人不種善根。但以世智聰辯。妄生分別增益邪心。云何出離生死大難。復有眾生。雖種善根供養三寶作大福田。取相分別情執深重。求出輪廻終不能得。64

No. 2b; folio 214(?)v3–12
(A) 58.20–60.1; (箋) —; (箋) —; (箋) 278b12–19; (箋) 100b8–19; (法) 325b29–c14.

(tad yathājita rājāḥ ksatriyasya mūrdhnaḥbhishikṣatasya bandhanāgāram bhavet ...) lāh s(a)va(a)sauvarṇā vaiḍūya(vṛya ... vi10 ... ś)(ē)th(ino) v(b)g(hapati vā kottarājī vā paryeset ... vi11 ... nātra) parimucyeta yāvan na rājā ksatriyāḥ ...v12 ... buddhajñāne asamasamaṃjñāne (k)im (cā)pi ( ...)

(It is as if, Ajita, an anointed ksatriya king had a prison63 which was... ), all of gold, beryl ... (he

64 This section in T. 363 is rather condensed.
65 Since the adjectives we can see in our fragment have masc. or fem. plural endings (or fem. sing. if what we read as visarga is actually a punctuation mark), bandhanāgāra (nt. sing.) is unlikely to have stood in our ms. The word at the break may have been vipulāḥ (or vipulā /).
[the imprisoned prince] would seek ... rich merchants or heads of households or petty kings ... but he) would (not) be released (from it), until the ksatriya king ... with regard to the Buddha’s cognition), the cognition that is equal to the unequalled. However, ...

(Af) tad yathājita rājñāh ksatriyasya mūrdhābhiśikutasya bandhanāgāraṁ bhavet sarvasuvarṇapavaigūryapratyuptam avasaktapaṭṭamāyadāmakālaṁ nānārāṅgavitavitānaṁ dūṣyaapaṭṭasamuccaṁ nānāmuktakusumābhikīṁram udārādhūpanirdūhīptam prāsādāharmyavagavākdītoranavicītrasvaratnapratimāṇḍītaṁ hemarātrnakāṇkanījālasamuccaṁ ca turaśraṁ ca tvaśthūnaṁ ca turāvāram ca tvaḥsopānakaṁ | tatra tasya rājñāḥ putraḥ kacacam eva kṛtyena prakāśito jāmbināsuvaṁamayaṁ rīgaṁ bhadho bhavati | tasya ca tatra paryāṅkaḥ prajñaptah śāyāh anekagocakāśīṁram tūlikapalalikāśīṁram prāśīdmudrās ca bhavati | bahu āsya nekādīvaṁ sahipraśālāṁ pāṇābhōjaḥ ānāmaṇīyam | tad kim manvasyā jītīdāras tasya rāja-putrasya ca tatra āsya avasānto sīvah bhavati | āha | tad kim manvasyā jītāpi tv āśvādyate satvāḥ riṣitaṁ vyāhīpinnam vā bhavet | bahu āśyānekaḥvīdham śuciprāśālāṁ pāṇābhōjaḥ ānāmaṇīyam | tad kim manvasyā jītāpi tv āśvādyate sa tāṁ va tiṣṭīm vidyāt | āha | no hidaṁ bhagavan | api tu khalu punar yatra vyānapti rājñāḥ tatra bandhanāgāre prakāśito bhavet sa tato mokṣam evākāṁkṣayet | abhiṣātan kumārān amāyān stvāngaṁ rśṭhino grha-pātanī kottarājīṁ vā paryāsya ya enaṁ tato bandhanāgāräḥ parimocayeyuḥ | kim cāpi bhagavaṁ tasya kumārasya ca tatra bandhanāgāre nābhīrathāḥ | nātra parimucyate yāvacca rājā prasādam upādārayati | bhagavan āha | evam evājita ye te bodhisattvāvāc evaḥsattvāh kūsaṁalūlcuḥ avaroṣayaṁ paryāsati buddhajñānam asamasa rūṭānām | kim cāpi te buddhānāmāsṝaṇeṇa ca tītām prasādam atṛtiṇāḥān sukhāvatīyaṁ lokadhātāv upapadyante na tu khalv aupaḍākāḥ padmēṣu paryāṅkāiḥ prādhurbyavante | api tu padmēśu garbhāvā-se prativasati |


(قف) No corresponding text.

(قف) No corresponding text.

(قف) Bhavīrya. Bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaṁ bhavīryaJavascript error: Unable to load content.
(法) 佛告慈氏。譬如受众课程利帝利王。置一大狱。於其狱内。安置殿庭楼阁钩幡窗闇床榻座具。皆以珍宝严饰所须衣服飲食無不充足。爾時灌頂王。誘逐太子禁閉獄中。復興錢財珍寶羅紟匹帛。恣意受用。佛告慈氏。於意云何。彼太子得快樂不。慈氏白言。不也世尊。彼中雖有殿庭樓閣飲食衣服錢帛金寳隨意受用。身閉獄心不自在。唯求出離。佛告慈氏。若灌頂王不捨其過。彼諸大臣長者居士等。可令太子免禁獄不。慈氏白言。王既不捨云何得出。佛言。如是如是。彼諸眾生。雖修福業供養三寶。懇求濟拔求人天果。得報之時。所居器界殿庭樓閣。衣服臥具飲食湯藥。一切所須悉皆充足。而未能出三界獄中。常處輪轉而不自在。\(^{(68)}\)

(a) 綱 KSY: 纲 M.

No. 3a: folio 216r1–2

(A) 62.13–22; (譯) 317b13–c2; (譯) 299b14–c4; (譯) 278c25–279a3; (譯) 100c22–28; (法) 326a13–17.

(... paryupāsarā)nāya pariprāṣayān+

| sulabdhā ajita teṣāḥ bodhisattvānāṁ lābhā ye (bhagavato 'mitābhāsa te'\(^{(69)}\)\) tathāgataśākndhataḥ samyaksambuddhāya nāmadheyaṁ śroṣṭiṣyaṃti | <\> nāpi te satvā hinādhihummikā bhavisyāmīya ya iha dharmacaryāya (p)raśādām lapsyanty\(^{(70)}\) |

... in order to (wait upon) and to ask questions of (him).\(^{(71)}\)

O Ajita, goodly gains are gained by those bodhisattvas\(^{(72)}\) who will hear the name of the (Lord Amitābha, the) Realized, Worthy and Perfectly Awakened One. Nor are those sentient beings set on an inferior goal who with regard to this dharma discourse (obtain) faith.

(Af) etenājīta paryāyena paripūrṇakalpakotinayutam nāmadheyaṁi parikīrtayeyam teṣām tathāgatānāṁ yebhyas te bodhisattvā upasamkrāmanti sukhavatīm lokadhātum tam amitābham tathāgatam draṣṭum vanditum paryupāṣītum na ca śakyaḥ paryanto 'dhigantum | paśyājīta kiyatulabhāhā te sattvā ye 'mitābhāsa tathāgataśākndhataḥ samyaksambuddhāya nāmadheyaṁ śroṣṭiṣyaṃti | nāpi te sattvā hinādhihummikā bhavisyāmīya ye 'ntaśa ekacīttaḥprasādām api tasmiṁs tathāgata pratisāṃsye 'smiṁs ca dharmacaryāye |


\(^{(68)}\) Here as in many other places the text of this "translation" appears to go its own way, with only a tenuous connection with other versions of the LSūkh.

\(^{(69)}\) Restorations of the missing syllables in this and the following lines are based on Af, but must in all cases be taken as tentative.

\(^{(70)}\) Af has pratisāṃsye, but that has too many syllables to have stood in our ms. at this point. Our prasādām lapsyanty is highly tentative.

\(^{(71)}\) Cf. also the end of the previous paragraph in A (62.11–12), which describes millions of bodhisattvas who will come from the presence of this or that Buddha to be reborn in Sukhāvati amitābhāsa tathāgataśa darśanāya vandanaṁ parasyopāsanāya pariprāṣayāya pariprāṣetkanāya.

\(^{(72)}\) Note that in the Nepalese Redaction, and in the Tib., the reference here is to sentient beings (sattva), not bodhisattvas. This shift is typical of the differences between the Early and Later Recensions of the LSūkh. It is therefore possible that the Schøyen Redaction preserves an earlier reading, to which Bodhiruci’s translation also attests, adding the designation mahāsattva as well.
佛語阿難阿逸菩薩等。其世間帝王人民。善男子善女人。前世宿命作善所致相續巍巍。乃當聞阿彌陀佛聲者。甚快善。我代之喜。佛言。其有善男子善女人。聞阿彌陀佛聲。慈心歡喜。一時踊躍。心意澄潔衣毛為起。淚即出者。皆前世宿命作佛道。若他方佛故。菩薩非凡人。其有人民男子女人。聞阿彌陀佛聲。不信有者。不信經佛語。不信有比丘僧。心中狐疑都無所得。皆故從惡道中來生。愚癡不解宿命。殃惡未盡。尚未當度脫故。心中狐疑不信向爾。

（a）各各如是 Y(& T. 361): 各各是 KS, 各各在是 M; (b) 基 KS: 其 MY; (c) 我 MY: 言 KS; (d) 阿彌陀 MSY: 阿彌陀 K.

佛語阿難阿逸菩薩等。其世間帝王人民。善男子善女人。前世宿命作善所致相續。隨聞無量清淨佛聲。慈悲歡喜。我代之喜。佛言。其有善男子善女人。聞無量清淨佛聲。慈悲歡喜。一時踊躍。心意澄潔。衣毛為起。涕出者。皆前世宿命作佛道。若他方佛故。菩薩非凡人。其有人民男子女人。聞無量清淨佛聲。不信有者。不信經佛語。不信有比丘僧。心中狐疑都無所得。皆故從惡道中來生。愚癡不解宿命。殃惡未盡。尚未當度脫故。心中狐疑不信向爾。

（a）基 N: 其 KMSY; (b) 言 KMSY: 乃 M; (c) 言 MY: 言 KNS; (d) 聲 KN: 聲 MSY.

佛語阿難。其有得聞彼佛名者。歡喜踊躍乃至一念。當知此人為得大利。則是具足無上功德。73

（a）竟 KV: 監 MSY; (b) 聲 KV: 言 MSY.

阿難多。我若具說諸方菩薩生極樂界。若已到今到當到。為供養禮拜瞻仰無量壽佛等者。但説其名。窮劫不盡。阿逸多。汝覩彼諸菩薩摩诃薩普獲利益。若有聞彼佛名。能生一念喜愛之心。當獲如上所說功德。心無下劣亦不貪高。成就善根悉皆增上。74

（法）佛言慈氏。如是功德莊嚴極樂國土。諸彼計數無量之劫。説不能盡。若有善男子善女人。聞無量壽佛名號。發一念信心。歸依禮拜。當知此人非是小乘。於我法中得名第一弟子。

No. 3b; folio 216r2–4
(A) 62.23–63.5; (儒) 317c2–3; (儒) 299c4–6; (儒) 279a3–8; (儒) 100c28–101a12; (法) 326a18–28.

(árocayā)m(i) te 'jita prativedayāmy asya dharmaparyāyasya śra(r3)vanāya trṣāhasra-mahāsāhasrām lokadhātum agniprātipūrṇām ava(gāhya anitkramyaiakicī)ttam utpādayitavyām <!> tat kasya hetor <!> bodhisatvakotyō (r4) 'jitaśravānād eśam evanṛṣpānām dharmaparyāyāṇām vivartante 'nuttarāyāḥ samyaksa(m) bodheḥ |

(I announce) and I declare to you, O Ajita: one should engender a (single) aspiration to hear this dharma discourse even if it involves first plunging into (and crossing) the Three-thousand-great- thousand world-system filled with fire. Why is that? Because, O Ajita, through not hearing such dharma discourses as these, millions of bodhisattvas regress from supreme and perfect awakening.

(Af) tasmāt tarhy ajitaśravāyām vaḥ prativedayāmīmī vaḥ sadevakasya lokasya purato 'syā dharmaparyāyasya śravanāya trṣāhasramahāsāhasram api lokadhātum agniparipūrṇām avagāhyātikrāmyaiakiciottopadām api vipratisāro na kartavyaḥ | tat kasya hetoh | bodhisatvakotyō hy ajitaśravānād eśam evanṛṣpānām dharmaparyāyāṇām vivartante 'nuttarāyāḥ samyaksambodheḥ |


(識) 佛言。我語若曹。若曹所當作善法。皆當奉行信之。無得疑。
(a) 疑 K: 猜疑 MSY.

(識) 佛言。我語若曹。若曹所當作善法。皆當奉行信之。無得疑。
(a) 疑 K MSY (emended in light of T. 362).

(偈) 是故彌勒。設有大火充滿三千大千世界。要當過此。聞是經法。歡喜信樂。受持讀誦。如說修行。所以者何。多有菩薩。欲聞此經而不能得。若有眾生闻此經者。於無上道終不退轉。是故應當專心信受持誦說行。75

(書) 阿逸多。是故告汝及天人世間阿修羅等。今此法門付屬於汝。應當愛樂修習。乃至經一晝夜。受持讀誦生希望心。於大眾中為他宣示。當今書寫常憶旋。於此經中生導師想。阿逸多。是故菩薩摩訶薩。欲令無量諸眾生等。速證安住。不退轉於阿耨多羅三藐三菩提。及欲見彼廣大莊嚴。攝受殊勝佛利圓滿功德者。應當起精進力聽此法門。假使經過大千世界滿中猛火。為求法故。不生退屈諷恥之心。讀誦受持書寫經卷。乃至於須臾頃為他宣示。勸令聽聞不生憂懼。設入大火不應疑恥。何以故。彼無量億諸菩薩等。皆悉求此微妙法門。尊重聽聞不生違背。是故汝等應奉此法。76

(a) 持 KNSY: 此 M.

(法) 佛告慈氏。若有百千阿耨達供養佛起蓋重樓殿羅漢等。羅漢人皆入於曼陀羅林中。即於曼陀羅林中。阿耨達供養具足。是故於此經須摩尼所說。不生疑悔。於此法門敬信不退。乃至於一晝夜。於此經不生疑悔。此法門中。於此經上方便利益众生。若有眾生。於此法門正法受持讀誦書寫供养。於正法中。阿耨達羅三藐三菩提。及欲見彼廣大莊嚴。攝受殊勝佛利圓滿功德者。應當起精進力聽此法門。假使經過大千世界滿中猛火。為求法故。不生退屈諷恥之心。讀誦受持書寫經卷。乃至於須臾頃為他宣示。勸令聽聞不生憂懼。設入大火不應疑恥。何以故。彼無量億諸菩薩等。皆悉求此微妙法門。尊重聽聞不生違背。是故汝等應奉此法。76

Whatever is to be accomplished by a Realized One has been accomplished by me. Now you should become free of doubt, you should exert yourselves energetically, you should not doubt (the knowledge of a Buddha) which is endowed with excellence in all respects. (For, Ajita, the arising of a Buddha is a rare thing,) the noble teaching of the Dharma is a rare thing, and finding the right combination of rebirth conditions is a rare thing. Ajita, I have described all the wholesome qualities and perfections, and therefore (you should now apply yourselves to them and) put them into practice.

With respect to this scriptural text, O Ajita, I am making an important entrustment [of it to you]. (Exert yourselves) so that the Buddhadharmas do not perish (and do not) go against (the command of the Realized One).

(Whatever) is to be accomplished by a Realized One has been accomplished by me. Now you should become free of doubt, you should exert yourselves energetically, you should not doubt (the knowledge of a Buddha) which is endowed with excellence in all respects. (For, Ajita, the arising of a Buddha is a rare thing,) the noble teaching of the Dharma is a rare thing, and finding the right combination of rebirth conditions is a rare thing. Ajita, I have described all the wholesome qualities and perfections, and therefore (you should now apply yourselves to them and) put them into practice.

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(Whatever) is to be accomplished by a Realized One has been accomplished by me. Now you should become free of doubt, you should exert yourselves energetically, you should not doubt (the knowledge of a Buddha) which is endowed with excellence in all respects. (For, Ajita, the arising of a Buddha is a rare thing,) the noble teaching of the Dharma is a rare thing, and finding the right combination of rebirth conditions is a rare thing. Ajita, I have described all the wholesome qualities and perfections, and therefore (you should now apply yourselves to them and) put them into practice.

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(Whatever) is to be accomplished by a Realized One has been accomplished by me. Now you should become free of doubt, you should exert yourselves energetically, you should not doubt (the knowledge of a Buddha) which is endowed with excellence in all respects. (For, Ajita, the arising of a Buddha is a rare thing,) the noble teaching of the Dharma is a rare thing, and finding the right combination of rebirth conditions is a rare thing. Ajita, I have described all the wholesome qualities and perfections, and therefore (you should now apply yourselves to them and) put them into practice.

With respect to this scriptural text, O Ajita, I am making an important entrustment [of it to you]. (Exert yourselves) so that the Buddhadharmas do not perish (and do not) go against (the command of the Realized One).

(Whatever) is to be accomplished by a Realized One has been accomplished by me. Now you should become free of doubt, you should exert yourselves energetically, you should not doubt (the knowledge of a Buddha) which is endowed with excellence in all respects. (For, Ajita, the arising of a Buddha is a rare thing,) the noble teaching of the Dharma is a rare thing, and finding the right combination of rebirth conditions is a rare thing. Ajita, I have described all the wholesome qualities and perfections, and therefore (you should now apply yourselves to them and) put them into practice.

With respect to this scriptural text, O Ajita, I am making an important entrustment [of it to you]. (Exert yourselves) so that the Buddhadharmas do not perish (and do not) go against (the command of the Realized One).
(a) 后故 KMNSY (emended in light of T. 362); (b) 情 MNSY: 限 K; (c) 得 KNS: 以 MY; (d) 我皆慈哀。特留是经法。止住百岁。百岁中竟。乃休止经。在心所愿皆可得道。佛言。师开导人耳目。智慧明达。度脱人令得善。合

泥洹之道。常当慈孝。於如佛父母。常念师恩。常念不断绝。则得道义。

佛言。天下有佛者甚难得值。人有信受佛经语者亦难得值。若有沙門若師為人說佛經者甚難得值。

(a) 后故 KMNSY (emended in light of T. 362); (b) 情 MNSY; (c) 得 KNS: 以 MY; (d) 我皆慈哀。特留是经法。止住百岁。百岁中竟。乃休止经。MY: 以 KNS; (e) 合 MSY: 余 KN.

(b) The apparatus of the Taishö carries a reference here to a footnote in the Ming edition citing the text of T. 361 at this point, and indicating that here T. 360 is following that text, but defectively. This is one instance among many of the indebtedness of T. 360 to the older translation.

As this dharma discourse was being delivered the spotless and stainless dharma-vision of twelve

billions was purified as far as the dhammas were concerned. ... obtained the fruit (of non-returning). The minds of eight hundred bhiksus were liberated from the corrupting influences with no further clinging. Four million bodhisattvas also (attained) the stage of non-regression from (supreme and) perfect awakening.

(Af) 
asmin khalu punar dharmaparyāye bhagavatā bhāṣyāmane dvādaśānāṁ sattvanayutakōṭīnāṁ virāja vigatamalaṁ dharmeśu dharmacakṣur viśuddham caturvimśatāṁ koṭibhir anāgāmipahānāṁ prāptam | aśṭānāṁ bhikṣuṣuṣatānāṁ anupādāyāśrevedhyaṁ cittāni vimuktāni | paścavimsatāṁ bodhisattvakoṭibhir anutattikadharmaśāntipratilabdāḥ | devamānusikāyāś ca prajāyāś catvāriṃśatkoṭīnayatāsatasahasrānāṁ anutpānnapūrṇāṁ anuttarāyāṁ samyakṣaṇbodhau cittāṁ utpannānāṁ sukhāvatyupapattaye ca kuśalamūlāṁ avaropitāṁ bhagavato 'mitābhasya darsānakāmatāyāū |


(no. 3c; folio 216r9–v12)

81 This section is not translated in Chang 1983.
atha khalu bhagavāṁs tasyāṁ velā(r10)yāṁ imāṁ gāthā abhāṣata ||82
(A) 一; (読) 一; (譯) 一; (音) 一; (法) 一; (T. 440) 159a23–c2; (T. 441) 260c11–261a10.83

Then on that occasion the Lord uttered these verses:

(1) bodhirn vibudhyita vijitya mārām
   drumendramūle vihare84 (svayaṁbhū85 |
   asaṅga ca)kṣus tatha tā sarīra
   ākāśadāhusamāνāptṛ(ṛ11)ptaḥ ||

Having realized bodhi and vanquished Māra,
(The Self-Existent One) has remained at the foot of the Lord of Trees;
His vision (unobstructed) and likewise his body,
He has attained the state of being the same as the realm of space.

(2) dasabuddhabhaktarajasaśādṛśeḥbhīḥ
   parivṛṣto buddha jinasuteḥbhīḥ |
   s(ar)v(e)bh(i)sar(cp.)t(e)bh(i)sar(a)m(ā)m(i)tebh(i)sar(mā)h(i)tebh(i)
   samāntabhadradārācāriṣu sthitebhīḥ ||

82 Hereafter we regularize the somewhat haphazard use of punctuation in the ms by inserting double and single dandas to clarify the structure of the verses.
83 No passage corresponding to the following verses is found in any known version of the Larger Sukhāvatīvyūha. A Chinese rendition of the first 14, however, is found in T. 440 & T. 441, as discussed above. The translation of the verses in these two versions of the Fo ming jing is identical, with only minor variants, except that T. 440 inserts invocations to each of the ten Buddhas.
84 Vihare is to be understood as a past form (optative used as an aorist), for which see BHSG 32.85ff. According to Edgerton the form ending in -e is rare outside the Mahāvastu. A few general comments on tense in these verses are in order here. We understand, albeit tentatively, that vv. 1–3 are in the past, and describe how the Buddha (Śākyamuni after his enlightenment? Or Amitābha?) has emitted light to permit a vision of the cosmos. Vv. 5ff. describe the resulting vision, which unfolds in the present. Although certain forms of the passive verb drṣyate (“is seen”) used in these verses (drṣyin in 14d, drṣya in 16d, vidṛṣyī in 17d) look like aorists (cf. BHSG, 32.25, 32.110–111), we do not translate them as past forms, since they seem to alternate indiscriminately—and sometimes in the same verse—with obvious presents like (sarrz)drṣya(rrz)te or (sarrz)drṣya(rrz)ti.
85 Restorations within parentheses are tentative and are based entirely on the Chinese version, with due regard for the metrical requirements in each case. The metre is Trisṭubh-Jagati, i.e. a mixture of Indravajrā or Upendravajrā (Upajjati) and Indravamśī or Vamśaṭasta (Vamśamāḷī) lines.
86 One could equally well translate the first four verses in the Chinese in the past tense.
The Buddha is surrounded by Sons of the Jina
Similar [in number] to the specks of dust of ten Buddha-fields,
All of them calm and concentrated
And established in the practices of Samantabhadra.

十億國土微塵數
得於一切寂靜心

[He] is surrounded by hosts of bodhisattvas and disciples
As numerous as the specks of dust in ten million realms
Who have attained a calmed mind with regard to everything
And are well established in the practices of Samantabhadra.

(3) buddhena (r12) kāyātu prabhā pramuktā
anāṃtavārṇā vipulā viśuddhā |
ubhāṣitā kṣetra daśaddiśāsu
buddhādhīśṭhānena acintiyena ||

The Buddha has emitted a light from his body,
Of infinite colours, extensive and pure,
And fields have been lit up in the ten quarters
By the Buddha’s inconceivable magical power.

佛身相好妙莊嚴
普照十方諸國土

The Buddha’s body, wondrously adorned with marks and characteristics,
Emits manifold incalculable lights
Which light up the realms of the ten directions,
[Such is] the inconceivable power of the Buddhas.

(4) drṣyaṃti kṣetrā pariśuddha ni(v1)malā
anāṃtavārṇāḥ pranidhānaśuddhā |
vikurvitaṃ yac ca tathāgatānāṃ
samdrṣyate kṣetra daśaddiśāsu ||

Fields become visible, pure and immaculate
Of infinite colours, purified by vows,
And whatever has been magically created by the Realized Ones
As their field becomes visible in the ten quarters.
One sees the realms, all immaculate
Of countless wondrous colours, pure and full
And all the supreme wonders of the Buddhas
Are manifest to the great assembly by the divine power of the Buddha.

(5) samādhyate sā purimā disāyām
eratnadhvajā nirmala lo(ν2) kadhaṭuh |\(^{88}\)
yatra svayamabhū ratanapradīpa
vicitra sā sarvaviyūhamaṇḍitā ||

The immaculate world-system Ratnadhvajā
Appears in the eastern quarter
In which is the Self-Existent One Ratna-pradīpa;
It is many-coloured and adorned with all splendours.

Eastern World-system: Pure, jewelled
It is many-coloured and adorned with all splendours.

In the eastern direction the world is called Jewel Banner
Devoid of all impurity and wondrously adorned
In that place the Buddha Self-Existent Jewel Lamp,
Is now manifesting in that world.\(^{89}\)

(6) (diśi dakṣināyām sphaṭī) (ka) pradīpaṁ
kṣetram viśuddham bahuvrkṣacchannam |
yatra viśuddhasva(ν3) ramegaghoṣo
jīna dhṛtyate dharma prakāśayāṇah\(^{90}\) ||

(In the southern quarter) there is Sphaṭikapradīpa,
A field pure and shaded by many trees,
Where the Victor Viśuddhasvaramegaghoṣa
Is seen, expounding the dharma.

\(^{87}\) T. 440 reads 見佛國土.
\(^{88}\) Word division in this line is in accordance with the Chinese. It is sometimes difficult to be certain where the names of the Buddhas and their worlds start and finish.
\(^{89}\) Between this verse and the next T. 440 adds the invocation “Hail to the Buddha Self-Existent Jewel Lamp in the eastern direction!” (見佛國土). Note that here T. 440 takes zisai 自在 ("self-existent," "independent," "free," etc.) as part of the Buddha’s name. We translate T. 441 accordingly, although it is perfectly possible to take zisai separately, as indeed happens in v. 7 below. Noting that BHSD gives not one instance of a name starting with Sva(y)ambhū, we take it separately in our translation of the Sanskrit, although the Chinese translator may not have.
\(^{90}\) We understand this as a present participle in-āṇa with the causative prakāśayati. Cf. BHSG 34.4–5.
In the southern direction is the realm Crystal Lamp,
Pure, of wondrous colour, everywhere resplendent;
The Tathāgata Maṇi Pure Cloud
Presently abides in the world, expounding the wondrous dharma.91

(7) 

diśi praticyām vi(mala)m (v)i(śuddhaṁ
sukhāvatī nāma sa loka)dhātuḥ92 |
yatra svayamṃhūr amitāyu nāmnā
parivṛto (v4) drśyate bodhisatvaiḥ ||

In the western quarter, immaculate and pure
(Is that world-)system (named Sukhāvatī),
Where the Self-Existent One by the name of Amitāyus
Appears, surrounded by bodhisattvas.

西方無垢清淨土 名為安樂妙世界
彼自在佛無量壽93 菩薩弟子現圍繞

In the western direction is the immaculate and pure land,
The wondrous world-system called Happiness;
That Self-Existent One, the Buddha Infinite Life
Appears surrounded by bodhisattvas and disciples.94

(8) 

sāṃdṛśyate gan(dha)pr(ad)ip(a)maṇ(d)ale95
(d)i(ś)i (++++++++) |
++ saṃaṁ)m(a)rdiyaketurāja
svayambhu sāṃdṛśyati bodhimände ||

Gandhapradīpamaṇḍala appears
In the quarter ...

... (Asaṃ)m(a)rdiyaketurāja,96

91 T. 440 adds: “Hail to the Buddha Maṇi Pure Cloud in the southern direction!” (南無南方摩尼清淨雲佛).
92 Restoration of this line on the basis of 12b below, as well as the Chinese (understanding miao妙 in 7b as a largely meaningless metrical filler). Note that the endings of the two adjectives in 7a suggest lokadhātu is taken as neuter here.
93 Reading here with T. 440. T. 441 reads 彼自在無量壽佛, which is metrically less satisfactory (i.e., there is usually a caesura between the fourth and fifth character of each line).
94 T. 440 adds: “Hail to the Buddha Infinite Life in the western direction!” (南無西方無量壽佛).
95 Possibly nom. sg. neuter, cf. BHSG, 8.37?
96 Aśaṃmardiyaketurāja (Middle Indic for Asaṃmardita‘) is a tentative reconstruction on the base of the Chinese.
The Self-Existing One, appears on the Terrace of Awakening.

The Self-Existing One, appears on the Terrace of Awakening.  

\begin{align*}
\text{北方世界名香燈} & \quad \text{國土清淨甚嚴飾} \\
\text{無染光幢佛所化} & \quad \text{現今自在道場樹}
\end{align*}

In the northern direction is the world-system Incense Lamp  
A realm which is pure and highly ornate,  
Transformed by the Buddha Uncorrupted Light Banner,  
Appearing now, Self-Existing, [under] the Tree of the Place of Enlightenment.\footnote{97}

\begin{align*}
\text{(9) (v5) vaiśūryaśmīruciraṃ virocanam} & \quad \text{pa(riśuddhaksetraṃ)}^{98} \quad + \ + \ + \ + \\
+ \ + \ + \ + \ + \ + \ + \ + & \quad \text{sam} \text{dṛṣṭyate uttarapūrvabhāge} \\
\text{Vaiśūryaśmīrucira, resplendent,} & \quad \text{A pure field ...}
\end{align*}

Appears in the north-eastern direction.

\begin{align*}
\text{瑠璃光明真妙色} & \quad \text{國土清淨勝莊嚴} \\
\text{無礙光雲佛如來} & \quad \text{於今現在東北方}
\end{align*}

Beryl Radiance, of truly wondrous hue,  
Is a realm which is pure and supremely adorned;  
The Buddha and Realized One Unimpeded Light Cloud  
At present appears in the north-eastern direction.\footnote{100}

\begin{align*}
\text{(10) ālokaābhādhvaja loka(v6)dhātuḥ} & \quad \text{pūrṇa param dṛṣṭyati bodhisa(tvaīḥ)} \\
+ \ + \ + \ + \ + \ + \ + & \quad \text{samdṛṣṭyate daksināpūrvabhāge} \\
\text{The world-system Ālokaabhādhvaja} & \quad \text{Appears filled to a high degree with bodhisattvas}
\end{align*}

Appears in the south-eastern direction.

Although perhaps to be expected, Apramardiya\footnote{97} is excluded for metrical reasons.  
\footnote{97} T. 440 adds: “Hail to the Buddha Uncorrupted Light Banner in the northern direction!” (南無北方無染光幢佛).  
\footnote{98} Restored on the basis of 13b below. Traces of the akṣara ri can be seen after the pa-.  
\footnote{99} T. 441 reads 瑠璃, T. 440 reads 琉璃.  
\footnote{100} T. 440 adds: “Hail to the Buddha Unimpeded Light Cloud in the north-eastern direction!” (南無東方無礙光雲佛).
In the world-system Radiance Shining Banner
There appears a plenitude of bodhisattvas;
In that place the Buddha Self-Existant Roaring Voice,
Now appears in the south-eastern direction. 101

(11) \textit{rātivistīrāsukha} \{\textit{sambhava}\} \textit{lokatātuḥ}
\textit{pra(vi)m(a)nd(i)tā (c(i)trānibhi nirmalāḥ |}
\textit{abhyudg(a)t(ā | + + + + + +}
\textit{samādṛṣyate daksinapaścimāyāṁ ||}

The world-system Rātivistīrāsukha,
Adorned with multicoloured gems and immaculate,
And Abhyudgata?\textsuperscript{103}
Appear in the south-west.

\begin{tabular}{ll}
\textit{កាសុីវ័តូវការ} & \textit{ឈឹកការស្នឹម} \\
\textit{សុីវ័តូវការ} & \textit{ឈឹកការស្នឹម} \\
\textit{មេតូវការ} & \textit{ឈឹកការស្នឹម} \\
\textit{ចាប់ៀយ} & \textit{ឈឹកការស្នឹម} \\
\textit{សុីវ័តូវការ} & \textit{ឈឹកការស្នឹម} \\
\end{tabular}

The Buddha world-system Various Pleasures
Adorned with \textit{manis}, wondrous and free of stain
And Supreme Wondrous Wisdom Moon, like Sumeru,
Presently abide in the south-western direction. 105

(12) \textit{sāmādṛṣyate paścīma-uttarāyāṁ}
\textit{merupa(vi)bha nāma sa lokadhātuḥ |}
\textit{yatra svayaṃbhū mahamegha-iśvara}
\textit{(parivṛto dṛṣyate bodhisatvaḥ)\textsuperscript{106} ||}

\textsuperscript{101} T. 440 adds: “Hail to the Buddha Self-Existant Roaring Voice in the south-eastern direction!” (南無東南方自在吼聲佛). On the incorporation of \textit{sizai} into the Buddha’s name, cf. the note to v. 5 above.
\textsuperscript{102} The word \textit{sambhava} is deleted, since it has no counterpart in the Chinese and makes the line three syllables too long.
\textsuperscript{103} Abhyudgatacandrasumercuprajñā or Abhyudgataprajñāsumercandra are both possible here.
\textsuperscript{104} T. 441 reads 稣見, T. 440 reads 稣見.
\textsuperscript{105} T. 440 adds: “Hail to the Buddha Supreme Wondrous Wisdom Moon in the south-western direction!” (南無南西南方勝妙智月佛). Note that in the translation of the verse proper the words “like Meru” could also be part of the Buddha’s name, even though it appears from the invocation that the redactor of T. 440 has not taken them in this way.
\textsuperscript{106} \textit{Pāda} d is restored on the basis of 7d above and the Chinese. Note that \textit{parivṛto} is unmetrical, and that \textit{dṛṣyate} would be better metrically than \textit{dṛṣyate}, but since these forms are attested in 7d we retain them here.
There appears in the northwest
The world-system named Meruprabhā,
Where the Self-Existents One Mahamegha-Iśvara
(Appears surrounded by bodhisattvas.)

There appears in the northwestern direction a Realized One
In the world Meru Radiance Equal;
In that place the Buddha Great Sage Self-Existents One
Is surrounded by hosts of disciples and bodhisattvas. 107

(13)

\[(\text{disi he})ṣṭimāyāṃ vajiraprabhāyāṃ
pariśuddhakṣetram ratanā(v9)rcigarbham | amogharaśmiprabhatejamāṇḍalo
buddhāḥ sthito dṛṣyati (tatra kṣetre)\]

In the nadir, in Vajiraprabhā,
Is a pure field, full of the radiance of jewels,
The Buddha Amoghaśrīmiprabhatejamāṇḍala
Is seen standing (in that field).

In the nadir is the world-system Power Light
A realm which is pure, a treasury of blazing jewels;
Radiance Wondrous Wheel Unfailing Vision,
The Buddha, now abides in that wondrous realm. 109

(14)

\[+ + + + + + (a)rcisuprabhā
nāmnā hi sā nirmala lokadhātuḥ |
samanṭa(v10)cakṣurguṇaraśmimēgho
dṛṣyī jinas tatra drumendramūle ||

... is Arcisuprabhā
For that is the name of that immaculate world-system,

107 T. 440 adds: “Hail to the Buddha Great Sage Self-Existents One in the north-western direction!”
108 Reconstruction on the basis of the Chinese. Tatra loke is also possible.
109 T. 440 adds: “Hail to the Buddha Radiance Wondrous Wheel Unfailing Vision in the nadir!”
The Victor Samantacaksurugunaśrayaśmiṇeṣa
Has appeared there at the foot of the Lord of Trees.

In the zenith is the world-system Treasury of Blazing Light;
That world-system’s name is pure and immaculate;¹¹⁰
Universal Eye Virtue Radiance Cloud
Appears seated beneath the Bodhi-tree.¹¹¹

Many millions of Buddha-fields...
... fields in the eastern quarter,
Absolutely pure and immaculate arrays
Appear, full of the Sons of the Victors.

Some are defiled while others are pure;
Pure and defiled ...
... based upon the variety of actions,
Infinite fields have appeared moment by moment.

Inconceivable and inexpressible fields
Are seen ...

¹¹⁰ The Chinese translator appears to have misconstrued pādas a and b here.
¹¹¹ T. 440 adds: “Hail to the Buddha Universal Eye Virtue Radiance Cloud in the zenith!” (南無上方普眼功德光明雲)
... and countless,
They have all appeared by the power of the Buddha.

(18) pramu\textsuperscript{112}

\textsuperscript{112} Perhaps pramukta (cf. v. 3 above)?
Sukhāvatīvyūha
2) fol. (214?) recto

verso