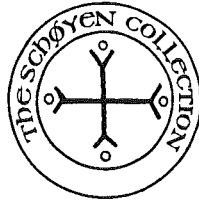


MANUSCRIPTS IN THE SCHØYEN COLLECTION · III



BUDDHIST MANUSCRIPTS

Volume II

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Larger Sukhāvātīvyūhasūtra*

Paul Harrison, Jens-Uwe Hartmann and Kazunobu Matsuda

Introduction

The importance of the *Larger Sukhāvātīvyūhasūtra* 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 Sukhāvātīvyūhasūtra* (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佛檀過度人道經, attributed to the Wu Dynasty translator Zhi Qian 支謙 (fl. c. 220–257), but almost certainly by the Han Dynasty translator Zhi Loujiachen 支婁迦讖 or Lokakṣema (fl. c. 170–190 C.E.).³ *Siglum*: 謙.
- (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*: 謙.

*The authors would like to dedicate this study to Professor Fujita Kōtatsu, in recognition of his prodigious scholarly contributions to research on the Sukhāvātī 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 Schøyen 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 康僧鎧 or Saṅghavarman, but most probably the work of Buddhahadra (359–429) and Baoyun 寶雲 and therefore dating from 421.⁴ *Siglum*: 僧.
- (4) T. 310.5, *Wuliangshou rulai hui* 無量壽如來會 (part of the Chinese *Mahāratnakūṭasūtra*), produced during the period 706–713 by Bodhiruci (fl. 693–713). *Siglum*: 菩.
- (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 法賢 or Dharmabhadra, otherwise known as Tianxizai 天息災 (fl. 980–1000). *Siglum*: 法.

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 Bunyiu (Nanjō Bun'yū) in 1883.⁵ This *editio princeps* was eventually supplanted by the one published by Ashikaga Atsueji 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 *LSukh*, therefore, is for the most part extremely late. Despite this, the Sanskrit text can be grouped with the Tibetan translation⁷ 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 Sukhāvātī 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 For a review of the evidence for this see Fujita 1970: 62–96. Cf. also Gómez 1996: 126–130.

⁵ See Müller and Nanjio 1883. The text is reproduced with a Japanese translation in Wogihara *et al.* 1972: 4–159.

⁶ Parts I & II of Fujita's work describe and present 34 mss. The testimony of four new mss is added in Part III.

⁷ The Tibetan translation is entitled 'Phags pa 'od dpag med kyi bkod pa zes 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, Dānaśīla and Ye šes sde. A diplomatic edition of the sNar than 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.

⁸ 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

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.”¹² 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.¹³ Following the Sanskrit, the relevant sections in the five Chinese versions listed above are given.¹⁴ The text of these has been input from the CBETA Chinese Electronic Tripiṭaka 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. 184f. 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

無東方自在寶燈佛: “Hail to the Buddha Self-Existent Jewel Lamp in the Eastern Direction!” This provides a useful check on the name as it appears in the text, but—more importantly—it indicates a liturgical function for this set of verses as a whole. See below for a further discussion.

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 (Schøyen and Nepalese), both of which appear to belong to the Later Recension of the text, although one could also take the view that the Schøyen 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.¹⁵ 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 mss 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.¹⁶ 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 Sukhāvātī (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 Sukhāvātī 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 Sukhāvātī, far from the radiant centre where Amitābha and his congregation dwell. They are reborn there in lotuses, just like everybody else in Sukhāvātī, but they cannot get out of the cities until they finish serving their sentences. Much of

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 *Ajātaśatrukaukṛtyavinodanāsūtra* 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 dharma 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
- ... Break in the text

T. 361/362 (late 2nd c.)	T. 360 (early 5th c.)	Schøyen ms (6–7th c.)	T. 310.5 (early 8th c.)	Tib./Nep. Skt. (early 9th c.)	T. 363 (late 10th c.)
1	1	1	1	1	1
0	2	2	2	2	2
3+	0	3	3	3	3
5+	3	4	4	4	4
6+	4	5	5	5	5
15	5	6	6	6	6
16	6	7	7	7	7
17	8		8	8	8
18	9	...	9	9	9
19	10		10	10	10
20?	11		11	11	11
22	12	12	12	12	12
33	13	13	13	13	13
27?	14	...	14	14	14
37	15		15	15	15
38	16	16	16	16	16
34	17	17	17	17	17
35	18	18	18	18	18
36	21	20	20	20	24
31	23	21	37	21	21
41	24	23	24	23	31
43	28	27	25	24	30
	33	28	21	25	39
	35	29	23?	26	41
	31	32	26	27	42
	32	37	27	28	43
	41	38	28	29	
	42	41	30	30	
	43	42	23	31	
		40	31	32	
		...	32	37	
			37	38	
			38	39	
			39	41	
			41	42	
			42	43	
			43		

this is consistent with what we read in Nos. 10–14 in our table.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 (*padmeṣu 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 *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,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 *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 Sukhāvātī (No. 15), the names of these Buddhas do not match any of those occurring in our verses.¹⁹ Given that in Buddhist texts of this sort *gāthās* often recapitulate the prose material immediately preceding them, these verses appear to have nothing to do with the *LSukh*. Nor does the vision of the cosmos produced as a result of the power of a 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 *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 *LSukh* at some point in its history. Whatever the case, it is clear that the version of the *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 mss 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 *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.

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.

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 *gāthās* at Ashikaga 64.19–65.29, but follow immediately after the 21 (or 20 in T. 360) verses which match the 21 *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, *gāthās* are rendered in prose).

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 *LSukh* as we know it from the Nepalese mss, nor in Edgerton's *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 *Ratnakūṭa* 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, Hīnayāna, 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

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.²³ 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

No.	Folio	Schøyen Nos.	Müller	Ashikaga
1	(2)13	2382/uf20/5a, etc.	60.17–63.13	53.10–56.3
2	(214?) ²⁴	2382/uf25/4e, etc.	66.7–68.8	58.6–60.1
3	216	2382/uf6/6c, etc.	71.8–76.8	62.13–66.10 ²⁵

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.

*Transliteration*²⁶

1) SC 2382/uf20/5a, uf21/2a, 2381/uf14/1c, 2382/128, 2381/uf13/5b; folio (2)13 recto²⁷

- 1 .u + + +u[c]chr. [p]. .. [t]. · dharmabherīparāhanamṭaḥ prajñāv. l[o]k. n. · a ///
- 2 tatapāṇ. ya · [asa]ṃ .i .ā [at]. [s]. [m]. [n]. [s]. [·] .īrā dhaureyā [·] dh. [t]i[m]. mta ·
hrīmaṃta [ā]vrīḍha .. ///
- 3 + + + + + + + + + + + + + + + + + + .irmalāḥ · ṭmal. [pr]. .ī + ///
- 4 + + + + + + + + + + + + + + + + + + + + + + ///
- 7 nanda [k]. + + + + + + + + + + .. + .. .v. + + + + + ///
- 8 gacchey. + + .[dh]. + + + ca tathāgatasya v. [ś]. + ///
- 9 thāgatasya cānuttaram prajñāpratibhāna[m*] atha khalu bhaga[v]ā .. + ///
- 10 pata · eṣā sā dig yatra bhagavāṃ tiṣṭhaty amitābhas [t]athāgat[o] .. + ///
- 11 divālikopamā buddhā bhagavaṃta stunva[m]t[i] varṇayamti p[r]aśam + ///
- 12 gavamṭam draṣṭum amitābham tathāgatam a[r]hamṭam sam[y]ak[s]ambud[dh]am tāṃ .. ///

verso

- 1 ānandeneyam vāg atha khalu bhagavā[n]. [m]. [t]. bhas tathāgato [rh]. ///
- 2 nāvabhāsitam abhūt tena khalv api samayenāsmiṃ koṭīśatasa .. ///
- 3 ndamahāmucilindacakkravāḍamahācakkravaḍā ye cānye vṛkṣa + + ///
- 4 ma puruṣo grāmāmtike sthito dvitīyam puruṣam pratyavekṣ[e] + + ///
- 5 k. r amitābham ta[thāga]tam arhamṭam samyaksambuddham sume[rur] i .. + ///
- 6 + + + + + + + tam atīva bhrājamṭam tapamṭam viro ○ ///
- 7 + + + + + + + .. ṇam tam .. [bh]i .. g. [ṇa]ṃ [thā] ○ ///

2) SC 2382/uf25/4e, uf14/2c, uf20/6c, uf19/3a, uf7/8a, 191a, uf12/7d; folio (214?) recto²⁸

- 10 /// + + + + + + + .. + + + /// + + + + + [t] + + + ..
- 11 /// .. m. mitābha. [tathā]gat. m. .. /// .. t. [n]. .v. cikitsān na vi
- 12 /// .ā[tr]e[ṇ]aiva evaṃrūpā bha[v].[m] /// + .. .ā .i + + +

verso

- 1 /// .. [nāma] paṃca va .. śatāni parihīṇo bhavati sam[y]. .. /// + + .. nāt par[i]h. ..
- 2 /// + + + + + + h[i]ṇo bhavati bodhisa .. + + + + /// + h. ṇo bhavati sarvaku
- 3 /// + + + + + + + [y]. [s]. .. + + + + + + /// lā[h] [s]. r[v]. sauvarṇā vaidū
- 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 akṣaras 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.

10 /// + + + + + .[r]. .ṭh. .. [v]. .[r] ///

11 /// parimu[c]yeta yāvan na rājā kṣatri ///

12 /// + [a]samasa[majñā[n]e .im̐ .. [p]i + ///

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 nāya pariprasāyitum sulabdhā ajita t[e]ṣā b[o]dhisatvānām lābhā ye .. /// [thā]gatasyārhatāḥ samyaksaṃbuddhasya nāmadheyam śro
- 2 syamti nāpi te satvā hīnādhimuktikā bhaviṣyamti ya iha dhar[mapary]āye .[r]. /// [m]. t[e] j[i]ta prativēdayāmy asya dharmaparyāyasya śra
- 3 vaṇāya tṛṣāhasramahāsāhasrām lokadhātum agnipratipūrnā[m ava] .. /// .. ttam utpādayita-vyam tat kasya hetor bodhisatvakotyo
- 4 jītāśravaṇād eṣām evamrūpānām dharmaparyāyānām vivartante nuttarāyāḥ sa[m]y[aksa] /// gatena kartavyam kṛtam tan mayā yuṣmābhīr idānīm karaṇī
- 5 ya nirvicikitsair vīryam ārabdhavyam sarvākārava[ro]petam mā saṃśa[y]. /// .. durlabhāryā dharma .e .. + [d]urlabhāḥ kṣaṇasa[m]pad ā
- 6 khyātā mayājita sarvakuśaladharmapāramitāḥ [ta] ○ /// .. dyadhvam asya khalv ajita sū-trāntasyārthāya mahatīm
- 7 parindanām karomi buddhadharmānām anantardhānāya ○ /// .[i]ṣyatha || asmin khalu punar dharmaparyāye bhāṣyamāṇe
- 8 dvādaśānām nayutānām virajo vigatamalam dharmeṣu dharmacakṣur vi /// .. m anuprāptavān* aṣṭānām bhikṣuśātānām anupādā
- 9 yāsravebhyaś cittāni vimuktāni catasraś ca bodhisatvakotyo vaivartikabhūm. .. + + + + + + .. samyaksaṃbodhau · atha khalu bhagavāms tasyām velā
- 10 yām imām gāthā abhāṣata || bodhiṃ vibudhyitva vijitya mārām drumendramūle viha[r]e + + + + + kṣus tatha tā śarīra ākāśadhātusamatānuprā
- 11 ptaḥ daśabuddhakṣetrarajasādrśebhiḥ parivṛto buddha jinaḥsutebhi[h] s. .v. bh. [śā]t. bh. [s]. [m]. h. tebhiḥ samantabhadrācariṣu sthitebhiḥ buddhena
- 12 kāyātu prabhā pramuktā anantavarnā [v]i[pu]lā viśuddhā · ubhāsitā kṣetra daśaddiśāsu buddhādhiṣṭhānena acintiyena · drśyamti kṣetrā pariśuddha ni

verso

- 1 rmalā anantavarnāḥ praṇidhānaśuddhā · vikurvitaṃ yac ca tathāgatānām saṃd[r]ś[y]ate k. etra daśad[d]iśāsu · saṃdrśyate sā purimā diśāyām ratnadhva[jā] nirmala lo
- 2 kadhātuḥ yatra svayambhū ratanapradīpo vicitra sā sarvaviyūhama[n]d[ita] /// .i .. pradīpaṃ kṣetram viśuddham bahuvrkṣacchannam* yatra viśuddhasva
- 3 rameghaghoṣo jina drśyate dharma prakāśayānaḥ diśi prāṭhyam vim̐ .[i] /// .. dhātuḥ yatra svayambhūr amitāyu nāmnā parivṛto
- 4 drśyate bodhisatvaiḥ saṃdrśyate gan. [pr]. .īp. maṇ. [l]e .i .[i] /// [m]. rdiyaketurāja svayambhu saṃdrśyati bodhimaṇḍe ||

- 5 vaiḍūryaraśmīruciraṃ virocanaṃ pa .. /// [dṛ]śyate uttarapūrvabh[ā]ge || ālokaābhādhvaja
loka
6 dhātuḥ pūrṇā paraṃ dṛśyati bodhisa .. /// .āge || ratīvicitrāsukhasaṃbhava lokadhātuḥ pra
7 it[m]. [ṇ]ḍ. t[ā] c. tramaṇibhi nirmalāḥ [abh]yu[d]g. [t]. /// śc[i]māyāṃ || saṃdṛśyate paścima
uttarāyāṃ merupra
8 bhā nāma sa lokadhātuḥ yatra svayaṃbhū mahamegha īśvara .. /// [ṣ]t[i]māyāṃ vajira-
prabhāyāṃ pariśuddhakṣetraṃ ratanā
9 reigarbham* amogharaśmiprabhatejamaṇḍalo buddhaḥ sthito dṛśyati /// [rci]suprabhā nāmnā
hi sā nirmala lokadhātuḥ samaṃta
10 cakṣurguṇaraśmimogho dṛśyī jinas tatra drumendramūle || bahubuddhakṣetrakoṭī /// [kṣe]trāḥ
purimā diśāyāṃ* ekāṃtaśuddhā vimalā vi
11 yūhā dṛśyaṃti te pūrṇa jināḥsutebhiḥ || saṃkṛiṣṭa kec.²⁹ apare v[i]śuddhā viśu[ddh]a saṃkṛiṣṭa
tath. /// + .i .ai karmavicitrasaṃsthitāḥ kṣaṇe kṣaṇe dṛśya a
12 naṃta [k]ṣetrāḥ || acintiyā kṣetra anābhilapyā dṛśyaṃti sa .. + .[i] + + + .. /// [ya] aprameyā
buddhānubh[ā]vena vidṛśyī sarve || pramu

*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 *LSukh*, 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; (識) —; (謙) —; (僧) 274b1–8; (善) 99b7–19; (法) 324c26–27.

(... mañjusvarā dharmadurIndu(bhinirghoṣeṇa dharmadhvajam³⁰) ucchr(ā)p(ayan)t(o) | dharmabherīparāhanamtaḥ prajñāv(i)lok(i)n(a) | a(saṃmūḍhā ... prar2)tatapāṇ(a)ya | asaṃ(kl)i(ṣṭ)ā³¹

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)j(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 *asaṃsṛṣṭā* here. What can be seen of the tops of the akṣaras excludes this possibility, but points to the reading *asaṃkṛiṣṭā*.

at(ra)s(ta)m(a)n(a)s(a) | (v)īrā³² dhaureyā | dh(ṛ)tim(a)ṃta | hrīmaṃta āvrīḍha(śalyāḥ ... r3 ...)
nirmalāḥ | ṭṛmalapr(ah)ī(ṇāḥ ...)

(... 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; ...

(Af) ³⁴... atṛptā dharmaparyeṣṭau vaiḍūryasadrṣāḥ śīlena ratnākarāḥ śrutena mañjusvarā mahādharmadundubhiḥghoṣeṇa³⁵ mahādharmabherīm parāghnanto³⁶ mahādharmasāṅkham āpūrayanto³⁷ mahādharmadhvajam³⁸ ucchrāpayanto dharmolkāṃ prajvālayantaḥ prajñāvilokino 'saṃmūḍhā nirdoṣāḥ śāntakhilāḥ śuddhā nirāmagandhā alubdhāḥ saṃvibhāgaratā muktatyāgāḥ prasṛta-pāṇayo dānasamvibhāgaratā dharmāmiśābhyām dāne 'matsariṇo 'saṃsṛṣṭā anuttrastamānasā³⁹ viraktā dhīrā vīrā⁴⁰ dhaureyā dhṛtimanto hrīmanto 'sādrṣyā⁴¹ nirargaḍāḥ prāptābhijñāḥ suratāḥ sukhasamvāsā arthakarā lokapadyotā nāyakā nandīrāgānunayapratighāprahīṇāḥ śuddhāḥ śokāpagatā nirmalās trimalaprahīṇā vikrīḍitābhijñā hetubalikāḥ praṇidhānabalikā ...

Cf. Gómez 1996: 101.

(識) No corresponding text.⁴²

(謙) No corresponding text.⁴³

(僧) 專樂求法心無厭足。常欲廣說志無疲倦。擊法鼓。建法幢。曜慧日。除癡闇。修六和敬。常行法施。志勇精進心不退弱。為世燈明最勝福田。常為師導等無憎愛。唯樂正道。無餘欣感。拔諸欲刺以安群生。功德殊勝莫不尊敬。滅三垢障。遊諸神通。因力緣力。⁴⁴

³² From what remains of the top of the akṣara it is clear that the reading *dhīrā* is impossible here.

³³ Here *āvrīḍha-* for *ābrīḍha-* or *ābrīḍha(-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 *suṃyūḍhasalyāḥ* (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 *suṃyūḍhasatvā*, *savyūḥasatvāḥ* 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 *parāhanamto*.

³⁷ Some Nepalese mss read *mahāśaṅkham āpūrayantaḥ*.

³⁸ Simply *dharmadhvajam* in some Nepalese mss.

³⁹ All Nepalese mss read *uttrastamānasā* or similar.

⁴⁰ *Vīrāḥ* following *dhīrāḥ* 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 *suṃyūḍhasatvā*, *savyūḥasatvāḥ*, etc.

⁴² However, a brief description of the bodhisattvas and arhats of Sukhāvātī occurs in T. 362 at 311c1ff. 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 Sukhāvātī 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

(a) 師導 KMSY: 導師 V; (b) 惑 K: 戚 MSVY; (c) 德 K: 慧 MSVY.

(菩) 論法無厭。求法不倦。常勤演說利益眾生。戒若琉璃內外明潔。善聞諸法而為勝寶。其所說言令眾悅伏。以智慧力建大法幢。吹大法螺^a。擊大法鼓。常樂勤修諸法表。由智慧光心無迷^b惑。遠眾過失亦無損害。以淳淨心離諸穢染。常行惠^c施永捨。g。稟性溫和常懷慚恥。其心寂定智慧明察。作世間燈破眾生闇。堪受利^d養殊勝福田。為大導師周濟群物。遠離憎愛心淨無憂。勇進無怖為大法將。了知地獄調伏自他。利益有情拔諸毒箭。為世間解為世間師。引導群生捨諸愛著。永離三垢遊戲神通。困力。緣力。⁴⁵

(a) 螺 KMY: 蠶 NS; (b) 迷 KNSY: 疑 M; (c) 惠 KMSY: 慧 N; (d) 利 K: 供 MSY, 物 N.

(法) 如是菩薩遍滿佛刹。吹法螺。豎法幢。擊法鼓。然法燈。離過清淨無迷無失。

No. 1b; folio (2)13r7–9

(A) 54.12–19; (識) —; (謙) —; (僧) 274b15–17; (菩) 99c3–7; (法) 325a5–9.

(... sacet punar Ār7)nanda k(alpa ... adhir8)gacchey(am ... na) ca tathāgatasya v(ai)ś(āradya ... tar9)thāgatasya cānuttaraṃ prajñāpratibhānam

(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.

(Af) īdṛśā ānanda tasmin buddhakṣetre bodhisattvā mahāsattvāḥ saṃkṣiptena | vistareṇa punaḥ sacet kalpakotīnayaśatasahasrasthitikenāpy āyuspramāṇena tathāgato nirdiśed na tv eva śakyam teṣāṃ satpuruṣāṇāṃ guṇaparyanto 'dhigantum | na ca tathāgatasya vaiśāradyopacchedo bhavet | tat kasya hetoḥ | ubhayam apy etad ānandācintyaṃ atulyaṃ yad idaṃ teṣāṃ ca bodhisattvāṇāṃ guṇās tathāgatasya cānuttaraṃ prajñāpratibhānam ||

Cf. Gómez 1996: 102.

(識) No corresponding text.⁴⁶

(謙) No corresponding text.⁴⁷

(僧) 阿難。彼諸菩薩。成就如是無量功德。我但為汝略言^a之耳。若廣說者。百千萬劫不能窮盡。⁴⁸

(a) 言 KMSY: 說 V.

(菩) 阿難。我今略說彼極樂界所生菩薩摩訶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.

以無礙辯欲具稱揚彼諸菩薩摩訶薩等真實功德不可窮盡。阿難。彼諸菩薩摩訶薩等。盡其壽量亦不能知。⁴⁹

(法) 佛告阿難。此諸菩薩。我土五濁之所無有。經百千俱胝劫說不能盡。佛告阿難。吾今此土。所有菩薩摩訶薩。已曾供養無量諸佛植眾德本。命終之後。皆得生於極樂世界。

No. 1c; folio (2)13r11–12

(A) 54.20–55.9; (讖) 316b23–c1; (謙) 298b26–c5; (僧) 277c26–278a2; (菩) 99c8–15; (法) 325a9–16.

atha khalu bhagavā(n āyusmantam ānandam etad avocat ... praṇir¹⁰)pata | eṣā sā dig yatra bhagavāṃ tiṣṭhaty amitābhas tathāgato ('rhan samyaksambuddhaḥ ... gaṅgānar¹¹)dīvālikopamā buddhā bhagavaṃta stuvanti varṇayanti praśaṃ(santi ...)

(... taṃ bhar¹²)gavaṃtaṃ draṣṭum amitābhaṃ tathāgatam arhaṃtaṃ samyaksambuddhaṃ tām(ś ca bodhisattvān mahāsattvān ...)

Thereupon the Lord (said this to the Venerable Ānanda⁵⁰ ... 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 cānandotiṣṭha paścānmukho bhūtvā puṣpāṇy avakīryāñjalim praṅghya **praṇipata | eṣāsau dig yatra sa bhagavān amitābhas tathāgato** 'rhan samyaksambuddhas **tiṣṭhati** dhriyate yāpayati dharmaṃ ca deśayati virajo viśuddho yasya tan nāmadheyam anāvaraṇaṃ daśadiśi loke vighuṣṭam ekaikasyāṃ diśi gaṅgānadīvālikāsamā **buddhā bhagavanto varṇayanti stuvanti praśaṃsanty** asakṛd asakṛd asaṅgavāco 'prativākyāḥ |

evam ukta āyusmān ānando bhagavantam etad avocat | icchāmy ahaṃ **bhagavantaṃ⁵¹ tam amitābham** amitaprabham amitāyusam **tathāgatam arhantaṃ samyaksambuddhaṃ draṣṭum tāmś** ca bodhisattvān mahāsattvān bahubuddhakoṭīnayutaśatasahasrāvaropitakuśalamūlān |
Cf. Gómez 1996: 102.

(讖) 佛告阿難。我哀若曹。令悉見阿彌陀佛及諸菩薩阿羅漢所居國土。若欲見之不。阿難即大歡喜長跪叉手言。願皆欲見之。佛言。若起更被袈裟西向拜。當日所沒處。為阿彌陀佛作禮。以頭腦著地言。南無阿彌陀三耶三佛檀。阿難言。諾受教。即起更被袈裟西向拜。當日所沒處。為阿彌陀^a佛作禮。以頭腦著地言。南無阿彌陀三耶三佛檀。

(a) 阿彌陀: text reads: 彌陀.

⁴⁹ This section omitted in Chang 1983: 354.

⁵⁰ All Chinese versions except T. 363 agree with the Schøyen Redaction against the Nepalese in having wording corresponding to this.

⁵¹ Fujita reads *bhagavaṃs* (voc.), which is in line with almost all Nepalese mss, but R (followed by A) reads *bhagavantaṃ* (acc.) with our ms, and therefore we accept that reading here.

(謙) 佛告阿難。我哀若曹。令悉^a見無量清淨佛及諸菩薩阿羅漢所居國土。若欲見之不。阿難則大喜長跪叉手言。願皆欲見之。佛言。若起更被^b袈裟西向拜。當日沒處。為無量清淨佛作禮。以頭面著地言。南無無量清淨平等覺。阿難言。諾受教。則起更被袈裟西向拜。當日所沒處。為無量清淨佛作禮。以頭腦著地言。南無無量清淨平等覺。

(a) 令悉 KNSY: 悉令 M; (b) 被 KMSY: omit N.

(僧) 佛告阿難。汝起更整衣服合掌恭敬禮無量壽佛。十方國土諸佛如來。常共稱揚讚歎彼佛無著無閼^a。

於是阿難起整衣服。正身西向^b。恭敬合掌五體投地。禮無量壽佛。白言世尊。願見彼佛安樂國土及諸菩薩聲聞大眾。⁵²

(a) 閼 KNV: 礙 MSY; (b) 向 KNV: 面 MSY.

(菩) 爾時世尊告阿難言。此是無量壽佛極樂世界。汝應從坐而起合掌恭敬五體投地為佛作禮。彼佛名稱遍滿十方。彼一方恒沙諸佛。皆共稱讚無礙無斷。

是時阿難。即從坐起偏袒右肩。西面合掌五體投地。白佛言。世尊。我今欲見極樂世界無量壽如來。并供養奉事無量百千億那由他佛及菩薩眾。種諸善根。⁵³

(法) 阿難。汝起合掌面西頂禮。爾時阿難。即從座起合掌面西。頂禮之間忽然得見極樂世界無量壽佛。容顏廣大色相端嚴如黃金山。又聞十方世界諸佛如來。稱揚讚歎無量壽佛種種功德。阿難白言。彼佛淨刹得未曾有。我亦願樂生於彼土。世尊告言。其中生者菩薩摩訶薩。已曾親近無量諸佛植眾德本。汝欲生彼。應當一心歸依瞻仰。

No. 1d; folio (2)13v1–7

(A) 55.9–56.3; (識) 316c1–13; (謙) 298c5–17; (僧) 278a2–9; (菩) 99c15–25; (法) 325a17–28.

(... v1) ānandeneyam vāg <|> atha khalu bhagavān (a)m(i)t(ā)bhas tathāgato 'rh(an samyak-saṃbuddhaḥ ... avabhāse^{v2})nāvabhāsitam abhūt <|> tena khalv api samayenāsmiṃ koṭīśatasa(hasra ... muciliv³)ndamahāmucilindacakkra^{vā}ḍamahācakkra^{vā}ḍā ye cānye vṛkṣa(...

tad yathāpi nāv⁴)ma puruṣo grāmāmtike sthito dvitīyaṃ puruṣaṃ pratyavekṣe(ta ... adra^{v5})k(ṣu)r amitābhaṃ tathāgatam arhaṃtaṃ samyaksaṃbuddhaṃ sumerur i(va ... v6 ... taṃ bhagavaṃ)taṃ atīva bhrājaṃtaṃ tapaṃtaṃ viro(camānaṃ ... v7 ... bodhisattva)ṇaṃ taṃ (ca) bhi(kṣu)g(a)ṇaṃ (tad ya)thā (...)

(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 Mucilinda, Mahāmucilinda, Cakravāḍa and Mahācakkra^{vā}ḍa 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)

⁵² Cf. Gómez 1996: 216, Inagaki 1995: 83.

⁵³ Cf. Chang 1983: 354–355.

assembly (of bodhisattvas) and that assembly of bhikṣus. It was as if (...)

(Af) samanantarabhāṣitā cāyusmatānandeneyam vāk | atha tāvad eva so 'mitābhas tathāgato 'rhan samyaksambuddhaḥ svapāṇitalāt tathārūpām prabhām prāmuñcad yayedam koṭīśatasahasra-tamaṁ buddhakṣetraṁ mahatāvabhāṣena sphuṭam abhūt | tena khalv api samayena sarvatra koṭīśatasahasrabuddhakṣetrāṇām ye kecit kālparvatā vā ratnaparvatā vā merumahāmeru-mucilindamahāmucilindacakravāḍamahācakravāḍā vā bhittayo vā stambhā vā vṛkṣagahano-dyānavimānāni vā divyamānuṣyakāṇi tāni sarvāṇi tasya tathāgatasya tayā prabhayābhinirbhinnāny abhūvan samabhibhūtāni |

tad yathāpi nāma puruṣo vyāmamātrake sthito dvitīyam puruṣam pratyavekṣata āditye 'bhyudgata evam evāsmiṁ buddhakṣetre bhikṣubhikṣuṇyupāsakopāsikā devanāgayakṣagandharvāsuraragurūdakinnaramahoragāś ca tasyām velāyām adrākṣus tam amitābham tathāgatam arhantaṁ samyaksambuddham sumerum iva parvatarājānaṁ sarvakṣetrābhyudgataṁ sarvā diśo 'bhibhūya bhāsamānaṁ tapantaṁ virocāmānaṁ bibhrājamānaṁ tam ca mahāntaṁ bodhisattva-gaṇaṁ tam ca bhikṣusaṁghaṁ yad idaṁ buddhānubhāvena tasyāḥ prabhāyāḥ pariśuddhatvāt |
Cf. Gómez 1996: 102–103.

(識) 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。須彌山羅寶。摩訶須彌大山羅寶。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。即皆大明悉大開闢。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。悉起為阿彌陀佛作禮。以頭腦著地。皆言南無阿彌陀三耶三佛檀。阿彌陀佛^a放光明^b威神。以諸^c無央數天^d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

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

(謙) 阿難未起。無量清淨佛。便大放光明威神。則遍八方上下。諸無央數佛國天地。則皆為大震動。諸天無央數天地。須彌山羅寶。摩訶須彌大山羅寶。諸天地大界小界。其中諸有大泥犁小泥犁。諸山林溪谷幽冥之處。皆則大明悉皆^a大開闢。則阿難諸菩薩阿羅漢等。諸天帝王人民。悉皆見無量清淨佛。及諸菩薩阿羅漢國土七寶已。心皆大歡喜踊躍。悉起為無量清淨佛作禮。以頭腦著地。皆言南無無量清淨三藐三佛陀。無量清淨佛。放光明^b威神已。諸無央數天人民。及蜎飛蠕動之類。皆悉見無量清淨佛光明。莫不慈心歡喜作善者。

(a) 皆 MSY: 雨 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。譬如劫水彌滿世界。其中萬物沈沒不現。混濁浩汗唯見大水。彼佛光明亦復如是。聲聞菩薩一切光明皆悉隱蔽。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。相好光明靡不照耀。⁵⁵

(菩) 時無量壽佛。即於掌中放大光明。遍照百千俱胝那由他刹。彼諸佛刹所有大小諸山。黑山。寶山。須彌盧山。迷盧山。大迷盧山。目真鄰陀山。摩訶目真鄰陀山。鐵圍山。大鐵圍山。叢薄園林及諸宮殿天人等物。以佛光明皆悉照見。譬如有人以淨天眼觀一尋地見諸所有。又如日光出現萬物斯睹。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 portents and miracles accompanying Ānanda's vision of Sukhāvatī. The various versions of the Later Recension (including here T. 360), by contrast, dwell on the clarity of the vision.

⁵⁵ Cf. Gómez 1996: 216, Inagaki 1995: 83–84. For a Uigur translation of this passage see Zieme 1985: 142–144.

婆塞優婆夷。悉見無量壽如來如須彌山王。照諸佛刹時諸佛國。皆悉明現如處一尋。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。無量壽佛於手掌中。放無量光照于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。目真鄰陀山。摩訶目真鄰陀山。須彌山。鐵圍山。大鐵圍山。大海江河叢林樹木。及天人宮殿。一切境界無不照見。譬如日出明照世間。亦復如是。爾時會中。苾芻苾芻尼優婆塞優婆夷。天龍藥叉乾闥婆阿修羅迦樓羅緊那羅摩睺羅伽人非人等。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; (識) —; (謙) —; (僧) 278b3–11; (菩) 100a27–b8; (法) 325b25–29.

(r11... ta)m (a)mitābha(m) tathāgat(a)m a(rhantaṃ samyaksambuddhaṃ ... ṃ)t(i) n(ir)v(i)cikitsān⁵⁷ na vi(r12matim utpādayanti ... kāyā muhūrtam)āt(r)eṇaiva evaṃrūpā bhav(a)m(ti tad yathānyeṣāṃ ciropannānāṃ satvānāṃ⁵⁸)

(paśyājita prajñāviśeṣaṃ⁵⁹ ... v1 ... yatra hi) nāma pañca va(rṣa)śatāni parihīṇo bhavati sam(yaksambuddhadarśa)nāt parih(iṇo v2 bhavati dharmaśravaṇāt parihīṇo bhavati bodhisattva-darśanāt⁶⁰ parihīṇo bhavati dharmasāṃkathyāt⁶¹ pari)hīṇo bhavati bodhisa(ttvacaryāyāḥ pari)hīṇo bhavati sarvaku(v3śalamūlasampatter yad idaṃ vicikitsāpatitaiḥ saṃjñāmanasikāraiḥ)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 discussion 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 buddhakṣetrasthāś cittam utpādayanty **amitābhasya tathāgatasyārhatāḥ** samyaksambuddhasya darśanāya **na vicikitsāṃ** utpādayanti na kāmṣanty

⁵⁶ Cf. Chang 1983: 355.

⁵⁷ The v in this word is subscribed and is almost certainly part of the ligature rv.

⁵⁸ Tib. suggests *bodhisattvānāṃ* here.

⁵⁹ As suggested by the Tib. translation and all but one of the Nepalese mss, which read either *prajñāviśeṣaṃ* or *prajñāśeṣaṃ*, against the *prajñādaurbalyaṃ* of R, which is followed by A and Af.

⁶⁰ Two Chinese versions (T. 360 & T. 310.5) suggest *bodhisattvaśrāvakadarśanāt* at this point.

⁶¹ Our reconstruction is partly based on the sequence of terms at A 60.4–6. A's *saddharmadarśanād* at 58.16–17 is clearly in error. For *dharmasāṃkathyāt* alternative possibilities are *dharmasāṃkathyāt*, *dharmasāṃkathanāt* or even, as at A 60.5–6, *dharmasāṃkathyaviniścayāt*. For *vinīścaya* meaning doctrinal exegesis or discussion, see *BHSD*, s.v. The point here is that the more fortunate inhabitants of Sukhāvātī have the (unlimited) opportunity to discuss the dharma amongst themselves, so as to settle (hence presumably the use of *vinīścaya*) 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 cābhiśraddadhati teṣāṃ aupapādukānāṃ paryāṅkaiḥ padmeṣu prādurbhūtānāṃ muhūrtamātrenaivaivaṃrūpaḥ kāyo bhavati tad yathānyeṣāṃ ciropapannānāṃ sattvānāṃ |

paśyājita prajñādaurbalyaṃ prajñāvaimātryaṃ prajñāparihāṇiṃ prajñāparittatāṃ yatra hi nāma pañca varṣaśatāni parihīṇā bhavanti buddhadarśanād bodhisattvadarśanāt saddharmaśravaṇād dharmasāṃkathyāt kuśalamūlacaryāyāḥ parihīṇā bhavanti sarvakuśalamūlasampatter yad idaṃ vicikitsāpatitaiḥ saṃjñāmanasikāraiḥ |

Cf. Gómez 1996: 105.

(識) No corresponding text.

(謙) No corresponding text.

(僧) 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^b眾。彼菩薩等。命終得生無量壽國。於七寶華中自然化生。

彌勒當知。彼化生者智慧勝故。其胎生者^c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.

(菩) 若有眾生。斷除疑悔積集善根。希求佛智乃至廣大智信已善根。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。

阿逸多。汝觀殊勝智者。彼因廣慧力故受彼化生。於蓮花中結加趺坐。汝觀下劣之輩。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

(法) 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。求出輪迴終不能得。⁶⁴

No. 2b; folio 214(?)v3–12

(A) 58.20–60.1; (識) —; (謙) —; (僧) 278b12–19; (菩) 100b8–19; (法) 325b29–c14.

(tad yathājita rājñah kṣatriyasya mūrdhnābhiṣiktasya bandhanāgāraṃ bhavet ...)lāḥ s(a)rv(a)sauvarṇā vaiḍū(v4rya ... v10 ... ś)r(eṣ)ṭh(ino) v(ā g)r(hapatīn vā koṭṭarājño vā paryeṣet ... v11 ... nātra) parimucyeta yāvan na rājā kṣatri(yaḥ ... v12 ... buddhajñāne) asamasamajñāne (k)iṃ (cā)pi (...)

(It is as if, Ajita, an anointed kṣatriya king had a prison⁶⁵ which was...), all of gold, beryl ... (he

⁶³ Cf. Chang 1983: 356.

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 kṣatriya king ... with regard to the Buddha's cognition), the cognition that is equal to the unequalled. However, ...

(Af) tad yathājita rājñāḥ kṣatriyasya mūrdhnābhiṣiktasya bandhanāgāraṃ bhavet **sarvasauvarṇa-vaiḍūrya**pratyupatam avasaktapaṭṭamālyadāmakaḷāpaṃ nānāraṅgavitatavitānaṃ dūṣyapaṭṭasaṃcchannaṃ nānāmuktakusumābhikīrṇaṃ udāradhūpanirdhūpitaṃ prāsādaharmyagavākṣavedikā-toraṇavicitrasarvaratnapratimaṇḍitaṃ hemaratnakaṇṭhājālasaṃcchannaṃ caturaśraṃ catuṣsthūṇaṃ caturdvāraṃ catuṣsopānakam | tatra tasya rājñāḥ putraḥ kenacid eva kṛtyena prakṣipto jāmbūnada-suarṇamayair nigaḍair baddho bhavati | tasya ca tatra paryaṅkaḥ prajñaptaḥ syād anekagoṇikāstīrṇas tūlikāpalalikāstīrṇaḥ kācilindikasukhasaṃsparśaḥ kālīṅgaprāvaraṇapratyāstaraṇaḥ sottaraṇapaṭa-cchadana ubhayāntalohitopadhānaś citro darśanīyaḥ | sa tatrābhiniṣaṇṇo vābhiniṣaṇṇo vā bhavet | bahu cāsyānekavidhaṃ śucipraṇītaṃ pānabhōjanaṃ tatropanāmyet | tat kiṃ manyase 'jītodāras tasya rājaputrasya sa paribhogo bhavet | āha | udāro bhagavan | bhagavān āha | tat kiṃ manyase 'jītapī tv āśvādayet sa tan nigamayed vā tena vā tuṣṭiṃ vidyāt | āha | no hīdaṃ bhagavan | api tu khalu punar yatra vyapanīto rājñā tatra bandhanāgāre prakṣipto bhavet sa tato mokṣam evākāṃkṣayet | abhijātān kumārān amātyān śtryāgārāṇ **śreṣṭhino gr̥hapatīn** koṭṭarājñō vā paryeṣed ya enaṃ tato bandhanāgārāt parimocayeyuḥ | kiṃ cāpi bhagavaṃs tasya kumārasya tatra bandhanāgāre nābhiratiḥ | nātra **parimucyate yāvan na rājā** prasādam upadarśayati | bhagavān āha | evam evājita ye te bodhisattvā vicikitsāpatitāḥ kuśalamūlāny avaropayanti kāmṣanti buddhajñānaṃ **asamasamajñānaṃ** | **kiṃ cāpi** te buddhanāmaśravaṇena tena ca cittaprasādamātreṇātra sukhāvatyāṃ lokadhātāv upapadyante na tu khalv aupapādukāḥ padmeṣu paryaṅkaiḥ prādurbhavanti | api tu padmeṣu garbhāvāse prativasanti |

Cf. Gómez 1996: 105–106.

(識) No corresponding text.

(謙) No corresponding text.

(僧) 佛告彌勒。譬如轉輪聖王別有宮室七寶莊飾^a。張設床帳懸諸繒幡^b。若有諸小王子。得罪於王輒內彼宮^c中。繫以金鎖。供給飲食^d衣服床蓐^e華香伎樂。如轉輪王無所乏少。於意云何。此諸王子寧樂彼處不。對曰不也。但種種方便。求諸大力欲自勉^f出。佛告彌勒。此諸眾生亦復如是。以疑惑佛智故^g生彼宮殿^h。⁶⁶

(a) 別有宮室七寶莊飾 K: 有七寶牢獄種種莊嚴 MSY; 別有七寶宮室種種莊嚴 V; (b) 幡 KSV: 蓋 MY; (c) 宮 KV: 獄 MSY; (d) 供給飲食 KV: 供養飯食 MSY; (e) 蓐 KMSY: 褥 V; (f) 勉 KMSY: 免 V; (g) 故 MSVY: om. K; (h) 七寶宮殿 MSY: 宮殿 KV.

(菩) 譬如剎帝利王其子犯法。幽之內宮處以花觀。層樓綺殿妙飾奇珍。寶帳金床重敷茵褥。名花布地燒大寶香。服御所資悉皆豐備。而以閹浮金鎖繫其兩足。佛告彌勒。於意云何。彼王子心寧樂此不。答言不也。世尊彼幽繫時常思解脫。求諸親識居士宰官長者近臣。王之太子雖希出離終不從心。乃至剎帝利王。心生歡喜方得解脫。佛告彌勒。如是如是。若有墮於疑悔。種諸善根希求佛智乃至廣大智。於自善根不能生信。由聞佛名起信心故。雖生彼國於蓮花中不得出現。彼等眾生處花胎中。⁶⁷

⁶⁶ Cf. Gómez 1996: 218, Inagaki 1995: 85–86.

⁶⁷ Cf. Chang 1983: 356–357.

(法) 佛告慈氏。譬如受灌頂位刹帝利王。置一大獄。於其獄內。安置殿堂樓閣鉤欄⁶⁸窗牖床榻座具。皆以珍寶嚴飾所須衣服飲食無不豐足。爾時灌頂王。驅逐太子禁閉獄中。復與錢財珍寶羅紈匹帛。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。彼中雖有堂殿樓閣飲食衣服錢帛金寶隨意受用。身閉牢獄心不自在。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。雖復修福供養三寶。虛妄分別求人天果。得報之時。所居器界宮殿樓閣。衣服臥具飲食湯藥。一切所須悉皆豐足。而未能出三界獄中。常處輪迴而不自在。⁶⁸

(a) 欄 KSY: 闌 M.

No. 3a; folio 216r1–2

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

(... paryupāsarī)nāya pariprasānayitum <|>

sulabdā ajita teṣā(m) bodhisattvānām lābhā ye (bhagavato 'mitābhasya ta⁶⁹)tathāgatasyārhatāḥ samyakṣambuddhasya nāmadheyam śro(r2)ṣyaṃti <|> nāpi te sattvā hīnādhimuktikā bhaviṣyaṃti ya iha dharmaparyāye (p)r(asādam lapsyanty⁷⁰)

... in order to (wait upon) and to ask questions of (him).⁷¹

O Ajita, goodly gains are gained by those bodhisattvas⁷² 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) etenājita paryāyeṇa paripūrṇakalpakoṭīnayutam nāmadheyāni parikīrtayeyam teṣāṃ tathāgatānām yebhyas te bodhisattvā upasamkrāṃanti sukhāvatīm lokadhātum tam amitābham tathāgataṃ draṣṭum vanditum **paryupāsītum** na ca śakyāḥ paryanto 'dhigantum |

paśyājita kiyatsulabdhalābhās te sattvā ye 'mitābhasya tathāgatasyārhatāḥ samyakṣambuddhasya nāmadheyam śroṣyaṃti | nāpi te sattvā hīnādhimuktikā bhaviṣyanti ye 'ntaśa ekacittaprasādam api tasmims tathāgate pratilapsyante 'smimś ca dharmaparyāye |

Cf. Gómez 1996: 107–108.

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 *LSukh*.

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 *pratilapsyante*, but that has too many syllables to have stood in our ms. at this point. Our *prasādam 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 Sukhāvatī *amitābhasya tathāgatasya darśanāya vandanāya paryupāsānāya pariprcchanāyai pariprasānikaraṇāya*.

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 *LSukh*. 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.

(識)不獨是十四佛國中諸菩薩當往生也。都八方上下無央數佛國諸菩薩輩。各各如是^a皆當往生阿彌陀佛國。甚^b無央數。都共往會阿彌陀佛國。大眾多不可計。我但說八方上下無央數諸佛名字。晝夜一劫尚未竟。我但復說諸佛國諸比丘僧眾菩薩。當往生阿彌陀佛國人數。說之一劫不休止尚未竟。我但為若曹。總攬都小說之爾。

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祿巍巍。乃當聞阿彌陀佛聲者。甚快善。我^c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。心意淨潔衣毛為起。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^d佛聲。不信有者。不信經佛語。不信有比丘僧。心中狐疑都無所信者。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) 甚 KS: 其 MY; (c) 我 MY: 哉 KS; (d) 阿彌陀 MSY: 彌陀 K.

(謙)不獨是十四佛國中諸菩薩當往生也。都八方上下無央數佛國。諸菩薩輩。各各如是。皆當往生無量清淨佛國。甚^a無央數。都共往會無量清淨佛國。大眾多不可復計。我但說八方上下無央數佛名字。晝夜一劫尚未竟。我但復說佛國諸比丘僧眾菩薩。當往生無量清淨佛國人數。說之一劫不休止尚未竟。我但為若曹。總攬都小說之耳。

佛語阿難阿逸菩薩等。其世間帝王人民。善男子善女人。前世宿命行善所致相祿。迺^b當聞無量清淨佛聲。慈心歡喜。我代之喜。佛言。其有善男子善女人。聞無量清淨佛聲。慈心歡喜。一時踊躍。心意清淨。衣毛為起。淚^c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。不信有佛者。不信佛經語。不信有比丘僧。心中狐疑。都無所信者。皆故從惡道中來。生愚蒙^d不解宿命。殃惡未盡。未當得度脫故。心中狐疑不信向耳。

(a) 甚 N: 其 KMSY; (b) 迺 KNSY: 乃 M; (c) 淚 MY: 拔 KNS; (d) 蒙 KN: 矇 MSY.

(僧)不但此十四佛國中諸菩薩等當往生也。十方世界無量佛國。其往生者亦復如是甚多無數。我但說十方諸佛名號及菩薩比丘生彼國者。晝夜一劫尚未能竟^a。我今為汝略說之耳。

佛語^b彌勒。其有得聞彼佛名號。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: 盡 MSY; (b) 語 KV: 告 MSY.

(菩)阿逸多。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。但說其名。窮劫不盡。

阿逸多。汝觀彼諸菩薩摩訶薩善獲利益。若有聞彼佛名。能生一念喜愛之心。當獲如上所說功德。心無下劣亦不貢高。成就善根悉皆增上。⁷⁴

(法)佛言慈氏。如是功德莊嚴極樂國土。滿彼算數無量之劫。說不能盡。

若有善男子善女人。得聞無量壽佛名號。發一念信心。歸依瞻禮。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; (識) 317c2-3; (謙) 299c4-6; (僧) 279a3-8; (菩) 100c28-101a12; (法) 326a18-28.

⁷³ Cf. Gómez 1996: 220, Inagaki 1995: 87-88.

⁷⁴ Cf. Chang 1983: 357.

(ārocayā)m(i) te 'jita prativedayāmy asya dharmaparyāyasya śra(r3)vaṇāya tṛsāhasra-mahāsāhasrām lokadhātum agnipratipūrṇām ava(gāhya atikramyaikaci)ttam utpādayitavyam <|> tat kasya hetor <|> bodhisattvakotyo (r4) 'jitāśravaṇād eṣām evaṃrūpāṇām dharmaparyāyāṇām vivartante 'nuttarāyāḥ samyaksa(mbodheḥ |)

(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 **ajitārocayāmi vaḥ prativedayāmi vaḥ** sadevakasya lokasya purato 'sya **dharmaparyāyasya śravaṇāya trisāhasramahāsāhasram** api **lokadhātum agniparipūrṇam** **avagāhyātikramyaikacittotpādam** api vipratīṣāro na kartavyaḥ | **tat kasya hetoḥ | bodhisattvakotyo** hy **ajitāśravaṇād eṣām evaṃrūpāṇām dharmaparyāyāṇām** vivartante 'nuttarāyāḥ **samyak-sambodheḥ |**

Cf. Gómez 1996: 108.

(識) 佛言。我語若曹。若曹所當作善法。皆當奉行信之。無得疑^a。

(a) 疑 K: 狐疑 MSY.

(謙) 佛言。我語若曹。若曹所當作善法。皆當奉行信之。無得疑^a。

(a) 疑: 以 KMSY (emended in light of T. 362).

(僧) 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。若有眾生聞此經者。於無上道終不退轉。是故應當專心信受持誦說行。⁷⁵

(菩) 阿逸多。是故告汝及天人世間阿修羅等。今此法門付囑於汝。應當愛樂修習。乃至經一晝夜。受持讀誦生希望心。於大眾中為他開示。當令書寫執持^a經卷。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。速疾安住不退轉於阿耨多羅三藐三菩提。及欲見彼廣大莊嚴。攝受殊勝佛刹圓滿功德者。應當起精進力聽此法門。假使經過大千世界滿中猛火。為求法故不生退屈諂偽之心。讀誦受持書寫經卷。乃至於須臾頃為他開示。勸令聽聞不生憂惱。設入大火不應疑悔。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。是故汝等應求此法。⁷⁶

(a) 持 KNSY: 此 M.

(法) 佛告慈氏。若有苾芻苾芻尼優婆塞優婆夷天龍藥叉乾闥婆阿修羅迦樓羅緊那羅摩睺羅伽人非人等。於此經典書寫供養受持讀誦。為他演說。乃至於一晝夜。思惟彼刹及佛身功德。此人命終速得生彼。成就阿耨多羅三藐三菩提。復次慈氏。今此經典甚深微妙廣利眾生。若有眾生。於此正法受持讀誦書寫供養。彼人臨終。假使三千大千世界滿中大火。亦能超過生彼國土。是人已曾值過去佛受菩提記。一切如來同所稱讚。無上菩

⁷⁵ Cf. Gómez 1996: 220–221, Inagaki 1995: 88.

⁷⁶ Cf. Chang 1983: 357–358.

提隨意成就。

No. 3c; folio 216r4–7

(A) 64.6–16; (識) 317c3–16; (謙) 299c6–18; (僧) 279a8–18; (菩) 101a23–b9; (法) 326a28–b3.

(yat tathā)gatena kartavyam kṛtam tan mayā <|> yuṣmābhir idānīm karaṇī(r5)ya<m> nirvicikitsair <|> vīryam ārabdhavyam <|> sarvākāvaropetaṁ mā saṁśaya(ata buddhajñānam | durlabho hi buddhotpādo) durlabhāyā dharma(d)e(śanā) durlabhā{h} kṣaṇasampad <|> ā(r6)khyātā mayājita sarvakuśaladharmapāramitāḥ ta(smād yūyam idānīm abhiyujyata pratipa)dyadhvam <|>

asya khalv ajita sūtrāmtasyārthāya mahatīm (r7) parindanām karomi <|> buddhadharmāṇām anantardhānāya (parākramiṣyatha mā tathāgatājñām kṣobhay)iṣyatha ||

(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.⁷⁷ (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).

(Af) iti hy ajita yat tathāgatena kṛtyam kṛtam tan mayā | yuṣmābhir idānīm nirvicikitsair yogāḥ karaṇīyaḥ | mā saṁśayatāsaṅgam anāvaraṇam buddhajñānam | mā bhūt sarvākāvaropeta-ratnamayapadmabandhanāgārapraveśaḥ | durlabho hy ajita buddhotpādo durlabhā dharmadeśanā durlabhā kṣaṇasampat | ākhyātājita mayā sarvakuśalamūlapāramitāprāptiḥ | yūyam idānīm abhiyujyata pratipadyadhvam |

asya khalu punar ajita dharmaparyāyasya mahatīm parindanām karomy avipraṇāśāya | mā buddhadharmāṇām antardhānāya parākramiṣyatha | mā tathāgatājñām kṣobhayiṣyatha |

Cf. Gómez 1996: 109.

(識) 我般泥洹去後。汝曹及後世人。無得復言。我不信有阿彌陀佛國。我故令若曹悉見阿彌陀佛國土。所當為者各求之。我具為若曹道說經戒慎法。若曹當如佛法持之。無得毀失。我持是經以累若曹。若曹當堅持之。無得為妄增減是經法。我般泥洹去後。經道留止千歲。千歲後經道斷絕。我皆慈哀。持^a留是經法。止住百歲。百歲中竟。乃休止斷絕。在心所願皆可得道。佛言。師開導^b人耳目。智慧明達度脫人。令得善合泥洹之道。常當孝慈於佛如父母^c。常當念師恩。常念不絕即得道疾。

佛言。天下有佛者甚難值。人有信受師法經語深者亦難得值^d。若有沙門若師為人說經者甚難值。

(a) 持 K: 特 MSY; (b) 導 K: 道 MSY; (c) 如父母 MY: 父母 KS; (d) 人有信受師法經語深者亦難得值 omit KMSY (text supplied from T. 361).

⁷⁷ It is conceivable that this qualifier applies to *vīrya*, i.e. that we should construe *vīryam ārabdhavyam sarvākāvaropetaṁ | mā saṁśaya buddhajñānam*, but we know of no other place where *vīrya* is so qualified.

(謙) 我般泥洹去後^a。若曹及後世人。無得復言。我不信有無量清淨佛國。我故令若曹悉見無量清淨佛國土。所當為者若自求之。我具為汝曹。道說經戒慎^b法。若曹當如佛法持之。無得毀失。我持是經以累汝曹。汝曹當堅持之。無得^c為妄增減是經法。我般泥洹去後。經道留止千歲。千歲後經道斷絕。我皆慈哀。特留是經法。止住百歲。百歲中竟。乃休止絕^d。在心所願皆可得道。佛言。師開導人耳目。智慧明達。度脫人令得善。合^e泥洹之道。常當慈孝。於佛如父母。常念師恩。當念不斷絕。則得道疾。

佛言。天下有佛者甚難得值。人有信受師法經語深者亦難得值。若有沙門若師為人說佛經者甚難得值。

(a) 後: 後故 KMNSY (emended in light of T. 362); (b) 慎 MNSY: 順 K; (c) 得 KNS: 以 MY; (d) 我皆慈哀。特留是經法。止住百歲。百歲中竟。乃休止絕 MY: omit KNS; (e) 合 MSY: 舍 KN.

(僧) 吾^a今為諸眾生說此經法。令見無量壽佛及其國土一切所有。所當為者皆可求之。無得以我滅度之後復生疑惑。當來之世經道滅盡。我以慈悲哀愍。^b特留此經止住百歲。其有眾生值斯經者。隨意所願皆可得度。

佛語彌勒。如來興世難值難見。諸佛經道難得難聞。菩薩勝法諸波羅蜜得聞亦難。遇善知識聞法能行此亦為難。若聞斯經信樂受持難中之難無過此難。是故我法如是作如是說如是教。應當信順如法修行。⁷⁸

(a) 吾 KMSY: 佛言吾 V; (b) The apparatus of the *Taishō* 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.

(善) 阿逸多。如來所應作者皆已作之。汝等應當安住無疑種諸善本。應當修學使無疑滯。不入一切種類珍寶成就牢獄。阿逸多。如是等類大威德者。能生廣大佛法異門。由於此法不聽聞故。有一億菩薩。退轉阿耨多羅三藐三菩提。

阿逸多。佛出世難。離八難身亦為難得。諸佛如來無上之法。十力無畏無礙無著甚深之法。及波羅蜜等菩薩之法。能說法人亦難開示。阿逸多。善說法人非易可遇。堅固深信時亦難遭。是故我今如理宣說。汝等修習應如教住。汝阿逸多。我以此法門及諸佛法囑累於汝。汝當修行無令滅沒。如是廣大微妙法門。一切諸佛之所稱讚。勿違佛教而棄捨之。當令汝等獲不善利。淪沒長夜備眾危苦。是故我今為大囑累。當令是法久住不滅。應勤修行隨順我教。⁷⁹

(法) 佛言慈氏。佛世難值正法難聞。如來所行亦應隨行。於此經典作大守護。為諸有情長夜利益。莫令眾生墮在五趣莊嚴獄中。令諸有情種修福善求生淨利。

No. 3d; folio 216r7–9

(A) 66.1–10; (識) 317c16–20; (謙) 299c18–22; (僧) 279a19–23; (善) 101c3–14; (法) 326b16–26.

asmin khalu punar dharmaparyāye bhāṣyamāṇe (r8) dvādaśānāṃ nayutānāṃ virajo vigatamalaṃ dharmeṣu dharmacakṣur vi(śuddhaṃ ... anāgāmiphala)m anuprāptavān | aṣṭānāṃ bhikṣuśatānāṃ anupādā(r9)yāsravebhyaś cittāni vimuktāni <|> catasraś ca bodhisatvakotyo 'vaivartikabhūm(im anuprāptā anuttarāyām) samyak sambodhau |

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

⁷⁸ Cf. Gómez 1996: 221, Inagaki 1995: 88. The translation of Inagaki is much more accurate here.

⁷⁹ Cf. Chang 1983: 358–359.

billions was purified as far as the dharmas were concerned. ... obtained the fruit (of non-returning). The minds of eight hundred bhikṣus 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 bhāṣyamāṇe dvādaśānāṃ sattvanayuta-koṭīnāṃ virajo vigatamalaṃ dharmeṣu dharmacakṣur viśuddhaṃ caturviṃśatyā koṭībhīr anāgāmiphalaṃ prāptam | aṣṭānāṃ bhikṣuśatānāṃ anupādāyāśravebhyaś cittāni vimuktāni | pañcaviṃśatyā bodhisattvakoṭībhīr anutpattikadharmakṣāntipratilabdhaḥ | devamānuṣikāyāś ca prajāyāś catvāriṃśatkoṭīnayutaśatasahasrāṇāṃ anutpannapūrvāṇy anuttarāyāṃ samyaksaṃbodhau cittāny utpannāni sukhāvatyupapattaye ca kuśalamūlāny avaropitāni bhagavato 'mitābhasya darśanakāmatayā |**

Cf. Gómez 1996: 111.

(識) 佛說是經時。即萬二千億諸天人民皆得天眼徹視悉一心皆為菩薩道。即二百億諸天人民皆得阿那含道。即八百沙門皆得阿羅漢道。即四十億菩薩皆得阿惟越致。

(謙) 佛說是經時。則萬二千億諸天人民皆得天眼徹視悉一心皆為菩薩道。則二百二十億諸天人民皆得阿那含道。則八百沙門皆得阿羅漢道。則四十億菩薩皆得阿惟越致。

(僧) 爾時世尊說此經法無量眾生皆發無上正覺之心。萬二千那由他人得清淨法眼。二十二億諸天人民得阿那含^a。八十萬比丘漏盡意解。四十億菩薩得不退轉。以弘誓功德而自莊嚴。於將來世當成正覺。⁸⁰

(a) 阿那含 KV: 阿那含果 MSY.

(菩) 爾時世尊說是經已。天人世間有萬二千那由他億眾生。遠塵離垢^a得法眼淨。二十億眾生。得阿那含果。六千八百比丘。諸漏已盡心得解脫。四十億菩薩。於無上菩提住不退轉。被大甲冑當成正覺。有二十五億眾生得不退忍。有四萬億那由他百千眾生。於無上菩提未曾發意。今始初發種諸善根。願生極樂世界見阿彌陀佛。皆當往生彼如來土。各於異方次第成佛同名妙音。有八萬億那由他眾生。得授記法忍成無上菩提。彼無量壽佛昔行菩薩道時成熟有情。悉皆當生極樂世界。憶念儔^b昔所發思願皆得成滿。⁸¹

(a) 遠塵離垢 KNSY: 遠離塵垢 M; (b) 儔 KNSY: 疇 M.

(法) 爾時世尊。說此法時。有十二俱胝那由他人。遠塵離垢得法眼淨。八百苾芻。漏盡意解心得解脫。天人眾中。有二十二俱胝那由他人。證阿那含果。復有二十五俱胝人。得法忍不退。復有四十俱胝百千那由他人。發阿耨多羅三藐三菩提心。種諸善根皆願往生極樂世界見無量壽佛。復有十方佛刹。若現在生及未來生。見無量壽佛者。各有八萬俱胝那由他人。得然燈佛記。名妙音如來。當得阿耨多羅三藐三菩提。彼諸有情。皆是無量壽佛宿願因緣。俱得往生極樂世界。

No. 3e; folio 216r9–v12

⁸⁰ Cf. Gómez 1996: 228, Inagaki 1995: 88–89.

⁸¹ This section is not translated in Chang 1983.

atha khalu bhagavāms tasyām velā(r10)yām imām gāthā abhāṣata ||⁸²

(A) —; (識) —; (謙) —; (僧) —; (菩) —; (法) —; (T. 440) 159a23–c2; (T. 441) 260c11–261a10.⁸³

Then on that occasion the Lord uttered these verses:

- (1) bodhiṃ vibudhyitva vijitya mārāṃ
 drumendramūle vihare⁸⁴ (svayaṃbhū⁸⁵ |
 asaṅga ca)kṣus tatha tā śarīra
 ākāśadhātusamatānuprā(r11)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.

得成菩提降伏魔	自在經行道樹下
證無障礙眼及身	法界平等如虛空

Having realized bodhi and vanquished Māra,
 The Self-Existent One remains⁸⁶ beneath the Tree of the Way;
 He has attained unobstructed vision and body
 So that the realm of dharma is equal like space.

- (2) daśabuddhakṣetrarajasādrśebhiḥ
 parivṛto buddha jinaḥsutebhiḥ |
 s(ar)v(e)bh(i) śā(m)t(e)bh(i) s(a)m(ā)h(i)tebhiḥ
 samamtabhadrācariṣu sthitebhiḥ ||

⁸² Hereafter we regularize the somewhat haphazard use of punctuation in the ms by inserting double and single *daṇḍas* 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* 佛名經 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 BHS 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 *drśyate* (“is seen”) used in these verses (*drśyī* in 14d, *drśya* in 16d, *vidrśyī* in 17d) look like aorists (cf. BHS 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 (*saṃ*)*drśya(m)te* or (*saṃ*)*drśya(m)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 Triṣṭubh-Jagatī, i.e. a mixture of Indravajrā or Upendravajrā (Upajāti) and Indravamśā or Vamśastha (Vamśamālā) 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	菩薩弟子眾圍繞
得於一切寂靜心	善住普賢諸行中

[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
 ananta-varṇā vipulā viśuddhā |
 ubhāsitā kṣetra daśaddiśāsu
 buddhādhiṣṭhānena 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	放於種種無量光
普照十方諸國土	諸佛不可思議力

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) dṛśyaṃti kṣetrā paśuddha ni(v1)rmalā
 ananta-varṇāḥ praṇidhānaśuddhā |
 vikurvitam yac ca tathāgatānām
 saṃdṛśyate k(ṣ)etra 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.

見諸國土⁸⁷悉無垢 無量妙色清淨滿
諸佛所有勝妙事 承佛神力見大眾

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) *saṃdrśyate sā purimā diśāyām*
ratnadhvajā nirmala lo(v2)kadhātuḥ |⁸⁸
yatra svayaṃbhū ratanapradīpo
vicitra sā sarvaviyūhamañḍitā ||

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

東方世界名寶幢 遠離諸垢妙莊嚴
彼處自在寶燈佛 於今現在彼世界

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 dakṣiṇāyām sphatī)ka)pradīpam*
kṣetram viśuddham bahuvrkṣacchannam |
yatra viśuddhasva(v3)rameghaghoṣo
*jina drśyate dharma prakāśayāṇaḥ*⁹⁰ ||

(In the southern quarter) there is Sphaṭikapradīpa,
A field pure and shaded by many trees,
Where the Victor Viśuddhasvameghaghoṣa
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!” (南無東方自在寶燈佛). Note that here T. 440 takes *zizai* 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 *zizai* separately, as indeed happens in v. 7 below. Noting that *BHSD* gives not one instance of a name starting with *Svayaṃbhū*, 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 *-āna* with the causative *prakāśayati*. Cf. *BHSG* 34.4–5.

南方頗梨燈國土 清淨妙色普嚴淨
摩尼清淨雲如來 現今在世說妙法

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 prāṭicyāṃ vi(mala)m (v)i(śuddham
sukhāvatī nāma sa loka)dhātuḥ⁹² |
yatra svayaṃbhūr amitāyu nāmnā
parivṛto (v4) dṛśyate 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) saṃdṛśyate gan(dha)pr(ad)īp(a)maṇ(d)ale⁹⁵
(d)i(ś)i(+++++) |
++ asaṃ)m(a)rdayaketurāja
svayaṃbhu saṃdṛśyati bodhimaṇḍe ||

Gandhapradīpamaṇḍala appears
In the quarter ...

... (Asaṃ)m(a)rdayaketurāja,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 Asaṃmardiyaketurāja (Middle Indic for Asaṃmardita°) is a tentative reconstruction on the base of the Chinese.

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

北方世界名香燈	國土清淨甚嚴飾
無染光幢佛所化	現今自在道場樹

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-Existent, [under] the Tree of the Place of Enlightenment.⁹⁷

- (9) (v5) vaiḍūryaraśmīruciraṃ virocanaṃ
pa(riśuddhakṣetraṃ⁹⁸ + + + + + |
+ + + + + + + + + +
saṃ)drśyate uttarapūrvabhāge ||

Vaiḍūryaraśmīrucira, resplendent,
A pure field ...

...

Appears in the north-eastern direction.

瑠璃 ⁹⁹ 光明真妙色	國土清淨勝莊嚴
無礙光雲佛如來	於今現在東北方

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.¹⁰⁰

- (10) ālokaābhādhvaja loka(v6)dhātuḥ
pūrṇā param drśyati bodhisa(tvaiḥ |
+ + + + + + + + + +
saṃdrśyate dakṣiṇapūrvabhāge ||

The world-system Ālokaābhādhvaja
Appears filled to a high degree with bodhisattvas

...

Appears in the south-eastern direction.

Although perhaps to be expected, Apramardiya° is excluded for metrical reasons.

⁹⁷ T. 440 adds: "Hail to the Buddha Uncorrupted Light Banner in the northern direction!" (南無北方無染光幢佛).

⁹⁸ Restored on the basis of 13b below. Traces of the akṣara *ri* can be seen after the *pa*-.

⁹⁹ T. 441 reads 瑠璃, T. 440 reads 琉璃.

¹⁰⁰ T. 440 adds: "Hail to the Buddha Unimpeded Light Cloud in the north-eastern direction!" (南無東北方無礙光雲佛).

光明照幢世界中 現見滿足諸菩薩
自在吼聲佛彼處 現今在於東南方

In the world-system Radiance Shining Banner
There appears a plenitude of bodhisattvas;
In that place the Buddha Self-Existent Roaring Voice,
Now appears in the south-eastern direction.¹⁰¹

- (11) ratīvicitrāsukha{saṃbhava}¹⁰² lokadhātuḥ
pra(v7)tim(a)ṇḍ(i)tā c(i)tramaṇībhi nirmalāḥ |
abhyudg(a)t(. + + + + + +
saṃdrśyate dakṣiṇapa)ścimāyām ||

The world-system Ratīvicitrāsukha,
Adorned with multicoloured gems and immaculate,
And Abhyudgata-?¹⁰³
Appear in the south-west.

種種樂樂佛世界 摩尼莊嚴妙無垢
勝妙智月如須彌 現今¹⁰⁴在於西南方

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

- (12) saṃdrśyate paścima-uttarāyām
merupra(v8)bhā nāma sa lokadhātuḥ |
yatra svayaṃbhū mahamegha-iśvara
(parivṛto drśyate bodhisatvaiḥ)¹⁰⁶ ||

¹⁰¹ T. 440 adds: “Hail to the Buddha Self-Existent Roaring Voice in the south-eastern direction!” (南無東南方自在吼聲佛). On the incorporation of *zizai* into the Buddha’s name, cf. the note to v. 5 above.

¹⁰² The word *saṃbhava* is deleted, since it has no counterpart in the Chinese and makes the line three syllables too long.

¹⁰³ Abhyudgatacandrasumeruprajña or Abhyudgataprajñasumerucandra are both possible here.

¹⁰⁴ T. 441 reads 現今, T. 440 reads 現見.

¹⁰⁵ T. 440 adds: “Hail to the Buddha Supreme Wondrous Wisdom Moon in the south-western direction!” (南無西南方勝妙智月佛). 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.

¹⁰⁶ *Pāda* d is restored on the basis of 7d above and the Chinese. Note that *parivṛto* is unmetrical, and that *drśyati* would be better metrically than *drśyate*, 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-Existent One Mahamegha-īśvara
 (Appears surrounded by bodhisattvas.)

現見西北方如來 彌留光明平等界
 彼處大聖自在佛 弟子菩薩眾圍繞

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

- (13) (diśi he)ṣṭimāyāṃ vajiraprabhāyāṃ
 pariśuddhakṣetraṃ ratanā(v9)rcigarbham |
 amogharaśmiprabhatejamaṇḍalo
 buddhaḥ sthito dṛśyati (tatra kṣetre)¹⁰⁸ ||

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

下方世界自在光 國土清淨寶炎藏
 光明妙輪不空見 佛今住彼妙國土

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 |
 samamta(v10)cakṣurguṇaraśmimēgho
 dṛśyī 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-Existent One in the north-western direction!" (南無西北方大聖自在佛).

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!" (南無下方光明妙輪不空見佛).

The Victor Samantacakṣurguṇaraśmimegha
Has appeared there at the foot of the Lord of Trees.

上方世界光炎藏 彼世界名淨無垢
普眼功德光明雲 現見菩提樹下坐

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

- (15) bahubuddhakṣetrakoṭi + + +
+ + + kṣetrāḥ purimā diśāyām |
ekāṃtaśuddhā vimalā vi(v11)yūhā
dṛśyaṃti te pūrṇa jināḥsutebhiḥ ||

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

- (16) saṃkliṣṭa kec(i) apare viśuddhā
viśuddha saṃkliṣṭa tath. + + + |
+ + .i .ai karmavicitrasaṃsthitāḥ
kṣaṇe kṣaṇe dṛśya a(v12)naṃta kṣetrāḥ ||

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

- (17) acintiyā kṣetra anābhilapyā
dṛśyaṃti sa + + + + + + |
+ + + + + + ya aprameyā
buddhānubhāvena vidṛśyi sarve ||

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佛).

... and countless,
They have all appeared by the power of the Buddha.

(18) pramu¹¹²

¹¹² Perhaps *pramukta* (cf. v. 3 above)?

1) fol. (2)13 recto

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2382/uf21/2a

2381/uf14/1c

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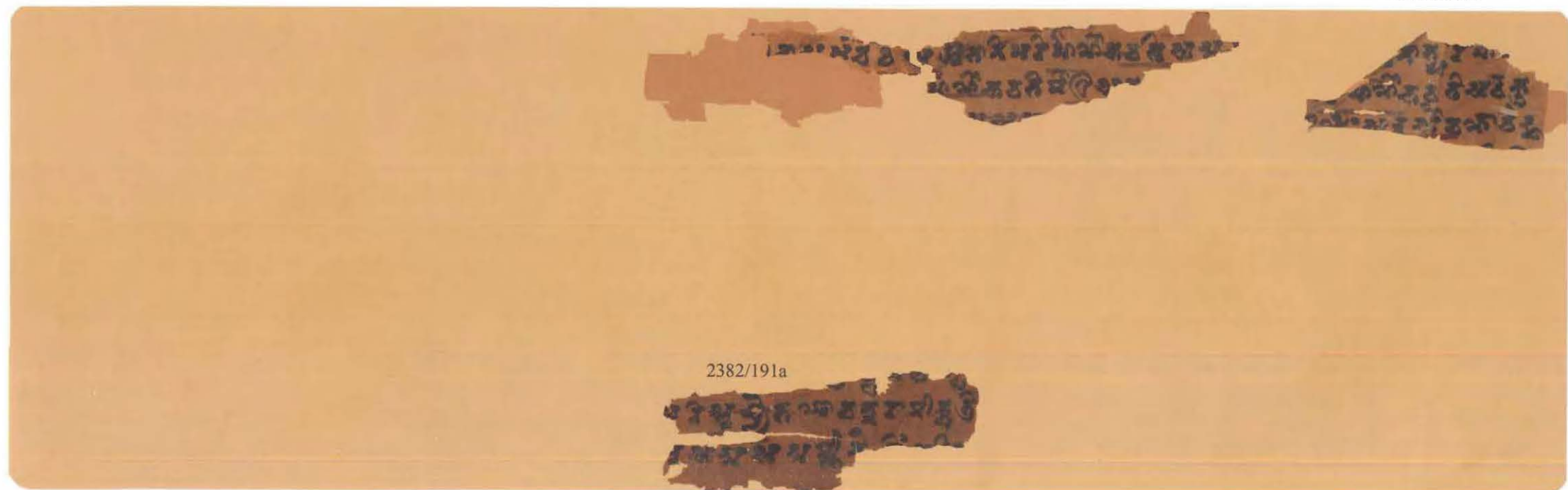
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2381/47

[The manuscript page contains dense handwritten text in Devanagari script, which appears to be a form or record related to land revenue assessment.]

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