

An Annotated English Translation of the Dharmākara Narrative
in the *Wuliang qingjing pingdengjue jing*

〈in English〉

Yue XIAO

Researcher

Research Institute of Bukkyo University

Abstract

This paper is the first-ever annotated translation of the Dharmākara narrative in the *Pingdengjue jing* including the praising of the Buddha in verse, the *Tanbutsu-ge*, in a western language. The *Pingdengjue jing*, translated into Chinese during the middle of the third century, plays a pivotal figure in the field of early Pure Land sūtras. Without the *Pingdengjue jing*, we would never understand that (i) the earliest version of the Larger *Sukhāvātīvyūha sūtra*, the *Da Amituo jing* is not the one representing the earliest form of Amitābha devotion, but rather a revision heavily and purposely edited by its translator, and (ii) the original form of the vows in the original Indian texts of the *Da Amituo jing* and the *Pingdengjue jing* respectively, did not probably include twenty-four vows as found in the two Chinese versions, but was rather akin to those in the extant Sanskrit version. This issue is closely related not only to the formational process of the Large *Sukhāvātīvyūha sūtra*, but the chronological order of some Mahāyāna sūtras and thought. There is, however, no comprehensive research focusing on its historical formation in any language. As a part of a series of research on the formational process of the Larger *Sukhāvātīvyūha sūtra*, this paper will also confirm the characteristics of the *Pingdengjue jing* through two perspectives and additionally present an annotated English translation of the texts. The first perspective, focuses on the relationship between the texts in the *Pingdengjue jing* and those in the *Da Amituo jing*. The second, focuses on the relationship between the texts in the *Pingdengjue jing* and those in the later versions, such as the *Wuliangshou jing* with the forty-eight vows and the Sanskrit version.

要旨

本稿は、学界初の『無量清浄平等覚経』（以下『平等覚経』）における法蔵菩薩段（歎仏偈を含む）の英語訳注である。『平等覚経』は、〈無量寿経〉最古訳の『大阿弥陀経』と48願系統を持つ後期経典（漢訳の『無量寿経』、唐訳、梵本）に深い関連を持っているので、〈無量寿経〉成立史の研究において重要な役割を果たしていることは間違いない。『平等覚経』が十分に理解されなければ、初期浄土経典成立史、及びこの課題に関わりがある初期大乘経典の成立、初期漢訳仏典の成立などの重要な課題が明らかになることはないといえよう。だが、『平等覚経』の成立に関する研究はない。筆者はこれまでの研究において、〈無量寿経〉諸本の成立は、『大阿弥陀経』の二十四願から『平等覚経』の二十四願へ、そして「後期無量寿経」の四十八願系へ発展してきたこと、また〈悲華経〉諸本の阿弥陀仏誓願文は、〈無量寿経〉の誓願文を受けたものであるという学界の二つの定説が成立しないことを明らかにし、改めて「初期無量寿経」を読み直すべきという立場に立っている。本稿は、『平等覚経』の法蔵菩薩段の英語訳注を行うとともに、『平等覚経』漢訳者の翻訳の特徴と方針などを究明する。結論は、『平等覚経』の漢訳者が梵本のみならず、『大阿弥陀経』の特異な法蔵説話段も参考にしたこと、『平等覚経』の原典の法蔵説話段は、現存の梵本にほぼ一致していたことが分かる。

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Yue Xiao

Keywords : the *Wuliang qingjing pingdengjue jing*; the *Da Amituo jing*; the Dharmākara narrative;
the *Tanbutsu-ge*; the cultivation of the bodhisattva path to perfection

1. Introduction

This paper is the first-ever annotated translation of the Dharmākara narrative in the *Foshuo Wuliang qingjing pingdengjue jing* 佛說無量清淨平等覺經 (T12, no.361, hereafter the *Pingdengjue jing*, or *siglum*:清淨) including the praising of the Buddha in verse, the *Tanbutsu-ge* 歎佛偈,⁽¹⁾ in a western language. Although the research on the Larger *Sukhāvāṭīvyūha sūtra* began with the English translation of the Larger & Smaller *Sukhāvāṭīvyūha sūtra* by Max Müller (1823-1900) and his Japanese student Nanjō Bunyū 南条文雄 (1849-1927) in 1882 (JDJT), and scholars produced a considerable volume of results, the most significant issue, which is the formation of the *Da Amituo jing* 大阿彌陀經 (T12, no.362, *siglum*:大阿), the earliest version of the Larger *Sukhāvāṭīvyūha sūtra*, remained unsolved.⁽²⁾

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⁽¹⁾ Also written as *Tanfo-ji* 嘆佛偈 or labelled as *Zanfo ji* 贊佛偈 “the Verses of Praise of the Buddha.” There is no verse in the *Da Amituo jing*, but this does not mean, however, that the original Indian text of the *Da Amituo jing* did not include one. The *Tanbutsu-ge* in the *Pingdengjue jing* is quite corresponding to that of the Sanskrit version, and was regarded, according to SAKAMOTO (1994), as its earliest form both in terms of linguistics and rhythm. Accordingly, FUJITA suggested that the verse might have been omitted when the *Da Amituo jing* had been translated into Chinese (FUJITA 2007, 88-89, and 498). Obviously, it is just an assumption and even though it is regarded as correct, more evidence is necessary. In general, if one would like to revise some texts, this intention should be inferred from other texts. Regarding the Dharmākara narrative in the Larger *Sukhāvāṭīvyūha sūtra*, in addition to my recent research (see XIAO 2012a, and 2015), some Japanese scholars have also turned their attention to this issue in advance, such as (1) WOGIHARA 1938, 234; (2) FUJITA 1970, 169; 1975, 51-54 (revised in 2015, 66-70); 2007, 88; (3) ASHIKAGA 1978, 475-481; (4) ŌTA 1990, 185-213; (5) KAGAWA 1993, 278; (6) SAKAMOTO 1996, 55-59; (7) SHIBATA 2009a-b.

⁽²⁾ Regarding the key issue, the formation of the vows in the Larger *Sukhāvāṭīvyūha sūtra*, it is commonly believed that (i) the *Da Amituo jing* represents the earliest form of Indian devotion to Amitābha; (ii) the formation of the vows of the Larger *Sukhāvāṭīvyūha sūtra* evolved from the

With my series of research papers focusing on the formation of the *Da Amituo jing*, I realized that the *Pingdengjue jing* is the best integral text to be used as a reference in the research on the formation of the *Da Amituo jing*, even the process of the formation of all versions of the Larger *Sukhāvātīvyūha sūtra*,⁽³⁾ but it was overlooked by scholars so that there was almost no research focusing on this version.⁽⁴⁾ The significance of the *Pingdengjue jing* mainly lies in the following facts:

Firstly, the translation period of the *Pingdengjue jing* was very close to that of the *Da Amituo jing*,⁽⁵⁾ and many of the texts found in the two versions simply parallel

earliest version of twenty-four vows in the *Da Amituo jing*, to the second version of twenty-four vows in the *Pingdengjue jing* and then to the forty-eight vows system in the Later Recension of the Larger *Sukhāvātīvyūha sūtra*; and: (iii) the vows of Amitābha in the *Karuṇāpūṇḍarīka* were derived from the system of the forty-eight vows in the Larger *Sukhāvātīvyūha sūtra*. In accordance with these assumptions, the marked differences present in the different versions are generally regarded as having their origins in the diverse systems of manuscripts that developed in different Indian regions (cf. XIAO 2018d, 179; and 189, n.3).

⁽³⁾ As highlighted repeatedly in my previous papers, for convenience, I would like to follow the previous view of the scholars in this paper. Among the seven extant integral versions of the Larger *Sukhāvātīvyūha sūtra*, the two earliest versions (the *Da Amituo jing* and the *Pingdengjue jing*), which include twenty-four vows respectively, belong to the Early Recension while the remaining versions belong to the Later Recension. By no means do the original Indian texts of the *Da Amituo jing* and the *Pingdengjue jing* have twenty-four vows as we find them in the present Chinese translations, as they were quite possibly revised by their Chinese translators. In addition, it is worth noting that even though the phrases “Early Recension” (*Shoki muryō jukyō* 初期無量壽經 in Japanese) and “Later Recension” have been used as early as in the IKEMOTO’s book published in 1958 and have been widely followed by scholars in the field; the phrase “Early Recension” possesses different meanings for the oldest version which was not recognized as the *Da Amituo jing* until FUJITA published his famous monograph in 1970. Accordingly, the oldest version was not recognized as the *Da Amituo jing*, but as the *Pingdengjue jing*, in all research before 1970, but, given the evidence provided in FUJITA’s book in 1970 (see FUJITA 1970), things changed and the oldest version was recognized as the *Da Amituo jing* (cf. XIAO 2016a, 5, n.5). This is a very crucial point, but it has been confusing and easily overlooked by scholars in the field of the formation of the vows of the Amitābha, especially regarding the relationship between the vows in the Larger *Sukhāvātīvyūha sūtra* and those in the *Karuṇāpūṇḍarīka sūtra*.

⁽⁴⁾ According to FUJITA, it is very dangerous to determine the earliest form of the Larger *Sukhāvātīvyūha sūtra* merely based on the *Da Amituo jing*, in that the *Pingdengjue jing* must be referred carefully as a source for comparative reference in the research on its formation (FUJITA 2007, 88). I have undertaken a preliminary study of the importance of the *Pingdengjue jing* (see XIAO 2010). Unfortunately, this significant suggestion might not attract enough attention. The exact purpose of this paper is to make some progress towards this goal.

⁽⁵⁾ According to FUJITA, the *Da Amituo jing* was translated by *Zhi Qian* (支謙) in 222/223–228/253, and the *Pingdengjue jing* by Boyan 帛延 or Baiyan 白延 in 258 (See FUJITA 1970, 35–6, and 2011, xvi). The translation period of the two versions was no more than forty years. For different suggestions, see KAGAWA 1984; YIN SHUN 1980; and HARRISON 1998, 556–557.

each other. Accordingly, the *Pingdengjue jing* plays an important role in the research on the formational process of the Pure Land sūtras.⁽⁶⁾

Secondly, on one hand, even though the *Da Amituo jing* and the *Pingdengjue jing* are both attributed to the Early Recension, and contain twenty-four vows, their contents and order are quite different. On the other hand, they must have a close relationship with each other in that the translator of the *Pingdengjue jing* must have used the *Da Amituo jing* as a reference.⁽⁷⁾ Moreover the order and contents of the vows of the *Pingdengjue jing* are quite corresponding to the first half of the vows in those versions containing a forty-eight vows system⁽⁸⁾ in the Later Recension. Undoubtedly, the vows found in the *Pingdengjue jing* have a close relationship with those in the versions of the Later Recension.

Thirdly, without the *Pingdengjue jing*, we would never understand that the assumptions⁽⁹⁾ commonly held in the field, are not supported by any evidence, but were derived from repeated and rather prejudiced impressions.

Fourthly, the *Pingdengjue jing* should not only be regarded as a comparatively objective text, but the formation of the *Pingdengjue jing* itself is also a crucial issue.⁽¹⁰⁾ This paper aims to make some progress towards this goal.

⁽⁶⁾ For a preliminary research regarding this issue, see XIAO 2010.

⁽⁷⁾ Regarding the formation of the vows in the *Da Amituo jing*, see XIAO 2018a, and (forthcoming). For an annotated English translation of the twenty-four vows in the *Pingdengjue jing*, see XIAO 2018d.

⁽⁸⁾ They include the two Chinese translations with forty-eight vows each, the *Foshuo wuliangshou jing* 佛說無量壽經 (T12, no.360, hereafter the *Wuliangshou jing*, or *siglum*: 無量) and the *Wuliangshou rulai hui* 無量壽如來會 (T12, no.310.5, hereafter the *Rulai hui*, or *siglum*: 如來); the Sanskrit version (with forty-seven vows), the Tibetan translation (with forty-nine vows). In addition, a Chinese translation translated during the Song dynasty is with thirty-six vows, the *Wuliangshou zhuanyan jing* 無量壽莊嚴經 (T12, no.363, hereafter the *Zhuangyan jing*, or *siglum*: 莊嚴).

⁽⁹⁾ Cf. n.2 above.

⁽¹⁰⁾ In addition to n.6 mentioned above, regarding the original form of the vows in the *Pingdengjue jing*, I was the first to point out that the original Indian text of the *Pingdengjue jing* might not have included a twenty-four vows system, but rather a system of forty-eight vows akin to the one in the extant Sanskrit version (see XIAO 2010, cf. MITANI 2014, 21-22). After that, I published a series of research papers focusing on some important vows of the *Da Amituo jing*, and published other papers regarding an annotated English translation of the two versions in the *Da Amituo jing* and the *Pingdengjue jing* (cf. XIAO 2011, 2014a, 2017a, b, and c; 2018a, d). According to my research

There are at least three significant issues related to the formation of the *Pingdengjue jing*, which are: (i) the origin of the Buddha's Name, *Wuliang qingjing* 無量清淨;⁽¹¹⁾ (ii) the formation of the two verses found in the *Pingdengjue jing*; (iii) the formation of the twenty-four vows in this version.⁽¹²⁾ The first verse, the so-called the *Tanbutsu-ge*, is just a part of the Dharmākara narrative in the *Pingdengjue jing*, which is markedly different compared to that of the *Da Amituo jing*. This paper undertakes the task of presenting an English annotated translation of the Dharmākara narrative including the *Tanbutsu-ge* in the *Pingdengjue jing*. Regarding the Chinese texts, because the texts found in the different versions of the Tripiṭaka collection are almost identical, the texts used in this paper are derived from the Taisho canon (*siglum*: T). I will also refer to the data contained in the Japanese ancient manuscripts at Kongō-ji 金剛寺 (*siglum*: 日), which are preserved at the Research Institute for Old Japanese Manuscript of Buddhist Scriptures of the International College for Postgraduate Buddhist Studies. In addition, I have also referred to both the extant Sanskrit version⁽¹³⁾ and those texts found in the Dharmākara narrative in the *Da Amituo jing* in that some of the texts, terms, or phrases in the *Pingdengjue jing*, might be derived from those in the *Da Amituo jing*. The text begins with the lines 復次，有佛名樓夷亘羅 (T12, 280c22) and ends with the words 何等為二十四願者 (T12, 281a13).

in this academic year, the twenty-four vows system in the *Da Amituo jing* is not the one representing the original Indian text of the *Da Amituo jing*, but was rather heavily and purposely compiled by the translator. The translator purposely included a set practical system, the cultivation of the bodhisattva path to perfection, into the *Da Amituo jing*, in order to highlight its importance in the vows regarding rebirth for those who aspire to be reborn in the Land of Amitābha. The translator of the *Da Amituo jing* purposely edited them to present a version which highlights the importance of the cultivation of the bodhisattva path to perfection, especially adherence to ascetic precepts. The translator of the *Pingdengjue jing* re-translated the vows in part, using as a reference those of the *Da Amituo jing*, and maintained the same number of vows as the *Da Amituo jing*, twenty-four. This is the exact reason why the vows of the *Pingdengjue jing* are quite corresponding to the first half of the vows of the *Wuliangshou jing*, both in content and order (see XIAO forthcoming).

⁽¹¹⁾ Regarding this issue, cf. XIAO 2009; 2012b; and nos.50, and 67 below.

⁽¹²⁾ In fact, the *Tanbutsu-ge*, the Dharmākara narrative, and those twenty-four vows are three aspects of the same issue. Owing to space constrains, however, an annotated English translation of the twenty-four vows in the *Pingdengjue jing* has been undertaken in a subsequent paper (see XIAO 2018d).

⁽¹³⁾ As mentioned above, the *Tanbutsu-ge* found in the *Pingdengjue jing* presents the earliest form of the verse, as suggested by SAKAMOTO (1994). If the Dharmākara narrative of the *Pingdengjue jing* is also corresponding well to that of the Sanskrit version, whose earliest manuscript was supposed to have been written in the middle of the twelfth century, then the vows of the original Indian text of the *Pingdengjue jing* might be corresponding to those forty-seven vows found in the Sanskrit version.

2. An annotated English translation of the Dharmākara narrative in the *Pingdengjue jing*

【清淨】復次有佛，名“樓夷亘羅”，⁽¹⁴⁾在中教授四十二劫，⁽¹⁵⁾皆已過去。⁽¹⁶⁾乃爾劫時作佛。(i)天上、天下人中之雄；⁽¹⁷⁾(ii)經道法⁽¹⁸⁾中勇猛之將；⁽¹⁹⁾(iii)佛為諸天及世人民說經講道莫能過者。⁽²⁰⁾世饒王⁽²¹⁾聞經道，歡喜開解，便棄國位行作

⁽¹⁴⁾ The transliteration of the name of Buddha Lokeśvararāja, which follows that of the *Da Amituo jing* (cf. T12, 300c18).

⁽¹⁵⁾ According to FUJITA, the life-span of Buddha Lokeśvararāja can be divided into two categories in general. In the Chinese translations of the *Da Amituo jing*, the *Pingdengjue jing* and the *Wuliangshou jing*, the fragment of the unknown Chinese manuscript discussed by KUDARA (see KUDARA 1989, 282–283), the life-span of this Buddha is respectively forty-two kalpas. On the other hand, in the *Rulai hui*, the *Zhuanyan jing*, and almost all the Sanskrit manuscripts, except only one, the life-span of this Buddha is forty kalpas (see FUJITA, 1984, and 2015, 209). The counterpart in the *Da Amituo jing* reads: 【大阿】在世間教授，壽四十二劫 (T12, 300c18-18). With the deletion of the word *shou* 壽 “life-span,” the meaning of the counterpart in the *Pingdengjue jing* presents a slight difference.

In addition, it is worth noting that the location of the sentence regarding the life-span of the Buddha follows the *Tanbutsu-ge* in the *Wuliangshou jing*, the *Rulai hui* and the Sanskrit version respectively, but only in the *Pingdengjue jing* the sentence has been located before the *Tanbutsu-ge*. This might be due to the translator’s negligence in that some similar phenomena can be repeatedly found in the *Pingdengjue jing*. For an example, see n.16 below. For a discussion regarding this issue, see XIAO 2015, 16-18).

⁽¹⁶⁾ It is noteworthy that there are two syntactic paradoxes here, which might be due to a misunderstanding of the translator. Firstly, the translator moved the words 皆已過去 after the words 在中教授四十二劫. It looks like the translator had a misunderstanding while referring to the counterpart in the *Da Amituo jing*. The words 皆已過去 should have been relocated so that they follow the words 次復有佛，名“不可勝”，thus, the correct sentence should be: 【清淨】復次有佛，名“不可勝”，皆已過去。次復有佛，名樓夷亘羅 (T12, 280a23-25). The counterpart of this line in the *Da Amituo jing* reads: 【大阿】次復有佛，名曇昧摩提阿維難提，已過去。次復有佛，名樓夷亘羅，在世間教授，壽四十二劫，乃爾時世有大國王，王聞佛經道，心即歡喜開解；便棄國捐王，行作沙門，字曇摩迦 (T12, 300c17-19). Secondly, because the character *wang* 王 appears three times in the counterpart of the *Da Amituo jing* (those underlined above). The translator of the *Pingdenngjue jing* obviously confused those three characters 王 with the Sanskrit *rāja* found in the name of the Lokeśvararāja (see n. 21 below).

⁽¹⁷⁾ It is noteworthy that the ten epithets of the Buddha are listed in the counterpart of the Sanskrit version. It appears that the translator of the *Pingdengjue jing* lists three of them here. The first might be the translation from the Sanskrit term *anuttara*, which is equivalent to *Wushangshi* 無上士 “Unsurpassed One,” cf. n.59 below.

⁽¹⁸⁾ The characters 經、道、法 are appositives, they are synonymous (see KARASHIMA 1999, 137, n.9). In addition, these three characters are one of the typical characteristics found in the *Da Amituo jing* and the *Pingdengjue jing* (see XIAO 2018a, 121, n.9).

⁽¹⁹⁾ This line should be a translation of the Sanskrit “*samyaksambuddha*”, which is equivalent to *Zhengbianzhi* 正遍知 “Possessing Wisdom and Practice.”

⁽²⁰⁾ This line should be the translation of the Sanskrit “*śāstā devānāṃ ca manuṣyānāṃ ca*”, which is equivalent with *Tianrenshi* 天人師 “Master of Gods and Men.”

⁽²¹⁾ The words 世饒王 need to be revised into 王, which means a king of the kingdom 国王, Dharmākara’s official position before he renounced his household life. It is worth noting that *Shirao wang* 世饒王 is the loose translation of the name of Buddha Lokeśvararāja, whose transliteration is 樓夷亘羅, appearing in the last paragraph above (cf. n.16 above). Obviously, the

比丘，名曇摩迦留。⁽²²⁾發菩薩意，為人高才，智慧勇猛，無能踰者，與世絕異。⁽²³⁾
(T12, 280a24-27)

All of them have already passed (into nirvāṇa). Then there appeared a Buddha named Lokeśvararāja who had taught the Dharma for forty-two *kalpas* in that world. This way, during the *kalpa* he attained Buddhahood. (i) The Buddha was sovereign and unsurpassed both in the heavenly realm and throughout the world. (ii) The Buddha was the one bravely pursuing and possessing the wisdom of the Dharma and the Buddhist path. (iii) The Buddha was teaching the sūtras and Buddhist Dharma for all beings both in the heavenly realm and in the world, and nobody was able to surpass him. At that time, there was a king of the kingdom who, having heard the Buddha's exposition of the Dharma, rejoiced and fully comprehended it in his heart. He renounced his kingdom and throne and became a bhikṣu named Dharmākara. He awakened aspiration for the bodhisattva path. Having superior intelligence, unrivaled wisdom and bravery, he distinguished himself in the world and nobody could surpass him.

【清淨】到世饒王佛所，稽首為禮，長跪叉手，稱讚佛言：⁽²⁴⁾ (T12, 280b01)

translator of the *Pingdengjue jing* confused the names of the two people, - Buddha Lokeśvararāja and Dharmākara -, when he compiled this paragraph. This mistake was noted and revised referring to its counterpart in the *Wuliangshou jing* by the composer of the Tripiṭaka (compiled in Ming Dynasty). A note in the Taishō version of the *Pingdengjue jing* clearly records this historical case (T12, 280, n.5). Cf. XIAO 2015, 26, n.8.

⁽²²⁾ The transliterated name of Dharmākara, whose free translation 法寶藏 appears in the beginning of the sentence following the *Tanbutsu-ge* of the *Pingdengjue jing* (cf. n. 57 below). Cf. 曇摩迦 in the *Da Amituo jing* (T12, 300c18).

⁽²³⁾ Undoubtedly, the words underlined are a copy of those texts in the *Da Amituo jing* with a slight revision. The paralleling phrases in the *Da Amituo jing* read: 【大阿】字曇摩迦，作菩薩道，為人高才，智慧勇猛，與世人絕異 (T12, 300c21-22). Regarding the phrase 發菩薩意, it must be derived from the original Indian text of the *Pingdengjue jing*, in that a sentence, which is located just after the *Tanbutsu-ge*, reads: 發意欲求無上正真道最正覺 (T12, 280c15, see nos.60, 68 below), whose counterpart in the extant Sanskrit version is “*anuttarāyām samyaksambodhau cittam utpādayāmi,*” suggesting that the words 發菩薩意 must have been purposely revised based on the main idea of the original Indian text of the *Pingdengjue jing* (cf. XIAO 2015, 18).

⁽²⁴⁾ The following verse is labeled as the *Tanbutsu-ge*, which consists of ten stanzas, each stanza consisting of eight praises. Each praise consists of five characters compared to those praises consisting of four characters in the counterpart in the *Wuliangshou jing* (T12, 267a21-b18).

He went ahead to Buddha Lokeśvararāja, worshiping him and prostrating himself on the ground. Then, he knelt down and pressing his palms together, praised the Buddha.

3.1 IN PRAISE OF THE BUDDHA⁽²⁵⁾

(1) 無量之光曜， 威神無有極，⁽²⁶⁾
如是之焰明， 無能與等者。 【日】 炎明
若以日、摩尼、 火、月、水之形，
其景不可及， 其色亦難比。⁽²⁷⁾ (T12, 280b3-6)

Your radiance is measureless,

And your magnificence is boundless,

There is nothing equal to such a radiant blazing light.

Even the shining of the sun, and the lustre of the maṇi-jewel, and the flaming of the

⁽²⁵⁾ According to GÓMEZ, the counterpart of this verse in the Sanskrit version can be divided into three parts: the first part includes the first three stanzas “in praise of the Buddha”; the second part consists of three verses beginning from the fourth stanza and ending to the sixth stanzas, and focuses on “the vow to emulate the Buddha;” the last part consists of the last four stanzas focusing on “the vow to save all living beings” (see GÓMEZ 1996, 66-67). In addition, I have consulted the English translations of the Chinese version of the Larger *Sukhāvāṭīvyūha sūtra*, the *Wuliangshou jing*, translated by INAGAKI (1995); GÓMEZ (1996); MACK (2014); as well as the English translation of the Sanskrit version of this sūtra by GÓMEZ (1996).

⁽²⁶⁾ The counterpart in the Sanskrit version reads: *amitaprabha anantatulyabuddhe na ca iha anya prabhā vibhāti kācīt | sūryamaṇisirīṇa candra-ābhā na tapina bhāsiṣu ebhi sarvaloke ||1||* (FUJITA 2014, 10). For a Japanese translation equivalent to these lines, see FUJITA 2015, 67. For an English translation equivalent to these lines, see GÓMEZ 1996, 66. Moreover, the counterpart in the *Wuliangshou jing* reads: 【無量】光顏巍巍，威神無極，如是炎明，無與等者。日月摩尼，珠光炎耀，皆悉隱蔽，猶如聚墨 (T12, 267a21-23). Furthermore, the *Tanbutsu-ge* in the *Rulaihui* consists of ten stanzas, and each stanza includes four praises except the last one, which unexpectedly consists of six praises. Each praise consists of seven characters. It is noteworthy that although the *Tanbutsu-ge* in the *Rulai hui* also has ten stanzas, there is a paradox in the corresponding relationship with those counterparts in other versions. For an example, the counterpart of the second stanza consists of six praises (see below n.31). The first four praises read: 【如來】如來無量無邊光，舉世無光可能喻。一切日月摩尼寶，佛之光威皆映蔽 (T11, 93a03-04). Finally, the counterpart of the *Tanbutsu-ge* found in the *Zhuanyan jing* consists of nine stanzas, and each stanza includes four praises, each praise consists of seven characters. The first stanza with four praises reads: 【莊嚴】如來微妙色端嚴，一切世間無有等；光明無量照十方，日、月、火珠皆暉曜 (T12, 318c13-14).

⁽²⁷⁾ Although there is no verse in the *Da Amituo jing*, the first stanza of the *Tanbutsu-ge* in the *Pingdengjue jing* parallels well the first part of those special 129 characters found in the Dharmākara narrative in the *Da Amituo jing*. Those words among the special 129 characters passage in the Dharmākara narrative in the *Da Amituo jing* read: 【大阿】頭中光明如佛光明，所焰照無極 (T12, 300c25-26). Two possibilities can be considered: Firstly, the original Indian texts the Dharmākara narrative of the *Da Amituo jing* might quite parallel those in the extant Sanskrit version. Secondly, the translator of the *Pingdengjue jing* referred to the texts found in both the Sanskrit version and the *Da Amituo jing*. Regarding the chronological relationship between the texts in the *Da Amituo jing* and the *Pingdengjue jing*, cf. the second part of n. 37 below.

fire, and the light of the moon, and the shape of water,
Have no equal to your radiant visage.

(2) 顏色難稱量, 一切世之最, ⁽²⁸⁾
如是大音聲, 遍諸無數刹。【日】音嚴
或以三昧定、精進⁽²⁹⁾及智慧, ⁽³⁰⁾
威德無有輩, 殊勝亦希有。⁽³¹⁾ (T12, 280b7-10)

The countenance [of the Buddha] is beyond explanation,
And is incomparable in all worlds,
with his resounding voice penetrating measureless worlds.

Likewise, the absorption in *samādhi* and *dhyāna*, as well as his diligence and wisdom
are exceeding.

The majestic virtues are unparalleled, supreme, and unsurpassed.

⁽²⁸⁾ Its counterpart in the Sanskrit version is as follows: *rūpam api anantu sattvasāre tatha api buddhasvaro anantagoṣaḥ | śīlam api samādhīprajñāvīryaiḥ sadṛśu na te 'stiha loki kaścīd anyah || 2||* (FUJITA 2014, 10). For a contemporary Japanese translation, see FUJITA 2015, 67. For an English translation equivalent to these lines, see GÓMEZ 1996, 66. In addition, the words which are similar in meaning to this praise can also be found in those special 129 characters, which read: 【大阿】我欲求佛為菩薩道, 令我後作佛時, 於八方、上下諸無央數佛中, 最尊智慧勇猛……令我後作佛時, 教授名字, 皆聞八方、上下無央數佛國, 莫不聞知我名字者 (T12, 300c23-28). That is to say, there might be a version of the *Tanbutsu-ge* in the original Indian text of the *Da Amituo jing*, which was omitted by the Chinese translator, who might have summarized the most important doctrinal elements into those special 129 characters of the Dharmākara narrative included in the sūtra.

⁽²⁹⁾ It is especially noteworthy that the term *jingjin* 精進 “diligence”, which parallels the Sanskrit term *vīrya*, appears five times (in the second, the fifth, the seventh, the ninth, and the tenth praises) among the ten praises of the *Tanbutsu-ge*. Among these, it is the first four that parallel *vīrya*.

⁽³⁰⁾ The terms *sanmei* 三昧 and *ding* 定 are appositions and synonymous. It is noteworthy that four of the six perfections, namely the absorption in (i) precepts, (ii) *samādhi*, (iii) wisdom, (iv) diligence, have been listed in the counterpart of the Sanskrit version. In contrast, there is no word regarding *jie* 戒, “precepts”, in these praises in the *Pingdengjue jing*, but the equivalent Sanskrit *śīla* appears in the second praise in the Sanskrit version. The term *sanmei ding* 三昧定 also appears in the fifth praise below, which parallels the Sanskrit “*dhyānasamādhi*,” but the Sanskrit “*dhyāna*” did not appear in the second praise in the Sanskrit version.

⁽³¹⁾ The counterpart in the *Wuliangshuo jing* reads: 【無量】如來容顏, 超世無倫, 正覺大音, 響流十方。戒聞精進, 三昧智慧, 威德無侶, 殊勝希有 (T12, 267a23-26). In the counterpart in the *Wuliangshou jing*, the character *jie* 戒 was purposely added, but the character *ding* 定, found in its counterpart in the *Pingdengjue jing*, was deleted. The counterpart of these four praises as found in the *Rulai hui* reads: 【如來】世尊能演一音聲, 有情各各隨類解, 又能現一妙色身, 普使眾生隨類見。戒定慧進及多聞, 一切有情無與等 (T11, 93a5-6). The counterpart in the *Zhuanyan jing* reads: 【莊嚴】願我得佛清淨聲, 法音普及無邊界, 宣揚戒、定、精進門, 通達甚深微妙法 (T12, 318c15-16).

- (3) 深微諦善念， 從是得佛法，⁽³²⁾
持覺若如海， 其限無有底。
瞋恚及愚癡， 世尊之所無，
嗟歎佛世雄， 終始無厭足。⁽³³⁾ (T12, 280b11-14)

You have attained the Buddha-dharma through (the cultivation of these qualities) that is profound, subtle and authentic, and good contemplation.

Like the deep ocean, the wisdom of the Buddha is bottomless.

Hatred and ignorance are forever absent from [the mind of] the World-Honored One; [He] constantly praises all the Buddhas, the World-Heroes, tirelessly.

3.2 THE VOW TO EMULATE THE BUDDHA

- (4) 佛如好花樹， 莫不⁽³⁴⁾愛樂者，⁽³⁵⁾ 【日】華樹
處處人民見， 一切皆歡喜。
令我作佛時，⁽³⁶⁾ 願使如法王，
過度於生死，⁽³⁷⁾ 無不解脫者。⁽³⁸⁾ (T12, 280b15-18)

⁽³²⁾ The counterpart in the Sanskrit reads: *gabhiru vipulu sūkṣma prāptu dharmo cintitu buddhavarō yathā samudrah | tenonnamanā na cāsti śāstuh khīladoṣaṃ jahiyā atārṣi pāraṃ || 3 ||* (FUJITA 2014, 10-11). For a contemporary Japanese translation, see FUJITA 2015, 67. For an English translation equivalent to these lines, see GÓMEZ 1996, 66.

⁽³³⁾ The counterpart of these praises in the *Wuliangshou jing* reads: 【無量】深諦善念，諸佛法海，窮深盡奧，究其崖底。無明、欲、怒，世尊永無，人雄師子，神德無量 (T12, 267a26-28). The counterpart of these praises in the *Rulai hui* reads: 【如來】心流覺慧如大海，善能了知甚深法 (T11, 93a7-8). The counterpart in the *Zhuangyan jing* reads: 【莊嚴】智慧廣大深如海，內心清淨絕塵勞，超過無邊惡趣門，速到菩提究竟岸 (T12, 318c17-18).

⁽³⁴⁾ *Mobu* 莫不 “no one, all of them” is a typical kind of two-fold negative syntax found in the sūtra. This syntax appears at least 33 times in the *Da Amituo jing*, and the first example appears exactly in the counterpart of this verse; those 129 special characters found in the Dharmākara narrative, only appearing in the *Da Amituo jing*: 令我後作佛時，教授名字，皆聞八方、上下無央數佛國，莫不聞知我名字者 (T12, 300c27-28). It appears that there is some connection between these two sentences in the *Da Amituo jing* and the *Pingdengjue jing*. That is to say, the translator of the *Pingdengjue jing* must have referred to the texts of the Dharmākara narrative in both the *Da Amituo jing* and the Sanskrit version. For the terms *guodu* 過度 and *xietuo* 解脫, see n. 37 below. Regarding this syntax found in the other Chinese translations, see XIAO 2018a, 124, n. 27.

⁽³⁵⁾ The counterpart in the Sanskrit reads: *yatha buddhavarō anantatejā pratapasi sarvadiśā narendrarājā | tatha ahu buddha bhavitva dharmasvāmī jaramaraṇātu prajāṃ pramocayeyam || 4 ||* (FUJITA 2011, 11). For a contemporary Japanese translation, see FUJITA 2015, 68. For an English translation, see GÓMEZ 1996, 66.

⁽³⁶⁾ The syntax of this praise completely corresponds to that of the special 129 characters found in the Dharmākara narrative of the *Da Amituo jing*, wherein the sentence 令我後作佛時 appears two times (cf. T12, 300c23-301a2).

⁽³⁷⁾ The term *shengsi* 生死 might denote “reincarnation,” but it was translated as *youku* 憂苦 in the *Da Amituo jing*. It is noteworthy that two terms found in this praise, *guodu* and *xietuo* are also present in the text of the *Da Amituo jing*, which reads: 【大阿】其曇摩迦菩薩至其然後，自致得作佛，名阿彌陀佛，最尊、智慧勇猛、光明無比，今現在所居國土甚快善。在他方異佛國，

The Buddha is as a tree with totally splendid flowers.
 There is no one who is not fond of the Buddha.
 All people in all of the lands rejoice even in simply seeing [the Buddha].
 When I attain Buddhahood, I resolve to become the king of the Dharma,
 To save [living beings] from birth and death,
 So that there is none who has not reached emancipation.

- (5) 檀施調伏意、戒忍及精進，⁽³⁹⁾
 如是三昧定，⁽⁴⁰⁾ 智慧為上最。⁽⁴¹⁾

教授八方、上下諸無央數天人民及蝸飛蠕動之類，莫不得過度解脫憂苦 (T12, 301a16-20).
 The last sentences in the fourth praise above should be derived from those Chinese texts in the *Da Amituo jing* (underlined above).

Regarding the corresponding relationship between the texts of the Dharmākara narrative in the *Da Amituo jing* and the *Tanbutsu-ge* found in the Chinese translations of the *Pingdengjue jing* and the *Wuliangshou jing*, I argued that I can not agree with the assumption suggested by SHIBATA (see XIAO 2012a), that those special 129 characters found in the *Da Amituo jing* parallel the *Tanbutsu-ge* found in the later Chinese translations of the Larger *Sukhāvātyūha* sūtra (see SHIBATA 2009). In order to avoid a misunderstanding, I would like to emphasize the following two points: (i) What both SAKAMOTO and FUJITA discussed regarding the possibility of the existence of the verse was related to the original Indian text of the *Da Amituo jing*, not the Chinese translation of the *Pingdengjue jing* and the *Wuliangshou jing*. But the *Tanbutsu-ge* of the Sanskrit version did not appear in SHIBATA's paper. As I pointed out in that paper, it is very dangerous to merely refer to those counterparts found in the Chinese translations. (ii) Although some texts in the Dharmākara narrative in the *Da Amituo jing* parallel those in the *Pingdengjue jing* and the *Wuliangshou jing*, SHIBATA reverses the chronological order between them. According to the correct chronological order, the last sentence found in the fourth praise above, must have been derived from the text of the *Da Amituo jing* (underlined above).

- ⁽³⁸⁾ The counterpart of these praises found in the *Wuliangshou jing* reads: 【無量】功德廣大，智慧深妙，光明威相，震動大千。願我作佛，齊聖法王，過度生死，靡不解脫 (T12, 267a29-b).
 【如來】感盡過亡應受供，如是聖德惟世尊，佛有殊勝大威光，普照十方無量刹 (T11, 93a9-1).
 【莊嚴】亦如過去無量佛，威光普照眾生界，為彼群生大導師，度脫老死令安隱 (T12, 318c19-20).

- ⁽³⁹⁾ The counterpart in the Sanskrit version reads: *dānadamathasīlakṣāntivīryadhyānasamādhi tathaiva agrasreṣṭhām | ebhī ahu vratām samādadāmi buddha bhaviṣyami sarvasattvatrātā* ||5|| (FUJITA 2011, 11). For a contemporary Japanese translation, see FUJITA 2015, p. 68. For an English translation, see GÓMEZ 1996, p.66.

- ⁽⁴⁰⁾ For the term *sanmei ding*, see n. 30 above.

- ⁽⁴¹⁾ Although only five items -with the exception of wisdom- of the six perfections are listed in the Sanskrit version “*dānadamathasīlakṣāntivīryadhyānasamādhi*” (cf. FUJITA 2015, 206), all of the six items of the six perfections are found in the praises of the *Pingdengjue jing* above. The term *zhīhui* 智慧 “wisdom” is one of those special terms purposely highlighted and appearing over 30 times separately in the *Da Amituo jing* and the *Pingdengjue jing*. It is noteworthy that the term *zhīhui yongmeng* 智慧勇猛 appears two times in the Dharmākara narrative of the *Da Amituo jing*, which reads: 【大阿】作菩薩道，為人高才，智慧勇猛，與世人絕異……我欲求佛為菩薩道，令我後作佛時，於八方、上下諸無央數佛中，最尊、智慧勇猛 (T12, 300c21-25). Accordingly, the doctrine of *zuo pusadao* found in the Dharmākara narrative in the *Da Amituo jing* might have been derived from those items listed in the Sanskrit version. One the other hand,

吾誓得佛者， 普逮得此事，
一切諸恐懼， 我為獲大安。⁽⁴²⁾ (T12, 280b19-22)

Among making offerings, self-discipline,
Observance of precepts, patience and diligence, cultivation of *samādhi* and *dhyāna*,
Wisdom is of foremost significance.
I vow to attain Buddhahood,
And fulfill the cultivation of all these perfections,
And I will be the one leading all suffering and fear-ridden beings to the attainment of
great peace.

(6) 假令有百千、 億萬那術佛，⁽⁴³⁾
如是佛之數， 使如恒水沙。
計以沙等佛， 一切皆供養，
不如求正道， 堅勇而不怯。⁽⁴⁴⁾ (T12, 280b23-26)

Think of hundreds, thousands,
Myriads of billions of *nayutas* of Buddhas,

the term *zhihui* “wisdom” found in the praises (5) above, which is not included in the counterpart of the Sanskrit version, is probably derived from the term *zhihui yongmeng* 智慧勇猛 found two times in the Dharmākara narrative of the *Da Amituo jing* and purposely highlighted in the *Da Amituo jing*. Regarding this crucial characteristic of the *Da Amituo jing*, see XIAO 2011; 2012a; 2014b, and 2015. Obviously, this characteristic is reflected in the *Wuliangshou jing*, the *Rulai hui*, and the *Zhuangyan jing* respectively (see n.42 below).

⁽⁴²⁾ The counterpart of these praises in the *Wuliangshou jing* reads: 【無量】布施、調意，戒、忍、精進，如是三昧，智慧為上。吾誓得佛，普行此願，一切恐懼，為作大安 (T12, 267b2-5). The counterpart of these praises in the *Rulai hui* reads: 【如來】我今稱讚諸功德，冀希福慧等如來，能救一切諸世間，生老病死眾苦惱 (T11, 93a11-15). The counterpart of these praises in the *Zhuangyan jing* reads: 【莊嚴】常行布施及戒、忍、精進、定、慧六波羅，未度有情令得度，已度之者使成佛 (T12, 318c21-22).

⁽⁴³⁾ The counterpart in the Sanskrit version reads: *buddhaśatasahasrakotyaṃ anekā yathariva vālika gaṅgayā anantā | sarva ta ahu pūjayaṣya nāthān śivavarabodhi gaveṣako atulyāṃ ||6||* (FUJITA 2011, 11). For a contemporary Japanese translation, see FUJITA 2015, 68-70. For an English translation, see GÓMEZ 1996, 66-67.

⁽⁴⁴⁾ The counterpart of the praises above in the *Wuliangshou jing* reads: 【無量】假令有佛，百千億萬，無量大聖，數如恒沙，供養一切，斯等諸佛，不如求道，堅正不却 (T12, 267b5-7). The counterpart of the praises above in the *Rulai hui* reads: 【如來】願當安住三摩地，演說施、戒諸法門，忍辱、精勤、及定、慧，庶當成佛濟群生 (T11, 93a13-14). There is some kind of mismatching, beginning from this praise in the *Rulai hui*, with the praises in the Sanskrit version and the *Pingdengjue jing*. This praise corresponds more to the fifth praise rather than the sixth praise in the *Pingdengjue jing* and the Sanskrit version respectively. This case might be due to the following reasons connected to the translator of the *Rulai hui*, (i) either negligence, or (ii) a misunderstanding, or (iii) insufficient understanding of the original Indian text. The counterpart of the praises above in the *Zhuangyan jing* reads: 【莊嚴】我以一切伸供養，百千俱胝那由他，恒河沙數佛世尊，令我成就寂滅果 (T12, 318c23-24).

Think of Buddhas as many as the grains of the sand of Ganges.
 Even if someone makes offerings to all these Buddhas, countless as the grains of sand,
 His deed cannot be compared to pursuing the right Dharma,
 With endurance and courage, without any hesitation.

3.3 THE VOW TO SAVE ALL LIVING BEINGS

- (7) 譬如恒水中， 流沙之世界，⁽⁴⁵⁾
 復倍不可計， 無數之刹土。
 光焰一切焰， 遍此諸數國， 【光炎】
 如是精進力， 威神難可量。⁽⁴⁶⁾ (T12, 280b27-c1)

Imagine the worlds as the shifting sand of the Ganges river,
 Multiplied countless times, as well as innumerable Buddha-lands.
 [The Buddha's] radiance still shines everywhere, pervading all these [Buddha-]lands.
 His diligent power, and his majestic glory are incomparable.

- (8) 令我為世雄， 國土最第一，⁽⁴⁷⁾
 其眾殊妙好， 道場⁽⁴⁸⁾踰諸刹。
 國如泥洹界， 而無有等雙，
 我當常愍哀， 度脫一切人。⁽⁴⁹⁾ (T12, 280c2-5)

⁽⁴⁵⁾ The counterpart in Sanskrit reads: *gaṅgarajasamāna lokadhātūṃ tata bhūyo 'ttari ye ananta kṣetrā | sarvata prabha muñcayīṣya tatrā iti etādṛśi vīryam ārabhiṣye ||7||* (FUJITA 2011, 11). For a contemporary Japanese translation, see FUJITA 2015, 68-70. For an English translation, see GÓMEZ 1996, 66-67.

⁽⁴⁶⁾ The counterpart of the praises above in the *Wuliangshou jing* reads: 【無量】譬如恒沙，諸佛世界，復不可計，無數刹土，光明悉照，遍此諸國，如是精進，威神難量 (T12, 267b8-10). The counterpart of the praises above in the *Rulai hui* reads: 【如來】為求無上大菩提，供養十方諸妙覺。百千俱胝那由他，極彼恒沙之數量 (T11, 93a15-16). This praise corresponds more to the sixth praise rather than the seventh praise in the *Pingdengjue jing* and the Sanskrit version respectively. The counterpart of the praises above in the *Zhuanyan jing* reads: 【莊嚴】復有十方諸佛刹，恒放光明照一切，殊勝莊嚴無等倫，願我成就利群品 (T12, 318c25-26). It is noteworthy that a line regarding the radiance of the Buddha, among those 129 special characters in the Dharmākara narrative of the *Da Amituo jing*, parallels this praise above. This line reads: 【大阿】頭中光明如佛光明，所焰照無極 (T12, 300c25-26).

⁽⁴⁷⁾ The counterpart in the Sanskrit version reads: *kṣetra mama udāru agrasreṣṭho varam iha maṇḍa pi saṃskṛtesmin | asadṛśa nirvāṇadhātusaukhyam tac ca asattvatayā viśodhayīṣye || 8||* (FUJITA 2011, 11). For a contemporary Japanese translation, see FUJITA 2015, 68-70. For an English translation, see GÓMEZ 1996, 66-67.

⁽⁴⁸⁾ The Chinese term *daochang* 道場 “the place for Buddhist rites” is equivalent with the Sanskrit “*varam iha maṇḍa pi saṃskṛtesmin*” (see FUJITA 2015, 206-207).

⁽⁴⁹⁾ The counterpart of the praises above in the *Wuliangshou jing* reads: 【無量】令我作佛，國土第一，其眾奇妙，道場超絕。國如泥洹，而無等雙，我當愍哀，度脫一切 (T12, 267b10-13). The counterpart of the praises above in the *Rulai hui* reads: 【如來】又願當獲大神光，倍照恒沙

When I become a World-Honored One,
My Land will be an incomparable paradise.
The beings there will be incomparably marvelous,
The seat of Awakening will be unsurpassed among all those lands.
My land will be like the realm of *nirvāṇa*,
And unparalleled.
I constantly take pity on the people,
And vow to rescue them all.

(9) 十方往生者，其心悅清淨，⁽⁵⁰⁾
已來到我國，快樂喜安隱。
幸佛見信明，是我第一證，
發願在於彼，精進力所欲。⁽⁵¹⁾ (T12, 280c6-9)

All beings coming from the ten quarters who have been reborn [in my Land],
Will rejoice with complete purity in their hearts and minds.
Once [they] come to my Land,
[They will] find happiness and peace.

億佛剎，及以無邊勝進力，感得殊勝廣淨居 (T11, 93a17-18). This praise corresponds more to the seventh praise rather than the eighth praise in the *Pingdengjue jing* and the Sanskrit version respectively. In contrast with the fact that there are ten praises respectively in the *Pingdengjue jing*, the *Wuliangshou jing*, and the Sanskrit version, only the *Tanbutsu-ge* in *Zhuangyan jing* has nine praises. Accordingly, there is no counterpart parallel to the eighth praise above in the *Zhuangyan jing*. It is noteworthy to mention a line among those special 129 characters in the Dharmākara narrative of the *Da Amituo jing*, which reads: 【大阿】所居國土，自然七寶極自軟好 (T12, 300c26-27), parallels this praise.

⁽⁵⁰⁾ The counterpart in the Sanskrit reads: *daśaśīṣata samāgatāni sattvā tatra gatāḥ sukhāni eti santi kṣīpram | buddha mama pramāṇa atra sākṣī avitathavīryabalaṃ janemi cchandaṃ || 9||* (FUJITA 2011, 11). For a contemporary Japanese translation, see FUJITA 2015, 68-70. For an English translation, see GÓMEZ 1996, 66-67. It is of particular interest that the term *qingjing* 清淨 “purity” is the most crucial term in the *Pingdengjue jing* because the Buddha’s Name in this version has been revised from *Amituo* 阿彌陀 as found in the *Da Amituo jing* to *Wuliang qingjing* “Measureless Purity,” and this term is closely related to the term *Jingtu* 淨土 “Pure Land” (cf. n. 67 below). The line 其心悅清淨 found in this praise is the translation of the Sanskrit “*sukham eti santi kṣīpram*” (cf. FUJITA 2015, 207). It provides us with so concrete evidence for the fact that it is hard to believe that the term *qingjing* found in *Pingdengjue jing* is due to a misunderstanding of the Sanskrit *vyūha* by Zhi Qian 支謙, who is supposed to be the translator of the *Pingdengjue jing*, as suggested by NATTIER (2007) and KARASHIMA (2010).

⁽⁵¹⁾ The counterpart of the praises above in the *Wuliangshou jing* reads: 【無量】十方來生，心悅清淨，已到我國，快樂安隱。幸佛信明，是我真證，發願於彼，力精所欲 (T12, 267b13-15). The counterpart of the praises above in the *Rulai hui* reads: 【如來】如是無等佛剎中，安處群生當利益，及以無邊勝進力，感得殊勝廣淨居 (T11, 93a19-20). The counterpart of the praises above in the *Zhuangyan jing* reads: 【莊嚴】所有無邊世界中，輪迴諸趣眾生類，速生我剎受快樂，不久俱成無上道 (T12, 318c27-28).

It is a great fortune to meet the Buddha, and I beseech you to be my first witness as
I make my vows to him.
I will dedicate my greatest efforts to their fulfillment through diligently pursuing the
cultivation of the path.

(10) 十方諸世尊， 皆有無礙慧，⁽⁵²⁾
常[令]⁽⁵³⁾此尊雄， 知我心所行，
令我身止住， 於諸苦毒中，⁽⁵⁴⁾
我行精進力，⁽⁵⁵⁾ 忍之終不悔。⁽⁵⁶⁾ (T12, 280c10-13)

All the World-Honored Ones in the ten quarters,
have unobstructed wisdom.
May you Honored Heroes,
Constantly bear witness of my intention.
Even though my body is inhabited by all kinds of afflictions and sufferings,
I will continue to diligently cultivate these qualities,
Enduring to the end, without any regrets.

4. The fulfillment of the Twenty-four vows

【清淨】法寶藏比丘⁽⁵⁷⁾說此唱讚世饒王⁽⁵⁸⁾如來、至真、等正覺已，⁽⁵⁹⁾發意欲求無

⁽⁵²⁾ The counterpart in the Sanskrit reads: *daśaśalokavidū asaṅgajñānī sada mama cittu prajānayanantu te pi | avicigatu ahaṃ sadā vaseyaṃ praṇidhibalaṃ na punar nivartayiṣye* ||10|| (FUJITA 2011, 11). For a contemporary Japanese translation, see FUJITA 2015, 68-70. For an English translation, see GÓMEZ 1996, 66-67.

⁽⁵³⁾ This character in the *Pingdengjue jing* is *nian* 念, but it was revised as *ling* 令 “may, make, etc,” a conversational verb, in the counterpart of the *Wuliangshou jing*.

⁽⁵⁴⁾ The term *zhukudu zhong* 諸苦毒中 might be derived from the Sanskrit “*avici*,” and it was followed with a revision of the three characters –*zhuku zhong* 諸苦中– by the translator of the *Wuliangshou jing*. In contrast, it was retranslated as 無間 “ceaseless [hell]” in the *Rulai hui*, and *abi* 阿鼻, a transliteration of the Sanskrit term *avici* in the *Zhuangyan jing* (see below).

⁽⁵⁵⁾ This is the translation of “*praṇidhibala*”, which means the “power of the vows” (see FUJITA 2015, 208)

⁽⁵⁶⁾ The counterpart of the praises above in the *Wuliangshou jing* reads: 【無量】十方世尊，智慧無礙，常令此尊，知我心行。假令身止，諸苦毒中，我行精進，忍終不悔 (T12, 267b16-17). The counterpart of these praises above in the *Rulai hui* reads: 【如來】唯佛聖智能證知，我今希求堅固力，縱沈無間諸地獄，如是願心終不退。一切世間無礙智，應當了知如是心 (T11, 93a21-23). It is noteworthy that these praises contain six hymns, unlike all the other nine praises above, which contain four hymns respectively. It is hard to determine where the last two hymns, underlined above, come from, even though the first four hymns correspond to those of the Sanskrit version. The counterpart of the praises above in the *Zhuangyan jing* reads: 【莊嚴】願我精進恒決定，常運慈心拔有情，度盡阿鼻苦眾生，所發弘誓永不斷 (T12, 318c29-319a1).

⁽⁵⁷⁾ The name of Dharmākara in free translation, whose transliteration 曇摩迦留 appears above, before the verse of the *Pingdengjue jing* (cf. n.22 above).

上正真道最正覺。⁽⁶⁰⁾ “我立是願：如多陀竭、佛所有者，願悉得之；拔人勤苦生死根本，悉令如佛。(T12, 280c14-17)

Bhikṣu Dharmākara, after having addressed these verses of praise, said to Lokeśvararāja Tathāgata, the Perfectly Authentic, the Perfectly Awakened, that he has awakened to the aspiration for the highest and rightly authentic Dharma and supreme Enlightenment: I make these vows following the example of all the Tathāgatas, and Buddhas who have fulfilled their own vows in order to remove the roots of hardship and pain, and deliver all people from the cycle of birth and death. Likewise all of the Buddhas.

【清淨】唯為說經，⁽⁶¹⁾所可施行，⁽⁶²⁾令疾得決，我作佛時令無及者。(T12, 280c17-18)

I pray to you to teach the Dharma to me, so that I can cultivate my virtues in accordance with the Dharma as quickly as possible. When I attain Buddhahood, no one will be equal to me.

【清淨】願佛為我說諸佛國功德，我當奉持、當[那>即]中住，取願作佛，國亦如是。”(T12, 280c18-20) [日]:當那中住

I beseech the Buddha to expound the merits of the various Buddha-Lands to me. I persistently pursue and dwell in them. I aspire to attain Buddhahood. Likewise, I vow that my land will be equal to the Buddha-Lands.

【清淨】佛語阿難：“其世饒王佛知其高明所願快善，即為法寶藏菩薩說經言：‘譬如大海水，一人升量之，一劫不止尚可枯盡，令海空竭得其底泥。人至心求道，何而當不可得乎？求索精進不休止者，會得心中所欲願耳。’”⁽⁶³⁾ (T12, 280c20-25)

⁽⁵⁸⁾ The name of Lokeśvararāja in free translation. Cf. n. 16 above.

⁽⁵⁹⁾ Three of the ten epithets of the Buddha are listed here (cf. n.17 above).

⁽⁶⁰⁾ Its Sanskrit counterpart reads: “*anuttarāyāṃ samyaksambodhau cittam utpādayāmi,*” see FUJITA 2011, 12.

⁽⁶¹⁾ Regarding the character *jing*, see SHIZUTANI 1974, 57; and KARASHIMA 1999, 145, n. 65.

⁽⁶²⁾ The characters “所可施行” also appears in the *Zheng fahua jing* 正法華經 (T9, no.263), attributed to Dharmarakṣa, *Zhu fahu* 竺法護.

⁽⁶³⁾ Obviously, this short passage, a metaphor for encouraging Dharmākara to cultivate the bodhisattva path to perfection, is a copy from that in the *Da Amituo jing* (cf. T12. 301a4-7). This passage only appears in these three translations: the *Da Amituo jing*, the *Pingdengjue jing*, and the *Wuliangshou jing* (T12, 267b29-c1). For a more detailed discussion regarding this passage, see XIAO 2015, 21-22.

The Buddha said to Ānanda, “At that time, Buddha Lokeśvararāja recognized Dharmākara’s excellent intelligence and supreme vows, and taught the Dharma to him as follows: ‘If, for example, one keeps persistently bailing water out of a great ocean with a ladle, one will be able to empty the ocean and reach the sludge of the bottom within one *kalpa*. Likewise, if one sincerely and unceasingly seeks the Buddhist Way, What vow is there which cannot be fulfilled? If one diligently seeks the Buddhist Dharma, he will be able to reach one’s destination.

【清淨】法寶藏菩薩聞世饒王佛說經如是，則大歡喜踊躍。其佛則為選擇二百一十億佛國中諸天人民善惡、國土之好醜，為選心中所願用與之。⁽⁶⁴⁾(T12, 280c26-29)

Then Dharmākara rejoiced in his heart, having heard the Buddha’s exposition of the Dharma. The Buddha Lokeśvararāja explained (in detail) the greater and lesser aspects of two hundred and ten billions of Buddha-lands, together with the good and evil nature of the heavenly and human beings living there, and made him select his vows.”

【清淨】世饒王佛說經竟，法寶藏菩薩便壹其心，則得天眼徹視，悉自見二百一十億諸佛國中諸天人民之善惡國土之好醜，則選心所欲願，便結得是二十四願經，⁽⁶⁵⁾則奉行之，精進勇猛，勤苦求索。如是無央數劫所師事供養諸佛已，過去佛亦無央數。(T.12, 280c29-281a5)

After Buddha Lokeśvararāja expounded the Dharma, Dharmākara contemplated on it with single-mindedness. Then he promptly possessed the divine eye of discerning the good and evil nature of heavenly and human beings in the two hundred and ten billions of Buddha-lands, and the greater and lesser aspects of the Buddha-lands. He then made a resolution in his heart and resolved to make twenty-four vows which he (constantly) pursued. He was diligent and courageous, strong-willed and untiring and he acknowledged measureless Buddhas as his masters and made offerings to them during measureless past kalpas.

【清淨】其法寶藏菩薩至其然後自致得作佛，名“無量清淨”覺、最尊，智慧勇猛，光明無比。今現在所居國甚快善，在他方異佛國教授八方上下無央數諸天、

⁽⁶⁴⁾ This short paragraph and the following two paragraphs are simply copies of those of the *Da Amituo jing*. Cf. 【大阿】 T12, 301a07-24.

⁽⁶⁵⁾ Regarding the term 二十四願, see XIAO 2015, 22-24.

人民及蜻飛蠕動之類，莫不得過度解脫憂苦者。⁽⁶⁶⁾ (T12, 281a6-10)

After that, the bodhisattva Dharmākara himself attained Buddhahood and was named *Wuliang qingjing*, the World-Honored One who is foremost in sublime wisdom and courage, and measureless in brilliance. The land where he lives is characterised by utmost excellence. He is teaching the Dharma to devas and humans now, as well as to all species that flit and wriggle in the immeasurable Buddha-lands of the eight quarters, as well as in the realms above and below, to lead them all to emancipation and deliverance from angst and sufferings.

【清淨】“無量清淨”⁽⁶⁷⁾佛為菩薩時，⁽⁶⁸⁾常奉行是二十四願，⁽⁶⁹⁾珍寶愛重，保持恭順，精進禪行之。與眾超絕，卓然有異，皆無有能及者。佛言：何等為二十四願者？ (T12, 281a10-13)

“When *Wuliang qingjing* Buddha was a bodhisattva, he constantly pursued these twenty-four vows, which he cherished like a treasure, and towards which he remained very respectful and devoted, pursuing them diligently. He was extraordinary and outstanding and no one was able to reach his level of attainment.”

The Buddha said, “What are the twenty-four vows?”

ABBREVIATION

HD = *Hanyu dacidian* 漢語大詞典, 13 vols. Shanghai: Hanyu dacidian chubanshe 漢語大辭典出版社, 1989–1994.

JDJT = *Shinsan Jōdoshū daijiten* 新纂淨土宗大辭典. Ed. Jōdoshū daijiten henshū iinkai 淨土宗大辭典編集委員會. Kyoto: Jōdoshū, 2016.

⁽⁶⁶⁾ It is noteworthy that the term 蜻飛蠕動之類 “species that flit and wriggle” is a copy of that in the *Da Amituo jing* because the translator revised this term to 蠕動之類 in the vows of the *Pingdengjue jing* (see XIAO 2018d, 191-192). Accordingly, instead of the genuine translation of the original Indian text of the *Pingdengjue jing*, these two paragraphs are obviously the exact the copies of the respective counterparts in the *Da Amituo jing* (T12, 301a10-20).

⁽⁶⁷⁾ The name of the Buddha, *Wuliang qingjing* 無量清淨, is a pivotal issue in the *Pingdengjue jing*. Regarding the relationship between 【大阿】*zhaijie qingjing* 齋戒清淨 → 【平等】*zhaijie qingjing* & *Wuliang qingjing* 無量清淨佛國土 → *jingtu* 淨土, see XIAO2018a, 132.

⁽⁶⁸⁾ The phrase (無量清淨) 為菩薩時 appears three times in the *Pingdengjue jing*, but the term *zuo pusa dao* 作菩薩道 found in the *Da Amituo jing* has been revised as 發意欲求無上正真道最正覺, see nos. 23, and 60 above.

⁽⁶⁹⁾ Regarding the term 二十四願, see XIAO 2018a, 125, n. 25.

日 = Data of the Japanese ancient manuscripts preserved at Kongō-ji 金剛寺, preserved at the Research Institute for Old Japanese Manuscript of Buddhist Scriptures, the International College for Postgraduate Buddhist Studies.

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