

**A Critical Translation of the *Tōhō-ge* and the *Ruzū-ge*
in the *Wuliang qingjing pingdengjue jing***

〈in English〉

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Abstract

This paper is the first annotated English translation of two verses, the *Tōhō-ge* and the *Ruzū-ge*, in the *Pingdengjue jing*, which had been translated into Chinese in the third century. In light of my recent research on the formation of the two earliest versions of the Larger *Sukhāvāṭīvyūha*, I conclude that (i) these two verses in the *Pingdengjue jing* correspond more closely to the Sanskrit version than any of the other Chinese translations; and (ii) the original Indian text of the *Pingdengjue jing* might be quite similar to the extant manuscript of the Sanskrit version, the earliest manuscript of which has been recognized to date from the middle of the twelfth century. Accordingly, the *Pingdengjue jing* is not a version which was simply reedited by the translator, but rather it provides a window by which we can approach the original Indian text. Thus, it plays a significant role in research on the formation of early Pure Land Buddhism. Without the *Pingdengjue jing*, we would not be able to determine the formation of the *Da Amituo jing*. This paper offers a bridge between the third century and the twelfth century. In addition to the translation, this paper will also discuss some significant concepts appearing in the two verses of the *Pingdengjue jing*, such as (i) the origin of the Buddha's name, *Wuliang qingjing* and the connection between this term and the term *Jingtu*; (ii) the diverse names of Amitābha's land, such as 須阿(摩)提, 淨処, 嚴淨国, 安樂国, 無量光明国土; (iii) 無量, 無際, 無量, 壽無極, 清淨.

A Critical Translation of the *Tōhō-ge* And the *Ruzū-ge* in the *Wuliang qingjing pingdengjue jing**

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Keywords : the *Tōhō-ge*, the *Ruzū-ge*, the *Pingdengjue jing*, *Wuliang qingjing*, Jingtu

Introduction

This paper presents a study of the Chinese translation of the *Tōhō-ge* 東方偈⁽¹⁾ and the *Ruzū-ge* 流通偈 in the Larger *Sukhāvātīvyūha* sūtra with an annotated English translation, focusing on the version contained in the *Foshuo Wuliang qingjing pingdengjue jing* 佛說無量清淨平等覺經 (T12, no.361, hereafter the *Pingdenjue jing*, or *siglum*: 清淨), the second oldest version of this sūtra. With the exception of the *Da Amituo jing*,⁽²⁾ the *Tōhō-ge* and the *Ruzū-ge* appear in all versions of the Larger *Sukhāvātīvyūha* sūtra. In terms of contents, the *Tōhō-ge* in the *Pingdengjue jing* and the Tibetan translation parallel the Sanskrit version.⁽³⁾ Regarding the *Tōhō-ge* in the Larger *Sukhāvātīvyūha* sūtra, very few scholars in this field have studied it, especially the version in the *Pingdengjue jing*.⁽⁴⁾

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⁽¹⁾ This verse is also labelled as *Ōgon-ge* 往觀偈, as well as *Sanjū-ge* 讚重偈 by Japanese *Jōdo shū*.

⁽²⁾ It is the earliest version of this sūtra, the *Foshuo Amituo sanyesanfo salou[fo]tan guodurendao jing* 佛說阿彌陀三耶三佛薩樓[佛]檀過度人道經 (T12, no.362, hereafter the *Da Amiuo jing*, or *siglum*: 大阿). Although there is no verse found in the *Da Amituo jing*, it does not mean that the original Indian text of the *Da Amituo jing* did not contain a verse since there is also the possibility that the translator of the *Da Amituo jing* intentionally omitted it. According to FUJITA, it is possible to figure out that the verse might have been omitted by the translator of the *Da Amituo jing*, see FUJITA 2007, 88. Even though FUJITA's suggestion just concerns the *Tanbutsu-ge* 歎佛偈 in the *Da Amituo jing*, this possibility also applies to this issue. Regarding the *Tanbutsu-ge* in the *Pingdengjue jing*, see XIAO 2019b.

⁽³⁾ Although the *Tōhō-ge* appears in all versions of the Larger *Sukhāvātīvyūha* sūtra except for the *Da Amituo jing*, only the versions contained in the *Pingdengjue jing* and the Tibetan translation hold 21 stanzas (in the *Wuliangshou jing* version it consists of 20 stanzas). For example, in the *Rulai hui* version it consists of only 12.5 stanzas, while in the version of *Zhuanyan jing* there are only 10 stanzas. In this case the versions of the *Tōhō-ge* both in the *Rulai hui* and the *Zhuangyan jing* do not exactly parallel their counterpart in the Sanskrit version (see below).

⁽⁴⁾ For a Japanese translation of these verses in the Sanskrit version, see FUJITA 1975 (reedited in 2015, 126-133; 166-169). For an English translation of these two verses in the Sanskrit version, see

This paper aims to make some progress towards this goal, focusing on the version contained in the *Pingdengjue jing* from the perspective of the formation of this sūtra in that the *Tōhō-ge* and the *Ruzū-ge* in the *Pingdengjue jing* are the earliest among all versions of the Larger *Sukhāvāṭīvyūha* sūtra and these verses touch many significant concepts in Pure Land Buddhism, such as the names of the Buddha and His land, two concepts connected with the His Land.

As I have repeatedly highlighted, the *Pingdengjue jing* plays a significant role in the research of the formation of the earliest version of the Larger *Sukhāvāṭīvyūha* sūtra in that: (i) its translation period was very close to that of the *Da Amituo jing*⁽⁵⁾ and even though the vows in both the *Da Amituo jing* and the *Pingdengjue jing* are twenty-four, their contents and order present marked differences;⁽⁶⁾ (ii) the *Da Amituo jing* and the *Pingdengjue jing* share a close relationship.⁽⁷⁾ Meanwhile, the *Pingdengjue jing* also shares a close relationship with the two Chinese versions containing forty-eight vows.⁽⁸⁾ Although there are a couple of comparative studies regarding all the different versions of the Larger *Sukhāvāṭīvyūha* sūtra, unfortunately, it is very likely that there is no research on the formation of the *Pingdengjue jing*. Accordingly, no one can understand the relationship between this version, which was translated into Chinese in the third century, and the Sanskrit version, whose earliest extant manuscript is regarded as written in the middle of the twelfth century. Without the *Pingdengjue jing* we may not be able to determine that the *Da Amituo jing* does not represent the earliest form of devotion to Amitābha that formed in India.⁽⁹⁾ Without an objective understanding of the formation of

GÓMEZ 1996, 93-96; 108-110. In addition, for a discussion on the *Tōhō-ge* in the Sanskrit version, see FUKUI 1995, 1999, and 2001. According to FUKUI, the versions of the *Tōhō-ge* in the *Pingdengjue jing* and the Tibetan translation are more corresponding in meaning to the those in the Sanskrit version than those in other Chinese translations (FUKUI 1995, 1).

⁽⁵⁾ According to FUJITA, the authorship of the *Da Amituo jing* is attributed to Zhi Qian 支謙 and is supposed to have been translated between 222/223-228/253; the *Pingdengjue jing* is attributed to Boyan 帛延 or BaiYan 白延 and is supposed to have been translated in 258 (see FUJITA 1970; and 2011, xvi). Accordingly, the translation period of the two versions was no more than forty years. For different suggestions, see (i) YIN SHUN 1980, 759-774; (ii) KAGAWA 1984, 17-24; and HARRISON 1998, 556-557.

⁽⁶⁾ Regarding the annotated English translation of the two versions of the twenty-four vows in the *Da Amituo jing* and the *Pingdengjue jing*, see XIAO 2018a, and 2018d. For a comprehensive study of this crucial issue, see forthcoming.

⁽⁷⁾ In fact, almost all of the prose passages in the *Pingdengjue jing* are simply copies, with some slight revising, of their counterparts found in the *Da Amituo jing*.

⁽⁸⁾ These two versions are (i) the *Foshuo Wuliangshou jing* 佛說無量壽經 (T12, no.360, hereafter the *Wuliangshou jing*, or *siglum*: 無量) and (ii) the *Wuliangshou rulai hui* 無量壽如來會 (T12, no.310.5, hereafter the *Rulai hui*, or *siglum*: 如來).

⁽⁹⁾ That is to say, two hypotheses which have been commonly believed in the field are incorrect. These two hypotheses are: (i) the formation of the vows in the Larger *Sukhāvāṭīvyūha* sūtra evolved from the first twenty-four vows in the *Da Amituo jing*, to the second twenty-four vows in the *Pingdengjue*

the *Pingdengjue jing*, it is hard to believe that the conclusions on the formation of the *Da Amituo jing* are objective, and credible in that the *Pingdengjue jing* is the most integral text with its formation period being close to that of the *Da Amituo jing* and the later Chinese translations and the Sanskrit version.⁽¹⁰⁾ In comparison with the *Da Amituo jing*, there are at least three significant differences, which are regarded as the most significant issues in this version, and need more attention: (1) the first one concerns the origin of the Dharmākara narrative of this version and its relationship with the extant Sanskrit version; (2) the second one concerns the formation of the twenty-four vows in this version;⁽¹¹⁾ (3) and the third one concerns the three verses found in this version.⁽¹²⁾ This paper will discuss the Chinese translations of the *Tōhō-ge* and the *Ruzū-ge*, focusing on their versions in the *Pingdengjue jing* so that we can recognize the characteristics of the translator, which can help us determine what the original form of the *Pingdengjue jing* was. I will also explore its influence on the later Chinese translations, including those in the *Wuliangshou jing*, the *Rulai hui* and the *Wuliangshou zhuanyan jing* 無量壽莊嚴經 (T12, no.363, hereafter the *Zhuangyan jing*, or *siglum*: 莊嚴), a version with thirty-six vows which was translated into Chinese during the Song dynasty.

1. The characteristics of the *Tōhō-ge* in the *Pingdengjue jing*

There are six verses in the Larger *Sukhāvātīvyūha* sūtra: (i) the *Kikyō-ge* 歸敬偈, (ii) the *Tanbutsu-ge*, (iii) the *Jusei-ge* 重誓偈, (iv) the *Monshin-ge* 聞信偈, (v) the *Tōhō-ge*, and (vi) the *Ruzū-ge*. In addition to the fact that the number of the stanzas of the *Tōhō-ge* in the *Rulai hui* (12.5) and the *Zhuanyan jing* (10) are nearly half the number of stanzas in the Sanskrit version (21) and the *Pingdengjue jing* (21),⁽¹³⁾ there is another characteristic which may be related to the issue of the formation of the *Pingdengjue jing* and should have been noted more. The structure of the two verses, the *Tōhō-ge* and the *Ruzū-ge*, in the *Pingdengjue jing* and the *Wuliangshou jing* is continuous, for there is no prose separating the two verses in these versions. By contrast, over ten paragraphs of prose are

jing and then to the forty-eight vows system in the later versions of the Larger *Sukhāvātīvyūha* (XIAO 2018a; and forthcoming), and: (ii) the vows of Amitābha in the *Karunāpūṇḍarīka* were derived from the system of the forty-eight vows in the Larger *Sukhāvātīvyūha* (see XIAO 2014a; and 2016c, 998).. However, no evidence can support these two assumptions at all.

⁽¹⁰⁾ For example, the twenty-four vows of the *Pingdengjue jing* are parallel with the first part of those forty-eight vows in the *Wuliangshou jing* and the *Rulaihui* respectively, as well as the first part of those vows in the Sanskrit version and the Tibetan translation.

⁽¹¹⁾ For the annotated English translations of the two versions of the twenty-four vows of the *Da Amituo jing* and the *Pingdengjue jing*, see XIAO 2018a, and 2018d.

⁽¹²⁾ In addition to the *Tōhō-ge* and the *Ruzū-ge* discussed below, the first verse is the *Tanbutsu-ge*, which I have discussed in my recent research see XIAO 2019a.

⁽¹³⁾ For a table regarding the numbers of the stanzas in each verse in the different versions, see FUKUI 1998, 1-2.

found between the two verses in the Sanskrit version and the Tibetan translation. The key question is whether this difference comes from the original Indian texts of the *Pingdengjue jing* and the *Wuliangshou jing* or the translators of the two versions intentionally edited them. The following discussion will be undertaken with a focus on this issue. According to the translation by GÓMEZ,⁽¹⁴⁾ (i) the *Tōhō-ge* in the Sanskrit version can be divided into three parts based on the meaning. The first seven stanzas, the first to the seventh, concern “Worship;” the next three stanzas, the eighth to the tenth, regard “Great Gain;” and the next six stanzas, the eleventh to the sixteenth, concern “Smiles and Prophecy;” and the last five stanzas, the seventeenth to the twenty-first, concern “The Vow” and (ii) the *Ruzū-ge* in the Sanskrit version can be divided into the following four parts: The first three stanza labelled as “Who Can Hear The Dharma;” the next five stanzas, the fourth to the eighth, titled as “Only Buddhas Understand;” the ninth stanza concerns “Rare And Precious Things;” the last stanza, the tenth, regards “Companions in the Path.”

2. The prose regarding offerings to the Buddha by the bodhisattvas from the ten quarters

There is a long paragraph in prose regarding offerings to the Buddha *Wuliang qingjing* 無量清淨, “Measureless Purity,”⁽¹⁵⁾ by the bodhisattvas from the measureless Buddha-lands of the ten quarters. Even though the counterpart of this passage appears respectively in all versions of this sūtra, the physical length of the one in the *Pingdengjue jin* is at least two times greater than the one in the other versions.⁽¹⁶⁾ The paragraph in the *Pingdengjue jing* is distinctly a detailed version of its counterpart in the *Da Amituo jing*. In addition, this paragraph might touch the following two significant issues; (i) whether there was a verse in the original text of the *Da Amituo jing* but was omitted by its Chinese translator; and (ii) the relationship between the Larger and the Smaller *Sukhāvātīvyūha* sūtra.⁽¹⁷⁾ This paragraph reads as follows.

【清淨 2.1】則東方無央數佛國不可復⁽¹⁸⁾計：如恒水邊流沙，⁽¹⁹⁾一沙一佛，其數如是——諸佛各遣諸菩薩無央數不可復計，皆飛到無量清淨佛所，則為無量清淨佛作

⁽¹⁴⁾ See GÓMEZ 1996, 93-96; 109-110.

⁽¹⁵⁾ Regarding the origin of the Buddha’s name, *Wuliang qingjing*, and the connection of this term with the term *Jingtu* 淨土 “Pure Land,” see XIAO 2012b.

⁽¹⁶⁾ For a comparison of the text of this paragraph in the different versions, see KAGAWA 1984, 254-255, and ŌTA 2004, 188-189.

⁽¹⁷⁾ I would like to discuss this issue in a separate paper instead of here.

⁽¹⁸⁾ For the term 可復 *kefu*, “possible, able”, see KARASHIMA 2001, 417, and HD:3, 37.

⁽¹⁹⁾ For the phrase 恒水邊流沙 which is equivalent to *gaṅgānadī-vālukā*, see KARASHIMA 2004, 81.

禮，以頭面著佛足，悉却坐一面聽經。⁽²⁰⁾聽經竟，諸菩薩皆大歡喜，悉起為無量清淨佛作禮而去。⁽²¹⁾ (T12, 287c18-23)

In the eastern quarter, there are innumerable Buddha-lands, which are impossible to count, many as the sands by the side of River Ganges. Should one grain of sand represent one Buddha, the number [of the Buddhas] would be as high. [All those numerous Buddhas] respectively dispatch their innumerable bodhisattvas to fly to the land of Measureless Purity Buddha for offering their reverence and worship by kneeling with their faces to the Buddha's feet, and sit back listening to the sūtra. After hearing the sūtra, all those bodhisattvas experience great joy, and stand up offering their reverence and worship to the Measureless Purity Buddha, and then leave.

【清淨 2.2】則西方無央數諸佛國——復如恒水邊流沙，一沙一佛，其數如是——諸佛各復遣諸菩薩無央數都不可復計，皆飛到無量清淨佛所，則前為無量清淨佛作禮，以頭面著佛足，悉却坐一面聽經。聽經竟，諸菩薩皆大歡喜，起為無量清淨佛作禮而去。(T12, 287c23-29)

In the western quarter, there are innumerable Buddha-lands, as many as the sands by the side of River Ganges. Suppose one grain of sand is equal to one Buddha, the number [of the Buddhas] would be as high. [All those numerous Buddhas] respectively dispatch their innumerable bodhisattvas to fly to the land of the Measureless Purity Buddha for offering their reverence and worship by kneeling with their faces to the Buddha's feet, and sit back listening to the sūtra. After hearing the sūtra, all those bodhisattvas experience great joy, and stand up offering their reverence and worship to the Measureless Purity Buddha, and then leave.

【清淨 2.3】則北方無央數諸佛國——復如恒水邊流沙，一沙一佛，其數如是——諸佛各復遣諸菩薩無央數都不可復計，皆飛到無量清淨佛所，則前為無量清淨佛作禮，以頭面著佛足，悉却坐一面聽經。聽經竟，諸菩薩皆大歡喜，起為無量清淨佛

⁽²⁰⁾ Regarding the character *jing* 經, see XIAO 2018a, 121. Cf. KARASHIMA 1999, 137.

⁽²¹⁾ The first part of this paragraph is just a duplication of its counterpart in the *Da Amituo jing*, which reads: 【大阿】即東方無央數佛國，其數不可復計；如恒水邊流沙，一沙一佛其數如是。諸佛各遣諸菩薩無央數，不可復計，皆飛到阿彌陀佛所，作禮聽經，皆大歡喜，悉起為作禮如去(T12, 307b09-13). 【宋】=而去. It is of interest that the last sentence of the *Da Amituo jing* in the version edited in the Song dynasty was changed to 作禮而去 from 作禮如去, despite the fact that all of the times it was used, 6 overall, in the counterpart of the *Pingdengjue jing*, it was written as 作禮而去. That is to say, the phrase 作禮而去 appears as early as the time of the *Pingdengjue jing* which was translated in the third century. Thus, the editor of the *Da Amituo jing* of the Song version modified it to 作禮而去 referring to its counterpart in the *Pingdengjue jing*, or in accordance with the language habits of Song dynasty. Additionally, this line corresponds to the first stanza of the *Tōhō-ge* discussed below.

作禮而去。(T12, 287c29-288a5)

In the northern quarter, there are innumerable Buddha-lands, as many as the sands by the side of River Ganges. Suppose one grain of sand is equal to one Buddha, the number [of the Buddhas] would be as high. [All those numerous Buddhas] respectively dispatch their innumerable bodhisattvas to fly to the land of the Measureless Purity Buddha for offering their reverence and worship by kneeling with their faces to the Buddha's feet, and sit back listening to the sūtra. After hearing the sūtra, all those bodhisattvas experience great joy, and stand up offering their reverence and worship to the Measureless Purity Buddha, and then leave.

【清淨 2.4】南方無央數諸佛國——復如恒水邊流沙，一沙一佛，其數如是——諸佛各復遣諸菩薩無央數都不可復計，皆飛到無量清淨佛所，則前為無量清淨佛作禮 [?]⁽²²⁾而去。(T12, 288a5-9)

In the southern quarter, there are innumerable Buddha-lands, as many as the sands by the side of River Ganges. Suppose one grain of sand is equal to one Buddha, the number [of the Buddhas] would be as high. [All those numerous Buddhas] respectively dispatch their innumerable bodhisattvas to fly to the land of the Measureless Purity Buddha for offering their reverence and worship, and then leave.

【清淨 2.5】則復四角無央數諸佛國——各復如恒水邊流沙，一沙一佛，其數各如是——諸佛各復遣諸菩薩無央數都不可復計，皆飛到無量清淨佛所，前為無量清淨佛作禮已，頭面著佛足，悉却坐一面聽經。聽經竟，諸菩薩皆大歡喜，起為無量清淨佛作禮而去。⁽²³⁾ (T12, 288a9-14)

Likewise in [each of] the four intermediate quarter, there are innumerable Buddha-lands, as many as the sands by the side of River Ganges. Suppose one grain of sand is equal to one Buddha, the number [of the Buddhas] would be as high. [All those numerous Buddhas] respectively dispatch their innumerable bodhisattvas to fly to the land of the Measureless Purity Buddha for offering their reverence and worship by kneeling with

⁽²²⁾ It seems that a line following the words 作禮 was missed. According to the context, this line should be reverted to the following 32 characters: 以頭面著佛足悉却坐一面聽經聽經竟諸菩薩皆大歡喜起為無量清淨佛作禮. In general, each line of an ancient manuscript roughly consists of 16 or 17 characters, 32 characters are simply two lines, and the line preceding these 32 characters similarly contain the words 為無量清淨佛作禮. Accordingly, this interesting phenomenon should be derived from the negligence of the translator of the *Pingdengjue jing* while duplicating the lines above. This random characteristic of the translator can be found in the text below (2.6-2.8).

⁽²³⁾ The counterpart of the *Da Amiuto jing* reads: 【大阿】西方、北方、南方、四角諸佛，其數各如恒水邊流沙，各遣諸菩薩無央數，飛到阿彌陀佛所，作禮、聽經亦復如是 (T12, 307b13-16).

their faces to the Buddha's feet, and sit back listening to the sūtra. After hearing the sūtra, all those bodhisattvas experience great joy, and stand up offering their reverence and worship to the Measureless Purity Buddha, and then leave.

【清淨 2.6】佛言：“八方、上、下諸無央數佛，更遣諸菩薩飛到無量清淨佛所，聽經供養，轉更相⁽²⁴⁾開避。(T12, 288a15-17)

The Buddha said: “there are measureless Buddhas in the eight quarters, above and below, who respectively dispatch their bodhisattvas to fly to the land of the Measureless Purity Buddha for listening to the sūtra and making offerings, [in an orderly way to avoid] impeding each other.

【清淨 2.7】如是，則下面[諸八方]⁽²⁵⁾無央數佛國——一方者各復如恒水邊流沙，一沙一佛，其數復如是——諸佛各遣諸菩薩無央數都不可復計，皆飛到無量清淨佛所，前為阿彌陀佛作禮，以頭面著佛足，悉却坐聽經。聽經竟，諸菩薩皆大歡喜，起為無量清淨佛作禮而去。(T12, 288a17-22)

Likewise, below, there are measureless Buddha-lands, as many as the sands by the side of River Ganges. Suppose one grain of sand is equal to one Buddha, the number [of the Buddhas] would be as high. [All those numerous Buddhas] respectively dispatch their countless bodhisattvas to fly to the land of the Measureless Purity Buddha for offering their reverence and worship by kneeling with their faces to the Buddha's feet, and sit back listening to the sūtra. After hearing the sūtra, all those bodhisattvas experience great joy, and stand up offering their reverence and worship to the Measureless Purity Buddha, and then leave.

【清淨 2.8】上方諸佛更⁽²⁶⁾遣諸菩薩飛到無量清淨佛所，聽經供養。相開避，⁽²⁷⁾前來者則去避後來者，後來者供養亦復如是，終無⁽²⁸⁾休絕極時。(T12, 288a22-25)

The Buddhas from above, respectively dispatched their countless bodhisattvas to fly to the land of the Measureless Purity Buddha for hearing the sūtra and making offerings. They arrive [in an orderly way to avoid] impeding each other. Those bodhisattvas in the front row leave to avoid impeding the ones in the back, and the bodhisattvas in the back also make offerings to the Buddha in the same way, [making offerings in this way] without

⁽²⁴⁾ The term *gengxiang* 更相 means “one after another, in succession, each other.” Cf. KARASHIMA 2004:81, n.20.

⁽²⁵⁾ The words 諸八方 is probably a superfluous phrase and should be deleted.

⁽²⁶⁾ The character *gen* 更 is a continuation word, which means “moreover, also.”

⁽²⁷⁾ 【宋】【元】【明】=更+相.

⁽²⁸⁾ The term *zhongwu* 終無 means “never end.”

end.

3. The *Tōhō-ge* in the *Pingdengjue jing*

3.1 Worship

- 1) 譬若如恒沙剎， 東方佛國如是，⁽²⁹⁾
各各遣諸菩薩，⁽³⁰⁾ 稽首禮無量覺；⁽³¹⁾

For example, there are Buddha-lands as numerous as the grains of the sand of River Ganges.

Likewise, the Buddha-lands in the eastern quarter;

Those bodhisattvas are respectively dispatched from [those numerous Buddhas Lands], [In order to] offer their reverence and worship by falling on their knees with their faces [to the ground in front of] the Immeasurably Enlightened One.

⁽²⁹⁾ The counterpart in the Sanskrit version reads: yathaiva gaṅgāya nadiya vālikā | buddhāna kṣetrā purimeṇa tāttakāḥ | yato hi te āgami buddha vanditum | **sambodhisattvā amitāyu nāyakam** |1| (FUJITA 2011, 50). For a standard Japanese translation, see FUJITA 2015, 44. For an English translation of these Sanskrit lines, see GÓMEZ 1996, 93-94. The counterpart of this verse in the *Wuliangshou jing* reads: 【無量】東方諸佛國，其數如恒沙，彼土諸菩薩，往觀無量覺 (T12, 272c12-18). For an English translation regarding this stanza, see INAGAKI 1995: 32, and GÓMEZ 1996:189. This stanza is more corresponding to the Sanskrit version than the one in the *Pingdengjue jing* as the character *qian* 遣 is deleted. The counterpart in the *Rulai hui* reads: 【如來】東方諸佛剎，數如恒河沙，如是佛土中，恒沙菩薩眾，皆現神通來，禮無量壽佛 (T11, no.310.5:98a24-25). This stanza consists of six praises. A tentative translation of these lines is as follows. “There are Buddha-lands as numerous as the grains of sand of River Ganges in the eastern quarter; likewise, bodhisattvas as numerous as the grains of sand of River Ganges in those numerous Buddha-lands. They all demonstrate their supernatural powers in order to offer their reverence to the Immeasurable Life Buddha.” The counterpart in the *Zhuanyan jing* reads: 【莊嚴】東方世界恒河沙，一一剎中無數量，菩薩聲聞發勝心，各以香花寶蓋等，持至莊嚴佛剎中，供養如來無量壽 (T12, 323c27-29). This stanza is parallel with the first four stanzas of the *Pingdengjue jing* with the exception of the third and fourth stanzas (underlined), which parallel the third stanza of the *Pingdengjue jing* below.

⁽³⁰⁾ This stanza corresponds to the prose 【清淨 2.1】 above. From this sentence, we can determine one of the characteristics of the translator, in addition to corresponding to the Sanskrit version, the translator also refers to the prose above, according to the character *qian* 遣 “dispatch.” Additionally, according to the prose 【清淨 2.1】 above, the subject *gege* 各各 should indicate the Buddhas in the measureless lands.

⁽³¹⁾ It is noteworthy noting that the origin of “Amitāyu” is the Buddhist Sanskrit form of “Amitāyus” that only appears in the verses. The parallel of this word in the first stanza of the Tibetan translation is ’Od dpag med (=Amitābha) (see FUJITA 2015: 238). Regarding why the term *wuliangshou* 無量壽 “measureless life” did not appear in the verses of the *Pingdengjue jing*, we should not overlook that each stanza is composed of four praises, and each praise consists of six characters. Accordingly, the character “壽” might have been omitted in order to conform with the restricted number of characters reserved for each praise.

- 2) 西、南、北面皆爾， 如是恒沙數土，
是諸佛遣菩薩， 稽首禮無量覺。⁽³²⁾ (T12, 288a26-29)

Likewise, in the South, West, and North,

There are Buddha-lands as numerous as the grains of sand of River Ganges.

All the Buddhas respectively assigned their bodhisattvas,

To offer their reverence and worship by falling on their knees with their faces [to the ground in front of] the Immeasurably Enlightened One.

- 3) 此十方菩薩飛， 皆以衣械⁽³³⁾諸華，
天拘蠶種種具， 往供養無量覺。⁽³⁴⁾

⁽³²⁾ The translator of the *Pingdengjue jing* appears to have reversed the order of the second and the third stanzas with the third and the second stanzas in the Sanskrit version. That is to say that the second stanza in the *Pingdengjue jing* is parallel with the third stanza in the Sanskrit version. And this error also affects the translators of later Chinese translations, such as the *Wuliangshou jing*, the *Rulai hui* and the *Zhuang yan jing*. It is not clear whether it was intentionally adjusted to follow certain literature rules or if it is a scribal error. In this case, this stanza should correspond to the third in the Sanskrit version. The counterpart in the Sanskrit version, the third stanza, reads: tatha dakṣiṇāpaścima-uttarāsu buddhāna kṣetrā diśatāsu tāttakāḥ | yato yato āgami buddha vanditum sambodhisattvā amitāyu nāyakam | 3 (FUJITA 2011, 51). A standard Japanese translation of this stanza see FUJITA 2015, 127. For an English translation of this stanza, see GÓMEZ 1996, 94. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量 2】南、西、北四維，上、下亦復然。彼土菩薩眾，往觀無量覺 (T12, 272c19-20). Obviously, the translator of the *Wuliangshou jing* follows the second stanza of the *Pingdengjue jing* with some minor modifications, such as the fact that each praise is modified to contain five characters instead for six characters as in the *Pingdengjue jing*. The third praise of this stanza, 彼土菩薩, is more equivalent with the Sanskrit version than the one in the *Pingdengjue jing*. For an English translation, see INAGAKI 1995, 33 and GÓMEZ 1996, 189. The counterpart of this stanza in the *Rulai hui* reads: 【如來 2】三方諸聖眾，禮觀亦同歸。The next stanza has not a counterpart in the other version. It reads: 【如來 3】彼於沙界中，道光諸辯論；住深禪定樂，四無所畏心。In addition, this stanza also corresponds to the prose 【清淨 2.2-2.5】 above.

⁽³³⁾ The term 衣械 is equivalent with the Sanskrit puṭa “container,” which means a container with legs for offering flowers in front of the Buddha. See *Daiji rin* 大辭林. This term also appears in the *Foshuo Amituo jing* 佛說阿彌陀經 (T12, no.366), and the *Zheng fahua jing* 正法華經 attributed to *Zhu Fahua* 竺法護 “Dharmarakṣa” (see KARASHIMA 2007, 453, and FUJITA 2015, 238). It is noteworthy that this term can be considered one of Dharmarakṣa’s translating characteristics.

⁽³⁴⁾ This stanza parallels the second stanza in the Sanskrit version, which reads: bahupuṣpapuṭām grhītvā te nānavarṇa surabhī manoramān | okiranti naranāyakottamaṃ amita-āyu naradevapūjitaṃ | 2 | (FUJITA 2011, 50). For a standard Japanese translation, see FUJITA 2015, 127. For an English translation of the Sanskrit stanza, see GÓMEZ 1996, 94. This stanza is a variant version of stanza (4), from which it differs by only one word. It is not clear whether it was intentionally introduced as a refrain of sorts or if it is a scribal error (see GÓMEZ 1996, 238). According to FUKUI, this stanza follows the rhythm *vaitālīya*, and the fourth stanza follows *aparāntikā*. These kinds of rhythm are different to those of the remaining stanzas in the *Tōhō-ge* (see FUKUI 1995, 2). Regarding the Buddha’s name, due to the rhythm, it is separately written as Amita-āyu. It is noteworthy that the counterpart of the second stanza in the Tibetan translation is Tshe dpag med pa (=Amitāyus), but the fourth stanza in the Tibetan translation changes to ’Od dpag med pa, the same with the first

These bodhisattvas flying from the ten quarters [of the Buddha-lands],
All bring a variety of offerings,
[Such as] exquisite heavenly flowers and offering wares (substances),
And go to make offerings to the Immeasurably Enlightened One.

- 4) 諸菩薩皆大集， 稽首禮無際光，⁽³⁵⁾
 遶三匝叉手住， 歎國尊無量覺。⁽³⁶⁾

The bodhisattvas assemble together,
Offering their reverence and worship by falling on their knees with their faces [to the
ground in front of] the Immeasurable Light [Buddha],
And walking around him three times, and joining their palms in worship,
And praising the World Honored, the Immeasurably Enlightened One.

- 5) 皆持華散佛上， 心清淨稱無量，⁽³⁷⁾

stanza. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】一切諸菩薩，各齎天妙華，寶香無價衣，供養無量覺 (T12, 272c21-22). For an English translation of these lines, see INAGAKI 1995, 33; and GÓMEZ 1996, 189. There is no counterpart in the *Rulai hui* and the *Zhuangyan jing*.

⁽³⁵⁾ The counterpart of the term 無際光 is *Amitaprabha* and also appears later in the twentieth stanza. Its counterpart in the Tibetan translation is dPag med 'od (Cf. FUJITA 2015, 239). The first two praises of this stanza do not have a counterpart in any other Chinese translation.

⁽³⁶⁾ The counterpart of this stanza in the Sanskrit version is the fifth stanza which reads: pūjivā cā te bahubodhisattvā, vanditva pādām amitaprabhasya | pradakṣiṅkr̥tya vadanti caivaṃ aho 'dbhutaṃ śobhati buddhakṣetraṃ |5| (FUJITA 2011, 51). For a standard Japanese translation, see FUJITA 2015, 128. For an English translation, see GÓMEZ 1996, 94. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】恭敬遶三匝，稽首無上尊。見彼嚴淨土，微妙難思議 (T12, 272c28-29). It is noteworthy that the constitution of this stanza is not very regular, these four praises in the *Wuliangshou jing* are in combination with the second part of the sixth stanza and the first half of the seventh stanza. The sentences between the end of the third stanza and the first half of the sixth stanza in the *Wuliangshou jing* are unique and do not have a counterpart in any other versions. The texts read: 【無量】咸然奏天樂，暢發和雅音，歌歎最勝尊，供養無量覺。究達神通慧，遊入深法門，具足功德藏，妙智無等倫。慧日照世間，消除生死雲 (T12, 272c23-27).

⁽³⁷⁾ Undoubtedly, this praise is not parallel with that of the sixth stanza in the Sanskrit version (underlined of no. 38 below), but was rather created by the translator. It is noteworthy that the term *qingjing* 清淨 must be a creation by the translator. As I have repeatedly highlighted, the Buddha's name, *Wuliang qingjing* 無量清淨 “Measureless Purity”, was created intentionally and does not constitute a genuine translation, by the translator of the *Pingdeng jue jing*. This term plays a pivotal role in Chinese early Pure Land Buddhism. According to KARASHIMA, by contrast, the origin of the *Wuliang qingjing* must be derived from a misunderstanding of the term *Amitābha-vyūha* by the translator of the *Pingdeng jue jing*, Zhi Qian. The following two prerequisites, however, must be synchronized based on KARASHIMA's suggestions: (i) the original Indian text of the *Pingdeng jue jing* is the *Amitābha-vyūha*; (ii) the translator of the *Pingdeng jue jing* is Zhi Qian. Unfortunately, both of them cannot be correct simultaneously, given that more and more evidence shows that there are many translated features found in the *Da Amituo jing*. One of the vivid examples is that those

於佛前住自說：願使我刹如此。(38)

All of them shower the Buddha with their handfuls of flowers,
To Praise the Immeasurably Enlightened One with their pure mind.
And they aspire [to take a vow] before the Buddha,
Wishing to fulfill [the creation of] a land like His.

6) 所散華止虛空，合成蓋百由旬，
其柄妙嚴飾好，悉遍覆衆會上。(39)

Those flowers were scattered and floated in mid-air,
Forming a canopy of a hundred *yojanas*,
Whose pole is beautifully adorned with a splendid color.
It could cover all the body [of the Buddha] in the assembly.

3.2 The Great Gain

7) 諸菩薩都往至，諸尊刹難得值，
如是人聞佛名，快安隱得大利。(40)

All those bodhisattvas go to Buddha-lands,
Where they are extremely hard to encounter.
Those people who have heard the names of the Buddhas,

paragraphs on the Five Evils, the so called *Goakudan* 五惡段, present typical characteristics of Zhi Qian's style.

In addition, the character *cheng* 稱 should be the abbreviation of the term *chengzhan* 稱讚 “praise.”

(38) The counterpart of this stanza in the Sanskrit version reads: *te puṣpapūṭehi puno kiranti udagracittā atulāya prītiye | vācam prabhāṣanti purasta nāyake asmāpi kṣetram siya evarūpaṃ* |6| (FUJITA 2011, 52). For a standard Japanese translation, see FUJITA 2015, 128. For an English translation of this stanza, see GÓMEZ 1996, 94. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】因發無量心，願我國亦然 (T12, 273a01). The counterpart of this stanza in the *Rulai hui* reads: 【如來】願速成菩提，淨界如安樂 (T11, 981b09). The counterpart in the *Zhuangyan jing* reads: 【莊嚴】各各俱發菩提心，願出塵勞登彼岸 (T12, 324a17).

(39) The counterpart of this stanza in the Sanskrit (7) version reads: *taiḥ puṣpapūṭā iti kṣipta tatra cchatraṃ tadā saṃsthihi yojanāśataṃ | svalaṃkṛtaṃ śobhati citradaṇḍaṃ chādeti buddhasya samantakāyam* |7| (FUJITA 2011, 52). For a standard Japanese translation of this stanza, see FUJITA 2015, 128-129. For an English translation of this stanza, see GÓMEZ 1996, 94. According to GÓMEZ (1996, 238), the idea of a one-hundred-league parasol covering the whole body of the Buddha may also imply that the Buddha's body was of superhuman size, a common hyperbolic or mythic attribute in scriptural descriptions of buddhas. There is no counterpart in the *Wuliangshou jing* and the *Rulai hui*. But the counterpart in the *Zhuangyan jing* reads: 【莊嚴經】復以天花供養佛，花散虛空為傘蓋，縱廣量等百由旬，色相莊嚴無有比(T12, 324a6-7).

(40) The counterpart of this stanza in the Sanskrit version reads: *te bodhisattvās tatha satkaritvā kathā kathanū itī tatra tuṣṭaḥ | sulabdhā lābhāḥ khalu tehi sattvaiḥ yehī śrutam nāma narottamasya* |8| (FUJITA 2011, 52). For a standard Japanese translation of this stanza, see FUJITA 2015, 129. For an English translation, see GÓMEZ 1996, 94. There is no counterpart found in the *Wuliangshou jing*.

Promptly attain the great benefits of serenity.

- 8) 吾等類得是德， 諸此剎獲所好，
計本國若如夢， 無數劫淨此土⁽⁴¹⁾

Our assembly attains this great merit;

And [we] can attain benefits from the [Buddha]-lands,

Imaging [the merit] of this dreamlike land which He [the Buddha] manifested, the land which He purified through innumerable *kalpas*.

- 9) 見菩薩遶世尊， 威神猛壽無極，⁽⁴²⁾
國覺衆甚清淨，⁽⁴³⁾ 無數劫難思議。⁽⁴⁴⁾

Behold, the World-Honored One surrounded by the bodhisattvas,

Possesses dignified and brave merit, and his life is endless.

The bodhisattvas in that land are also of extreme purity,

[and the amount of their merit] is inconceivable even if [we] ponder it for innumerable *kalpas*.

⁽⁴¹⁾ The counterpart of this stanza in the Sanskrit version reads: *asmehi pī lābha sulabdha pūrvā | yad āgatā smā ima buddhakṣetraṃ paśyātha svapnopama kṣetra kīdrśaṃ yat kalpitaṃ kalpasahasra śāstunā* [9] (FUJITA 2011, 52-53). For a standard Japanese translation, see FUJITA 2015, 129. For an English translation, see GÓMEZ 1996, 94. There is no counterpart found in the *Wuliangshou jing*, the *Rulai hui*, and the *Zhuangyan jing*.

In addition, the phrase 淨此土, “purified the land,” is equivalent with “cultivating the bodhisattva path to perfection.” That is to say, there are two kinds of *Jingtu* 淨土 simultaneously found in the *Pingdengjue jing*; one is a verb, “purified the land;” the other is the origin of the term *Jingtu* as an adjective in “Pure Land.”

⁽⁴²⁾ It is of interest that the phrase 壽無極 is an abbreviation of the term *shouming* 壽命 “life-span”. 無極 “life-span is endless” is equivalent with “measureless life” found in the second and third praises of this stanza. This might be the only one clearly referring to ‘measureless life’ in the two earliest Chinese translations of the Larger *Sukhāvativyūha* sūtra. The term *wuji* 無極 “endless” is a typical Daoist term which frequently appears in the *Da Amituo jing* and the *Pingdengjue jing*, Cf. XIAO 2018a, 122.

⁽⁴³⁾ The term *qingjing* “purity” must be an intentional creation by the translator, rather than a genuine translation from the original Indian text of the *Pingdengjue jing*. Obviously, this term is not a misunderstanding of the Sanskrit *vyūha*, but provides us with concrete evidence that the translator of the *Pingdengjue jing* had a strong willingness to use the term *qingjing* as a characteristic of the Buddha, the bodhisattvas, and *Amituo*’s land etc.

⁽⁴⁴⁾ The counterpart of this stanza found in the Sanskrit version reads: *paśyātha buddho varapunyaarāśiḥ parivṛtaḥ śobhati bodhisattvaiḥ| amitāsyā ābhā amitaṃ ca tejaḥ amitā ca āyūr amitaś ca saṃghaḥ* [10] (FUJITA 2011, 53). For a standard Japanese translation, see FUJITA 2015, 129. For an English translation, see GÓMEZ 1996, 94-95. There is no counterpart found in the *Wuliangshou jing*.

- 10) 時無量⁽⁴⁵⁾世尊笑， 三十六億那術，⁽⁴⁶⁾
此數光從口出， 遍照諸無數刹。⁽⁴⁷⁾

At that time, the Immeasurably Enlightened One smiled,
And thirty-six hundred millions *nayutas* of rays came out from His mouth,
Illuminating thoroughly the innumerable lands.

3.3 Smiles and Prophecy

- 11) 則迴光還遶佛， 三匝已從頂入，
色霍然不復現， 天亦人皆歡喜。⁽⁴⁸⁾

These rays of light returned, encircling the Buddha three times,
And entered his body through the crown of his head.
Then, these rays disappeared without trace,
And all devas and humans were filled with joy.

⁽⁴⁵⁾ Regarding the name of the Buddha in this stanza, in the Sanskrit version, it is labelled as *amitāyu*, while in the *Wuliangshou jing*, the name was revised as 無量尊, with one character having been deleted. It is of interest that the term 無量尊 in the counterpart of the *Wuliangshou jing* has been translated in diverse ways. It has been translated as *Amitayus* by INAGAKI; but as “Measureless, the Worthy One” by GÓMEZ (190); and was translated as “the Immeasurable One” by MACK. In the original Indian text of the *Pingdengjue jing*, it is probably, almost certainly, *amitāyu*, but the translator appears to avoid using “無量壽” here in order to avoid contradiction with *Wuliang qingjing* which is used in the rest of the *sūtra*, especially in the proses 【清淨 2.1~2.8】 above. Meanwhile, the translator seems to avoid using *Wuliang qingjing* here so that the name will not diverge significantly from the original text.

⁽⁴⁶⁾ It looks like this term is a typical characteristic frequently found in the translations attributed to *Zhu Fahua* 竺法護 “*Dharmarakṣa*.” For example, (i) *Foshuo deguang taizi jing* 佛說德光太子經 (T3, no.170); (ii) *Puyao jing* 普曜經 (T3, no.186); (iii) the *Zheng fahua jing* 正法華經 (T9, no.263); etc.

⁽⁴⁷⁾ The counterpart of this stanza in the Sanskrit version reads: *smitaṃ karontī amitāyu nāthaḥ ṣaṭtriṃśakoḥīnayatāni arcīṣāṃ | ye niścāritvā mukhamaṇḍalātaḥ sphuranti kṣetrāṇi sahasrakoṭīḥ* |11| (FUJITA 2011, 53). For a standard of this Japanese translation, see FUJITA 2015, 129-130. For an English translation, see GÓMEZ 1996, 95. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】應時無量尊，動容發欣笑，口出無數光，遍照十方國 (T12, 273a1-2). For an English translation, see INAGAKI 1995; and GÓMEZ 1996, 190. This Chinese version seems to have been reedited by its translator in that there is no counterpart of the second praise of *Pingdengjue jing* appearing here. It appears that there is no text exactly paralleling this stanza in the *Rulai hui*. By contrast, the counterpart in the *Zhuangyan jing* reads: 【莊嚴】三十六億那由他，照俱胝千佛刹 (T12, 324a14) .

⁽⁴⁸⁾ The stanza well corresponds to the counterpart of the Sanskrit version, which reads: *tāḥ sarva arcīḥ punar etya tatra mūrdhne ca astaṅgami nāyakasya | devā manuṣyā janayanti prītiṃ arcis tadā astamitā viditvā* |12| (FUJITA 2011, 54). For a standard Japanese translation, see FUJITA 2015, 130. For an English translation, see GÓMEZ 1996, 95. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】迴光圍遶身，三匝從頂入，一切天、人衆，踊躍皆歡喜 (T12, 273a4-5). For an English translation, see INAGAKI 1995; and GÓMEZ 1996, 190.

- 12) 盧樓亘⁽⁴⁹⁾從坐起， 正衣服稽首問，
白佛言：何緣笑？ 唯世尊說是意。⁽⁵⁰⁾

Avalokiteśvara stood up from his seat,
To Rearrange his robes, and then prostrated himself on the ground to ask [a question].
Then he said to the Buddha: “Why are you smiling?
I only beseech the World-Honored One to explain the cause and condition [of the smile].

- 13) 願授我本空⁽⁵¹⁾菟， 慈護成百福⁽⁵²⁾相。 日：菟➡別
聞是諸音聲者， 一切人踊躍喜。⁽⁵³⁾ 日：是諸➡是語

Wishing to teach the original emptiness,
He compassionately blesses [all beings].
All people who have heard the sound of the [Dharma],
Will rejoice so greatly that they would feel like dancing.

⁽⁴⁹⁾ The origin of the term *È lóu gèn* 盧樓亘 is Avalokiteśvara who is the most famous bodhisattva in Eastern Buddhism. This term is written as *Gài lóu gèn* 蓋樓亘 in the *Da Amituo jing*. It is noteworthy that although the bodhisattva Mahāsthāmaprapta is also found both in the *Da Amituo jing* and the *Pingdengjue jing*, it is hard to determine whether the Buddhist Three Saints of the West 西方三聖 originated directly from the original Indian text of the earliest version of the Larger *Sukhāvātīvyūha*, the *Da Amituo jing*, because the term 盧樓亘 appears only three times in the *Da Amituo jing*, and at least one of these texts might have been added intentionally by the translator of the *Da Amituo jing*. Accordingly, the concept of the Three Saints of the West in the Larger *Sukhāvātīvyūha* sūtra is not as important as people believed, unlike in the *Guan wuliangshou jing*. For some comments regarding the passages containing the term 盧樓亘 in the *Da Amituo jing*, see XIAO 2016a. For a brief discussion regarding this bodhisattva by HARRISON (2000, 172, n.24), see below. Cf. NATTIER 2007b197-205 (cf. no. 94 of this paper below).

⁽⁵⁰⁾ The counterpart of this stanza in the Sanskrit version reads: uttiṣṭhate buddhasuto mahāyāsā nāmnātha so hī avalokiteśvaraḥ | ko hetur atrā bhagavan ka pratyayaḥ yena smitaṃ kurvasi lokanātha |13| (FUJITA 2011, 54). For a standard Japanese translation, see FUJITA 2015, 130. For an English translation, see GÓMEZ 1996, 95. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】大士觀世音，整服稽首問，白佛：“何緣笑？唯然願說意。”(T12, 273a6-7). For an English translation, see INAGAKI 1995; and GÓMEZ 1996, 190. There is no counterpart found in the *Rulaihui* and the *Zhuangyan jing*.

⁽⁵¹⁾ The term *benkong* 本空 might originate from *paramārtha-kovid*, which also appears in the *Ruzūge* (6) below. This term is frequently used in the group of the *prajña sūtras*. This term was translated as ‘fundamental emptiness of all things’ by GÓMEZ, and ‘original emptiness’ by INAGAKI; and ‘the basis of emptiness’ by Karen.

⁽⁵²⁾ The term *baifu* 百福 is a traditional Chinese term, meaning “happiness,” “blessing.” An example in the *Shijing* 詩經 reads: 千祿百福，子孫千億。

⁽⁵³⁾ The counterpart of this stanza in the Sanskrit version (14) reads: taṃ vyākarohī paramārthakovidā hitānukampī bahusattvamocakaḥ | śrutvā ti vācaṃ paramāṃ manoramāṃ udagrācittā bhaviṣyanti sattvāḥ|14| (FUJITA 2011, 54-55). For a standard Japanese translation, see FUJITA 2015, 130. For an English translation of this stanza, see GÓMEZ 1996, 95. There is no counterpart of this stanza in the *Wuliangshou jing*, the *Rulai hui* and the *Zhuangyan jing*.

- 14) 梵之音及雷霆， 八種音⁽⁵⁴⁾深重聲。
佛授盧樓亘⁽⁵⁵⁾決： 今吾說， 仁諦聽。⁽⁵⁶⁾

The Buddha's voice [is] just like the sound of thunder,
Solemn and far-reaching, [manifesting] the eight qualities of sound.
The Buddha is about to give predictions to Avalokiteśvara,
I now explain to you. Listen to me with care.

- 15) 衆世界諸菩薩， 到須阿提⁽⁵⁷⁾禮佛，
聞歡喜、廣奉行， 疾得至得清淨處。⁽⁵⁸⁾ 【宋、元、明】 ➔ 清淨處

⁽⁵⁴⁾ The term *bayin* 八(種)音 “eight qualities of sounds” is a general name for musical instruments and music in ancient Chinese, which is made of eight different materials, such as 金(metal), 石(rock); 絲(thread); 竹(bambuseae); 匏(calabash); 土(soil); 革(leather); 木(tree), similar to symphony in modern society. An example in the *Baopu zi* 抱朴子 reads: 故離朱剖秋毫於百步， 而不能辯八音之雅俗 (Cf. HD2, 15). Also, an example in the *Yaodian* 堯典 reads: 三載， 四海遏密八音 “Within the four seas all the eight kinds of instruments of music were stopped and hushed.” (see <https://ctext.org/>).

The character 種 was purposely inserted since each praise must consist of six characters. Regarding the eight sounds, there are several interesting explanations. For example, (i) according to GÓMEZ, the “eight good qualities” refer to a traditional Chinese list of forensic [rhetoric? revised by XIAO] virtues: pleasant speech, intelligible speech, comforting or soothing speech, soft speech, inerrant speech, imposing speech, and speech in a voice with good projection (Gómez1996, 251); and (ii) according to KAREN, the eight qualities of voice are (1) beautiful, (2) distinct, (3) supple, (4) harmonious, (5) venerable, (6) unerring, (7) exquisite, (8) not effeminate (i.e. manly) (KAREN 2014, 148). On the other hand, this term also frequently appears in early Chinese Buddhist translations. An example in the *Fan moyu jing* 梵摩渝經 (T1, no.766), which attributed to Zhi Qian reads: 阿難整服稽首而問， 即大說法， 聲有八種： 最好聲、易了聲、濡軟聲、和調聲、尊慧聲、不誤聲、深妙聲、不女聲 (T1, 884b23-25, also see JDJT) . In addition, some usages frequently appear in *Zhu Fahu's* translations, such as the *Xianjie jing* 賢劫經 (T14, no.415).

⁽⁵⁵⁾ Although this great bodhisattva repeatedly appears in the *Tōhō-ge*, it does not mean that (i) these usages originated from the original Indian text of the *Pingdengjue jing*; (ii) the concept of the Three Saints of the West had been formed in the original Indian text of the *Pingdengjue jing*. The fact bodhisattva Mahāsthāmaprāpta does not appear in the *Tōhō-ge* exactly means that the Chinese translator of the *Pingdengjue jing* was willing to highlight Avalokiteśvara once again here. It is hard to believe that it is a genuine translation from the original Indian text of this version.

⁽⁵⁶⁾ There is no counterpart of this stanza in the Sanskrit version. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】 梵聲猶雷震， 八音暢妙響， 當授菩薩記， 今說仁諦聽 (T12, 273a8-9). For an English translation of this stanza, see Inagaki 1995; and Gómez 1996. There is no counterpart in the *Rulai hui* or the *Zhuangyan jing*.

⁽⁵⁷⁾ The origin of the term 須阿提 is *sukhāvātī*, which is the formal name of Amitābha's land, which is also labelled as (*Qing*)*jing chu* 清淨處 “pure abode (Pure Land)” in the last praise of this stanza. In addition, in the last stanza of this *Tōhō-ge* (21) in the *Pingdengjue jing*, Amitābha's land is also written as 須摩提.

⁽⁵⁸⁾ The counterpart of this stanza in the Sanskrit version reads: ye bodhisattvā bahulokadhātuṣu sukhāvātīm prasthita buddha paśyanā te śrutva prītiṃ vipulāṃ janetvā | kṣipraṃ imaṃ kṣetra vilokayeyuḥ |15| (FUJITA 2011, 55). For a standard Japanese translation, see FUJITA 2015, 130-131. For an English translation, see GÓMEZ 1996, 95.

All the bodhisattvas from the various worlds,
Go to *Sukhāvātī* to respectfully revere and worship the Buddha.
They rejoice while hearing [the Buddha's voice], and intensively pursue [the Dharma].
They instantly come in the pure abode [Pure Land].

16) 已到此嚴淨國, ⁽⁵⁹⁾ 便速得神足俱, ⁽⁶⁰⁾
眼洞視、耳徹聽, ⁽⁶¹⁾ 亦還得知宿命。 ⁽⁶²⁾

And, upon arriving in the majestic and pure country,
They instantly possess the divine feet;
The Divine eye which enables them to see thoroughly and the divine ear so that they can

The character *de* 得 might be a superfluous letter and these words should be revised as 清淨處. It is noteworthy that no Sanskrit term corresponding to the term (*Qing*)*jing chu* 清淨處 can be found in the Sanskrit version, even though the first three praises of the 15th stanza above are quite corresponding to those of the *Pingdengjue jing*. Especially, considering the fact that the Buddha's name has been revised as *Wuliang qingjing* 無量清淨 “measureless purity,” and the Buddha's land is labelled – based on his name – as *Wuliang qingjing (fo) guotu* 無量清淨佛國土, it is quite possible that the term (清)淨處 was intentionally chosen by the translator of the *Pingdengjue jing*. Also, it is of interest that a similar term, *qingjing yechu* 清淨業處 “the abode of pure karma” appears in the *Guan wuliangshou fo jing* 觀無量壽佛經 (T12, no.365, the *Guan-jing*). Regarding a preliminary study of the connection between the nine-grade rebirth system in the *Guan-jing* and the three-grade rebirth system in the *Da Amituo jing*, see XIAO 2017c.

In addition, although GÓMEZ categorized that the 17th~21th stanzas concern Amitābha's vows, this stanza and the next stanza (17th) are actually connected to the vows in the *Pingdengjue jing*. That is to say that this stanza corresponds to the fourth vow of the *Da Amituo jing* (T12, 301b8-13), and the latter part of the seventeenth vow of the *Pingdengjue jing*, which reads: 諸天人民蠕動之類聞我名字, 皆悉踴躍來生我國。不爾者我不作我 (T12, 281b27-c1). For an annotated English translation of these two vows, see XIAO 2018a, 129; and 2018d, 185. For a comprehensive study of the two versions of the twenty-four vows, see XIAO (forthcoming). Moreover, this stanza also corresponds to the 43rd vow of the Sanskrit version, and the 44th vow in the *Wuliangshou jing* and the *Rulai hui*.

⁽⁵⁹⁾ The term *yanjing guo* 嚴淨國 “a majestic and pure country” represents the translator's main designation for Amitābha's land. Undoubtedly, the translator has a strong willingness to express “high, lofty, exalted (udāram)” using the terms 莊嚴和清淨 “majesty and purity.” Cf. n. 43 above. For the origin of the term *Jingtu* 淨土, see XIAO 2012b.

⁽⁶⁰⁾ This praise corresponds to the eighth vow of the *Pingdengjue jing*, the fifth vow in the Sanskrit version, and the ninth vow in both the *Wuliangshou jing* and the *Rulaihui*.

⁽⁶¹⁾ This praise corresponds to the sixth and the ninth vows in the *Pingdengjue jing*, and the seventh and the eighth vows of the Sanskrit version.

⁽⁶²⁾ The counterpart of this stanza in the Sanskrit version (16) reads: āgatya ca **kṣetram idaṃ udāraṃ** rddhībalaṃ prāpuṇi kṣipraṃ eva| divyaṃ ca cakṣus, tatha śrotra divyaṃ jātismarāḥ paramatakavidāś ca|16| (FUJITA 2011, 55). For a standard Japanese translation, see FUJITA 2015, 131. For an English translation, see GÓMEZ 1996, 95. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】至彼嚴淨土, 便速得神通(T12, 273a20-21). It appears that there is no counterpart in the *Rulai hui* and the *Zhuangyan jing*.

In addition, the counterpart of this praise corresponds to the fifth vow in the *Pingdengjue jing*, and the sixth vow in the Sanskrit version.

hear thoroughly,

As well as the psychic power to know the destinies of their past lives.

3.4 The Vows

17) 無量覺授其決， 我前世有本願，
一切人聞說法， 皆疾來生我國。⁽⁶³⁾

Then the Immeasurably Enlightened One explains:

It is due to the original vow in a past life.

All people who have heard the Dharma,

Will be born instantly in my land.

18) 吾所願皆具足， 從眾國來生者，
皆悉來到此間， 一生得不退轉。⁽⁶⁴⁾

All of my aspirations have been fulfilled,

And the beings who [aspire to] be reborn in my land from other counties,

Will all come to my land,

And will attain the stage of non-retrogression within one lifetime.

19) 若菩薩更興願， 欲使國如我剎，
亦念度一切人， 令各願達十方。⁽⁶⁵⁾

⁽⁶³⁾ The counterpart of this stanza in the Sanskrit version reads: **amitāyu buddhas** tada vyākaroṭi mama hy ayaṃ praṇidhir abhūṣi pūrva | katham pi sattvāḥ śruṇiyāna nāmaṃ vrajeyu kṣetraṃ mama nityam eva |17| (FUJITA 2011, 55-56). For a standard Japanese translation, see 2015, 131-131. For an English translation, see GÓMEZ 1996, 95. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】必於無量尊，受記成等覺。其佛本願力，聞名欲往生 (T12, 273a21-22). For an English translation, see Inagaki1995, and Gómez. There is no counterpart in the in *Rulai hui* and the *Zhuangyan jing*.

⁽⁶⁴⁾ The counterpart of this stanza in the Sanskrit version reads: sa me ayaṃ praṇidhi prapūrṇa śobhanā sattvāś ca eṅtī bahulokadhātutaḥ | āgatya kṣipraṃ mama te 'ntikasmin avivartikā bhontiha ekajātiyā |18| (FUJITA 2011, 56). For a standard Japanese translation, see 2015, 132. For an English translation, see GÓMEZ 1996, 95. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】皆悉到彼國，自致不退轉 (T12, 273a23).

It is noteworthy that the term *butuizhuan* 不退轉 is a significant concept both in Pure Land Buddhism and in early Mahāyāna Buddhism. The 46th vow of the Sanskrit version concerns this doctrine. This term is translated as 阿惟越致 (Skt. *avivartika*, or *avivartya*) in the 18th vow in the *Pingdengjue jing*, which refers to its counterpart, the 7th vow in the *Da Amituo jing*. For some comments regarding the seventh vow of the *Da amituo jing* and the 18th vow in the *Pingdengjue jing*, see XIAO 2018a, 133, and 2018d, 185. In addition, for some comments regarding the Sanskrit term *ekajātiyā* Cf. FUKUI 1999, and FUJITA 2015, 240.

⁽⁶⁵⁾ The counterpart of this stanza in the Sanskrit version reads: tasmād ya icchātiha bodhisattvaḥ mamāpi kṣetraṃ siya evarūpaṃ | ahaṃ pi sattvā bahu mocayeyaṃ nāmena ghoṣena 'tha darśanena |19| (FUJITA 2011, 56). For a standard Japanese translation, see 2015, 132. For an English translation,

Some bodhisattvas might aspire to take further vows;
 May their lands be like my land.
 Also, keeping their mind to constantly deliver all people [out of all suffering],
 May all of their vows reach the ten quarters.

20) 速疾超便可到, 安樂國之世界, ⁽⁶⁶⁾
 至無量光明土, ⁽⁶⁷⁾ 供養於無數佛。 ⁽⁶⁸⁾

They will be able to instantly arrive
 To this Peaceful World,
 The Land of the Immeasurable Light,
 And, make offerings to countless Buddhas.

21) 其奉事億萬佛, 飛變化遍諸國,
 恭敬已歡喜去, 便還於須摩提。 ⁽⁶⁹⁾

After making offerings to myriads of billions of Buddhas,
 They will fly over all the lands,
 To express their reverence and then leave full of joy,
 And return back to *Sukhavati* [*Jingtu*].

4. The *Ruzū-ge* in the *Pingdengjue jing*

4.1 Who Can Hear the Dharma

1) 非有是功德人, 不得聞是經名 ;

see GÓMEZ 1996, 95. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】菩薩興志願, 願己國無異, 普念度一切, 名顯達十方 (T12, 273a24-25). The counterpart of this stanza in the *Ruqi hui* reads: 恒發誓莊嚴, 當成微妙土, 菩薩以願力, 修勝菩提行 (T12, 98b13-14). There is no counterpart in the *Zhuangyan jing*.

⁽⁶⁶⁾ For the term *anle* 安樂, see XIAO 2009b.

⁽⁶⁷⁾ The origin of this phrase 無量光明土 is “*amitaprabha*,” and its Tibetan counterpart reads: ‘*Od dpag med*.’ For some comments regarding this phrase, see FUJITA 2015, 240.

⁽⁶⁸⁾ The counterpart of this stanza in the Sanskrit version reads: *sa śīghraśīghraṃ tvaramāṇarūpaḥ sukhāvātīm gacchatu lokadhātum | gatvā ca pūrvaṃ amitaprabhasya pūjetu buddhāna sahasrakoṭī* [20] (FUJITA 2011, 56). For a standard Japanese translation, see 2015, 132. For an English translation, see GÓMEZ 1996, 95. There is no counterpart in other Chinese translations.

⁽⁶⁹⁾ The counterpart of this stanza in the Sanskrit version reads: *buddhāna koṭīm bahu pūjayitvā rddhībalenā bahu kṣetra gatvā | kṛtvāna pūjām sugatāna santike bhaktāgram eṣyanti sukhāvātī ta iti* [21] For a standard Japanese translation, see 2015, 132-133. For an English translation, see GÓMEZ 1996, 95. The origin of the term *Xumoti* 須摩提 should be *sukhāvātī*, and this term appears two times in the *Pingdengjue jing*. Also Cf. *Xuati* 須阿提. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】奉事億如來, 飛化遍諸刹, 恭敬歡喜去, 還到安養國 (T12,273a26-27).

唯有清淨戒者，⁽⁷⁰⁾ 乃逮聞此正法。⁽⁷¹⁾

If people have not cultivated enough good merit,
It will not be possible for them to hear the title of this sūtra;
Only someone abiding completely by the precepts,
Will be able to hear this right Dharma.

2) 曾更見世尊雄， 則得信於是事，
謙恭敬、聞奉行， 便踊躍大歡喜。⁽⁷²⁾

Only people who have encountered the Sovereign of World-Honored One in a past life,
Can believe in this,
Only those who are modest, and respect [the Dharma] can pursue the Dharma upon

⁽⁷⁰⁾ In general, this stanza is not different from the corresponding stanzas in other versions, except for the prerequisite of hearing the Dharma. In the Sanskrit version, it is “heroes who have attained the goal” (Cf. the text underlined below), to which the counterpart in the *Rulai hui* corresponds well. However, in the *Pingdengjue jing* and the *Wuliangshou jing*, the prerequisite becomes “someone abiding completely by the precepts.” Regarding the phrase 清淨戒, it is a combination of the term 清淨 and the character 戒. Obviously, the phrase was purposely edited by the translator because *zhaijie qingjing* 齋戒清淨 is a significant prerequisite for rebirth in Amitābha’s land, which has been purposely highlighted in both the *Da Amito jing* and fully inherited by the translator of the *Pingdengjue jing*. For the term *zhaijie qingjing*, see XIAO 2011. For the connection between *zhaijie qingjing*, *Wuliang qingjing* 無量清淨 and the term *Jingtu* 淨土, see XIAO 2012b.

In addition, it is of interest that this prerequisite has been revised as 已曾供養諸如來 “those who have made offerings to the measureless number of tathagatas” in the *Zhuangyan jing*.

⁽⁷¹⁾ The counterpart of this stanza in the Sanskrit version reads: neme akṛtapuṇyānām śravā bheṣyanti īdṛśāḥ | ye tu te śūra siddhārthāḥ te śroṣyanti imāṃ girāṃ |1| (FUJITA 2011, 75). For a standard Japanese translation, see FUJITA 2015, 166-167. For an English translation, see GÓMEZ 1996, 109. 【無量】若人無善本，不得聞此經；清淨有戒者，乃獲聞正法 (T12, 273a28-29). For an English translation of this stanza, see INAGAKI 1995, 35; and GÓMEZ 1996, 191. Likewise, each praise of the *Ruzū-ge* in the *Wuliangshou jing* consists of five characters. This stanza in the *Wuliangshou jing* might have referred to the counterpart of the one in the *Pingdengjue jing*. The counterpart of this stanza in the *Rulai hui* reads: 【如來】若於福德初未修，終不聞斯微妙法；勇猛能成諸善利，當聞如是甚深經 (T11, 101b11-12). The stanza in the *Rulai hui* is more corresponding to the one in the Sanskrit version than the one in the *Pingdengjue jing* and the *Wuliangshou jing*. The counterpart of this stanza in the *Zhuanyang jing* reads: 【莊嚴】若不往昔修福慧，於此正法不能聞；已曾供養諸如來，是故汝等聞斯義 (T12, 326b4-5).

⁽⁷²⁾ The counterpart of this stanza in the Sanskrit version reads: dr̥ṣṭo yaiś ca hi sambuddho lokanātha prabhaṃarah | sagauravaiḥ śruto dharmāḥ prītiṃ prāpsyanti te parāṃ |2| (FUJITA 2011, 76). For a standard Japanese translation, see FUJITA 2015, 167. For an English translation, see GÓMEZ 1996, 109. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】曾更見世尊，則能信此事，謙敬聞奉行，踊躍大歡喜 (T12, 273b1-2). Likewise, this stanza should be the one referring to its counterpart in the *Pingdengjue jing*. For the English translation, see INAGAKI 1995, 35, and GÓMEZ 1996, 191. The counterpart of the stanza in the *Rulai hui* reads: 【如來】彼人曾見諸世尊，能作大光拯濁世，多聞總持如巨海，彼獲聖賢喜愛心 (T11, 101b13-14). The counterpart of this stanza in the *Zhangyan jing* reads: 【莊嚴】聞已受持及書寫，讀誦、讚演并供養，如是一心求淨方，決定往生極樂國 (T12, 326b6-7).

hearing it,

And will rejoice so greatly that they will want to dance.

- 3) 惡驕慢、弊懈怠， 難以信於此法；
宿世時見佛者， 樂聽聞世尊教。⁽⁷³⁾

For people whose spirit is full of evils: arrogance; and corruption: slackness,

It is hard to believe in this Dharma.

Only people who have encountered [and made offerings to] Buddhas in their past lives,

Will rejoice in hearing the teaching by the World-Honored One.

4.2 Only Buddhas Understand

- 4) 譬從生盲冥者， 欲得行開導人，
聲聞悉或⁽⁷⁴⁾大乘， 何況於俗凡諸？⁽⁷⁵⁾

Just like people born blind,

Who wish to know how to show the way to other people,

Even *śrāvakas* are still all bewildered by Mahāyāna thought,

How could normal people not?

⁽⁷³⁾ The counterpart of this stanza in the Sanskrit version reads: na śakya hīnebhi kuśīdadṛṣṭibhiḥ buddhāna dharmeṣu prasāda vinditum | ye pūrvabuddheṣu akārṣu pūjām te lokanāthām caryāsu śikṣiṣu |3| (FUJITA 2011, 76). For a standard Japanese translation, see FUJITA 2015, 167. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】 憍慢弊懈怠， 難以信此法； 宿世見諸佛， 樂聽如是教 (T12, 273b3-4) . For the English translation, see INAGAKI 1995, 35; and GÓMEZ 1996, 191-192. The counterpart of this stanza in the *Rulai hui* reads: 【如來】 懈怠邪見下劣人， 不信如來斯正法， 若曾於佛殖眾善， 救世之行彼能修 (T11,101b15-16). By contrast, the latter part of this stanza in the *Rulai hui* has been revised as “[only] one who has planted the seeds of vast good merit in front of the Buddhas would like to cultivate the Dharma leading to salvation (Cf. the praise underlined above). There is no counterpart in the *Zhuangyan jing*.

⁽⁷⁴⁾ The character *huo* 或 is a synonym of 惑 “be bewildered.” An example in the *Mengzi* 孟子 reads: 孟子曰：無或乎王之不智也 “Mencius said, ‘It is not to be wondered at that the king is not wise!’” (see <https://ctext.org/>).

⁽⁷⁵⁾ The counterpart in the Sanskrit version (4) reads: yathāndhakāre puruṣo hy acakṣuḥ mārgam na jāne kutu samprakāśayet | sarve tathā śrāvaka buddhajñāne ajānakāḥ kiṃ punar anya sattvāḥ |4| (FUJITA 2011, 76). For a standard Japanese translation, see FUJITA 2015, 166. For an English translation of this stanza, see GÓMEZ 1996, 109. The counterpart in the *Wuliangshou jing* reads: 【無量】 聲聞或菩薩， 莫能究聖心， 譬如從生盲， 欲行開導人 (T12, 273b5-6). For an English translation of these Chinese lines, see INAGAKI 1995,35; and GÓMEZ 1996. The counterpart of this stanza in the *Rulai hui* reads: 【如來】 譬如盲人恒處闇， 不能開導於他路， 聲聞於佛智亦然， 況餘有情而悟解 (T11, 101b17-18). There is no counterpart in the *Zhuangyan jing*. It is noteworthy that the order of this stanza in the *Wuliangshou jing* is reversed compared to the order followed in the *Pingdengjue jing* and the Sanskrit version (the first two and the last two praises). This case might reflect the translator's intentions.

- 5) 天中天⁽⁷⁶⁾相知意， 聲聞不了佛行，
辟支佛亦如是， 獨正覺乃知此。⁽⁷⁷⁾

Only the Gods of Gods (Buddhas) can understand the profound teachings of each other.
Neither *śrāvakas* can fully understand the cultivation of the Buddhas,
Nor *pratyekabuddhas*.
Only the Fully Enlightened One can know this.

- 6) 使一切悉作佛，⁽⁷⁸⁾ 其淨慧智本空，⁽⁷⁹⁾
復過此億萬劫， 計佛智無能及。⁽⁸⁰⁾

⁽⁷⁶⁾ The term *tian zhong tian* 天中天 “god of gods” is one of the typical terms frequently found in early Chinese Buddhist texts. For instance, (i) the *Da Mingdu jing* 大明度經 (T8, no.225) considered to have been translated by Zhi Qian, (ii) the *Daoxing Banruo jing* 道行般若經 (T8, no.224) which is attributed to *Zhi Loujiachen* 支婁迦讖 “Lokakṣema;” and (iii) the *Puyao jing* 普曜經 (T3, no.186), and the *Shengjing* 生經 (T2, no. 152), which are both attributed to *Zhu Fahui* 竺法護 “Dharmarakṣa.” The phrase “*buddho hi buddhasya guṇā prajānate,*” frequently appears in the Mahāyāna sūtras, for instance in the Chinese translation of the Lotus sūtra, *Saddharmapuṇḍarīka Sūtra*, which reads: 唯佛與佛乃能究盡諸法實相 (T9, 5c, Cf. FUJITA 2015, 251). In addition, for some comments regarding this term from a different perspective, see IWAMATSU 1985.

⁽⁷⁷⁾ The counterpart of this stanza in the Sanskrit version reads: *buddho hi buddhasya guṇā prajānate* na devanāgāsuraśrāvakāḥ |pratyekabuddhāna pi ko gatīpatho buddhasya jñāne hi prakāśyamāne |5| (FUJITA 2011, 77). For a standard Japanese translation, see FUJITA 2015, 167-168. For an English translation see GÓMEZ 1996, 110. The counterpart of this stanza in the Sanskrit version reads: 【無量】如來智慧海，深廣無崖底，二乘非所測，唯佛獨明了 (T12, 273b7-8). For an English translation of these Chinese lines, see INAGAKI 1995,35; and GÓMEZ 1996, 192. The counterpart of this stanza in the *Rulai hui* reads: 【如來】如來功德佛自知，唯有世尊能開示，天龍夜叉所不及，二乘自絕於名言 (T11,101b19-20). The counterpart of this stanza in the *Zhuangyan jing* (4) reads: 【莊嚴】假使長壽諸有情，命住無數俱胝劫，稱讚如來功德身，盡其形壽讚無盡 (T12, 36212-13) It is noteworthy that the counterpart in the *Zhuangyan jing* concerns “praising the merits of the Buddhas” (稱讚如來), a significant element in the Smaller *Sukhāvatyūha* sūtra.

⁽⁷⁸⁾ The Sanskrit *sugata* “going well,” which is one of Buddha’s ten names, was translated into “佛” in the *Pingdengjue jing*. The term *zuofu* 作佛 appears over 70 times. Obviously, most of them follow their counterparts in the *Da Amituo jing* in that this term appears about 100 times in the *Da Amituo jing*. It is noteworthy that in the beginning of each vow, it has been revised to 我作佛時 from 設我得佛 in the *Da Amituo jing*. For a further discussion on the phrase 我作佛時 in the vows of the *Pingdengjue jing*, see forthcoming.

⁽⁷⁹⁾ The term *benkong* 本空 originates from “*paramārtha-kovida.*” Cf, note 51 above.

⁽⁸⁰⁾ The counterpart of this stanza in the Sanskrit version reads: yadī sarvasattvāḥ sugatā bhavyeṣu viśuddhajñānā paramārthakovidā |te kalpakotīr atha vāpi uttare ekasya buddhasya guṇām katheyuḥ. |6| (FUJITA 2015, 77). For a standard Japanese translation, see FUJITA 2015, 168. For an English translation, see GÓMEZ 1996, 110. The counterpart of this stanza in the *Wulaingshou jing* reads: 【無量】假使一切人，具足皆得道，淨慧如本空，億劫思佛智 (T12, 273b9-10). For an English translation of these Chinese lines, see INAGAKI 1995, 36; and GÓMEZ 1996, 192. The counterpart of this stanza in the *Rulai hui* reads: 【如來】若諸有情當作佛，行超普賢登彼岸；敷演一佛之功德，時逾多劫不思議 (T12, 101b21-22). It is noteworthy that the first two praises underlined, which

Even if all beings become Buddhas,
And obtain pure wisdom knowing original emptiness,
They will not be able to calculate the depth of the Buddha's wisdom, despite the passing
of myriads of billions of *kalpas*.

7) 講議說無數劫， 盡壽命猶不知，
佛之慧無邊幅， 如是行清淨致。⁽⁸¹⁾

Even if they expound for immeasurable *kalpas*,
They will still not be able to grasp [the profundity of the Buddha's wisdom], despite
exhausting their lifespan,
The width of the Buddha's wisdom is thus boundless,
And can be fulfilled by pure cultivation.

8) 奉我教乃信是， 唯此人能解了，
佛所說皆能受， 是則為第一證。⁽⁸²⁾

Only people who pursue my teaching can believe in it,
Only such people can fully comprehend it,
And desire to adopt the Dharma which the Buddha(s) expounded.
They will be the first to witness its profound meaning.

4.3 Rare and Precious Things

probably refer to the last chapter of the *Avatamsaka Sūtra*, do not have a counterpart in any other versions. There is no counterpart in the *Zhuangyan jing*.

⁽⁸¹⁾ The counterpart of this stanza in the Sanskrit version reads: *atrāntare nirvr̥ta te bhaveyuḥ prakāśamānā bahukalpakoṭīḥ | na ca buddhajñānasya pramāṇu labhyate tathā hi jñānāścariyaṃ jinānām |7|* (FUJITA 2011, 77). For a standard Japanese translation, see FUJITA 2015, 168. For an English translation, see GÓMEZ 1996, 110. A counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】窮力極講說，盡壽猶不知。佛慧無邊際，如是致清淨 (T12, 273b11-12). For an English translation of these Chinese lines, see INAGAKI 1995, 36; and GÓMEZ 1996, 192. The counterpart of this stanza in the *Rulai hui* reads: 【如來】於是中間身滅度，佛之勝慧莫能量，是故具足於信聞，及諸善友之攝受 (T11, 101b23-24). There is no counterpart in the *Zhuangyan jing*.

⁽⁸²⁾ The counterpart of this stanza in the Sanskrit version reads: *tasmān naraḥ paṇḍita vijñajātiyaḥ yo mahya vākyam abhiśraddhadheyuḥ | kṛtsnām sa sāksī jinajñānarāśim buddha prajānā ti girām udīrayet | 8|* (FUJITA 2011, 77-78). For a standard Japanese translation, see FUJITA 2015, 168. For an English translation, see GÓMEZ 1996, 110. There is no counterpart in the *Wuliangshou jing*. The following stanza in the *Rulai hui* appears to correspond partly to this stanza, and reads: 【如來】得聞如是深妙法，當獲愛重諸聖尊，如來勝智遍虛空，所說義言唯佛悟 (T11, 101b25-26). There is no counterpart in the *Zhuangyan jing*. A similar praise can be found in the *Tanbutsu-* (9) in the *Pingdengjue jing*, which it reads: 幸佛見信明，是我第一證 (T12, 280c8-9).

- 9) 人之命⁽⁸³⁾希⁽⁸⁴⁾可得， 佛在世甚難值，
有信慧不可致， 若聞見精進求。⁽⁸⁵⁾

The human life is a rare thing and hard to get.

Encountering the period when the Buddha is living in the world is extremely rare,

It is impossible [for people] to manifest only by believing and wisdom,

You should diligently pursue [the Dharma] upon hearing the Dharma or encountering the Buddha.

4.4 Companions in the Path

- 10) 聞是法而不忘， 便見敬得大慶，
則我之善親厚，⁽⁸⁶⁾ 以是故發道意。⁽⁸⁷⁾

Never forget the Dharma after hearing it.

Respect to the Buddha and let great joy arise upon hearing it.

Such people are my friends from previous lives.

For this reason, you should awaken the aspiration for Enlightenment.

⁽⁸³⁾ For the term 人之命, see Cf. FUJITA 2015, 251-252. The term 人之命 is the abbreviation of 人之壽命, which is equivalent with 人身, “human body.”

⁽⁸⁴⁾ Xi 希=*xi* 稀 “rare.” An example appears in Chinese traditional texts, such as *Laozi* 老子; and *Lunyu* 論語. An example found in the *Laozi* reads: 不言之教，無為之益，天下希及之 “There are few in the world who attain to the teaching without words, and the advantage arising from non-action.” In addition, an example found in the *Lunyu* reads: 子曰：“伯夷、叔齊不念舊惡，怨是用希。” “The Master said, ‘Bo Yi and Shu Qi did not keep the former wickednesses of men in mind, and hence the resentments directed towards them were few.’” Cf. <https://ccontext.org/>

⁽⁸⁵⁾ The counterpart of this stanza in the Sanskrit version reads: kadāci labhyāti manuṣyalābhaḥ kadāci buddhāna pi prādurbhāvaḥ | śraddhātha prajñā sucireṇa lapsyate tasyārthaprāptyai janayātha vīryaṃ |9| (FUJITA 2011, 78). For a standard Japanese translation, see FUJITA 2015, 169. For an English translation, see GÓMEZ 1996, 110. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】壽命甚難得，佛世亦難值；人有信慧難，若聞精進求 (T12,273b13-14). The counterpart of this stanza in the *Rulai hui* reads: 【如來】人趣之身得甚難，如來出世遇亦難，信慧多時方乃獲，是故修者應精進 (T11, 101b28-29). There is no counterpart in the *Zhuangyan jing*.

⁽⁸⁶⁾ The origin of the term *shanqinhou* 善親厚 is *mitra* “friend.”

⁽⁸⁷⁾ For the phrase *fadao yi* 發道意, there are two other similar phrases appearing in the *Pigndengjue jing*. (i) 發菩薩意, (ii) 發意欲求無上正真道最正覺 (for a discussion on the phrase 發菩薩意, see XIAO 2014b and 2015). The counterpart of this stanza in the Sanskrit version reads: ya īdṛśāṃ dharma śruṇitva śreṣṭhāṃ labhyanti prītiṃ sugataṃ smarantaḥ | te mitraṃ asmākam aṭitam adhvani ye buddhabodhāya janenti cchandam iti |10| (FUJITA 2011, 78). For a standard Japanese translation, see FUJITA 2015, 169. For an English translation, see GÓMEZ 1996, 110. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】聞法能不忘，見敬得大慶，則我善親友，是故當發意 (T12, 273b15-16). The counterpart of this stanza in the *Rulai hui* reads: 【如來】如是妙法已聽聞，常念諸佛而生喜，彼人往昔真吾友，善能樂欲佛菩提 (T11, 101c1-2). The counterpart in the *Zhuangyan jing* reads (6): 【莊嚴】大聖法王所說法，利益一切諸群生；若有受持恭敬者，佛說此人真善友 (T12, 326b14-15).

4.5 The Importance of This Sūtra

11) 設令滿世界火。 過此中得聞法，
會當作世尊將， 度一切生、老、死。⁽⁸⁸⁾

Even if the whole world is on fire,
Be sure to surpass it to hear the Dharma.
You will surely become the general of the World-Honored One,
And deliver all beings from reincarnation and the pains of birth, old age and death.

Conclusion

In light of the annotated English translation above, the following conclusions can be reached:

The *Tōhō-ge* and the *Ruzū-ge* in the *Pingdengjue jing* are more corresponding to the Sanskrit version than any other Chinese translation.⁽⁸⁹⁾ But the structure of the two verses, the *Tōhō-ge* and the *Ruzū-ge*, in the *Pingdengjue jing* and the *Wuliangshou jing* is continuous, for there is no prose separating them in these versions. By contrast, over ten paragraphs of prose are found between the two verses in the Sanskrit version and the Tibetan translation, as well as the *Rulai hui* and the *Zhuangyan jing*. It is hard to believe that this difference comes from the original Indian text of the *Pingdengjue jing* and the *Wuliangshou jing*, but was rather an innovation by the translator who wanted the *Ruzū-ge* next to the *Tōhō-ge*, and this feature was later followed by the translator of the *Wuliangshou jing*.⁽⁹⁰⁾

Moreover, in light of my recent series of research on the formation of the two earliest versions of the Larger *Sukhāvativyūha*,⁽⁹¹⁾ I would like to point out that the

⁽⁸⁸⁾ A similar praise to the last one can be found in the *Tanbutsu-ge* (4), which reads: 【清淨】過度於生死，無不解脫者 (T12, 280b15-18). Cf. a short paragraph in the *Da Amituo jing*: 【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，教授八方、上下諸無央數天人民及蜎飛蠕動之類，莫不得過度解脫憂苦 (T12, 301a16-20).

This stanza has no counterpart in the Sanskrit version, but it was followed by all later Chinese translations. The counterpart of this stanza in the *Wuliangshou jing* reads: 【無量】設滿世界火，必過要聞法，會當成佛道，廣濟生死流 (T12, 273b18-19). There is no counterpart of this stanza in the *Rulai hui*. The counterpart of this stanza in the *Zhuangyan jing* reads (3): 【莊嚴】假使大火滿三千，及彼莊嚴諸牢獄；如是諸難悉能超，皆是如來威德力 (T12, 326b8-9) .

⁽⁸⁹⁾ Owing to space constrains, the two verses in the Tibetan translations can not be considered here, even though I hope to do so in a subsequent paper.

⁽⁹⁰⁾ It is noteworthy that these two versions contain the paragraphs on the Five Evils (*Go-akudan* 五惡段). For the formation of the paragraphs on the Five Evils, see XIAO 2012b.

⁽⁹¹⁾ For the vows in the *Pingdengjue jing*, see XIAO 2018d; for the Dharmākara narrative in the *Pingdengjue jing*, see 2019b. For the two versions of the twenty-four vows in the sūtra, see forthcoming.

original Indian text of the *Pingdengjue jing*, which was translated into Chinese in the 3rd century, might be quite similar to the extant earliest manuscript of the Sanskrit version, which has been recognized as written in the middle of the twelfth century.⁽⁹²⁾ This research serves as a bridge between the third century and the twelfth century so that we can present a further study of the formation of the *Da Amituo jing*. We also reached additional conclusions which are the following:

Firstly, the *Pingdengjue jing* is not merely a “modified version” as suggested by KARASHIMA (2009, 123). Without the *Pingdengjue jing*, we would not be able to determine the formation of the *Da Amituo jing*. Accordingly, the *Pingdengjue jing* plays a significant role in the research of the formation of early Pure Land Buddhism.

Secondly, regarding the term *qingjing* 清淨, this term appears in the 5th, 9th, 15th stanzas of the *Tōhō-ge* and the first stanza of the *Ruzū-ge*. All these examples have no counterpart in the Sanskrit version. Accordingly, we understand that the translator of the *Pingdengjue jing* strongly wished to describe the Land of Amitābha using the term *qingjing*. Therefore, it is hard to believe what Nattier (2007) and KARASHIMA (2009) suggested about the origin of *Wuliang qingjing* being a result of Zhi Qian’s misunderstanding.

Thirdly, regarding the name of Amitābha’s land, it has been described in diverse ways. For example, we can find the following terms in the *Tōhō-ge*: 須阿提(15), (清)淨處(15), 嚴淨國(16), 安樂國(20), 無量光明國土(20), 須摩提(21). Accordingly, we can clearly understand that the translator of the *Pingdengjue jing* has the willingness to stress the feature of “purity” of the Buddha’s Land.

Moreover, the name of the Buddha is also expressed in diverse ways, such as 無量覺(1, 2, 4, 17), 無際光(4), 無量(5), 壽無極(9), 清淨(9: for the bodhisattvas). It is hard to deny that “amitāyu” has appeared in the original Indian text of the *Pingdengjue jing*. As I pointed out above (note 32), the reason why the term *wuliangshou* 無量壽 “measureless life” did not appear in the verses of the *Pingdengjue jing* is that the character “壽” may have been omitted in order to conform with the restricted number of characters reserved for each praise. On the other hand, *wuliang* 無量 is a neutral term which is more corresponding to the term *Wuliang qingjing* 無量清淨.

Furthermore, there are two kinds of concepts regarding the Buddha’s land in the *Pingdengjue jing*. There is a verb, purified the land, such as 淨此土 found in the 8th stanza of the *Tōhō-ge*. The second is an adjective, pure land, such as *anle* 安樂 found in the 20th stanza, and (清)淨處 found in the 15th stanza. The first corresponds to the phrase *zuo pusa dao* 作菩薩道 “cultivation of the bodhisattva path to perfection” which is one

⁽⁹²⁾ See FUJITA 1984; and KARASHIMA 1999.

of the significant features of the *Da Amituo jing*. The second corresponds to the phrase *wuliang qingjing fo guo tu* 無量清淨佛國土. The term *Jingtu* must be the abbreviation of the phrase 無量清淨佛國土→淨土.⁽⁹³⁾

Finally, regarding the term *È lóu gèn* 廬樓亘, as I pointed out (note 49 above), the concept of the Three Saints of the West in the Larger *Sukhāvāṭīvyūha* sūtra is not as important as people thought, unlike in the *Guan Wuliangshou jing* 觀無量壽佛經. It is hard to determine whether the image of the Three Saints of the West originates in the original Indian text of the Larger *Sukhāvāṭīvyūha* sūtra. Undoubtedly, the combination of iconography 圖像學 and philology 文獻學 is a very valuable methodology which should be considered more from now on. But there is a prerequisite: accuracy in both parts of this methodology. Unfortunately, scholars who currently try to approach this issue are far from meeting this requirement,⁽⁹⁴⁾ at least in the study of the philology of the *Da Amituo jing* and the *Pingdengjue jing*.

⁽⁹³⁾ 【大阿】齋戒清淨→【清淨】齋戒清淨、無量清淨、安樂、無量清淨佛國土、（清）淨處、嚴淨國→淨土。

⁽⁹⁴⁾ In fact, HARRISON does not believe that the second passage containing the bodhisattva *Guan-yin* 觀音 in the *Da Amituo jing* (T12, 290a26-28) was a genuine translation from the original Indian text of the *Da Amituo jing*, but was rather a creation of the Chinese translator (see NATTIER 2007b, 197-205, cf. n. 49 of this paper above). However, HARRISON's suggestion was merely based on the phrases 世間人民……一急恐怖遭縣官事 (see HARRISON 2000, 172, n.24). Even though I agree with HARRISON's suggestion at this point (for a discussion on the bodhisattva *Guan-yin* in the *Da Amituo jing* in detail, see XIAO 2016a), HARRISON appears to not realize that (i) this suggestion contradicts his main idea on the formation of the *Da Amituo jing* that the *Da Amituo jing* represents the earliest form of Indian Pure Land Buddhism; and (ii) it is hard to believe that the translator of the *Da Amituo jing* only inserted one paragraph. There must be other evidence that has been overlooked by HARRISON. In fact, the syntax and the morphology of the first paragraph mentioning that bodhisattva (T12, 308b15-19) corresponds to those 129 special characters found in the Dharmākara narrative of the *Da Amituo jing*, which has been purposely compiled by the translator of the *Da Amituo jing* based on his own notions (for a discussion regarding those terms, see XIAO 2016a, 9-13); and (iii) HARRISON does not discuss the vows, the paragraphs on the Five-Evils, and the bodhisattva thought found in the *Da Amituo jing* (for the formation of the paragraphs on the Five-Evils, see XIAO 2012; for the formation of the Dharmākara narrative in the *Da Amituo jing* and the *Pingdengjue jing*, see XIAO 2012a; 2016b; 2018a; 2019b). A completely different conclusion on the formation of the *Da Amituo jing* may be reached if these clues can be taken into account together.

In addition, it is hard to believe that there is any information related to the bodhisattva Avalokiteśvara (*Guanyin*) containing the title of the *Da Amituo jing*. KARASHIMA referred to Chen Jinhua's suggestion that *sàlóu{fó}tán* 薩樓{佛}檀 is a corruption of *hélóugèn* 廬樓亘, which is an incomplete transliteration of *Avalokitasvara* (see KARASHIMA 2009, 125). Obviously, this is simply KARASHIMA's hypothesis and it seems to be a little bit hasty, I think, because bodhisattva Avalokiteśvara merely appears three times in the *Da Amituo jing*, unlike Amitābha and the importance of the cultivation of the bodhisattva path to perfection which are purposely highlighted throughout the entire sūtra.

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会. Kyoto: Jōdoshū, 2016.
- 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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