

An Annotated English Translation of the Twenty-four Vows in the Earliest Version of the Larger *Sukhāvativyūhasūtra**

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Introduction

This paper is a study of an annotated English translation of the twenty-four vows in the earliest version of the Larger *Sukhāvativyūhasūtra*, the *Foshuo amituo sanyesanfosalou fotan guodurendao jing* 佛說阿彌陀三耶三佛薩樓佛檀過度人道經 (T.12, No. 362, hereafter the *Da amituo jing*, or *siglum*: 大阿). Among the five versions of the Chinese translations of the Larger *Sukhāvativyūhasūtra*,¹⁾ although the two earliest versions, the *Da amituo jing* and the *Foshuo wuliang qingjing pingdengjue jing* 佛說無量清淨平等覺經 (T. 12, No.361, hereafter the *Pingdengjue jing*, or *siglum*: 清淨), hold twenty-four vows, their order and content present marked differences. It is commonly believed that: (i) the *Da amituo jing* represents the earliest form of Indian devotion to Amitābha, and: (ii) the formation of the vows of the Larger *Sukhāvativyūhasūtra* evolved from the earliest version of the twenty-four vows in the *Da amituo jing*, to the second version of the twenty-four vows in the *Pingdengjue*

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1) In addition to these integral five Chinese translations, there have been fragments of two unknown Chinese versions, separately discussed by KUDARA (see KUDARA 1989) and MITANI (see MITANI 2014). According to MITANI, we can, at least, say that an unknown Chinese version with the forty-eight vows system, which is attributed to the Early Recension of the Larger *Sukhāvativyūha*, existed before the period when the versions of the Later Recension had been translated. This has been suggested by MITANI based on the fragments of an unknown Chinese version (see MITANI 2014, pp. 21–22. Concerning the vows of the *Wuliang qingjing pingdengjue jing*, cf. XIAO 2010, and 2011).

jing, and then to the forty-eight vows system in the Later Recension of the Larger *Sukhāvātīvyūhasūtra*.²⁾ According to my recent research, however, it is unlikely that these two hypotheses are correct. In fact, there is no evidence supporting them.³⁾ On the other hand, as I pointed out in my recent paper, some special terms⁴⁾ which are related to the *zuo pusa dao* 作菩薩道 “cultivation of the bodhisattva path to perfection” appear in the vows in the *Da amituo jing*. It is quite possible that this characteristic is a creation purposely highlighted by the translator, and the *Da amituo jing* is the version that was markedly revised based on the translator own ideas.⁵⁾ Moreover, the formation of the *Da amituo jing* is a key issue that is closely related to the formation of the some Mahāyāna sūtras.⁶⁾ Accordingly, it is necessary to reconsider the two versions of the twenty-four vows in the Larger *Sukhāvātīvyūhasūtra*.

This paper undertakes the task of an English annotated translation of the twenty-four vows in the *Da amituo jing* including the Dharmākara story, beginning with the lines 佛告阿難次復有佛 (T.12, p.300c18) and ending with the words 不亡其功也 (T.12, p.302b20).⁷⁾

1. The Dharmākara narrative of the *Da amituo jing*

佛告阿難：“次復有佛，名樓夷亘羅，在世間教授，壽四十二劫。⁸⁾乃爾時世有大國王，

2) Concerning the characteristics of the *Da amituo jing*, see XIAO 2017a, pp. 4-13.

3) For example, the three-grade system of rebirth in *Da amituo jing* was purposely compiled by the translator based on his own ideas (see XIAO 2017a). Concerning the formation of the Dharmākara narrative in the *Da amituo jing*, see XIAO 2015.

4) For those special terms and their characteristics, see XIAO 2016, p.63–65.

5) See XIAO 2015, and 2017a.

6) This issue is related to the chronological order the *Akṣobhyavyūhasūtra* and the *Karuṇāpūṇḍarīka sūtra* and the Smaller *Sukhāvātīvyūhasūtra*.

7) Owing to space constrains, an annotated English translation of the twenty-four vows in the *Pingdengjue jing* cannot be presented here, even though I hope to do so in a subsequent paper.

8) Regarding the life-span of the Buddha Lokeśvararāja, it can be divided into two categories in general. In the *Da amituo jing* and the *Pingdengjue jing* and the fragment of the unknown manuscripts discussed by KUDARA (see KUDARA 1989, pp.282–283), the life-span of this Buddha is forty-two *kalpas*. In the *Wuliangshou rulai hui* 無量壽如來會 (T.11, No. 310.5, hereafter *Rulai hui*, or *siglum*: 如來) and the *Foshuo dasheng wuliangshou zhuanyan jing* 佛說大乘無量壽莊嚴經 (T.12,

王聞佛經道，⁹⁾心即歡喜開解；便棄國捐王，行作沙門，字曇摩迦。作菩薩道、¹⁰⁾為人高才、智慧勇猛、¹¹⁾與世人絕異。往到¹²⁾樓夷亶羅佛所前，為佛作禮，却長跪叉手，白佛言：¹³⁾(T.12, p.300c18-23)

The Buddha said to Ānanda: “Then there appeared a Buddha named Lokeśvararāja who was teaching (the Dharma) in the world and whose life-span was forty-two *kalpas*. In this way, at that time there was a king of a 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 then cultivated the bodhisattva path to perfection. He was a man with excellent ability and unrivaled wisdom and courage, and he distinguished himself in the world. He

No.363) and the Sanskrit version, by contrast, the life-span of this Buddha is forty *kalpas* (see FUJITA 1984).

- 9) The character *jing* 經 means *dharma* (KARASHIMA 1999, p.137). In addition, this character also makes a general reference to “sūtras.” An example reads: 【大阿】中有在虛空中講經者、誦經者、說經者、口受經者、聽經者、念經者、思道者、坐禪一心者、經行者 (T.12, p.305c23–25). Accordingly, the character *jing* found in the *Da amituo jing* holds two meanings, one refers to the Dharma, the other refers to sūtras in general. Moreover, it is one of the typical characteristics in terms of ancient Chinese literature that two, or more, characters or terms are combined and used in order to highlight the importance of these terms, such as 坐禪一心 (坐禪 = 一心), or 經法 (經 = 法).
- 10) The phrase *zuopusa dao* 作菩薩道 “cultivation of the bodhisattva path to perfection” is one of the essential characteristics found in the *Da amituo jing*, whose counterpart has been revised to *fa pusa yi* 發菩薩意 in the *Pingdengjue jing* that is equivalent with *anuttarāyām samyakṣambodhau cittam utpādayāmi* (XIAO 2015, pp.15–1). This phrase also appears in the 7th vow of the *Da amituo jing* (see below), but is not found in any other versions.
- 11) The phrase *zhihui yongmeng* 智慧勇猛, which appears 17 times in the *Da amituo jing*, in this case has a counterpart in the Sanskrit version, *prajñāvān adhimātram vīryavān*, but the remaining 16 appearances of this term do not have a counterpart in the Sanskrit version. Moreover, *zhihui* and *yongmeng* are both special terms; the term *zhihui* appears 43 times and *yongmeng* appears 29 times. Concerning this term, see XIAO 2011.
- 12) The term *wangdao* 往到 “go” is combined in two synonyms, which are verbs. A term resulting from the combination of two characters holding same meaning is one of the characteristics found in the *Da amituo jing*. Cf. *jingdao* 經道 “dharma” (in combination with two nouns).
- 13) The next short paragraph is composed of 129 characters, which can be divided into two parts. The first part begins with the words 我欲求佛為菩薩道 到自然七寶極自軟好. The second part begins from 今我後作佛時教授名字 到如是者寧可得不得. These special 129 characters play a significant role in that they are compiled along with some crucial vows highly regarded by the translator. Regarding the formation of these special characters and their corresponding relationships to vows based on the terminology, see XIAO 2015, p.20.

went ahead to Buddha Lokeśvararāja, worshipping him, knelt down and, pressing his palms together, said to the Buddha:

- (I) 我欲求佛為菩薩道，令我後作佛時，¹⁴⁾ 於八方、上下諸無央數佛中，最尊、智慧勇猛、頭中光明 ¹⁵⁾ 如佛光明，所焰照無極；¹⁶⁾ 所居國土，自然 ¹⁷⁾ 七寶極自 ¹⁸⁾ 軟好；¹⁹⁾
- (II) ²⁰⁾ 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；諸無央數天人、及蜎飛蠕動之類諸來生我國者，悉皆令作菩薩、阿羅漢無央數 ²¹⁾ 都勝諸佛國。如是者寧可得不？²²⁾ (T. 12, pp.300c–301a)

(I) ‘I aspire to attain Buddhahood by cultivating the Bodhisattva path to perfection. When I attain Buddhahood, among all Buddhas in the eight quarters, as well as above and below, may I become foremost in sublime wisdom and bravery, and may brilliance shine from my head as immeasurable as the Buddhas’ light. May my land abound with the seven natural jewels, extremely richness and excellent. (II) When I

14) *Ling* 令 is a causative verb which appears 128 times in the *Da amituo jing*, and which separately appears in each of the twenty-four vows in the *Da amituo jing*.

15) This phrase is similarly in meaning to that of 頂中光明, which is one of special terms appearing 53 times in the *Da amituo jing*, but it has been revised to 項中光明 which appears 49 times in the *Pingdengjue jing* (XIAO 2016, p. 11).

16) *Wuji* 無極 “measureless” is one of special terms appearing 28 times in the *Da amituo jing*. This term is regarded as a Taoist term. An example found in the 28 chapter of the *Laozi* 老子, which it reads: 為天下式，常德不忒，復歸於無極。 “Displayed in view of all beneath the sky, He in the unchanging excellence arrayed, Endless return to man’s first state has made,” (see the website of the Chinese Text Project: <http://ctext.org/>)

17) One of the special terms in the *Da amituo jing*. For the term *ziran* 自然, see SUEKI 1980, and MORI 1986, pp. 195-218.

18) *Jizi* 極自 is probably the abbreviation of the terms *wuji ziran* 無極自然 which are special terms found in the *Da amituo jing*. Cf. the phrase 無極自軟好 found in the third vow, see below.

19) Corresponding with the 3rd vow of the *Da amituo jing*, see below. Concerning the character 軟, see KARASHIMA 1999, p. 138.

20) The second part of these 129 characters consists of 73 characters regarding benefit for others through “hearing Amitābha’s name”. And they correspond to the 2nd (in part), 4th and the 20th vows of the *Da amituo jing*. For a preliminary study of “hearing the name of Amitābha” in the *Da amituo jing*, see XIAO (forthcoming a).

21) Cf. item 5 of the 2nd vow, and the 20th vow below.

22) It is worth noting that some special terms with underlines also appear in the first passage containing the bodhisattva Avalokiteśvara in the *Da amituo jing* (T12, p.290a21–26). Those terms among the 129 characters are 最尊、智慧勇猛、頭中光明、焰照無極、悉皆令作菩薩、阿羅漢無央數 (see XIAO 2016, pp.9–13).

attain Buddhahood, the Dharma I taught and my name will be spread, and all beings, in the measureless Buddha-lands of the eight quarters, as well as above and below, will hear my name. All beings in the measureless heavens and all species that flit and wriggle who are reborn in my land, will become bodhisattvas and arhats. The bodhisattvas and arhats in my country are measureless, beyond the number of those in other Buddha-lands. How may I be able to realize this aspiration?”

佛語阿難：“其樓夷巨羅佛知其高明所願快善，即為曇摩迦菩薩說經言：‘譬如天下大海水，一人斗量之，一劫不止，尚可枯盡令空，得其底泥。人至心求道，可如當不可得乎？求索精進不休止，會當得心中所欲願爾。’²³⁾ (T. 12, p.301a02-07)

The Buddha said to Ānanda, “At that time the Buddha Lokeśvararāja recognized Dharmākara’s high aspirations and intelligence, 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 reach the bottom within one *kalpa*. Likewise, if one sincerely and unceasingly seeks the Buddhist Way, one will be able to reach one’s destination. What vow is there which cannot be fulfilled?’

曇摩迦菩薩聞樓夷巨羅佛說經如是，即大歡喜踊躍。其佛即選擇二百一十億佛國中，諸天人民之善惡、²⁴⁾ 國土之好醜，²⁵⁾ 為選擇心中所欲願。” (T. 12, p.301a07-10)

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 kotis of Buddha-lands, together with the good and evil nature of the heavenly and human beings living there, and made him select his vows.”

夷巨羅佛說經竟，曇摩迦便一其心，即得天眼徹視，悉自見二百一十億諸佛國中

23) A text with similar syntax can be found in the later part of the *Da amituo jing*, which reads: 諸天下大海水，一人斗量之，尚可枯盡得其底泥；佛智亦不如是。(T.12, p.309a27). It is worth noting that this vivid narrative only appears in the *Da amituo jing*, the *Pingdengjue jing*, and the *Foshuo wuliangshou jing* 佛說無量壽經 (T.12, No. 360, hereafter the *Wuliangshou jing*, or *siglum*: 無量).

24) The *shane* 善惡 “good and evil” is one of the special terms appearing 16 times in the *Da amituo jing*. Concerning the formation of the paragraphs on the Five Evils, see XIAO 2012. A comprehensive study on the “good” and “evil” is in preparation.

25) The terms *shan-e* 善惡 and *haochou* 好醜 “good and evil” are a pair of terms which are combined in two adjectival antonyms.

諸天人民之善惡、國土之好醜。即選擇心中所願，便結得是二十四願經，則奉行之，精進勇猛、勤苦求索。如是無央數劫，所師事供養諸已過去佛，亦無央數。(T. 12, p.301a10-16)

After Buddha Lokeśvararāja exposted 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 kotis 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 past measureless kalpas.

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。²⁶⁾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²⁷⁾得過度解脫憂苦。(T. 12, p.301a16-20)

After that, the bodhisattva Dharmākara himself attained Buddhahood and was named *Amituo* (Amitābha) Buddha who is foremost in sublime wisdom and courage, and measureless in brilliance. The land where he is living is possessed of the 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 realms above and below, to lead them all to emancipation and deliverance from anxieties and sufferings.

26) It is the fulfillment of the first part of those 129 characters in the Dharmākara narrative above.

27) The term *mobu* 莫不 "all of them" follows a syntactic form expressing a positive meaning through a double-fold denial, and appears over 30 times in the *Da amituo jing*. An example found in the early Chinese literature, reads: 薄言震之，莫不震疊。 This term also found in the Zhi Qian's translations, such as the *Foshuo taizi ruiying benqi jing* 佛說太子瑞應本起經 (T. 3, No. 185); the *Zhuanji baiyuan jing* 撰集百緣經 (T.4, No. 200); the *Foshuo yizu jing* 佛說義足經 (T. 4, No. 198); the *Foshuo zhai jing* 佛說齋經 (T. 1, No. 087); the *Foshuo yueming pusa jing* 佛說月明菩薩經 (T. 3, No. 169). In addition, this term also appears in the *Daoting banruo jing* 道行般若經 (T.8, No.224), attributed to *Zhi loujiachen* 支婁迦讖, *Lokakṣema*, etc., along with some Chinese translations attributed to *Zhu fahu* 竺法護 *Dharmarakṣa*.

佛語阿難：阿彌陀佛為菩薩時，²⁸⁾常奉行是二十四願，²⁹⁾珍寶愛重，保持恭慎，精禪從之，與眾超絕，卓然有異，皆無有能及者。佛言：何為二十四願？(T. 12, p.301a20-24)

The Buddha said to Ānanda: “When Amitābha Buddha was a bodhisattva, he constantly pursued these twenty-four vows. He attaches the greatest importance to the Dharma which he cherishes like a treasure. And he remained very respectful and cautious towards the Dharma which he was pursuing 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?”

28) The phrase (阿彌陀佛)為菩薩時 appears four times in the *Da amituo jing*. Cf. the phrase *zuo pusa dao*. The significant of the cultivation of the bodhisattva path to perfection is highlighted in diverse forms in the *Da amituo jing*, which can be summarized as follows: (i) it is highlighted through the words *zuo pusa dao* (cf. note 10 above); (ii) through the terms *pusa* (cf. notes 67, and 71 below), along with the items of the six *pāramitās* (see below); (iii) through the significance of the cultivation of good merits, *zuoshan* 作善 (cf. note 56 below) which is purposely extended to the all three grades aspirants for those who are pursuing rebirth in the land of Amitābha, for example, in the 5th, 6th, and 7th vows; (iv) through the highlighting that, the merits acquired through cultivating the bodhisattva path in the present world will surpass that of cultivating goods in the land of Amitābha for a hundred years, cf. note 109 below.

29) The phrase 二十四願 regarded as one of the special terms appears 7 times only in the two earliest versions, the *Da amituo jing* and the *Pingdengjue jing*, but the contents and order of the vows in these two versions appear markedly different. In the later versions, such as the Sanskrit version and the *Wuliangshou jing*, there is no phrase corresponding to the exact number of the vows.

2. The twenty-four vows of the *Da amituo jing*

第一願:³⁰⁾ 使某³¹⁾ 作佛時, 令我國中無有泥犁、³²⁾ 禽獸、薜荔、³³⁾ 蝸飛蠕動之類。³⁴⁾
得是願乃作佛, 不得是願終不作佛。³⁵⁾ (T. 12, p.301a24-25)

The First Vow: When I attain Buddhahood, may there be no realm of hell, birds and beasts, hungry spirits and species that flit and wriggle in my country. Only if this aspiration is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

第二願:³⁶⁾ 使某作佛時, 令我國中, (2-1) 無有婦人, (2-2) 女人欲來生我國中者 (2-3)

30) This vow consists of 37 characters. The ordinal number, such as 第一願, appearing in the beginning of each vow only appears in the vows of the two earliest versions of the Larger *Sukhāvāṭīvyūhasūtra*, and unexpectedly disappeared in the later versions, especially the Sanskrit version of the Larger *Sukhāvāṭīvyūhasūtra* and all versions *Karuṇāpūṇḍarikasūtra*. This feature itself is a compilatory editorial trace.

31) In addition to the character 我, the singular form of the first person is also expressed by the character 某 in the *Da amituo jing* (I would express my appreciation to professor MITANI Mazumi 三谷真澄 for this useful comment). It is worth noting that the character 某 only appears 24 times in the first sentence of each vow of the *Da amituo jing*. By contrast, the character 我 also appear in the paragraphs about the Five-evils which can be confirmed to have been purposely compiled by the translator. For example, the text in the beginning of the paragraph about the Five Evils reads: 今我於是世間作佛, 為於五惡、五痛、五燒之中作佛, 為最劇, 教語人民, 今縱捨五惡, 令去五痛, 令去五燒之中, 降化其心, 令持五善, 得其福德度世長壽泥洹之道 (T. 12, p.313c01-04). “I have attained Buddhahood in this world. I have attained Buddhahood in the midst of fivefold-evil, fivefold-suffering, fivefold-burning, where it is the most difficult (cultivation). I am teaching people (of this world), making them release from the fivefold-evil, the fivefold-suffering, and the fivefold-burning. I am inspiring their minds and lead them to cultivate the five types of good and acquire merits and virtues, so that they may attain emancipation, longevity and *nirvāṇa*.”

32) The term *nili* 泥犁 “hell” is the transliteration of the Sanskrit *niraya*.

33) The term *pili* 薜荔 “hungry spirit” is the transliteration of the Sanskrit *preta*.

34) The phrase 蝸飛蠕動 is equivalent with Sanskrit *sarva-sattva*. Concerning the English translation of this terms, see HARRISON 1990, p.246.

35) The counterpart of this vow is the 1st vow in the *Pingdengjue jing* and the *Wuliangshou jing*, and the Sanskrit version. For the fulfillment context, cf. T.12, p.303c.

36) This vow consists of 82 characters which can be divided into five items: (1) *Guowu nüren* 國無女人 “no women in the country;” (2) *Nüren wangsheng* 女人往生 “women’s rebirth;” (3) *Zhuannü chengnan* 轉女成男 “transformation of women into men;” (4) *Lianhua huasheng* 蓮華化生 “rebirth by transformation;” (5) *Pusa aluohan wushu* 菩薩阿羅漢無數 “innumerable bodhisattvas and arhats.” It is worth noting that the twentieth vow is the one specially regarding 菩薩阿羅漢無數

即作男子；(2-4) 諸無央數天人民、蜎飛蠕動之類，來生我國者，皆於七寶水池蓮華中化生，³⁷⁾ (2-5) 長大皆作菩薩、阿羅漢都無央數。³⁸⁾ 得是願乃作佛，不得是願終不作佛。(T.12, p.301a27-b03)

The Second vow: When I attain Buddhahood, may there be (2-1) no women existing in my country. (2-2) Women who desire to be born in my country will (2-3) forthwith transform their bodies into those of men. (2-4) All of the human beings and the species that flit and wriggle in the countless heavens who are reborn in my country will be transformed in a lotus flower in the pond of seven treasures, and (2-5) they will become numberless bodhisattvas or arhats when they mature. Only if this aspiration is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

(see below), it is, however, still highlighted in the 2nd vow of the *Da amituo jing*. On the other hand, there is no counterpart of item 5 in the remaining versions the Larger *Sukhāvātīvyūha*. Accordingly, item 5 of the 2nd vow is quite possible to have been purposely highlighted by the translator. The fulfillment of this vow reads: 我國中悉諸菩薩、阿羅漢，無有婦女，壽命無央數劫。女人往生，即化作男子。(T.12, p.303c08-09). There is no counterpart in the vows of the *Pingdengjue jing* and, obviously, the fulfillment found in the *Pingdengjue jing* (cf. T.12, p.283a20–21) is just a copy from that of the *Da amituo jing*. For the formation of item (4), see XIAO 2016, pp.999–995. Additionally, although the 35th vow respectively in the *Wuliangshou jing* and the Sanskrit version is regarded as the counterpart of the first half of the second vow of the *Da amituo jing*, the 35th vow respectively in the *Wuliangshou jing* and the Sanskrit does not mention items (1) *Guowu nüren* “no women in the country” and (2) *Nüren wangsheng* “women’s rebirth,” but only refers to item (3) *Zhuannü chengnan*. It is hard to believe that this vow is a genuine translation from the original Indian text of the *Da amituo jing*. For the formation of this vow along with the relationship between this vow and its counterparts in the *Karuṇāpūṇḍarīkasūtra*, see XIAO 2014, and 2016c.

37) Although there is no vow referring to items (1) and (4) in any other versions of the Larger *Sukhāvātīvyūhasūtra*, these two items appear to be a pair found in the *Karuṇāpūṇḍarīkasūtra*. Obviously, Amitābha’s vows in the *Da amituo jing* and the *Karuṇāpūṇḍarīkasūtra* must share a relationship. For the formation of this vow and the relationship between this vow and its counterpart in the *Karuṇāpūṇḍarīkasūtra*, see XIAO 2014. A comprehensive study on the vows in the Larger *Sukhāvātīvyūhasūtra* and the *Karuṇāpūṇḍarīkasūtra* is in preparation.

38) This item matches (i) the later part of those 129 characters in the Dharmākara narrative, and (ii) the 20th vow in the *Da amituo jing* (see below).

第三願:³⁹⁾ 使某作佛時, (3-1) 令我國土自然七寶, 廣縱甚大曠蕩無極⁴⁰⁾ 自軟好。(3-2) 所居舍宅,⁴¹⁾ (3-3) 被服飲食,⁴²⁾ 都皆自然, 皆如第六天王⁴³⁾ 所居處。得是願乃作佛, 不得是願終不作佛。(T.12, p.301b03-07)

The Third Vow: When I attain Buddhahood, (3-1) may my country abound with the seven natural jewels, vast and boundless in extent, and richness and beauty; (3-2) the resident housings, and: (3-3) beddings and clothing, as well as drinking and foods will all be spontaneously formed, like the residences where the king in the Sixth Heaven is living. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

39) This vow consists of 59 characters, and can be divided into three items. The first item (3-1) is corresponding to, in part, the first part of those 129 words. It reads: 【大阿】所居國土, 自然七寶極自軟好 (T.12, p.300c26). The fulfillment of this item reads: 【大阿】其國地皆自然七寶……皆以自共為地, 曠蕩甚大無極。皆自相參, 轉相入中, 各自焜煌參明, 極自軟好, 其殊無比。其七寶地, 諸八方、上下眾寶中精味, 自然合會, 其化生耳。其寶皆比第六天上之七寶也 (T. 12, p.303b17-25). The counterpart of this fulfillment is found in the *Pingdengjue jing* cf. 【清淨】 T.12, pp.282c-283a09. Because there is no counterpart of the first item of the 3rd vow of the *Da amituo jing* in the *Pingdengjue jing*, it is obvious that the text of the *Pingdengjue jing* is a copy of its counterpart in the *Da amituo jing*. The second item concerns the residences, the third part concerns bedding and clothing, drinking and diet.

40) *Wuji* cf. note 16 above.

41) The second item concerns the residences. For the fulfillment of this item, cf. 【大阿】 T.12, p.304a05-b06. For the counterpart found in the *Pingdengjue jing*, cf. 【清淨】 T.12, p.283b20-c27. Undoubtedly, the text in the *Pingdengjue jing* is a copy of that in the *Da amituo jing*. There is no vow in the *Pingdengjue jing*, however, corresponding to this item. It appears that the terms *shezhai* 舍宅 “residence” is one of the special terms appearing 23 times in the *Da amituo jing*. Additionally, there is a passage illustrating the residences of the bodhisattvas and arhats in the land of Amitābha 【大阿】 T.12, p.308a20-b0, with a counterpart also found in the *Pingdengjue jing*, cf. 【清淨】 T.12, p.289c20-290a06. The term of *shezhai* in the *Da amituo jing* deserves to be studied study in detail in a subsequent paper. The phrase *suoju shezhai* 所居舍宅 appears four times in the *Da amituo jing*; the term *suoju* 所居 appears 16 times. In summary, housing appears to be purposely highlighted in the *Da amituo jing*, and this feature has also been followed in the *Pingdengjue jing*.

42) The third item of the third vow in the *Da amituo jing* concerns drinking and diet. The term *yinshi* 飲食 appear 16 times in the *Da amituo jing*. The living conditions (such as food, residences and housing) in Amitābha-land may have been highlighted in the *Da amituo jing*.

43) The term *diliu tian* 第六天王 appears 11 times in the *Da amituo jing*.

第四願：⁴⁴⁾使某作佛時，(4-1)令我名字，⁴⁵⁾皆聞⁴⁶⁾八方、上下無央數佛國。(4-2)皆令諸佛，各於比丘僧大坐中，說我功德國土之善。(4-3)諸天人民、蜎飛蠕動之類，聞我名字，莫不慈心⁴⁷⁾歡喜⁴⁸⁾踊躍⁴⁹⁾者，皆令來生我國。得是願乃作佛，不得是願終不作佛。(T.12, p.301b08-13)

The Fourth Vow: When I attain Buddhahood, may my name (*Amituo*) be heard in the measureless Buddha-lands of the eight quarters, as well as above and below, and (II) may all Buddhas respectively praise my virtues and admirable land to the multitudinous monks. And (III) may the devas, people, and species that flit and wriggle, having heard my name (*Amituo*), rejoice, leap cheerfully with compassionate heart, and be reborn in my land. Only if this vow is fulfilled, will I attain Buddhahood. If this

44) The fourth vow consists of 86 characters, which can be divided into 3 items. (i) The first item specifies that the name of Amitābha will be heard by all beings in the measureless Buddha-lands of the eight quarters, as well as above and below, and corresponds to the second part of those 129 characters in the Dharmākara narrative of the *Da amtiuo jing*. I would like to label this item as *Mingwen shifang yuan* 名聞十方願 “the Name being heard in the ten directions.” (ii) The second item concerns the glory and virtue of the land of Amitābha, which I would like to label as *Chengzan guotu yuan* 稱讚國土願 “Praising of the virtues of the land of Amitābha.” There is no counterpart to this item in those of the *Wuliangshou jing* and the Sanskrit version, although this item corresponds to 17th vow separately in the *Pingdengjue jing* and the *Rulaihui*. On the other hand, it is of interest that this item corresponds to the passages about the praising of Amitābha’s virtue by Buddha of the six directions found in the Sanskrit version of the Smaller *Sukhāvāṭīvyūhasūtra* (cf. FUJITA 2011), and the Chinese translation of the Smaller *Sukhāvāṭīvyūha sūtra*, *Foshuo amituo jing* 佛說阿彌陀經 (T.12, No.366), attributed to Kumārajīva 鳩摩羅什 (344–413, or 350–409). For the corresponding relationship, focusing on the chronological order, between the *Da amtiuo jing* and the Sanskrit version of the Smaller *Sukhāvāṭīvyūhasūtra*, I would like to present a discussion in detail in a subsequent paper. (iii) The third item concerns rebirth in the land of Amitābha through hearing the name of Amitābha. I would like to label this item as *Wenming wangsheng* 聞名往生 “Rebirth by hearing the name.” For the formation of the fourth vow and a preliminary study of the doctrine of hearing the names of the Buddha and the bodhisattvas in the Pure land sūtras, see XIAO (forthcoming a). The counterpart is the 17th vow in the *Pingdengjue jing*.

45) The term *mingzi* 名字 “name” appears 18 times in the *Da amituo jing*.

46) For the character *wen* 聞 “hearing” in the Larger *Sukhāvāṭīvyūhasūtra*, see ÔTA 2000, pp.249-277.

47) The term *cixin* 慈心 “compassionate heart” is a special term appearing 18 times in the *Da amituo jing*, which deserves further discussion in a subsequent paper.

48) The term *huanxi* 歡喜 “rejoice” appears 33 times in the *Da amtiuo jing*, and 33 times in the *Pingdengjue jing*.

49) The term *yongyao* 踊躍 “leap cheerfully” appears 13 times in the *Da amituo jing*, and 16 times in the *Pingdengjue jing*.

vow is not fulfilled, may I never attain Buddhahood.

第五願：⁵⁰⁾使某作佛時，令八方、上下諸無央數天人及蝸飛蠕動之類，若前世⁵¹⁾作惡，⁵²⁾聞我名字，⁵³⁾欲來生我國者，即便反政自悔過，⁵⁴⁾為道⁵⁵⁾作善，⁵⁶⁾便持經戒，⁵⁷⁾願欲生我國不斷絕。壽終皆令不復⁵⁸⁾泥犁、禽獸、薜荔，即生我國，在所願。得是願乃作佛，不得是願終不作佛。(T.12, 301b14-20)

The Fifth Vow : When I attain Buddhahood, if people and beings, even species that

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- 50) This vow consists of 96 characters concerning people who committed evil karma in their previous lives and can attain birth in the land of Amitābha through the cultivation of something good deeds and confessing their mistakes. The counterpart of this vow is the 19th vow of the *Pingdengjue jing*, along with the 20th vow of the *Wulaingshou jing* and the *Rulaihui*. The fulfillment of the vow is the lower grade of aspirants (T. 12, pp.310c10-311b29). For the formation of this vow, see XIAO 2017a; and 2017b. For the connection between the *Da amituo jing* and the *Guanwuliangshou fo jing* 觀無量壽佛經 (T.12, No.365) on the basis of the rebirth of evil people, see XIAO 2017c, and cf. SUEKI 1992, pp. 171-179.
- 51) The term *qianshi* 前世 “previous lives, before birth” is one of the special terms appearing 19 times in the *Da amituo jing*. It is noteworthy that some examples appear in the paragraphs about the Five Evils which are regarded as having been compiled by the translator of the *Da amituo jing*. An example reads: 尊卑、豪貴、高才、明達、智慧勇猛，皆其前世宿命為善、慈孝、布施恩德 (T.12, p.313c13-14). For the formation of the paragraphs on the Five Evils, see XIAO 2012. A comprehensive study on the significance of the paragraphs on the Five Evils in the modern society is in preparation.
- 52) The term *zuoe* 作惡 “committed evil” is a special term appearing 7 times in the *Da amituo jing*, and the remaining 6 times all appear in the paragraphs on the Five Evils. Additionally, the character *e* 惡 appears 127 times in the *Da amituo jing*.
- 53) The phrase *wenwo mingzi* 聞我名字 “hearing my name” is equivalent with the Sanskrit terms *mama nāmadheyam śrutvā*. For a preliminary study of the doctrine of “hearing the names of the Buddha and the bodhisattvas in the Pure Land, see XIAO (forthcoming a).
- 54) The term *huiguo* 悔過 “confession” is a special term appearing 6 times in the *Da amituo jing*. The character *hui* 悔 appears 24 times, cf. *zhonhui* 中悔 (see XIAO 2012, pp.38-39).
- 55) The term *weidao* 為道 “pursue the Buddhist dharma” is a special term appearing 8 times. Cf. the terms *weishan* 為善 appearing in 14 times, and *weie* 為惡 appearing 6 times in the *Da amituo jing*.
- 56) The term *zuoshan* 作善 “cultivation of good merit” is one of the special terms appearing 43 times in the *Da amituo jing*. *Shan* and, along with *e*, we are presented with a pair of significant concepts in the *Da amituo jing*. As I pointed out, the *Da amituo jing* was simply purposely compiled by the translator on the basis of good and evil.
- 57) The term *jingjie* 經戒 “Buddhist precepts” is one of the special terms appearing 12 times, and the character *jie* 戒 “precepts” (Sk. *śīla*) appears 29 times. Observing the precepts is one of the important items in the six *pāramitās*. For the formation of the ascetic precepts in the *Da amituo jing*, see XIAO 2017a.
- 58) The terms *bufu* 不復 appears 8 times. The character *fu* 復 is equivalent with *zai* 再, or *geng* 更 (cf. HD: 3, 1032).

flit and wriggle in the immeasurable Buddha-lands of the eight quarters, as well as above and below, who committed evils in their previous lives, hear my name and aspire to be reborn in my land, instantly correct their actions and confess their mistakes, cultivate the Buddhist-dharma, accumulate good merits, and abide by the Buddhist precepts, and constantly aspire to be reborn in my land, they will not be reborn into the realm of hell, birds and beasts, but will instantly be reborn in my land in accordance with their aspiration when they die. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

第六願⁵⁹⁾ 使某作佛時, (I) 令八方、上下無央數佛國, 諸天人眾, 若善男子、善女人,⁶⁰⁾ 欲來生我國, 用我故益作善,⁶¹⁾ (II-1) 若分檀布施、⁶²⁾ (II-2) 遶塔燒香、⁶³⁾ (II-3) 散

59) The 6th vow concerns the middle grade of aspirants, and it consists of 104 characters, whose physical length is slightly shorter than that of the 7th vow in the *Da amituo jing*. The fulfillment of this vow is the paragraph on the middle grade of rebirth ranging from 其中輩者, 其人願欲往生阿彌陀佛國 (T.12, p.310a14) to 是為第二中輩 (T.12, p.310c09). In fact, the 6th vow consists of three parts. The first part can be summarized as: 善男子、善女人作善 “good men or good women cultivate good merit”. The second part lists six kinds of donations, indicating that the compiler would like to highlight the importance of cultivating merits through donations for the sake of rebirth in the land of Amitābha. Obviously, the only two items listed in the 6th vow are related to “stupa veneration.” The last part concerns ascetic precepts. Undoubtedly, this vow focuses on the cultivation of good merits. For the formation of the 6th vow, see XIAO 2011, pp.9-16; 2017a, pp. 81-83; 2017b, pp.25-31.

60) The term *shannanzi shannuren* 善男子、善女人 “good men or good women” appears 7 times in the *Da amituo jing*, and is equivalent with the Sanskrit term: *kulaputra kuladuhitr*, appearing only one time in the Sanskrit version. Although the terms *shannanzi*, *shannuren* frequently appears in the early Chinese Buddhist canons, it appears to have been purposely highlighted by the translator in order to emphasize the importance of the cultivation of the bodhisattva path to perfection. A vivid example is the second text containing the name of Avalokiteśvara in the *Da amituo jing* (see XIAO 2016a). This term is one of the special terms found in the *Da amituo jing* which deserves to be discussed in detail in a subsequent paper.

61) The intention of cultivation of good deeds is producing benefit for oneself and others. For the special term *zuoshan*, cf. note 56 of this paper. And XIAO (forthcoming b).

62) The phrase *fentan bushi* 分檀布施, one of the six items of the six *pāramitās*, is a special term appearing 6 times in the *Da amituo jing*.

63) According to HIRAKAWA, this vow represents one of the typical characteristics of early Indian Mahāyāna Buddhism in terms of “stupa veneration,” a suggestion commonly believed in this field (see HIRAKAWA 1990, pp.117-136). It is likely that HIRAKAWA did not realize, nonetheless, that “stupa veneration” is just one of the six sources of merits listed in the 6th vow and all of them consist of those special terms found in the *Da amituo jing*. Accordingly, it is quite possibly that the *Da amituo jing* is just a version largely compiled by the Chinese translator based on his views.

花然燈、(II-4) 懸雜繒絲、(II-5) 飯食沙門、(II-6) 起塔作寺,⁶⁴⁾ (III) 斷愛欲⁶⁵⁾ [齋戒清淨⁶⁶⁾ 一心念我晝夜一日不斷絕皆令], 來生我國作菩薩。⁶⁷⁾ 得是願乃作佛, 不得是願終不作佛。(T.12, p.301b21-26)

The Sixth Vow : When I attain Buddhahood, (I) if good men and good women among the people of the immeasurable Buddha-land in the eight quarters, as well as above and below, who desire to be reborn in my Land, (II) and do (the following) good deeds as much as possible because of my (virtue) : (II-1) cultivate almsgiving and donations, (II-2) worship stupas by circumambulating them and burning incense, (II-3) worship Buddhas by spreading flowers and lighting candles, (II-4) hang silk fabrics to adorn Buddhist temples, (II-5) offer food to the sangha, (II-6) build stupas and temples ; and (III) discard lust, attachment and keep ascetic precepts day and night, they will all be reborn in my Land as bodhisattvas. If I cannot fulfill this vow, may I

64) The term *aiyu* 愛欲 “lust” is one of the special terms appearing 17 times in the *Da amituo jing*.

Some of the passages containing this term are found among the paragraphs on the Five Evils. Accordingly, the texts containing this term is quite possible to be purposely compiled by the translator.

65) Concerning the formation of the 17 characters following the words 斷愛欲, which read: 齋戒清淨一心念我晝夜一日不斷絕皆令, it should be noted that they are found in almost all the different versions preserved in the Tripiṭaka canon, apart from *Korai zo* 高麗藏, a version wherein these 17 characters unexpectedly disappeared. Because these 17 characters appear in the fulfillment of this this vow, undoubtedly, they must have been purposely compiled by the Chinese translator (see XIAO 2011, pp. 11-12).

66) The phrase *zaijie qingjing* 齋戒清淨 “ is a combination of the term *zaijie* 齋戒 appearing 12 times, with the term *qingjing* 清淨 appearing 11 times in the *Da amituo jing*. Obviously, both of them are examples of those special terms which are regarded as purposely edited by the translator of the *Da amituo jing*. *Zhaijie* is a Chinese term frequently used in traditional texts. For example, a text in the second part of the chapter *lilou* 離婁 of the *Mengzi* 孟子 reads: 雖有惡人, 齋戒沐浴, 則可以祀上帝 (HD: 12, 1437). It is noteworthy that although the term *zaijie* is similar in meaning to the *duan aiyu* 斷愛欲 “discarding lust,” which is equivalent to the Sanskrit term *brahmacarya* suggested by KARASHIMA (1999, p.145), it is hard to believe that the term *zhajie* is a genuine translation from the original Indian text of the *Da amituo jing*, but rather a doctrine purposely highlighted by the translator. For the relationship between the terms *zhajie qingjing* and the *jingtu* 淨土 referring to Amitābha veneration (【大阿】*zhajie qingjing* 齋戒清淨 → 【平等】*zhajie qingjing* & *Wuliang qingjing* 無量清淨佛國土 → *jingtu* 淨土), see XIAO 2012.

67) The term *pusa* 菩薩 “bodhisattva” is one of the special terms appearing 204 times in the *Da amituo jing*. The idea corresponds to the second part of those 129 special characters in the Dharmākara narrative in the *Da amituo jing*. For bodhisattva thought in the vows of the *Da amituo jing*, see XIAO 2016b.

not attain Buddhahood.

第七願：⁶⁸使某作佛時，(7-1)令八方、上下無央數佛國，諸天人人民，若善男子、善女人，有作菩薩道，⁶⁹奉行六波羅蜜經。⁷⁰若作沙門，不毀經戒，斷愛欲，齋戒清淨，一心念欲生我國，晝夜不斷絕。若其人壽欲終時，我即與諸菩薩、阿羅漢，⁷¹共飛行迎之，即來生我國；(7-2)則作阿惟越致⁷²菩薩，(7-3)智慧勇猛。⁷³得是

- 68) The vow consists of 120 characters, the length is the longest one in the four versions (the *Da amituo jing*, the *Pingdengjue jing*, along with the *Wuliangshou jing* and the *Rulai hui*) of the Chinese translations of the Larger *Sukhāvātīvyūhasūtra*. This vow concerns the higher grade of rebirth, whose fulfillment is beginning with 最上第一輩者 (T.12, p.291c17) 是為上第一輩 (T.12, p.310a14). According to ŌTA, the counterpart of this vow is 18th vow of the *Pingdengjue jing*; the 19th vow of the *Wuliangshou jing* along with the *Rulai hui*; and the 18th vow of the Sanskrit version (see ŌTA 2005, pp.54-55). It is worth noting, however, that this vow is in combination with three items: (i) the first item concern good men or women's rebirth through the cultivation of the six *pāramitās*; (ii) the second part concerns the aspirants will attain the stage of Non-retrogression, which is matching the 47th vow of the *Wuliangshou jing*; along with the 46th vow of the Sanskrit version; (iii) the third part concerns the aspirants will attain the unsurpassed wisdom matching Amitābha, which is matching the 29th and 30th vows in the *Wuliangshou jing*, along with the 29th vow in the Sanskrit version. For the formation of this vow and its fulfillment, see XIAO 2011, 2017a, and 2017b.
- 69) The phrase *zuopusa dao* 作菩薩道 "cultivation of the bodhisattva path to perfection," matching those of in the special 129 characters in the Dharmākara narrative, present a significant doctrine in the *Da amituo jing*. Undoubtedly, this doctrine is purposely extended to the all three grades aspirants who are desiring to be reborn in the Amitābha-land. For the formation of this phrase, see XIAO 2015.
- 70) The phrase *Liu boluomi jing* 六波羅蜜經 does not present an unknown early Mahāyāna sutra, such as *Daozhida jing* 道智大經, suggested by HIRAKAWA (see HIRAKAWA 1968, p.120), but rather present the Dharma regarding the six *pāramitās*, see SHIZUTANI 1974, p.57; and KARASHIMA 1999, pp. 139.
- 71) The term *pusa* 菩薩 "bodhisattva," which is frequently used together with the term *aluohan* 阿羅漢 "arhat," is one of the special characteristics related to the doctrine of the cultivation of the bodhisattva path to perfection purposely highlighted by the translator of the *Da amituo jing*. Although SASAKI discussed this characteristic in terms of early Mahāyāna Buddhism scene (see SASAKI 2006), it is hard to believe that this characteristic is derived from the original Indian text of the *Da amituo jing*, but rather a special characteristic purposely highlighted by the translator (concerning a preliminary study on the bodhisattva doctrine in the Larger *Sukhāvātīvyūha*, see XIAO 2015).
- 72) The term *aweiyuezhi* 阿惟越致 "avivartika," or, "avivartya." It is noting that although there is not an equivalent content in the 19th vow of the *Wuliangshou jing*, along with 18th vow in the Sanskrit version, there is an individual vow in the 47th vow of the *Wuliangshou jing*, and the 46th vow in the Sanskrit version.
- 73) The term *zhihui yongmen* 智慧勇猛 is that of those special terms in the *Da amituo jing* (cf. the note of 11 of this paper above), and the term *zhihui* is the most significant item in the six *pāramitās*. It is worth noting that (i) this term also appears three times respectively in the paragraphs on the

願乃作佛，不得是願終不作佛。(T.12, p.301b27-c05)

The Seventh Vow: When I attain Buddhahood, (I) if good men or good women, humans and devas in the immeasurable Buddhas-lands of the eight quarters, as well as above and below, who cultivate the bodhisattva path to perfection by pursuing the six perfections; or Buddhists priests who strictly adhere to the Buddhist precepts discarding sexual desire and strictly abiding by ascetic precepts, and wholeheartedly aspire to be reborn in my land, constantly, day and night, when they approach the moment of their death, do not see me surrounded by a multitude of bodhisattvas and arhats, and are not reborn in my land, and do not instantly (II) reach the stage of Non-regression and (III) unsurpassed wisdom, may I not attain Buddhahood.

第八願⁷⁴⁾使某作佛時，令我國中諸菩薩，欲到他方佛國生，皆令不更泥犁、禽獸、薜荔，皆令得佛道。得是願乃作佛，不得是願終不作佛。(T. 12, p. 301c06-09)

The Eighth Vow: When I attain Buddhahood, if the bodhisattvas in my land aspire to be reborn in other Buddha-lands, may they never again receive birth in the realms of hell, birds and beasts, hungry spirits and species that flit and wriggle, and attain Buddhahood. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

three grades aspirants in the *Da amituo jing*, but all of them do not have a paralleled in their counterparts of the Sanskrit version; and (ii) this item matches the 29th and 30th vows in the *Wuliangshou jing*, along with the 29th vow in the Sanskrit version.

74) The counterpart of this vow is the 2nd vow respectively in the *Pingdengjue jing*, the *Wuliangshou jing*; the *Rulai hui*; and the Sanskrit version. For the fulfillment of this vow, see T.12, p.311a14-15. Although KARASHIMA presents a suggestion on the character *ling* 令 appearing 2 times in this vow (see KARASHIMA 1999, p.145, note 68), it appears that KARASHIMA excessively read the translator's negligence or careless. In fact, the first example which reads: 令我國中諸菩薩 is just a fixed sentence appearing the vows (from the 8th to 16th, and the 21st to 23rd) in the *Da amituo jing* (for example, see the 9th vow below).

第九願：⁷⁵⁾使某作佛時，(I) 令我國中諸菩薩、阿羅漢，面目皆端正，⁷⁶⁾淨潔⁷⁷⁾ 姝好，⁷⁸⁾
(II) 悉同一色，都一種類，皆如第六天人。得是願乃作佛，不得是願終不作佛。(T. 12, p.301c10-13)

The Ninth Vow: When I attain Buddhahood, (I) may the countenance of the bodhisattvas, and arhats in my country be majestic, saintly and pure, as well as extremely wonderful; (II) they will all share one form, without any differences; they will all look like the people of the Sixth heaven. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

第十願：⁷⁹⁾使某作佛時，令我國中諸菩薩、阿羅漢，皆同一心所念所欲，言者豫相知意。得是願乃作佛，不得是願終不作佛。(T. 12, p. 301c14–16)

The Tenth Vow: When I attain Buddhahood, may whatever the bodhisattvas and arhats in my country think be in concordance with their wishes; and whatever they are talking about, they will know each other in advance. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

75) This vow consists of two items, which respectively quite corresponds to the 3rd vow, along with the 4th vow, in the *Pingdengjue jing*, the *Wuliangshou jing*; and the Sanskrit version. That is to say, the 9th vow in the *Da amituo jing* is quite probably purposely compiled based on two vows separately matching the 3rd and 4th vows in the Sanskrit version. The fulfillment of this vows refers to T. 12, p.303c12-14.

76) The term *duanzheng* 端正 “integrity without evil” appears 10 times in the *Da amituo jing*. This term is also found in some Chinese traditional texts. One example found in the chapter of *Tiandi* 天地 of the *Zhuangzi* 莊子 reads: 端正而不知以為義，相愛而不知以為仁。

77) The term *jingjie* 淨潔 is one of the special terms appearing 7 times found in the *Da amituo jing*. In addition, this term is also written as *jiejing* 潔淨 appearing one time in the *Da amituo jing*. For a preliminary discussion on this term, see XIAO 2016b, pp. 73-74.

78) The term *shuhao* 姝好 is also one of the special terms appearing 9 times in the *Da amituo jing*; along with 10 times in the *Pingdengjue jing*.

79) The counterpart of this vow is the 7th vow in the *Pingdengjue jing*; along with the 8th vow in the *Wuliangshou jing* and the *Rulai hui*, as well as the 9th vow in the Sanskrit version. The fulfillment in the *Da amituo jing* cf. (i) T. 12, p.308b7; along with (ii) T. 12, p.303c15-16.

第十一願：⁸⁰⁾ 使某作佛時，令我國中諸菩薩、阿羅漢，皆無有淫泆⁸¹⁾之心，終無念婦女意；終無有瞋怒、愚癡⁸²⁾者。得是願乃作佛，不得是願終不作佛。

(T. 12, p.301c17-20)

The Eleventh Vow: When I attain Buddhahood, (I) may all the bodhisattvas and arhats in my country not have lascivious minds, minds that think of women, and (II) may they never be angry or ignorant. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

第十二願：⁸³⁾ 使某作佛時，令我國中諸菩薩、阿羅漢，皆令心相敬愛，⁸⁴⁾ 終無⁸⁵⁾相嫉憎⁸⁶⁾者。得是願乃作佛，不得是願終不作佛。(T.12, p. 301c21–23)

The Twelfth Vow: When I attain Buddhahood, may all the bodhisattvas and arhats in my country wholeheartedly esteem and love each other, and may they never harbour jealous feelings and a resentful mind. Only if this vow is fulfilled, will I attain Bud-

80) This vow is something of a paradox in the vow of the *Da amituo jing* scene. That no women exist in *Sukhāvātī* has been clearly stated in the 2nd vow in advance; nevertheless, the 11th vow repeatedly emphasizes that all bodhisattvas and arhats in *Sukhāvātī* neither have minds that think of women, nor lascivious minds (for the formation of this vow, see XIAO 2014, p.77-85). This vow is purposely compiled by the translator based on that of *changxiu fanxing* 常修梵行 “constantly cultivating ascetic practices,” whose counterpart is the 10th vow in the *Pingdengjue jing*; along with the 36th vow of the *Wuliangshou jing* and *Rulaihui*. For the fulfillment of this vow, cf. T.12, p.303c22-24.

81) The term *yinyi* 淫 (婬) 泆 “lasciviousness” is one of the special terms appearing 7 times in the *Da amituo jing*, some of the examples appear in the paragraphs on the Five Evils. The character *yin* 淫 (see HD5:1389) is also written as *yin* 婬 (HD4:373) in this version.

82) Concerning the terms *chennu* 瞋怒, *yuchi* 愚癡, the items of the three poisons frequently used in the paragraphs on the Five Evils, see XIAO 2014, p.79.

83) There is no counterpart in any other versions. It is noteworthy that the virtues of bodhisattvas and arhats in Amitābha-land are portrayed in the five cardinal Confucian virtues in the fulfillment of this vow (cf. T. 12, p. 303c18).

84) The term *jingai* 敬愛 “esteem and love” is one of the typical special terms appearing 4 times in the *Da amituo jing*. Undoubtedly, there is no Sanskrit counterpart in the Larger *Sukhāvātīvīyūhasūtra* scene.

85) A typical syntax appearing 15 times in the *Da amituo jing* emphasizes a positive meaning in combination with two negative characters.

86) The term *jizeng* 嫉憎 “envy and hate” appears 5 times in the *Da amituo jing*, three of them are in the paragraphs on the Five Evils. Although very few example can be found in Chinese traditional texts, this term is also written as *zengji* 憎嫉. An example in the paragraphs on the fourth of the Five Evils reads: 主為傳言但欲兩舌、惡口、罵詈、妄語，相嫉更相亂亂，憎嫉善人敗壞賢善，於旁快之 (T.12, p.296b29-c01)。

dhahood. If this vow is not fulfilled, may I never attain Buddhahood.

第十三願：⁸⁷⁾ 使某作佛時，令我國中諸菩薩，(I) 欲共供養⁸⁸⁾ 八方、上下無央數諸佛，皆令飛行即到；(II) 欲得自然萬種之物，即皆在前，持用供養諸佛；悉皆遍已後，

日未中時，即飛行還我國。得是願乃作佛，不得是願終不作佛。(T.12, p.301c24–28)
The Thirteenth Vow: When I attain Buddhahood, (I) may the bodhisattvas in my country who are inclined to make offerings to the Buddhas in the eight quarters, as well as above and below, instantly fly to them whenever and wherever they want; (II) whatever they want among the ten thousand kinds of natural manifestation, will appear in their presence, and, they will offer it to all the Buddhas, and then fly back my country before noon. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

第十四願：⁸⁹⁾ 使某作佛時，令我國中諸菩薩、阿羅漢欲飯時，即皆自然七寶鉢中，有自然百味飯食在前，食已自然去。得是願乃作佛，不得是願終不作佛。(T.12, pp.301c29-302a03)

The Fourteenth Vow: When I attain Buddhahood, at mealtimes, whenever the bodhisattvas and arhats in my country desire to have a meal, may natural bowls, composed of the seven natural jewels, be filled with food and drink of a hundred tastes in their presence, and may they naturally disappear as soon as the bodhisattvas and arhats partake of the foods. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

87) The counterpart of this vow is the 22nd vow of the *Pingdengjue jing*; along with the 23rd and 24th vows in the *Wuliangshou jing* and the *Rulai hui*. This vow is in combination with items, the first item concerns “offering to the Buddhas”; the second item concerns “offering to the Buddhas in accordance with one’s wishes”.

88) The term *gongyang* 供養 “offering,” which is one of the six items in the six *pāramitās*, is one of the special terms appearing 23 times in the *Da amituo jing*.

89) This vow concerns “food and drink in accordance with one’s wishes”. The counterpart of this vow is the 23rd vow in the *Pingdengjue jing*, there is no counterpart, however, found in *Wuliangshou jing*, *Rulai hui*, and the Sanskrit version.

第十五願：⁹⁰⁾使某作佛時，令我國中諸菩薩，(I)身皆紫磨金⁹¹⁾色；(II)三十二相、八十種好，皆令如佛。得是願乃作佛，不得是願終不作佛。(T.12, p.302a04-06)

The Fifteenth Vow: When I attain Buddhahood, (I) may the bodies of the bodhisattvas in my country be like those of the Buddhas, whose bodies are all purple-gold, (II) bearing the thirty-two physical characteristics and eighty marks. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

第十六願：⁹²⁾使某作佛時，令我國中諸菩薩、阿羅漢，語者如三百鐘聲，說經行道⁹³⁾皆如佛。得是願乃作佛，不得是願終不作佛。(T.12, p.302a06-09)

The Sixteenth Vow: When I attain Buddhahood, may the voice of the bodhisattvas and arhats in my country sound like three-hundred bells, and may they be like the Buddhas both in teaching and cultivating the Dharma. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

90) This vow consists of two items, the first item corresponds to the 3rd vow of the *Pingdengjue jing*, *Wuliangshou jing* and *Rulai hui*, along with the Sanskrit version (cf. the 9th vow of *Da amituo jing* above); the second item corresponds to the 21st vow in the *Pingdengjue jing*, and the *Wuliangshou jing* and *Rulai hui*, as well as the 20th vow in the Sanskrit version. Concerning the fulfillment of this vow reads: 【大阿】阿惟越致菩薩者，皆當有三十二相紫磨金色、八十種好，皆當作佛。(T. 12, p.311a12-13)

91) For the term *zimo jin* 紫磨金 “purple-gold”, see KARASHIMA 1999, p.147, note 81. This term appears 5 times in the *Da amituo jing*.

92) According to ŌTA, the counterpart of this vow is the 24th vow in the *Pingdengjue jing*; 25th vow in the *Wuliangshou jing* and *Rulaihui*, as well as the 24th vow in the Sanskrit version. The fulfillment of this vow in the *Da amituo jing* reads: 【大阿】諸菩薩、阿羅漢中，有誦經者，其音如三百鐘聲。(T. 12, p.307c02-03)

93) The term *shuojing xingdao* 說經行道 matches “*sarvajñatāsahagatām dharmām kathām kathayeyur* (see FUJITA 2011, pp. 19)” found in the 24th vow in the Sanskrit version.

第十七願：⁹⁴⁾使某作佛時，令我洞視、徹聽，飛行⁹⁵⁾十倍，勝於諸佛。得是願乃作佛，不得是願終不作佛。(T.12, p.302a10-12)

The Seventeenth Vow: When I attain Buddhahood, may I be more excellent than all other Buddhas, in terms of insight, and hearing clearly, as well as in terms of freely flying. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

第十八願：⁹⁶⁾使某作佛時，令我智慧、說經行道十倍於諸佛。得是願乃作佛，不得是願終不作佛。(T.12, p.302a13-15)

The Eighteenth Vow: When I attain Buddhahood, may my wisdom, in terms of teaching the Dharma, and in terms of cultivating the Dharma, be ten times wider than that of the other Buddhas. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

第十九願：⁹⁷⁾使某作佛時，令八方、上下無央數佛國，諸天人、人、蜎飛蠕動之類，皆令得人道，悉作辟支佛、阿羅漢，皆坐禪一心，共欲計數，知我年壽幾千億萬劫歲數，皆令無有能極知壽者。得是願乃作佛，不得是願終不作佛。(T.12, p.302b16-21)

The Nineteenth Vow: When I attain Buddhahood, may all devas, human beings and

94) This vow is in combination with three divine supernormal powers (see KAGAWA 1984, pp.110-111). (i) The first item concerns divine eye, which corresponds to the 6th vow of the *Pingdengjue jing*, along with the *Wuliangshou jing*, the *Rulai hui*; as well as the 7th vow in the Sanskrit version. (ii) The second item concerns divine ear, which corresponds to the 9th vow of the *Pingdengjue jing*, along with 7th vow in the *Wuliangshou jing* and the *Rulai hui*, as well as the 8th vow in the Sanskrit version. (iii) The last item concerns divine foot for flying, which corresponds to the 8th vow in the *Pingdengjue jing*, the 8th vow in the *Wuliangshou jing* and the *Rulai hui*, as well as the 5th vow in the Sanskrit version.

95) Concerning the terms 洞視、徹聽、飛行, see KARASHIMA 1999, p. 148, note 87.

96) There are two kinds of corresponding relationships regarding this vow. On the one hand, this vow corresponds to the first part of those of 129 characters in the Dhamākara narrative in the *Da amituo jing*. On the other hand, it appears that this vow also matches the 24th vow in the *Pingdengjue jing*, along with 25th vow of the *Wuliangshou jing* and the *Rulai hui*, as well as the 24th vow of the Sanskrit version. This corresponding relationship is the same with the 16th vow in the *Da amituo jing* above (cf. note 92 of this paper).

97) The counterpart of this vow is the 14th vow in the *Pingdengjue jing*, along with 13th vow in the *Wuliangshou jing* and the *Rulai hui*, as well as the 15th vow in the Sanskrit version. For the fulfillment of this vow in the *Da amituo jing*, cf. T.12, p.308c28-309a11.

the species that flit and wriggle in the immeasurable Buddha-lands of the eight quarters, as well as above and below, receive birth as humans, and then attain the state of a *pratyekabuddha*, and then attain arhatship, wholeheartedly cultivate *dhyāna*, and upon desiring to calculate for how many tens of millions koṭis of kalpas of my lifespan extends, fail to exactly calculate it. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

第二十願者：⁹⁸⁾使某作佛時，令八方、上下各千億佛國中，諸天人民、蜎飛蠕動之類，皆令作辟支佛、阿羅漢，皆坐禪一心，共欲計數我國中諸菩薩、阿羅漢，⁹⁹⁾知有幾千億萬人，皆令無有能知數者。得是願乃作佛，不得是願終不作佛。(T.12, p.302b22-27)

The Twentieth Vow: When I attain Buddhahood, may all devas, human beings and the species that flit and wriggle in the immeasurable Buddha-lands of the eight quarters, as well as above and below, receive birth as *pratyekabuddhas*, and then attain arhatship, and wholeheartedly cultivate *dhyāna*, and upon desiring to calculate the exact numbers of the bodhisattvas and arhats in my country, and how many tens of millions of koṭis of people reside in my land, fail to know the exact numbers. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

第二十一願，¹⁰⁰⁾使某作佛時，令我國中諸菩薩、阿羅漢，¹⁰¹⁾壽命無央數劫。得是

98) For external corresponding relationships, the counterpart of this vow is the 12th vow in the *Pingdengjue jing*, along with the 14th vow in the *Wuliangshou jing* and the *Rulai hui*, as well as the 12th vow in the Sanskrit version. This vow holds threefold corresponding relationships. Firstly, it corresponds to the later part of those of the Dharmākara narrative in the *Da amituo jing*; secondly, it also matches the item 5 of the 2nd vow of the *Da amituo jing*; thirdly, concerning the fulfillment of this vow in the *Da amituo jing*, cf. T.12, p.309a04-11.

99) It is noteworthy that only in the *Da amituo jing*, the subject is the bodhisattvas and arhats in Amitābha-land, but the subject has been changed as 諸弟子 in the *Pingdengjue jing*, and as 聲聞 in the *Wuliangshou jing*, which is equivalent with *śrāvaka* in the 12th vow of the Sanskrit version.

100) The counterpart of this vow is the 15th vow in the *Pingdengjue jing*, the *Wuliangshou jing*, and the *Rulai hui*, along with the 12th vow in the Sanskrit version.

101) It is noteworthy that in the *Da amituo jing*, the subject is the bodhisattvas and arhats in Amitābha-land, but the subject has been changed as 諸弟子 in the *Pingdengjue jing*, and as 聲聞 in the *Wuliangshou jing*, which is equivalent with *śrāvaka* in the 12th vow of the Sanskrit version.

願乃作佛，不得是願終不作佛。(T.12, p.302b28-30)

The Twenty-First Vow: When I attain Buddhahood, may the life-span of the bodhisattvas, and arhats in my country be of measureless *kalpas*. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

第二十二願：¹⁰²⁾ 使某作佛時，令我國中諸菩薩、阿羅漢，皆智慧勇猛，¹⁰³⁾ 自知前世億萬劫時宿命，¹⁰⁴⁾ 所作善惡¹⁰⁵⁾ 却知無極，皆洞視徹，知十方去、來、現在之事。得是願乃作佛，不得是願終不作佛。(T.12, p.302b01-05)

The Twenty-Second Vow: When I attain Buddhahood, may all the bodhisattvas and the arhats remember all their previous lives, the goods and evils which they did during the past millions and millions of *kalpas*; and may they have insight into the knowledge of all the things of the past, present and future in the ten quarters. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

第二十三願：¹⁰⁶⁾ 使某作佛時，令我國中諸菩薩、阿羅漢，皆智慧勇猛，頂中皆有光明。得是願乃作佛，不得是願終不作佛。(T.12, p.302b06-08)

The Twenty-Third Vow: When I attain Buddhahood, may all the bodhisattvas and arhats have unrivaled wisdom, their heads surrounded with a brilliant halo. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

102) The counterpart of this vow is the 5th vow in the *Pingdengjue jing*, along with the *Wuliangshou jing* and *Rulai hui*, as well as the 6th vow in the Sanskrit version. Concerning the fulfillment of this vow, see T.12, p.303c24-25.

103) The term *zhihui yongmeng* 智慧勇猛 is one of the special terms in the *Da amituo jing*. In the vow, this term concerns the wisdom of the aspirants, which match the three grades of aspirants in the *Da amituo jing* (see XIAO 2017b). Cf. note 11 of this paper.

104) The term *suming* 宿命 “destiny” is one of the special terms appearing 17 times in the *Da amituo jing*, and some of them appear in the paragraphs on the Five Evils, which is regarded as purposely compiled by the translator of the *Da amituo jing*.

105) The *shane* 善惡 “good and evil” is one of the special terms appearing 16 times in the *Da amituo jing*. A comprehensive study on the “good” and “evil” is in preparation.

106) There is no counterpart to this vow in any other versions. The fulfillment of this vow in the *Da amituo jing*,

第二十四願：¹⁰⁷⁾ 使我頂中光明絕好，勝於日月之明百千億萬倍，絕勝諸佛。光明焰照，諸無央數天下，幽冥¹⁰⁸⁾之處皆當大明。(II) 諸天人、人、蜎飛蠕動之類，見我光明，莫不慈心作善者，皆令來生我國。得是願乃作佛，不得是願終不作佛。(T.12, p.302a09-14)

The Twenty-Fourth Vow: When I attain Buddhahood, (I) may the brilliant halo surrounding my head be supreme and wonderful, a thousand million kotis times brighter than the sun and the moon, and much brighter than the brilliance of all Buddhas, and may my dispell the darkness in all places and brighten measureless heavens. (II) May there be no devas, human beings and the species that flit and wriggle, who are not able to see my brilliant countenance, and may they all perform good deeds with their compassionate heart, so that they all attain rebirth in my country. Only if this vow is fulfilled, will I attain Buddhahood. If this vow is not fulfilled, may I never attain Buddhahood.

佛告阿難：“阿彌陀為菩薩時，常奉行是二十四願。分檀布施，不犯道禁，忍辱、精進、一心、智慧，¹⁰⁹⁾ 志願常勇猛，不毀經法。求索不懈，每獨棄國捐王，絕去財色，精明求願無所適莫，積功累德，¹¹⁰⁾ 無央數劫，今自致作佛，悉皆得之，不亡其功也。”(T.12, p.302a10-12)

107) The counterpart of this vow is the 13th vow in the *Pingdengjue jing*, along with the 12th vow in the *Wuliangshou jing*, and the *Rulaihui*, as well as the 13th vow in the Sanskrit version. Concerning the fulfillment of this vow in the *Da amituo jing*, cf. T.12, p.302b20.

108) The term *yoming* 幽冥 appears 4 times in the *Da amituo jing*.

109) The six items of the six *pāramitās* has been listed in detail. Two corresponding relationship can be recognized: firstly, the words 阿彌陀為菩薩時，常奉行是二十四願……獨棄國捐王，絕去財色 match those of the Dharmākara narrative in the *Da amituo jing* above; secondly, a text with the similar syntax appears in the later part of *Da amituo jing*, but the subject has been changed as the aspirants who desire the rebirth in the Amitābha-land (cf. T. 12, p.315c14-19, see Xiao forthcoming b). The text reads: 【大阿】佛言：“若曹於是作諸善，布施德，能不犯道禁忌，忍辱精進一心智慧，展轉復相教化作善為德。如是經法，慈心專一，齋戒清淨一日一夜者，勝於在阿彌陀佛國作善百歲”(T. 12, p.315c 14-19). “If you cultivate virtuous roots of virtue, are benevolent, give generously, abstain from breaking the precepts, are patient and diligent, practise meditation along with wisdom, teach and encourage people to do virtuous deeds, strictly observe the precepts of abstinence with benevolent and concentrated minded, even for a day and a night, the merit acquired will surpass that of cultivating good in Amitābha’s land for a hundred years.”

110) Concerning the self-benefit and benefit for others in the Pure Land sūtras, see XIAO (forthcoming b).

The Buddha said to Ānanda: “When Amitābha Buddha was a bodhisattva, he constantly pursued the Dharma of the twenty-four vows: cultivating charity, abstaining from breaking the precepts, cultivating forbearance and diligence, and cultivating meditation and wisdom. His aspiration was constantly and foremost diligent, and he never deteriorated the Dharma. He constantly and indefatigably sought his aspirations without any indolence. He was single-mindedly focused on cultivation, and even gave up his kingdom and renounced the throne, leaving behind wealth and sensuous pleasures. He sincerely and completely pursued his aspirations without any emotional attachment, and unceasingly accumulated merits and virtues in the past immeasurable *kalpas*. He has attained Buddhahood and fulfilled all of his aspirations without any regret for his efforts.

ABBREVIATION

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

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