

SUKHĀVATĪVYŪHA

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édité par

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MS Feuille 20. Obvers

INTRODUCTION

1. Les manuscrits du *Sukhāvatīvyūha*.

Le *Sukhāvatīvyūha* sanscrit est parvenu jusqu'à nous sous la forme de 20 manuscrits et un fragment :

MSS. 1~5 : manuscrits conservés dans des bibliothèques européennes¹⁾; Max MÜLLER et Bunyiu NANJIO les ont utilisés pour leur editio princeps du *Sukhāvatīvyūha* :

Sukhāvatīvyūha : Description of Sukhāvati, The Land of Bliss, ed. by M. MÜLLER and B. NANJIO, Oxford 1883 (Anecdota Oxoniensia, Aryan Series, Vol. I, Part II).¹⁰

Le Népal, pays d'origine des manuscrits sus-mentionnés, en possède encore quatre autres :

MS. 6 : Bibliothèque Bir, cau 19²⁾.

MS. 7 : Collection Kaiser, No. 489³⁾.¹⁵

MSS. 8 & 9 : Collection Hem Raj, Nos 28 et 29⁴⁾.

MS. 10 : Manuscrit conservé dans la Bibliothèque de

1) Voir l'Introduction de l'édition d'Oxford, p. xi.

2) *Buddhist Manuscripts of the Bir Library*, dans *Taishō Daigaku Kenkyū Kiyō* (Bulletin d'Université Taishō), No. 40, Tokyo 1954, No. 248 (a).

3) NAGAO, M. : *Les Manuscrits bouddhistes à Katmandu* (en japonais) dans *Tenseki Ronshū* (Mélanges de philologie orientale, dédiés à Dr. IWAI à l'occasion de son soixante-dixième anniversaire), Tokyo 1963, p. 14.

4) *ibid.* p. 18.

l'Asiatic Society of Bengal (Calcutta, Inde)¹⁾.

La Bibliothèque de l'Université de Tokyo (Japon) possède cinq manuscrits complets et un fragment²⁾:

MS. 11: No. 27 (71 feuillets, 5 lignes, 26.7×8.3 cm.)

MS. 12: No. 43 (63 feuillets, 6 lignes, 29.8×11.2 cm.)

MS. 13: No. 63 (84 feuillets, 4 lignes, 27.9×6.4 cm.)

MS. 14: No. 393 (64 feuillets, 6 lignes, 24.8×6.4 cm.)

MS. 15: No. 399 (56 feuillets, 6 lignes, 27.3×70 cm.)

Frag. No. 40 (17 feuillets, 6 lignes, 27.9×11.2 cm.)

MSS. 16 & 17: Manuscrits rapportés au Japon par S. E. Kôzui ÔTANI³⁾.

Enfin, le Dr. Ryôzaburô SAKAKI, le premier professeur de la philologie sanscrite à notre Université, a rapporté au Japon les trois manuscrits suivants:

MS. 18: Manuscrit conservé dans la Bibliothèque de l'Université Tôkai, No. 17⁴⁾.

MS. 19: Manuscrit appartenant à la Bibliothèque de l'Université de Kyoto (69 feuillets, 7 lignes, 22.9×9.7 cm.)

MS. 20: Manuscrit appartenant à la Collection de Kôshô ÔTANI (85 feuillets, 4 lignes, 29×5.5 cm.)

1) MITRA, Raj.: *The Sanskrit Buddhist Literature of Nepal*, Calcutta 1882, pp. 236-237.

2) *List of Sanskrit Manuscripts* (KAWAGUCHI and TAKAKUSU Collection) in the Tokyo University, 1959, p. 36.

3) The *Daijô* (The Mahāyāna), Vol. IV (1925), Part 1, p. 6.

4) IWAMOTO, Y.: *Catalogue of the Buddhist Sanskrit Manuscripts in the Library of Tokai University* dans *Tokai Daigaku Bungakubu Kiyô* (Proceedings of the Faculty of Letters, Tokai University), Vol. 2, Tokyo 1960, p. 21.

2. Les éditions et les critiques textuelles du *Sukhāvativyūha*.

Edition d'Oxford (par MÜLLER et NANJIO), Voir ci-dessus. C'est l'editio princeps du *Sukhāvativyūha*. Mais les cinq manuscrits qu'ont utilisés MÜLLER et NANJIO étaient loin d'être satisfaisants. Les uns étaient mutilés, les autres présentaient des lacunes importantes. Dans cet état de choses, il a été impossible, malgré la grande compétence et les efforts acharnés de ces deux érudits, d'établir un text digne de foi.

Unrai WOGIWARA: *Bonpon Muryôjyû Honmon Sakushû* (Notes critiques sur les texte sanscrit du *Sukhāvativyūha*), dans *Bon Zô Wa Ei Gôheki Jyôdo Sanbukyô* (Trois livres sacrés sur la terre pure, les textes sanscrites, les versions tibétaines, et les traductions japonaises et anglaises contenues dans un volume), Tokyo 1931.

Le Dr. WOGIWARA a proposé des corrections et des amendements dans 312 passages du texte d'Oxford. Ses critiques étaient fondées sur la confrontation du texte de MÜLLER et NANJIO avec les manuscrites qu'il a pu voir alors dans la Bibliothèque de l'Université de Tokyo et dans la Collection Kôzui ÔTANI ainsi que sur les études minutieuses en comparaison des versions tibétaine et chinoise du *Sukhāvativyūha*. Les corrections du Dr. WOGIWARA témoignent de ses profondes connaissances et de son esprit critique sobre et fin, mais il n'a pas réussi à résoudre toutes les difficultés. Le Prof. Hôkei IZUMI a critiqué des pointes faibles des Notes critique du Dr. WOGIWARA dans son *Bonpon Muryôjyû no Kenkyû* (Etudes sur le texte sanscrit du *Sukhāvativyūha*),

Kyoto 1939, et a proposé de nouvelles corrections très remarquables. Il est vrai que les travaux du Dr. WOGIWARA laissent encore à désirer. Il faut surtout regretter le manque d'unité dans ses critiques : pour ne citer qu'un exemple, il suit servilement les leçons de la version tibétaine dans certains passages, tout en les négligeant complètement dans d'autres passages¹⁾.

Muryôkô Nyorai Anraku Shôgon Kyô (Le sūtra sur la manifestation supernaturelle de la terre fortunée du *Tathāgata Amitābha*), traduit en japonais de sanscrit par Kôzui ÔTANI.

C'est la traduction du *Sukhāvattvyūha* sanscrit. Le texte sanscrit d'un manuscrit dans la Collection du traducteur lui-même est donné avec la traduction japonaise sur les pages opposées. L'édition étant basée sur un seul manuscrit, le texte est loin d'être satisfaisant.

Une bonne édition du *Sukhāvattvyūha* est donc toujours à faire. Il faut choisir un bon manuscrit pour éditer un texte critique digne de ce nom. Nous croyons que le manuscrit appartenant à S. E. Kôshô ÔTANI (MS. 20 de notre liste) répond assez bien à ce besoin. Il représente une très bonne, sinon la meilleure, tradition du texte du *Sukhāvattvyūha*. C'est ce manuscrit que nous avons choisi comme base de notre édition.

9) IWAMOTO, Y.: *Sukhāvattvyūha ni okeru jakkan no mondai* (Remarques sur le *Sukhāvattvyūha*), dans *Seinan Ajia Kenkyū* (Bulletin of the Society for Western and Southern Asiatic Studies, Kyoto University), Vol. 13 (1964), pp. 59-70.

3. Description du manuscrit de base et parti-pris de la présente édition.

Le manuscrit de la collection Kôshô ÔTANI a été rapporté au Japon par le Dr. SAKAKI en 1923. Ce manuscrit, rédigé en écriture "kuṭiḥa", daté du XIV^e ou du XV^e siècle. Le premier feuillet a été perdu et est remplacé par un feuillet de papier, mais les autres, en feuillets de "tamāla," sont bien conservés. L'écriture est très lisible. Sans doute, notre manuscrit n'est pas exempt de quelques fautes de transcription et de lacunes assez importantes. Mais malgré tous ces défauts, il a le mérite d'offrir un texte très clair qui permet d'éclaircir des passages jusqu'ici incompréhensibles dans d'autres manuscrits. On y trouve également des mots jusqu'ici non attestés. D'ailleurs, il est intéressant de remarquer que notre manuscrit confirme nombre de conjectures — tant sur le plan morphologique que sur le plan syntaxique — faites par le Dr. WOGIWARA. Citons un exemple intéressant. Après des études des versions tibétaine et chinoises, le Dr. WOGIWARA a conclu qu'un vœu (*praṇidhāna*) a été perdu entre le 19^e et le 20^e vœux dans la série de "46 vœux" dans le texte de MÜLLER et NANJIO. Chose remarquable, ce vœu existe bel et bien dans notre manuscrit. C'est le vœu de *san-shih-êrh-hsian* (*dvātrimśan-mahāpuruṣalakṣaṇāni*, 32 signes favorables du Grand Homme) de la version chinoise.

Notre manuscrit présente des caractéristiques que l'on retrouve dans les manuscrits sanscrits du Népal. La plus importante de ces particularités est la négligence nombreuse du "saṁdhi". Mais le "saṁdhi" étant sujet à l'influence de l'"avasāna" (pause) du récitant selon les circonstances

particulières dans les sūtras de cette catégorie, nous n'avons pas voulu régulariser notre texte d'après des règles du "saṃdhi" dans le sanscrit classique.

Pour corriger les fautes de transcription et pour rétablir les lacunes de notre manuscrit, nous avons consulté l'édition d'Oxford, les *Notes critiques* du Dr. WOGIWARA, l'édition de la version tibétaine du *Sukhāvatīvyūha* : 'phags pa 'od dpag med kyi bkod pa shes bya ba theg pa chen po'i mdo par Ekai KAWAGUCHI dans *Jyōdo Sanbukyō* (voir ci-dessus), et le manuscrit conservé dans la Bibliothèque de l'Université de Kyoto (Ms. 19 de notre liste). De ce dernier, nous n'avons adopté qu'un très petit nombre de lectio varia. Nous n'avons pas signalé dans les notes de simple fautes d'écriture ni des lacunes insignifiantes de notre manuscrit. Nous n'avons pas utilisé le manuscrit appartenant à la Bibliothèque de l'Université Tokai. Ce beau manuscrit, qui comporte toutefois de nombreuses fautes de transcription et des lacunes, est sans valeur pour l'établissement du texte.

Nous exprimons ici notre vive reconnaissance à notre collègue, M. Y. IWAMOTO, chargé de cours à l'Université de Kyoto, dont la collaboration dévouée nous a permis d'éviter bien des erreurs.

A. A.

Abréviations

- O. Edition d'Oxford par M. MÜLLER et B. NANJIO.
- K. Manuscrit conservé dans la Bibliothèque de l'Université de Kyoto.
- S. Manuscrit de base.
- T. Version tibétaine, éd. par E. KAWAGUCHI.
- WOGIWARA. Notes critiques sur l'édition d'Oxford.

Addenda et Corrigenda.

- p. 2, l. 19. S donne *varadam* au lieu de *vanadam*.
Cf. Buddhacarita 2, (29) : *śarat-toyoda-pāṇḍareṣu*
.....*vimāneṣu iva rañjiteṣu*.
- p. 65, l. 1. S -*nāthām*, O -*nāthāna*. Cf. T. : 'jig rten mgon gyi
spyad la (*lokanāthasya caryāyām*).

SUKHĀVATĪVYŪHA

Om namo daśadiganantāparyantalokadhātupraṭiṣṭhitebhyaḥ
sarvabuddhabodhisattvāryaśrāvakaḥpratyekabuddhebhyo 'titānā-
gatapratyutpannebhyaḥ.

namo 'mitābhāya. namo 'mitāyuṣe. namo¹ 'cintyaḡaṇāka-
rātmane.

namo 'mitābhāya jināya, te mune.

Sukhāvatīm yāmi te cānukampayā.

Sukhāvatīm kanakavicitrakānanām

manoramām sugatasutair alaṁkṛtām.

tathāśrayām prathitayaśasya dhīmataḥ,

prayāmi tām bahugūṇaratnasamcayām.

[1 b] evaṁ mayā śrutam : ekasmin samaye Bhagavān Rāja-
grhe viharati sma, Gṛdhrakūṭe parvate mahatā bhikṣusaṁ-
ghena sārddham dvātriṁśatā bhikṣusahasraiḥ, sarvair arhad-
bhiḥ kṣiṇāsravair niḥkleśair uṣitavadbhiḥ samyagājñāsuvi-
muktacittaiḥ parikṣiṇabhavasamyojanasa [2 a] hasrair anuprāp-
tasvakārthair vijitavadbhir², uttamadamane śamathaprāptaiḥ,
suvimuktacittaiḥ suvimuktaprajñair mahānāgaiḥ, ṣaḍabhiññair
vaśībhūtaiḥ aṣṭavimokṣadhyāyibhir balaprāptair abhiññānābhi-
jñātaiḥ³, sthavirair, mahāśrāvakaiḥ. tad yathā : Ājñātakaṇ-
ḍinyena ca, Aśvajitā ca, Bāṣpeṇa ca, Mahānāmnā ca, Bha-

1. *namo namo.*

2. S écrit *hasrair...vijitavadbhir* à la fin du revers du premier feuillet.

3. S *anabhiññabhiññataiḥ*. Rétabli par T : *mion par ses pa mion par ses pa*. Cf. Saddharmapuṇḍarika : 1, 9.

drajitā ca, Yaśodevena ca, Vimalena ca, Subāhunā ca, Pūrṇena ca Maitrāyaṇīputreṇa¹, Gavāṃpatinā ca, Uruvilvākāśyapena ca, Nadikāśyapena ca, Bhadrakāśyapena ca, Kumārakāśyapena ca, Mahākāśyapena ca, Śāri[2 b]putreṇa ca², Mahāmaudgalyāyanena ca, Mahākapphinena ca, Mahācundena ca, Aniruddhena ca, Rādhena ca, Nandikena ca, Kimpilena ca, Subhūtinā ca, Revatena ca, Khadiravanikena ca, Vakkulena ca, Svāgatena ca, Amogharājena ca, Pārāyaṇikena ca, Panthena ca, Cūlapanthena ca, Nandena ca, Rāhulena ca, āyusmatā cānandena³. ebhiś cānyaiś cābhiññānābhiññātaiḥ⁴ sthavirair mahāśrāvakair, ekapudgalaṃ sthāpayitvā śaikṣapratipady uttarikaraṇīyaṃ, yad idam : āyusmantam Ānandaṃ, Maitreya-pūrvamgamaiś ca sambahulaiś ca bodhisattvair mahāsattvaiḥ.

atha khalv āyusmā[3 a]n Ānanda utthāyāsanād ekāṃśam uttarāsaṅgaṃ kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena Bhagavāṃs tenāñjaliṃ praṇamya Bhagavantam etad avocat : viprasannāni ca tava Bhagavata indriyāṇi, pariśuddhaś chavivarṇaḥ, paryavadāto mukhavarṇaḥ pītanirbhāsaḥ, tad yathā śāradaṃ vanadaṃ* pāṇḍu pariśuddhaṃ paryavadātaṃ pītanirbhāsaṃ. evam eva Bhagavato viprasannānindriyāṇi, pariśuddho mukhavarṇaḥ, paryavadātaś chavivarṇaḥ pītanirbhāsaḥ. tad yathāpi nāma Bhagavañ Jāmbūnadasuvarṇaṇiṣko, dakṣeṇa karmāreṇa karmāra[3 b]putreṇa volkā mukhe⁵ sampraveśya supariniṣṭhitaḥ pāṇḍu-

1. S insère ca après Maitrāyaṇīputreṇa.

2. S omet ca.

3. S insère ca après cānandena.

4. S abhiññata[abhi]ññātaiḥ, v. supra p. 1, n. 3.

5. volkā mukhena. WOGIWARA et F. EDGERTON préfèrent la leçon volkā mukhe. v. un manuscrit de Cambridge (Ad. 1368) et T : shig gi nan du.

* S. donne varadama au lieu de varadama.

cf. Buddhacarita 2 (24) : śarat-toyoda-pāṇḍareṣu... vimāneṣu
iva rañjiteṣu.

kambalair upari kṣipto, 'tīvapariśuddho bhavati ; paryavadātaḥ pītanirbhāsaḥ. evam eva Bhagavato viprasannānindriyāṇi, 'pariśuddho mukhavarṇaḥ, paryavadātaś chavivarṇaḥ pītanirbhāsaḥ. na khalu punar ahaṃ Bhagavann abhiññāmi : iti pūrvam purvataram, evam viprasannāni tathāgatasyendriyāṇy, evam pariśuddhaṃ mukhavarṇam², paryavadātaḥ chavivarṇam pītanirbhāsam. tasya me Bhagavann evam bhavati : buddhavihāreṇa vatādya tathāgato viharati ; jinavihāreṇa, sarvajñatāvi[4 a]hāreṇa, mahānāgavihāreṇa vatādya tathāgato viharati. atitānāgatapratyutpannān³ tathāgatān arhataḥ samyaksaṃ-¹⁰ buddhān samanupaśyatiti.

evam ukte, Bhagavān āyusmantam Ānandaṃ etad avocat : sādhu sādhv Ānanda, kiṃ punas te devatā etam⁴ artham ārocayanty, utāho buddhā bhagavantaḥ. atha svena⁵ pratyutpannamimāṃsājñānenaivaṃ⁶ prajānā[4 b]siti. evam ukte, āyusmān¹⁵ Ānando Bhagavantam etad avocat : na me Bhagavan devatā etam artham ārocayanti, nāpi buddhā bhagavantaḥ. atha tarhi me Bhagavan svenaiva pratyātmmimāṃsājñānenaivaṃ bhavati : buddhavihāreṇādya tathāgato viharati ; jinavihāreṇa, sarvajñatāvihāreṇa⁷, mahānāgavihāreṇa vatādya tathāgato vi-²⁰ harati ; atitānāgatapratyutpannān⁸ sarvān buddhān bhagavataḥ

1. pariśuddhamukha°.

2. mukhavarṇaḥ.

3. -utpannānām.

4. evam. v. infra l. 17.

5. Il faut sans aucune doute rétablir ici pratyātma., v. infra l. 18.

6. S écrit doublement le passage depuis (prajānā)siti jusqu'à atha tena pratyutpannamimāṃsājñānena evam prajānā(siti) à la fin du quatrième feuillet.

7. S donne sarvatathāgata- au lieu de sarvajñata-. Cf. supra ligne 8.

8. -pratyutpannam.

samanupaśyatīti¹.

evam ukte, Bhagavān āyusmantam Ānandam etad avocat :
sādhu sādhu Ānanda ; udāraḥ khalu ta unmiññiḥ, [5 a] bha-
drikā mīmāṃsā², kalyānaṁ pratibhānaṁ, bahujaṇahitāya yas
5 tvam Ānanda pratipanno, bahujaṇasukhāya, lokānukampāyai,
mahato janakāyasyārthāya, hitāya sukhāya devānāṁ ca manu-
ṣyānāṁ ca, yas tvaṁ tathāgatam etam arthaṁ paripraśavyaṁ
manyase. evam etad bhavaty³ Ānanda, tathāgateśv arhatsu
samyaksāmbuddheśv aprameyeśv asaṁkhyeyeṣu jñānadarśa-
10 nam⁴ upasaṁharataḥ, na ca tathāgatasya jñānam upahanyate.
tat kasya hetoḥ. ⁵apratihatahetujñānadarśano hy Ānanda ta-
thāgataḥ. ākāṅkṣan Ānanda tathāgata [5 b] ekapiṇḍapātena
kalpaṁ vā tiṣṭhet, kalpaśataṁ vā, kalpasahasraṁ vā, ⁶kalpa-
śatasahasraṁ vā, yāvat kalpakoṭīnayutaśatasahasraṁ vā, tato
15 vottari, na ca tathāgatasyendriyāṇy upaśāsyeyuh⁷ ; na mukha-
varṇasyānyathātvaṁ bhavet ; nāpi chavivarṇa upahanyate. tat
kasya hetoḥ. tathā hy Ānanda tathāgataḥ samādhimukha-
pāramitāprāptaḥ⁸. samyaksāmbuddhānāṁ Ānanda loke sudur-
labhaḥ prādurbhāvaḥ ; tad yathodumbarapuṣpānāṁ loke prā-
20 durbhāvaḥ sudurlabho bhavati, evam eva tathāgatānāṁ artha-
kāmaṇāṁ hitaiṣiṇāṁ anukampakānāṁ mahākaruṇāpratipannā-
nāṁ sudurlabhaḥ prādurbhāvaḥ. api tu khalv āryānanda

1. -paśyantīti.

2. mīmāṃsāḥ.

3. bhagaty.

4. -darśanām.

5. apratihataḥ.

6. S omet la phrase : kalpaśata- -nayutaśatasahasraṁ va. Rétabli par K.

7. upaśāsyeyuh. De même dans K. T : ānam pa med pa.

8. S a pārami au lieu de pāramitā qui est garanti par T.

tathā[6 a]gatasyaivaīṣo 'nubhāvo, yas tvaṁ sarvalokācāryāṇāṁ
sattvānāṁ loke prādurbhāvāya bodhisattvānāṁ mahāsattvānāṁ
arthāya tathāgatam etam arthaṁ paripraśavyaṁ manyase.

tena hy Ānanda śṛṇu sādhu ca suṣṭhu ca, manasi kuru.
bhāṣiṣye 'haṁ te. evaṁ Bhagavann ity āyusmān Ānando 5
Bhagavataḥ pratyaśrauṣit.

Bhagavāns tasyaitad avocat : bhūtapūrvam Ānandātite
'dhvanīto 'saṁkhyeye kalpe 'saṁkhyeyatare vipule 'prameye
'cintye, yadāsit tena kālena tena samayena Dīpaṁkaro nāma
tathāgato 'rhan samyaksāmbuddho loka u[6 b]dapādi. Dīpaṁ- 10
karasyānanda pareṇa parataraṁ Pratāpavān nāma tathāgato
'bhūt. tasya pareṇa parataraṁ Prabhākaro nāma tathāgato
'bhūt. tasya pareṇa parataraṁ Candanagandho nāma tathā-
gato 'bhūt. tasya pareṇa parataraṁ Sumerukalpo nāma tathā-
gato 'bhūt. evaṁ Candrānāno¹ nāma, Vimalānāno nāma, 15
Anupalīpto nāma, Vimalaprabho nāma, Nāgābhībhūr nāma,
Sūryānāno nāma, Girirājaghoṣo nāma, Sumerukūto nāma, Suvar-
ṇaprabhāso nāma, Jyotiṣprabho nāma, Vaiḍūryanīrbhāso nāma,
Brahmaghoṣo nāma, Candrābhībhūr nāma, Sūryagho[7 a]ṣo
nāma, Muktakusumapratimaṇḍitaprabho nāma, Śrīkūto nāma, 20
Sāgaravarabuddhivikrīḍitābhijño nāma, Varaprabho nāma,
Mahāgandharājanīrbhāso² nāma, Vyapagatakhilamalapatigho³
nāma, Śūrakūto nāma, Ratnajaho nāma, Mahāguṇadharabud-
dhiprāptābhijño nāma, Candrasūryajihmīkaraṇo nāma, Uttapta-
vaiḍūryanīrbhāso nāma, Cittadhārābuddhisāṁkusumitābhyud- 25

1. Candrāsano. Retabli par T : zla ba'i shal.

2. S donne -garjja- au lieu de -rāja qui est garanti par T : spos kyi rgyal po.

3. S donne -lila- au lieu de -khila-, la leçon qui est attesté par T : tha ba. v. infra Vyapagatakhiladoṣo (p. 6, l. 12)

gato nāma, Puṣpāvativanarājasamkusumitābhijño nāma, Puṣpā-
 karo nāma, Udakacandropamo nāma, Avidyāndhakāraavidhvaṁ-
 sanakaro nāma, Lokendro nāma, Mukta[7 b]cchatrāpravāḍasa-
 dṛśo nāma, Tiṣyo nāma, Dharmamativinanditarājo nāma, Simha-
 5 sāgarakūṭavinanditarājo nāma, Sāgaramerucandro nāma, Brah-
 masvaranādābhinandino nāma, Kusumasambhavo nāma, Prāp-
 taseno nāma, Candrabhānur nāma, Merukūṭo nāma, Candra-
 prabho nāma, Vimalanetro nāma, Girirājaghoṣeśvaro nāma,
 Kusumaprabho nāma, Kusumavṛṣṭyābhiprakirṇo nāma, Ratna-
 10 cchatro nāma, Padmavithyupaśobhito nāma, ¹Tagaragandho
 nāma, Ratnanirbhāso nāma, Nirmīto nāma, Mahāvīyūho nāma,
 Vyapagata[8 a]khiladoṣo nāma, Brahmaghoṣo nāma, Saptarat-
 nābhivṛṣṭo nāma, Mahāguṇadharo nāma, Tamālapatracanda-
 nakardamo nāma, Kusumābhijño nāma, Ajñānavidhvaṁsano
 15 nāma, Keśari nāma, Muktacchatro nāma, Suvarṇagarbho
 nāma, Vaiḍūryagarbho nāma, Mahāketur nāma, Dharmake-
 tur nāma, Ratnaśrīr nāma, Narendro nāma, Lokendro nāma,
 Kāruṇiko nāma, Lokasundaro nāma, Brahmaketur nāma,
 Dharmamatir nāma, Simho nāma, Simhamatir nāma, Simha-
 20 mater Ānanda pareṇa parataram Lokeśvararājo nāma tathā-
 gato 'rhan samyak sambuddho [8 b] loka udapādi, vidyācaraṇa-
 sampannaḥ, sugato, lokavidanuttaraḥ, puruṣadamyasārathiḥ,
 śāstā devānaṁ ca manuṣyāṇāṁ ca, buddho, bhagavān.

tasya khalu punar Ananda Lokeśvararājasya tathāgatasyār-
 25 hataḥ samyak sambuddhasya pravacane Dharmākaro nāma
 bhikṣur abhūd, adhimātraṁ smṛtimān, gativān, prajñāvān,
 adhimātraṁ vīryavān, udārādhimuktiḥ.

atha khalu Ānanda sa Dharmākaro bhikṣur utthāyāsanād

1. S a Candanagandho nāma avant Tagara.

ekāmsam uttarāsaṅgam¹ kṛtvā, dakṣiṇaṁ jānumaṇḍalaṁ pṛthi-
 vyāṁ pratiṣṭhāpya, yenāsau bhagavān Lokeśvararājas tathā-
 gatas tenā[9 a]ñjalim praṇamya, bhagavantaṁ namaskṛtya,
 tasmiṁ samaye saṁmukham ābhir gāthābhir abhyaṣṭāvīt :

amitaprabha, anantatulyabuddhe,
 na ca iha anyaprabhā vibhāti kācit.
 sūryamaṇisirīṇa² candra-ābhā,
 na tapi na bhāsiṣu ebhi sarvaloke. (1)
 rūpam api anantu sattvasāre,
 tatha api buddhasvaro anantaghoṣaḥ.
 śīlam api samādhiprajñavīryaiḥ
 sadṛśu na te 'stiha loki kaścid anyāḥ. (2)
 gabhiru vipulu sūkṣma prāptu dharmo,
 acintatu buddhavarō yathā samudraḥ.
 tenonnamanā na cāsti śāstuh,
 khiladoṣaṁ jahiyā atārṣi pāram. (3)
 yatha buddhava[9 b]ro anantatejā
 pratapati³ sarvadiśā narendrarājā,
 tatha ahu buddha bhavitva dharmasvāmī,
 jaramaraṇān prajāṁ pramocayeyam. (4)
 dānadamathaśīlakṣāntivīrya-
 dhyānasamādhi tathaiva agraśreṣṭhām,
 ebhi ahu vratāṁ samādadāmi,
 buddha bhaviṣyāmi sarvasattvatrātā. (5)
 buddhaśatasahasrakoṭy anekā

1. uttarām saṅgam.

2. Sic. De même dans K. O *giriśa*. A la lumière du T, WOGIWARA est
 tenté de lire *maṇi-gaṇo 'tha*. Compte tenu du mètre, il faut peut-être
 rétablir *śikhariṇa*.

3. pratapati.

yathariva vālika Gaṅgayā anantā,
sarva ta ahu pūjayiṣya nāthān
śivavarabodhigaveṣako atulyāṁ. (6)

Gaṅgarajasamāna lokadhātūm
tatra bhūyottari ye ananta kṣetrā,
sarvata prabha muñcayiṣye tatrā
iti etādṛṣi vī(10a)ryam ārabhiṣye. (7)

kṣetra mama udāru agraśreṣṭho,
varam iha maṇḍa pi saṁskṛtesmin.

asadṛśa nirvāṇalokadhātusaukhyāṁ,
tac ca asattvatayā viśodhayiṣye. (8)

daśadīśata samāgatāni sattvā
tatra gatāḥ sukham edhiṣyanti¹ kṣipram.

buddha mama pramāṇa atra sākṣi,

avitathavīryabalaṁ janemi cchandaṁ. (9)

daśadīśe lokavidū asaṅgajñāni

sada mama cittu prajānayanantu te pi.

avicigatu ahaṁ sadā vaseyaṁ,

prañidhibalaṁ na punar nivartayiṣye. (10)

20 atha khalu Ānanda sa Dharmākaro bhikṣus taṁ bhagavan-
taṁ Lokeśvararājaṁ tathāgatam (10b) saṁmukham ābhir gā-
thābhir abhiṣṭutyaitad avocat : aham asmi² Bhagavann anutta-
rāṁ samyaksambodhim abhisambodhukāmaḥ, punaḥ punar
anuttarāyāṁ samyaksambodhau³ cittam utpādayāmi, pariṇāma-
yāmi. tasya me Bhagavān sādhu tathā dharmāṁ deśayatu,
yathāhaṁ kṣipram anuttarāṁ samyaksambodhim abhisam-

1. *etisanti*. WOGIWARA rétablit *edhiṣyanti* qui est bien donné par T :
bde la dga' bar gyur.

2. *S asmin*. K *asmiṁ*.

3. *anuttarāṁ samyaksambodhaiś*. Rétabli par K et T.

budheyāṁ ; asamasamas tathāgato loka bhaveyaṁ ; tānīs ca me
Bhagavān ākārān parikīrtayatu, yair ahaṁ buddhakṣetrasya
guṇavyūhasaṁpadaṁ¹ parigrhṇiyāṁ. evam uktaś cānanda sa
bhagavān Lokeśvararājas tathāgata(11a)s taṁ bhikṣum etad
avocat : tena hi tvaṁ bhikṣo svayam eva buddhakṣetra-
guṇālaṁkāravvyūhasaṁpadaṁ parigrhṇiṣe. so 'vocat : nāhaṁ
Bhagavann utsahe. api tu Bhagavān eva bhāṣatv anyeṣāṁ
tathāgatānāṁ buddhakṣetraguṇavyūhālaṁkārasaṁpadaṁ, yāṁ
śrutvā vayaṁ sarvākārāṁ paripūrayiṣyāma iti.

athānanda sa Lokeśvararājas tathāgato 'rhan samyaksambud-
dhas tasya bhikṣor āśayaṁ jñātvā, paripūrṇāṁ varṣakoṭim²
ekāśitibuddhakoṭinayutaśatasahasrāṇāṁ buddhakṣetraguṇālaṁ-
kāravvyūhasaṁpadaṁ sākārāṁ soddeśāṁ sanirdeśāṁ saṁpra-
kāśitavān ; arthakāmo, (11b) hitaiṣy, anukampako, 'nukampām
upādāya, buddhanetryānupacchedāya, sattveṣu mahākaruṇāṁ
saṁjanayitvā³. paripūrṇāṁs ca dvācatvāriṁśatkalpāṁs tasya
bhagavata āyuspramāṇam abhūt.

atha khalv Ānanda sa Dharmākaro bhikṣur yās teṣāṁ ekā-
śitibuddhakoṭinayutaśatasahasrāṇāṁ buddhakṣetraguṇālaṁkā-
ravvyūhasaṁpadas⁴ tās ca sarvā ekabuddhakṣetre⁵ parigrhya,
bhagavato Lokeśvarasya tathāgatasya pādaś śirasā vanditvā,
pradakṣiṇīkṛtya, tasya bhagavato 'ntikāt prākṛāmat. uttari
ca pañcakalpān buddhakṣetraguṇālaṁkāravvyūhasaṁ(12a)pa-

1. *guṇavyūhasaṁpada*. De même dans K. Peut-être il faut rétablir *guṇa-
laṁkāravvyūhasaṁpadaṁ*, la leçon qu'atteste T. Cf. infra l. 6 et la suite.

2. *-naṁ varṣakoṭi*.

3. *mahākaruṇāsaṁjanayāṁ*, Rétabli par T.

4. *yā ... -saṁpadaṁ*.

5. *sarvāṇ eka buddhakṣetra*. cf. T : *de dag thams cad saṁs rgyas kyi shin
gcig tu yoṁs su bzun nas* = *tānīs ca sarvāṇ buddhakṣetrān ek(abuddha-
kṣetr)e parigrhya*.

dam, udāratārāṁś ca praṇītatarāṁś¹ ca, sarvaloke daśasu dikṣv
apracarita-pūrvāṁ parigṛhītavān; udāraṁ ca praṇidhānam
akārṣit. iti hy Ānanda yā tena bhagavatā Lokeśvararājena
tathāgatena teṣāṁ ekāśitibuddhakṣetrakoṭīnayutaśatasahasrā-
5 nām² saṁpattiḥ kathitā, tato 'tīrekāny udārapraṇītāprameya-
tarāṁ buddhakṣetrasaṁpattim³ parigṛhya, yena sa tathāgatas
tenopasaṁkramya⁴, tasya bhagavataḥ pādaś śīrasā vanditvaitad
avocat: parigṛhītā me bhagavan buddhakṣetraguṇālaṁkāra-
vyūhasaṁpad iti. evaṁ ukte, Ā[12b]nanda, sa Lokeśvararā-
10 jas tathāgatas taṁ bhikṣum etad avocat: tena hi bhikṣo bhā-
śasva. anumodate tathāgataḥ. ayaṁ kālo bhikṣo⁵, pramo-
daya parśadam, harṣaṁ janaya, śīhanādaṁ nada, yaṁ⁶ śru-
tvā bodhisattvā mahāsattvā etarhy anāgate cādhvany evaṁrū-
pāṇi buddhakṣetrasaṁpattipraṇidhānāni parigṛhiṣyanti.

15 athānanda sa Dharmākaro bhikṣus tasyāṁ velāyāṁ taṁ
bhagavantam etad avocat: tena hi śṛṇotu me bhagavān, ye
mama praṇidhānaviśeṣāḥ, yathā me 'nuttarāṁ samyaksāmbodhi-
m abhisāmbuddhasye. acintyaguṇālaṁkāravvyūhasamanvā-
[13a]gataṁ tad buddhakṣetraṁ bhaviṣyati:

20 1. sacen me bhagavaṁś tasmin buddhakṣetre nirayo vā,
tiryagyonir vā, pretaviṣayo vāsuro vā kāyo bhavet, mā tāvad
aham anuttarāṁ samyaksāmbodhim abhisāmbudhyeyam⁷.

2. sacen me bhagavaṁś tatra buddhakṣetre ye sattvāḥ

1. *praṇītatarāṁś ca*.

2. *ekāśite*. S omet *-kṣetra-* qui est bien donné par T.

3. *-tarān ... -saṁpatti*.

4. *-saṁkramyas*.

5. *bhikṣu*.

6. *yaḥ*.

7. *abhisāmbuddheyam*.

pratyājātā bhaveyus, te punas tataś cyutvā¹, nirayaṁ vā,
tiryagyonim vā, pretaviṣayaṁ vāsuraṁ vā kāyaṁ prapateyur,
mā tāvad aham anuttarāṁ samyaksāmbodhim abhisāmbudhye-
yam.

3. sacen me bhagavaṁś² tatra buddhakṣetre ye sattvāḥ
pratyājātās, te ca sarve naikavarṇāḥ syur, yad idaṁ: suvar-
ṇavarṇā[13b]ḥ, mā tāvad aham anuttarāṁ samyaksāmbodhim
abhisāmbudhyeyam.

4. sacen me bhagavaṁś³ tasmin buddhakṣetre devānāṁ
ca manuṣyānāṁ ca nānātvaṁ prajñāyētānyatra nāmasāṁketa-
saṁvṛtivyavahāramātrā devā manuṣyā iti saṁkhyāgaṇanāto,
10 mā tāvad aham anuttarāṁ samyaksāmbodhim abhisāmbudhye-
yam.

5. sacen me bhagavaṁś tasmin buddhakṣetre ye sattvāḥ
pratyājātās te cet sarve na rddhivaśitā paramapāramitāprāptā
bhaveyur, antaśa ekacittakṣaṇalavena buddhakṣetrakoṭīniyuta-
śatasahasrātikramaṇatayāpi, mā tāvad a[14a]ham anuttarāṁ
samyaksāmbodhim abhisāmbudhyeyam.

6. sacen me bhagavaṁś tasmin buddhakṣetre ye sattvāḥ
pratyājātā bhaveyus, te cet sarve na jātismarā syur, antaśaḥ
20 kalpakoṭīniyutaśatasahasrānusmaraṇatayāpi, mā tāvad aham
anuttarāṁ samyaksāmbodhim abhisāmbudhyeyam.

7. sacen me bhagavaṁś tasmin buddhakṣetre ye sattvāḥ
pratyājāyeraṁś, te sarve na divyasya cakṣuṣo⁴ lābhino bhave-
yur, antaśo lokadhātukoṭīnayutaśatasahasrārādarśanatayāpi, mā
25

1. S donne *tatra śrutvā* au lieu de *tataś cyutvā*, la leçon qu'atteste T:
de nas śi 'phos nas.

2. *bhagavaṁś*.

3. S donne *divyena cakṣuṣā* au lieu de *divyasya cakṣuṣo*, la leçon qu'at-
teste T: *lha'i mig thob par ma gyur pa*.

tāvad aham anuttarām samyaksambodhim abhisambudhyeyam.

8. sace[14b]n me bhagavaṃs tasmin buddhakṣetre ye sattvāḥ pratyājāyeraṃs, te sarve na divyasya śrotrasya lābhino bhaveyur, antaśo buddhakṣetrakoṭīnayutaśatasahasrād api yu-
5 gapat saddharmaśravaṇatayā, mā tāvad aham anuttarām samyaksambodhim abhisambudhyeyam.

9. sacen me bhagavaṃs tasmin buddhakṣetre ye sattvāḥ pratyājāyeraṃs, te sarve na paracittajñānakovidā bhaveyur, antaśo buddhakṣetrakoṭīnayutaśatasahasraparyāpannānām
10 sattvānām cittacaritraparijñānatayā, mā tāvad aham anuttarām samyaksambodhim abhisambudhyeyam¹.

10. sacen me [15a] bhagavaṃs tasmin buddhakṣetre ye sattvāḥ pratyājāyeraṃs, teṣāṃ kācit parigrahasaṃjñōtpadye-
tāntaśaḥ svaśarīre 'pi, mā tāvad aham anuttarām samyaksam-
15 bodhim abhisambudhyeyam.

11. sacen me bhagavaṃs tasmin buddhakṣetre ye sattvāḥ pratyājāyeraṃs, te sarve na niyatāḥ² syur, yad idaṃ : samyak-
tve yāvan mahāparinirvāṇād, mā tāvad anuttarām samyaksam-
bodhim abhisambudhyeyam.

20 12. sacen me bhagavaṃs tasmin buddhakṣetre 'nuttarām samyaksambodhim abhisambuddhasya, kaścīd eva sattvaḥ
[15b] śrāvakānām gaṇānām adhigacched, antaśas trisāhasra-
mahāsāhasraparyāpannā api sarvasattvāḥ pratyekabuddhabhū-
tāḥ kalpakoṭīniyutaśatasahasram api gaṇayanto, mā tāvad
25 aham anuttarām samyaksambodhim abhisambudhyeyam.

13. sacen me bhagavann³ anuttarām samyaksambodhim

1. *abhisambuddheyam*.

2. *nirayatā*. v. T : *ñes pa* (Mahāvīyutpatti 576 : *niyata*).

3. *bhagavam*.

abhisambuddhasya, tasmin buddhakṣetre prāmāṇikī me pra-
bhā bhaved, antaśo buddhakṣetrakoṭīnayutaśatasahasrapramā-
ṇenāpi, mā tāvad aham anuttarām samyaksambodhim abhi-
sambudhyeyam.

14. sacen me bhagavaṃs tasmin buddhakṣetre 'nuttarām
samyaksambodhi[16a]m abhisambuddhasya bodhiprāptasya,
sattvānām pramāṇikṛtyam āyuspramāṇam bhaved, anyatra
praṇidhānavaśena, mā tāvad aham anuttarām samyaksambo-
dhim abhisambudhyeyam.

15. sacen me bhagavan bodhiprāptasyāyuspramāṇam par-
yantikṛtyam bhaved, antaśaḥ kalpakoṭīnayutaśatasahasragāṇa-
nayāpi, mā tāvad aham anuttarām samyaksambodhim abhi-
sambudhyeyam.

16. sacen me bhagavan bodhiprāptasya tasmin buddha-
kṣetre sattvānām akuśalasya nāmadheyam api bhaven, mā
15 tāvad aham anuttarām samyaksambodhim abhisambudhyeyam.

17. sace[16b]n me bhagavan bodhiprāptasya, nāprameyeṣu
buddhakṣetreṣv aprameyāsamkhyeyā buddhā bhagavato nāma-
dheyam parikīrtayeyur, na varṇam bhāṣeran, na praśaṃsām
abhyudīrayeyur, na samudīrayeyur, mā tāvad aham anuttarām
20 samyaksambodhim abhisambudhyeyam.

18. sacen me bhagavan bodhiprāptasya, ye sattvā anyeṣu
lokadhātuṣv anuttarāyāḥ samyaksambodhe¹ cittam utpādyā,
mama nāmadheyam śrutvā, prasannacittā mām anusmareyus,
teṣāṃ ced aham maraṇakālasamaye pratyupasthite bhikṣusaṃ-
25 ghaparivṛtaḥ puraskṛto na puratas tiṣṭheyam, [17a] yad
idaṃ : cittāvikṣepatāyāi, mā tāvad aham anuttarām samyak-

1. Sic S (aussi K). Cf. T : *bla na med pa yaṃ dag par rdsogs pa'i byaṅ chub tu sems bskyed nas* (anuttarāyām samyaksambodhau cittam utpādyā).

sambodhim abhisambudhyeyam.

19. sacen me bhagavan bodhiprāptasyāprameyāsamkhye-
yeṣu¹ buddhakṣetreṣu ye sattvāḥ mama nāmadheyam śrutvā,
tatra buddhakṣetre cittam preṣayeyur, upapattaye kuśalamū-
lāni ca pariṇāmayeyus, te ca tatra buddhakṣetre nopapadye-
ran, antaśo daśabhiś cittotpādaparivartaiḥ, sthāpayitvānantar-
yakāriṇaḥ saddharmapratikṣepāvaraṇāvyūṣmāś ca sattvān, mā
tāvad aham anuttarām samyaksambodhim abhisambudhyeyam.

20. [17b] sacen me bhagavan bodhiprāptasya, tatra bud-
dhakṣetre bodhisattvāḥ² pratyājāyeran, te sarve na dvātrimśa-
tā mahāpuruṣalakṣaṇaiḥ samanvāgatā bhavedyur, mā tāvad
aham anuttarām samyaksambodhim abhisambudhyeyam.

21. sacen me bhagavan bodhiprāptasya, tatra buddhakṣe-
tre ye sattvāḥ pratyājātā bhavedyus, te sarve naikajātibaddhāḥ
syur anuttarāyām samyaksambodhau, sthāpayitvā prāṇidhāna-
viśeṣāms teṣāṃ³ eva bodhisattvānām mahāsattvānām, mahā-
sāmānāhasāmānādhānām, sarvalokārthasāmānādhānām, sarva-
lokārthābhīyuktānām, sarvalokapa[18a]rinirvāpitābhīyuktānām,
sarvalokadhātuṣu bodhisattvacāryām caritukāmānām, sarva-
buddhān satkartukāmānām, Gaṅgānadīvālukasāmān⁴ sattvān
anuttarāyām samyaksambodhau pratiṣṭhāpakānām, bhūyaś co-
ttaricāryābhīmukhānām samantabhadracāryāniyatānām, mā
tāvad aham anuttarām samyaksambodhim abhisambudhyeyam.

22. sacen me bhagavan bodhiprāptasya, tad-buddhakṣetre

1. -samkhyeyāsu.

2. Sic S (aussi K). Cf. T: *der sems can gañ dag skyes bar gyur par* (*tatra ye sattvāḥ pratyājāyeran*).

3. -viśeṣaṇa tenaśām (K teṣām).

4. S donne la leçon -sāmānām au lieu de -sāmān qui est attesté par T: *sem can gañd'i klun gi bye ma śned*.

ye bodhisattvāḥ¹ pratyājātā bhavedyus, te sarva ekapurobhakte-
nānyāni buddhakṣetrāṇi gatvā, bahūni buddhaśatāni, bahūni
buddhasahasrāṇi, bahūni buddhaśatasahasrā[18b]ṇi, bahvīr
buddhakoṭīr, yāvad bahūni buddhakoṭīniyutaśatasahasrāṇi, no-
patiṣṭheran sarvasukhopadhānair, yad idam: buddhānubhāve-
na, mā tāvad aham anuttarām samyaksambodhim abhisambudhyeyam.

23. sacen me bhagavan bodhiprāptasya, tatra buddhakṣe-
tre ye bodhisattvā yathārūpair ākārair ākāṃkṣeyuḥ kuśala-
mūlāny avalopitum, yad idam: suvarṇena vā, rajatena vā,
maṇimuktāvaīḍūryaśaṅkhaśīlāpravāḍasphaṭikamusālagalvālohi-
tamuktāśmagarbhādibhir² vānyatamānyatamair sarvaratnair
vā, sarvapūṣpagandhamālyā[19a]vilepanacūrṇacivaracchatra-
dhvajapatākāpradīpair vā, sarvanṛtyagitavādyair vā, teṣāṃ
cet tathārūpā ākārāḥ saha cittaotpādān na prādur bhavedyur,
mā tāvad aham anuttarām samyaksambodhim abhisambudhyeyam.

24. sacen me bhagavan bodhiprāptasya, tatra buddhakṣetre
ye sattvāḥ pratyājātā bhavedyus, te sarve na sarvajñatāsaha-
gatām dharmām kathām kathayeyur, mā tāvad aham anutta-
rām samyaksambodhim abhisambudhyeyam.

25. sacen me bhagavan bodhiprāptasya, tatra buddhakṣe-
tre bodhisattvānām³ evam cittam utpādyeta, yan nv ihaiva
vayam lokadhātau sthitvāpra[19b]meyāsamkhyeyeṣu buddha-
kṣetreṣu⁴ buddhān bhagavataḥ satkuryāmo gurukuryāmo mā-

1. T: *sem can gañ dag skyes par gyur pa* (*ye sattvāḥ pratyājātā*).

2. -ādīnām.

3. T donne la leçon *ye bodhisattvāḥ* (*byañ chub sems dpa' gañ dag*) au lieu de *bodhisattvānām*.

4. *buddhakṣetre*.

nayemaḥ pūjayemaḥ, yad idam : cīvarapiṇḍapātaśayanāsanaglā-
napratyayabhaiṣajyapariṣkāraiḥ puṣpadhūpagandhamālyavilepa-
nacūrṇacīvaracchatradhvajapatākābhir nānāvidhanṛttagitavā-
ditaratnavarṣair iti, teṣāṃ cet te buddhā bhagavantaḥ saha-
5 totpādān tan na pratigrhṇīyur, yad idam : anukampām upā-
dāya, mā tāvad aham anuttarām samyaksambodhim abhisambudhyeyam.

26. sacen me bhagavan bodhiprāptasya, tad-buddhakṣetre
ye bodhisattvāḥ¹ pratyājātā bhaveyus, te sarve [20 a] na ²nā-
10 rāyaṇavajrasamhananātmabhāvasthāmapratilabdā bhaveyur,
mā tāvad aham anuttarām samyaksambodhim abhisambudhye-
yam.

27. sacen me bhagavan bodhiprāptasya, tatra buddhakṣe-
tre kaścit sattvo 'laṃkārasya varṇaparyantam anugrṇīyād,
15 antaśo na divyenāpi cakṣuṣaivamvarṇam³ evamvibhūtir iti⁴
buddhakṣetram iti nānāvarṇatām samjāniyān, mā tāvad aham
anuttarām samyaksambodhim abhisambudhyeyam.

28. sacen me bhagavan bodhiprāptasya, tatra buddhakṣe-
tre yaḥ sarvaparittakuśalamūlo bodhisattvaḥ sa ṣoḍaśayojana-
20 śatocchritam udā[20 b]ravarṇabodhivṛkṣam na samjāniyān, mā
tāvad aham anuttarām samyaksambodhim abhisambudhye-
yam.

29. sacen me bhagavan bodhiprāptasya, tatra buddhakṣe-

1. Cf. Tib. *der sems can gañ dag* (tatra ye sattvāḥ).

2. S donne la leçon *nārāyaṇasamhatana-* au lieu de *nārāyaṇavajrasa-
mhanana-* qui est attesté par T : *sred med kyi bu dan, rdo rje ltar
mkhregs pa*.

3. *eva varṇa*.

4. Siç S (de même dans K). Peut-être il faut rétablir *idam*. Cf. T : *sañs
rgyas kyi shin 'di'i gzi brjid ni*.

tre kasyacit sattvasyoddeśo vā svādhyāyo vā kartavyaḥ syān,
na te sarve pratisamvitprāptā bhaveyur, mā tāvad aham
anuttarām samyaksambodhim abhisambudhyeyam.¹

30. sacen me bhagavan bodhiprāptasya, naivamprabhā-
svaraṃ tad buddhakṣetraṃ bhaved, yatra samantād aprame- 5
yāsamkhyeyācintyātulyāparimāṇāni buddhakṣetrāṇi saṃdṛśye-
ran, tad yathāpi nāma suparimṛṣṭa² ādarśamaṇḍale mukha-
maṇḍalaṃ, mā tā[21 a]vad aham anuttarām samyaksambodhim
abhisambudhyeyam.

31. sacen me bhagavan bodhiprāptasya, tatra buddhakṣe- 10
tre dharaṇītaḥ upādāya, yāvad antarīkṣād, devamanuṣyavi-
ṣayātikrāntasyābhijātasya dhūpasya tathāgatasya bodhisattva-
sya pūjā pratyaham³ sarvaratnamayāni nānāsurabhiḡandhagha-
ṭikāśatasahasrāṇi sadā nirdhūpitāny eva na syur, mā tāvad
aham anuttarām samyaksambodhim abhisambudhyeyam. 15

32. sacen me bhagavan bodhiprāptasya, tatra buddhakṣe-
tre na sadābhipraviṣṭāny eva sugandhinānāratnapuṣpavarṣāṇi,
sadā pravā[21 b]ditāś ca manojñasvarā vādyameghā na syur,
mā tāvad aham anuttarām samyaksambodhim abhisambudhye-
yam. 20

33. sacen me bhagavan bodhiprāptasya, ye sattvā apra-
meyāsamkhyeyācintyātulyeṣu lokadhātuṣv ābhayā sphuṭā bha-
veyus, te sarve na devamanuṣyasamatikrāntena sukheṇa sa-

1. On trouve dans la version tibétaine le 30^{me} suivant ce praṇidhāna.
L'original sanscrit en serait probablement : *sacen me bhagavan bodhiprāp-
tasya, tatra buddhakṣetre ye sattvāḥ pratyājātā bhaveyus, te sarve na
prajñānantapratibhānapratilabdā bhaveyur, mā tāvad aham anuttarām
samyaksambodhim abhisambudhyeyam*.

2. *-paripṛṣṭha*. Rétabli par T : *śin tu phis pa*.

3. Cf. T : *'os pa* (*pratyarha*). O : *tathāgatabodhisattvapājāpratyarhasya*.
Peut-être convien-t-il de lire : *pājārtham* ou *pājāyai pratyaham*.

manvāgatā bhaveyur, mā tāvad aham anuttarām samyaksambodhim abhisambudhyeyam.

34. sacen me bhagavan bodhiprāptasya, samantāc cāprameyāsambhūyācintyātulyāparimāṇeṣu buddhakṣetreṣu bodhisattvā mama nāmadheyam śrutvā, tacchravaṇasahagatena [22 a] kuśalamūlena jātivyavṛttāḥ santo, na dhāraṇipratilabdā bhaveyur, yāvad bodhimaṇḍaparyantam iti, mā tāvad aham anuttarām samyaksambodhim abhisambudhyeyam.

35. sacen me bhagavan bodhiprāptasya, samantād aprameyāsambhūyācintyātulyāparimāṇeṣu buddhakṣetreṣu yāḥ striyo mama nāmadheyam śrutvā, prasādam samjanayeyur, bodhicittam cotpādayeyuḥ, sribhāvaṁ ca vijugupsyeran, jātivyativṛttāḥ samānāḥ saced dvitīyam sribhāvaṁ pratilabheran, mā tāvad aham anuttarām samyaksambo[22 b]dhim abhisambudhyeyam.¹

36. sacen me bhagavan bodhiprāptasya, samantād daśasu dikṣv aprameyāsambhūyācintyātulyāparimāṇeṣu buddhakṣetreṣu ye bodhisattvā mama nāmadheyam śrutvā, praṇipatya pañcamaṇḍalanamaskāreṇa vandiṣyante, te bodhisattvacaryām caranto, na sadevakena lokena namasā satkṛtyeran², mā tāvad aham anuttarām samyaksambodhim abhisambudhyeyam.

37. sacen me bhagavan bodhiprāptasya, kasyacid bodhisattvasya cīvaradhāvanaśoṣaṇasīvanarajanakarma kartavyam bha-

1. Selon la version tibétaine il y a un praṇidhāna suivant ce 35^{me} (le 36^{me} de la version tibétaine). L'original sanscrit en serait peut-être comme suivant : *sacen me bhagavan bodhiprāptasya, samantād aprameyāsambhūyācintyātulyāparimāṇeṣu buddhakṣetreṣu ye sattvā mama nāmadheyam śrutvā, tacchravaṇamātreṇa na brahmacaryam Careyur, yāvad bodhimaṇḍaparyantam, mā tāvad aham anuttarām samyaksambodhim abhisambudhyeyam.*

2. *lokena me satkṛt°*. K : *loke[na]namaskṛtyeran*.

ven, na ¹navanavābhijātacīvara[23 a]ratnair² prāvṛtam evātmānam samjāniyuḥ, saḥacittotpādāt³ tathāgatasyājñānujñātair, mā tāvad aham anuttarām samyaksambodhim abhisambudhyeyam.

38. sacen me bhagavan bodhiprāptasya, tatra buddhakṣetre sahotpannāḥ sattvā naivamvidham sukham pratilabheraṁs, tad yathāpi nāma niṣparidāhasyārḥato bhikṣos tṛtiyadhyānasamāpannasya, mā tāvad aham anuttarām samyaksambodhim abhisambudhyeyam.

39. sacen me bhagavan bodhiprāptasya, tatra buddhakṣetre ye bodhisattvāḥ pratyājātās, te yathārūpaṁ buddhakṣetraguṇālamkāravayūham ā[23 b]kāmkṣeyus, tathārūpaṁ nānaratnavṛkṣebhyo na samjāniyur, mā tāvad aham anuttarām samyaksambodhim abhisambudhyeyam.

40. sacen me bhagavan bodhiprāptasya, tam mama nāmadheyam śrutvānyabuddhakṣetropapannā bodhisattvā indriyabalavaikalpaṁ nirgaccheyur, mā tāvad aham anuttarām samyaksambodhim abhisambudhyeyam.

41. sacen me bhagavan bodhiprāptasya, tad-nyabuddhakṣetrasthā bodhisattvā mama nāmadheyam śrutvā, sahaśravaṇān na suvibhaktavatīm nāma samādhim pratilabheran, yatra samādhau sthitvā bodhisattvā ekakṣaṇavyatīhāreṇāprameyāsambhūyācintyātulyāparimāṇān buddhān bhagavataḥ paśyanti, sa caisām samādhir antarā vipraṇāśyen, mā tāvad aham anuttarām samyaksambodhim abhisambudhyeyam.

1. La leçon *navanavābhi-* est guranti par T : *sar pa khye'u tshan rigs zan ba*.

2. S donne la leçon *ctvaratvaiḥ* au lieu de *ctvararatnair* qui est attesté par T : *chos gos rin po che*.

3. *-padām*. v. T : *sems bskyed ma thag tu*.

42. sacen me bhagavan bodhiprāptasya, mama nāmadheyaṁ śrutvā, tac-chravaṇasahagatena kuśalamūlena sattvā nābhijātakulopapattiṁ pratilabheran, yāvad bodhimaṇḍaparyantaṁ, mā tāvad aham anuttarāṁ samyaksaṁbodhim abhisambudhyeyam.

43. sacen me bhagavan bodhiprāptasya, tad-anyeṣu buddhakṣetreṣu ye sattvā¹ mama nāmadheyaṁ śrutvā, tac-chravaṇasahagatena² kuśalamūlena yāvad bodhi(24b)paryantaṁ³ na sarve bodhisattvacaryāyām⁴ prītiprāmodyakuśalamūlasamavadhānagatā bhaved, mā tāvad aham anuttarāṁ samyaksaṁbodhim abhisambudhyeyam.

44. sacen me bhagavan bodhiprāptasya, sahanāmadheyaśravaṇāt⁵ tad-anyeṣu lokadhātuṣu⁶ bodhisattvā na samantānugataṁ nāma samādhiṁ pratilabheran, yatra sthitvā bodhisattvā ekakṣaṇavyatīhāreṇāprameyāsaṁkhyeyācintyāparimāṇān buddhān bhagavataḥ satkurvanti, sa caiśāṁ samādhir antarād⁷ vipranaśyed, yāvad bodhimaṇḍaparyantaṁ, mā tāvad aham anuttarāṁ samya(25a)ksaṁbodhim abhisambudhyeyam.

45. sacen me bhagavan bodhiprāptasya, tatra buddhakṣetre⁸ ye bodhisattvāḥ pratyājātā bhaved, te yathārūpāṁ dharmadeśanāṁ ākāṁkṣeyuḥ⁹, śrotum tathārūpāṁ saha cittotpādān⁹

1. Cf. T: *byan chub sems dpa' gan dag* (ye bodhisattvaḥ).

2. S omet *sahagatena* qui est attesté par T. v. supra l. 2.

3. Sic S (de même dans K). Peut-être il faut rétablir *bodhimaṇḍaparyantaṁ*. v. supra l. 3 et infra l. 17.

4. *bodhisattvacaryāṁ*. v. T: *byan chub sems dpa'i spyod pa la*.

5. *-śravaṇā*. v. T: *bdag gi min thos ma thag tu*.

6. S omet *lokadhātuṣu* qui est attesté par T: *'di las gshan du gyur pa'i 'jig rten gyi kham rnam su*.

7. *anuttarād*. K. *anuttarā*. O: *antara* (sans l. v.).

8. *-deśanā kāmṣeyuḥ*.

9. *-pāda*.

na śṛṇuyur, mā tāvad aham anuttarāṁ samyaksaṁbodhim abhisambudhyeyam

46. sacen me bhagavan bodhiprāptasya, tatra buddhakṣetre¹ tad-anyeṣu buddhakṣetreṣu ye bodhisattvā mama nāmadheyaṁ śṛṇuyur, yas te sahanāmadheyaśravaṇān nāvaivarttikā bhaved, mā tāvad² aham anuttarāṁ samyaksaṁbodhim abhisam(25b)budhyeyam.

47. sacen me bhagavan bodhiprāptasya, tatra buddhakṣetre³ ye bodhisattvā mama nāmadheyaṁ śṛṇuyur, te sahanāmadheyaśravaṇān na prathamadvitīyatrītiyāḥ kṣāntiḥ⁴ pratilabheran, nāvaivarttikā bhaved buddhadharmebhyo, mā tāvad aham anuttarāṁ samyaksaṁbodhim abhisambudhyeyam.

atha khalv Ānanda sa Dharmākaro bhikṣur imān evaṁ rūpān prapñidhānaviśeṣān nirdiśya, tasyāṁ velāyāṁ buddhānubhāvenemā gāthā abhāṣata :

saci mi imi viśiṣṭa naikarūpā
varaprañidhāna siyā khu bodhiprā(26a)pte,
ma ahu siya narendra sattvasāro,
daśabaladhāri atulyadakṣiṇīyaḥ (1)
saci mi siya na kṣetra evarūpaṁ
bahu adhanāna prabhūta divyacitraṁ,
sukhi na narakamaya duḥkhaḥprāpto,
ma ahu siyā ratano narāṇa rājā. (2)
saci mi upagatasya⁵ bodhimaṇḍam,
daśadiśi pravraji nāmadheya kṣipram

1. *-kṣetreṣu*.

2. *-saṁbodhim abhi tāvad*.

3. Cf. T: *saṁ rgyas kyi shiṅ gshan dag du* (tad-anyeṣu buddhakṣetreṣu).

4. *-trītiyāḥ kṣānti prāti*.

5. *rūpagatasya*. v. T: *byan chub snin por ne bar mchis pa'i tsche*.

pr̥thu bahava anantabuddhakṣetrām,
 ma ahu siyā balaprāptu lokanātha. (3)
 saci khu ahu rameya kāmabhogām,
 smṛtimatigatiyā vihinu santaḥ,
 5 atulaśiva sameyamāṇa¹ bo[26 b]dhi,
 ma ahu siyā balaprāptu śāstu loke. (4)
 vipulaprabha atulyananta nāthā
 diśi vidiśi sphuri sarvabuddhakṣetrām,
 rāga praśami praśamiya sarvadoṣamohām,
 10 narakagatismi praśāmi dhūmaketuṃ. (5)
 jāniya suruciram viśālanetraṃ,
 vidhuniya sarvanarāṇa andhakāram,
 apaniya suna² akṣaṇān aśeṣān,
 upaniya svargapathān anantatejā. (6)
 15 na tapati nabha candrasūrya-ābhā
 maṇigaṇa agniprabhā va devatānām,
 abhibhavati narendra-ābha sarvān
 purimacarim̐ pariśuddha ācaritvā. (7)
 puruṣavaru [27 a] nidhāna duḥkhitānām,
 20 diśi vidiśāsu na asti evarūpā.
 kuśalaśatasahasra sarva pūrṇā,
 parṣagato nadi buddhasimhanadam. (8)
 purimajina svayambhu satkaritvā,
 vratatapakoṭi caritva aprameyām,
 25 pravara vara samesti³ jñānaskandham,
 praṇidhibalaṃ paripūrṇa sattvasāro. (9)

1. WOGIWARA rétablit la leçon *sameṣamāṇa* à la lumière de la version tibétaine ainsi que des chinoises.

2. Sic S (de même dans K). Peut-être il faut rétablir *śūna(m)*.

3. Sic S, K. WOGIWARA est tenté de lire *sameṣi*.

yathā bhagavan asaṅgajñānadarśi,
 trividha prajānati saṃskṛtaṃ narendrah.
 aham api siya tulyadakṣiṇīyo,
 viduḥ pravaro naranāyako narāṇām. (10)
 saci mi ayu narendra evarūpā
 5 praṇidhi samṛdhyati [27 b] bodhi prāpuṇitvā,
 calatu ayu sahasralokadhātūṃ
 kusumu pravaraṣa nabhātu¹ devasaṃghān². (11)
 pracalita vasudhā pravaraṣi puṣpāḥ,
 tūryaśatā gagane tha saṃpraṇeduḥ.
 10 divyaruciracandanasya cūrṇā,
 abhikiri caiva bhaviṣyi loki buddha, iti. (12)

evaṃrūpayānanda praṇidhisam̐padā sa Dharmākaro bhikṣur
 bodhisattvo mahāsattvaḥ samanvāgato 'bhūt. evaṃrūpayā
 cānanda praṇidhisam̐padā alpakā bodhisattvāḥ samanvāgatāḥ.
 15 alpakānām caivaṃrūpāṇām praṇidhīnām loke prādurbhāvo
 bhavati, parittānām na punaḥ sarva[28 a]śo nāsti.

sa khalu punar Ānanda Dharmākaro bhikṣus tasya bhaga-
 vato Lokeśvararājasya tathāgatasya purataḥ, sadevakasya lo-
 kasya samārakasya sabrahmakasya saśramaṇabrāhmaṇikāyāḥ
 20 prajāyāḥ sadevamānuṣāsuraṇāṃ purata, imān evaṃrūpān pra-
 ṇidhiviśeṣān³ nirdiśya, yathābhūtaṃ pratiñjāpratipattishito
 'bhūt. sa imān evaṃrūpān buddhakṣetrapariśuddhim buddha-
 kṣetramāhātmyaṃ buddhakṣetrodāratām samudānayan, bodhi-
 sattvacaryām caran, aprameyāsaṃkhyeyācintyātulyāmāpyāpari- 25

1. *nanātu*. v. T: *mkha' las*.

2. WOGIWARA propose la leçon *devasaṃgho* au lieu de *samghān*, la leçon qu'atteste T: *lha yi tshogs kyis ... me tog chal phob cig*.

3. S omet. Rétabli par K et T: *smon lam gyi khyad par rnam pa de lta bu de dag bstan nas*.

māṇābhiḥilā[28 b]pyāni varṣakoṭīnayutaśatasahasrāṇi na jātu
kāmayyāpādavihiṃsāvitarkā vitarkitavān, na jātu kāmayyā-
pādavihiṃsāsaṃjñā utpāditavān, na jātu rūpaśabdagandhara-
saspraṣṭavyasaṃjñā utpāditavān. sa daharo¹ manohara eva
surato 'bhūt; sukhasaṃvāso, 'dhivāsana-jātiyaḥ, subharaḥ, su-
poṣo, 'lpecchasaṃtuṣṭaḥ, pravivikto, 'duṣṭo, 'mūḍho, 'vaṅko²,
'jihmo, 'śatho, 'māyāvi, sukhilo, madhuraḥ, priyālāpo, nityā-
bhiyuktaḥ śukladharmaparyeṣṭau; anikṣiptadhuraḥ, sarvasat-
tvānām arthāya mahā[29 a]praṇidhānaṃ samudānitavān; bud-
dhadharmasaṃghacāryopādhyāyakaḥ yānamitrasagauravo; nitya-
saṃnaddho bodhisattvacaryāyām; ārjavo, mārdao, 'kuhako,
nilapako, guṇavān, pūrvamaṅgamaḥ sarvasattva kuśaladharmasa-
mādāpanatāyai; śūnyatānimittāpraṇihitānabhisamskārān utpāda-
vihāravihārī; nirmāṇaḥ³ svārakṣitavākyaś cābhūt. [29 b] bodhi-
sattvacaryām caran, sa yad vākkarmotsṛṣṭam, ātmaparobha-
yaṃ vyāvādhāya saṃvartate; tathāvidhaṃ tyaktvā yad vāk-
karma svaparobhaye hitasukhasaṃvartakam, tad evābhipra-
yuktavān⁴. evaṃ ca saṃprajāno 'bhūt. [30 a] yad grāmanaga-
ranigamajanapadarāṣṭrarājadhāniṣv avataran, na jātu rūpaśab-
dagandharasaspraṣṭavyadharmeṇa nīto 'bhūt. apratihataḥ sa
bodhisattvacaryām caran, svayaṃ ca dānapāramitāyām acarat⁵;
parāṃś ca tatraiva samādāpitavān. svayaṃ ca śīlakṣāntivir-
yadhyānaprajñāpāramitāsv acarat⁶; parāṃś ca tatraiva samā-
dāpitavān. tathārūpāṇi ca kuśalamūlāni samudānitavān. yaīḥ
samanvāgato yatra yatropapadyate, tatra tatrāsyānekāni nidha-

1. da[haro]. Rétabli par T: gshon nu.

2. avāṅkaḥ.

3. nirvāṇaḥ. v. T: na rgyal med (pa).

4. -pramuñcata. v. T: de la bstson par gyur te.

5. -pāramitāyān acarān.

6. acarān.

nakoṭīnayutaśatasahasrāṇi dharanyāḥ prādurbhavanti.

[30 b] tena bodhisattvacaryām caratā, tāvad aprameyāsaṃ-
khyeyāni sattvakoṭīniyutaśatasahasrāṇy anuttarāyām samyak-
saṃbodhau pratiṣṭhāpitāni, yeśāṃ na sukaro vākkarmaṇā
paryanto 'dhigantum; tāvad aprameyāsaṃkhyeyā buddhā
bhagavantaḥ satkṛtā gurukṛtā mānitāḥ pūjitāś, civarapiṇḍapā-
taśayanāsanaglānapratyayabhaiṣajyapariṣkāraiḥ sarvasukhopa-
dhānaiḥ sparśavihāraiś ca pratipāditāḥ; yāvantaḥ sattvāḥ
śreṣṭhigṛhpatyāmātyakṣatriyabrāhmaṇamahāśālakuleṣu prati-
ṣṭhāpitāś, teśāṃ na su[31 a]karo 'vākkarmanirdeśena paryanto
'dhigantum; evaṃ Jāmbūdvīpeśvaratve pratiṣṭhāpitāś, cakra-
vartitve lokapālatve śakratve suyāmatve saṃtuṣitave sunir-
mitatve vaśavartitve devarājatve mahābrāhmaṇatve ca pratiṣṭhā-
pitāḥ; tāvad aprameyāsaṃkhyeyā buddhā bhagavantaḥ satkṛtā
gurukṛtā mānitāḥ pūjitā, dharmacakrapravartanārthaṃ cādhi-
ṣṭhāś, teśāṃ na sukaro vākkarmanirdeśena paryanto 'dhi-
gantum.

sa evaṃrūpaṃ kuśalaṃ samudāniyaṃ, yad asya bodhisat-
tvacaryāś carato, 'prameyāsaṃkhyeyācintyātulyāmāpyāparimā-
ṇābhiḥilāpyāni kalpakakoṭīnayutaśatasahasrāṇi surabhidivyāti-
krāntacandanagandho² mukhāt³ pravāti sma; sarvaromakūpe-
bhya utpalaga[31 b]ndho vāti sma; sarvalokābhirūpaś cābhūt,
prāsādiko, darśaniyaḥ, paramaśubhavarṇapuṣkalatayā samanvā-
gataḥ. lakṣaṇānuvyañjanasamalamkṛtenātmabhāvena tasya
sarvaratnālamkārah, sarvavastracivarābhinirhārah, sarvapuṣ-
padhūpagandhamālyavilepanacchatradhvajapatākābhinirhārah,

1. S omet le passage depuis -karmanā jusqu'à saṃtuṣitave. De même dans K. Rétabli par T.

2. -divyānekaddhāścandana-. v. T: lha'i las śin du 'das pa'i tsaṅ dan dri.

3. mukhām. v. T: kha nas.

sarvavādyasamgityabhinirhārās ca sarvaromakūpebhyah paṇi-
talābhyām ca niścānti sma. sarvānnapānakhādyabhojyaleh-
yarasābhinirhārāḥ sarvopabhogaparibhogābhinirhārās ca paṇi-
talābhyām prasyandantaḥ prādurbhavanti. [32a] iti hi sarva-
pariṣkāraśāsitāpāramiprāptaḥ sa Ānanda Dharmākaro bhikṣur
abhūt, pūrvān bodhicaryāś caran.

evam ukte, āyusmān Ānando Bhagavantam etad avocat :
kim punar Bhagavan sa Dharmākaro bodhisattvo mahāsattvo
'nuttarām samyaksambodhim abhisambudhyātītaḥ parinirvṛta,
utāho 'nabhisambuddho, 'tha pratyutpanno 'bhisambuddha,
etarhi tiṣṭhati dhriyate yāpayati, dharmaṁ ca deśayati. Bha-
gavān āha : na khalu punar Ānanda sa tathāgato 'tito, nānā-
gataḥ. api tv eṣa sa tathāgato 'nuttarām samyaksambodhim
abhisambu[32b]ddha, etarhi tiṣṭhati dhriyate yāpayati, dhar-
maṁ ca deśayati. paścimāyām 'diśītaḥ 'koṭīnayutaśatasaha-
sratame buddhakṣetre³ Sukhāvatyām lokadhātāv Amitābho
nāma tathāgato 'rhan samyaksambuddho, 'parimāṇair bodhi-
sattvaiḥ parivṛtaḥ puraskṛto, 'nantaiḥ śrāvakair anantyaḥ bud-
dhakṣetrasaṁpadā samanvāgataḥ. amitā cāsya prabhā, yasyā⁴
na sukaram prāmāṇam paryanto vādhigantum ; iyanti bud-
dhakṣetrāṇi, iyanti buddhakṣetraśatāni, iyanti buddhakṣetrasa-
hasrāṇi, iyanti buddhakṣetraśatasahasrāṇi, iyanti buddhakṣetra-
koṭi, [33a] iyanti buddhakṣetrakoṭīśatāni, iyanti buddhakṣetra-
koṭīśahasrāṇi, iyanti buddhakṣetrakoṭīśatasahasrāṇi, iyanti bud-
dhakṣetrakoṭīnayutaśatasahasrāṇi sphuritvā tiṣṭhantīti. api tv

1. *diśa[h]* v. T : 'di nas nub phyogs su.

2. S omet *ayuta* qui est attesté par Tib : *khraḡ khriḡ* suivant *bye ba* (*koṭi*).

3. *-kṣetreṣu*.

4. *yasya*.

khalv Ānanda samkṣiptena pūrvasyām diśi Gaṅgānadivāli-
kāsamāni buddhakṣetrakoṭīnayutaśatasahasrāṇi tayā tasya
bhagavato 'mitābhasya tathāgatasya prabhayā sadā sphuṭāni.
evam dakṣiṇapaścimottarāsu dikṣv adha ūrdhvam anuvīdikṣv
ekaikasyām diśi samantād Gaṅgānadivālikāsamāni buddha-
kṣetrakoṭīnayutaśata[33b]sahasrāṇi tasya bhagavato 'mitābha-
sya tathāgatasya tayā prabhayā sadā sphuṭāni, sthāpayitvā
buddhān bhagavataḥ pūrvapranidhānādhiṣṭhānena ye vyoma-
prabhayaikadvitricatuḥpañcadaśavimśatitrimśaccatvāriṁśadyo-
janaprabhayā, yojanaśataprabhayā, yojanasahasraprabhayā, yo-
janaśatasahasraprabhayā, yāvad anekayojanakoṭīnayutaśatasaha-
sraprabhayā, yāval lokam spharitvā¹ tiṣṭhanti.

nāsty Ānandopamopanyāso, yena śakyam tasyāmitābhasya
tathāgatasya prabhayā² pramāṇam udgrhitum. tad anenā-
nanda paryāyeṇa sa tathāgato [34a] 'mitābha ity ucyate ; Ami-
taprabho, 'mitaprabhāso, 'samāptaprabho, 'saṅgaprabho, 'prati-
hataprabho, Nityotsrṣṭaprabho, Divyamaṇiprabho, 'pratihatā-
raśmīrājabrabho, Rañjanīyaprabhaḥ, Premaṇīyaprabhaḥ, Prā-
modanīyaprabhaḥ, Prahlādanīyaprabha, Ullokanīyaprabho, Ni-
bandhanīyaprabho, 'cintyaprabho, 'tulyaprabho, 'bhibhūyanaren-
drāsūrendraprabho, 'bhibhūyacandrasūryajihmīkaraṇaprabho,
'bhibhūyalokapālaśakrabrahmaśuddhāvāsamaheśvarasarvadeva-
jihmīkaraṇaprabhaḥ, Sarvaprabhāpāragata i[34b]ty ucyate.

sā cāsya prabhā vimalā, vipulā, kāyasukhasamjananī,
cittaadbilyakaraṇī, devāsuraṇāgayakṣagandharvagaruḍamahora-
gakinnaramanuṣyāmanuṣyānām prītiprāmodyasukhakaraṇī,
kuśalāśayānām kalyaṇaghativicakṣaṇabuddhiprāmodyakaraṇy

1. Sic S.

2. *prabhaya*. v. T : *de'i 'od kyi tshad (ma)*.

anyeṣv apy anantāparyanteṣu buddhakṣetreṣu.

anena cānanda paryāyeṇa tathāgataḥ paripūrṇaṁ kalpaṁ bhāṣeta, tasyāmitābhāsyā tathāgatasya nāmakarmopādāya prabhāṁ ārabhya, na ca śakto guṇaparyanto 'dhigantum tasyāḥ
5 prabhāyāḥ.

na ca tathāgatasya [35 a] vaiśāradypacchedo bhavet. tat kasya hetoḥ. ubhayam apy etad Ānandāprameyam asaṁkhyeyam acintyāparyantam, yad idaṁ tasya bhagavato prabhāguṇavibhūtiḥ tathāgatasya cānuttaraṁ prajñāpratibhānam.

10 tasya khalu punar Ānandāmitābhāsyā tathāgatasyāprameyāḥ śrāvakaśāṁgho, yasya na sukaraṁ pramāṇam udgrhitum; iyatyāḥ śrāvakaḥkoṭya, iyanti śrāvakaḥkoṭīśātāni, iyanti śrāvakaḥkoṭīśahasrāṇi, iyanti śrāvakaḥkoṭīśatasahasrāṇi, iyanti kaṅkarāṇi, iyanti bimbarāṇi, [35 b] iyanti nayūtāni, iyanty ayūtāni,
15 iyanty akṣobhyāṇi, iyantyo vivāhā, iyanti śrotāṁsi, iyantyo jāyā, iyanty aprameyāṇi, iyanty asaṁkhyeyāni, iyanty agaṇyāni, iyanty atulyāni, iyanty acintyāni.

tad yathānanda Maudgalyāyano bhikṣur rddhivaśitāprāptaḥ sa ākāṁkṣan trisāhasramahāsāhasralokadhātau yāvanti tārārūpāṇi tāni sarvāṇy ekarātriṁ divena¹ gaṇayed, evaṁrūpāṇāṁ
20 ca rddhimatāṁ koṭīnayutaśatasahasraṁ bhavet, te varṣakoṭīnayutaśatasahasraṁ ananyakarmaṇo 'mitābhāsyā [36 a] tathāgatasya prathamāṁ śrāvakasannipātāṁ gaṇayeyus, tair gaṇayadbhiḥ śatatamo 'pi bhāgo na gaṇito bhavet; sahasratamo
25 'pi, śatasahasratamo 'pi, yāvat kalām apy, upamām apy, upaniśāṁ api, na gaṇito bhavet.

tad yathānanda mahāsamudrāc caturaśītiyojanasahasraṇy āvedhena tiryag aprameyāt, kaścid eva puruṣaḥ śatadhābhin-

1. *dive[na]*. K *dinena*.

nayā vālāgrakoṭyaikam udakabindum abhyutkṣipet, tat kim manyase, Ānanda, katamo bahutaro, yo vā śatadhābhinayā vālāgrakoṭyābhyutkṣipta eka¹ u[36 b] dakabindur, yo vā mahāsamudre 'pskandho² 'vaśiṣṭa iti. āha : yojanasahasraṁ api tāvad Bhagavan mahāsamudrasya parittam bhavet. kim aṅga
5 punar, yaḥ śatadhābhinayā vālāgrakoṭyābhyutkṣipta eka udakabinduḥ. Bhagavān āha : tad yathā sa eka udakabindur; iyantaḥ sa prathamāsannipāto 'bhūt, tair Maudgalyāyanasadrṣair bhikṣubhir gaṇayadbhis tena varṣakoṭīnayutaśatasahasreṇa gaṇitam bhaved, yathā mahāsamudre 'pskandho 'vaśi-
10 ṣṭa, evam agaṇitam draṣṭavyam. kaḥ punar vādo dvitīyatṛtiyādīnāṁ śrāvakasannipātādīnāṁ. [37 a] evam anantāparyantas tasya bhagavataḥ śrāvakaśāṁgho, yo 'prameyāsaṁkhyeya ity eva saṁkhyāṁ³ gacchanti.

aparimitam cānanda tasya bhagavato 'mitābhāsyā tathāga-
15 tasyāyuspramāṇam⁴, yasya na sukaraṁ pramāṇam adhigantum; iyanti vā kalpā, iyanti vā kalpaśātāni, iyanti vā kalpasahasrāṇi, iyanti vā kalpaśatasahasrāṇi, iyatyō vā kalpakotya, iyanti vā kalpakotīśātāni, iyanti vā kalpakotīśahasrāṇi, iyanti vā kalpakotīśatasahasrāṇi, iyanti vā kalpakotīśayutaśatasahasrāṇi. [37 b]
20 atha tarhy Ānandāparimitam⁵ eva tasya bhagavata āyuspramāṇam aparyantam. tena sa tathāgato 'mitāyur ity ucyate. yathā cānandeha lokadhātau kalpasamkhyā kalpagāṇāṁ prajñaptikasamketas, tathā sāmpratam daśakalpās tasya bhagavato 'mitāyusas tathāgatasyotpannasyānuttarāṁ samyaksambo-

1. *ekam*. De même dans la suite.

2. S omet 'p. v. T : *gaṇ rgya mtsho chen po'i chu'i phui po*. Cf. infra l. 10.

3. *saṁkhyāṁ gacchanti*.

4. *-pramāṇaḥ*.

5. *-parimita*.

dhim abhisambuddhasya.

tasya khalu punar Ānanda bhagavato 'mitābhasya Sukhāvati nāma lokadhātur, ṛddhā ca, sphītā ca, kṣemā ca, subhikṣā ca, ramaṇīyā ca, bahudevamanuṣyākīrṇā ca. tatra khalv
5 apy Āna(38 a)nda lokadhātau na¹ nirayāḥ santi, na tiryagyōnir, na pretaviṣayo, nāsurāḥ kāyā, nākṣaṇopapattayaḥ; na ca tāni ratnāni loke pracaranti, yāni Sukhāvatyām lokadhātau saṁvidyante.

sā khalv Ānanda Sukhāvati lokadhātuḥ ²surabhinānāgan-
10 dhasamiritā, nānāpuṣpaphalasaṁṛddhā, ratnavṛkṣasamalamkṛtā, tathāgatābhinirmitamanojñasvaranānādviṣasamghaniṣevitā.

te cānanda ratnavṛkṣā nānāvarṇā³, anekavarṇā, anekasatasahasravarṇāḥ : santi tatra ratnavṛkṣāḥ suvarṇavarṇāḥ suvarṇamayāḥ; santi rū(38 b)pyavarṇā rūpyamayāḥ; santi vaidūrya-
15 varṇā vaidūryamayāḥ; santi sphaṭikavarṇāḥ sphaṭikamayāḥ; santi musāragalvavarṇā musāragalvamayāḥ; santi lohita-
muktāvarṇā lohita-muktāmayāḥ; santi aśmagarbha-varṇā aśmagarbhamayāḥ. santi kecid dvayo ratnavṛkṣayor suvarṇasya rūpyasya ca⁴. santi trayāṇām ratnānām suvarṇasya rūpyasya
20 vaidūryasya⁵ ca. santi caturṇām suvarṇasya rūpyasya vaidūryasya sphaṭikasya ca. santi pañcānām suvarṇasya rūpyasya vaidūryasya sphaṭikasya musāragalvasya ca. santi ṣaṇṇām suvarṇasya rūpyasya vaidūryasya sphaṭikasya musāragalvasya lohita-muktāyāś ca. santi saptānām ratnānām suvarṇasya
25 rūpyasya vaidūryasya sphaṭikasya musālagalvasya lohita-muktāyā, aśmagarbhasya ca saptamasya.

1. S omet *na*. Rétabli K et T.

2. S donne *svarabhir* au lieu de *surabhi* qui est attesté par K et T.

3. S omet *nānāvarṇā(h)* qui est rétabli par K et T.

4. S omet *ca*. Rétabli par K et T.

5. *vaidūryamayasya*.

tatrānanda sauvarṇāṇām vṛkṣāṇām suvarṇamayāni mūla-
skandhaviṭapaśākhāpattrapuṣpāni phalāni raupyamayāni; raup-
yamayānām vṛkṣāṇām rūpyamayāni eva mūlaskandhaviṭapa-
paśākhāpattrapuṣpāni phalāni vaidūryamayāni; vaidūryamayā-
nām vṛkṣāṇām vaidūryamayāni mūlaskandhaviṭapaśākhāpattra-
5 puṣpāni pha(39 b)lāni sphaṭikamayāni; sphaṭikamayānām
vṛkṣāṇām sphaṭikamayāni eva mūlaskandhaviṭapaśākhāpattra-
puṣpāni phalāni musāragalvamayāni; musāragalvamayānām
vṛkṣāṇām musāragalvamayāni eva mūlaskandhaviṭapaśākhā-
pattrapuṣpāni phalāni lohita-muktāmayāni; lohita-muktāmayā-
10 nām vṛkṣāṇām ¹lohita-muktāmayāni eva mūlaskandhaviṭapaśā-
khāpattrapuṣpāni phalāni ²aśmagarbhamayāni; aśmagarbha-
mayānām vṛkṣāṇām aśmagarbhamayāni eva mūlaskandhavi-
ṭapaśākhāpattrapuṣpāni phalāni (40 a) suvarṇamayāni.

keśāṁcid Ānanda vṛkṣāṇām ³suvarṇamayāni mūlāni, raupya-
15 mayāḥ skandhā, vaidūryamayā viṭapāḥ, sphaṭikamayāḥ śākhā,
⁴musāragalvamayāni pattrāṇi, lohita-muktāmayāni puṣpāni,
aśmagarbhamayāni phalāni; keśāṁcid Ānanda vṛkṣāṇām rūp-
yamayāni mūlāni, vaidūryamayāḥ skandhāḥ, sphaṭikamayā
viṭapā, musāragalvamayāḥ śākhā, ⁵lohita-muktāmayāni pattrā-
20 ṇi, aśmagarbhamayāni puṣpāni, suvarṇamayāni phalāni; ke-
śāṁcid Ānanda vṛkṣāṇām vai(40 b)dūryamayāni mūlāni, spha-
ṭikamayāḥ skandhā, musāragalvamayā viṭapā, lohita-muktāma-
yāḥ śākhā, aśmagarbhamayāni pattrāṇi, suvarṇamayāni puṣ-
pāni, raupyamayāni phalāni; keśāṁcid Ānanda vṛkṣāṇām 25

1. *lohita-mayāni*.

2. *phalāni ca*.

3. S insère *suvarṇamayānām* avant *suvarṇamayāni*.

4. *musāragarbha*. De même dans la suite.

5. *lohita-mukta*. De même dans la suite.

sphaṭikamayāni mūlāni, musāragalvamayāḥ skandhā, lohita-
muktāmayā viṭapā, aśmagarbhamayāḥ śākhāḥ, suvarṇamayāni
pattrāṇi, raupyamayāni puṣpāṇi, vaiḍūryamayāni phalāni ; ke-
śāmcid Ānanda vṛkṣānām musāragalvamayāni mūlāni, lohita-
5 muktāmayāḥ skandhā¹, aśmagarbhamā(41 a)yā viṭapāḥ, suvar-
ṇamayāḥ śākhā, raupyamayāni pattrāṇi, vaiḍūryamayāni puṣ-
pāṇi, sphaṭikamayāni phalāni ; keśāmcid Ānanda vṛkṣānām
lohitamuktāmayāni mūlāni, aśmagarbhamayāḥ skandhāḥ, su-
varṇamayā viṭapā, raupyamayā śākhā, vaiḍūryamayāni pattrā-
10 ṇi, sphaṭikamayāni puṣpāṇi, musāragalvamayāni phalāni ; ke-
śāmcid Ānanda vṛkṣānām aśmagarbhamayāni mūlāni, suvarṇa-
mayāḥ skandhā, raupyamayā viṭapā, vaiḍūryamayāḥ śākhāḥ,
sphaṭika(41 b)mayāni pattrāṇi, musāragalvamayāni puṣpāṇi,
lohitamuktāmayāni phalāni ; keśāmcid Ānanda vṛkṣānām
15 saptaratnamayāni mūlāni², saptaratnamayāḥ skandhāḥ, saptara-
ratnamayā viṭapāḥ, saptaratnamayāḥ śākhāḥ, saptaratnamayāni
pattrāṇi, saptaratnamayāni puṣpāṇi, saptaratnamayāni phalāni.

sarveṣām cānanda teṣām vṛkṣānām mūlaskandhaviṭapaśākhā-
pattrapuṣpaphalāni mṛdūni sukhasaṃsparśāni sugandhīni ; vā-
20 tena preritānām³ ca teṣām valgumanojñanirghoṣo⁴ niścaryaty,
asecanako 'pratikū(42 a)lah⁵ śravaṇāya.

evamrūpair Ānanda saptaratnamayair vṛkṣaiḥ saṃtataṃ⁶ tad
buddhakṣetram samantāc ca kadalistambhaiḥ saptaratnamayai
ratnatālapanṅktibhiḥ cānuparikṣiptam, sarvataś ca hemajālapra-

1. S insère *aśmagarbhamayāḥ skandhāḥ* après *lohitamuktāmayāḥ skandhāḥ*.

2. La phrase *saptaratnamayāni mūlāni* manque à S. Rétabli par K et T.

3. *vātena ritānām*. Rétabli par T : *rluṇi gis bskyod na*.

4. *nirghoṣan*. Rétabli par K.

5. *'pratikāle*.

6. *samantataḥ*. Rétabli par K et T.

ticchannam, samantataś ca saptaratnamayaiḥ padmaiḥ saṃ-
cchannam. santi tatra padmāny ardhayojanapramāṇāni, santi
yojanapramāṇāni, santi dvitricatuhpañcayojanapramāṇāni,
santi yāvad daśayojanapramāṇāni. sarvataś ca ratnapadmāt
'ṣaṭtrimśadrasmikoṭisahasrāṇi niścara(42 b)nti. sarvataś ca 5
raśmimukhāt 'ṣaṭtrimśadbuddhakoṭisahasrāṇi niścaraṇti ; su-
varṇavarṇaiḥ kāyair dvātrimśan mahāpuruṣalakṣaṇadharair,
yāni pūrvasyām diśy aprameyāsaṃkhyeyāsu lokadhātuṣu
gatvā, sattvebhyo dharmam deśayanti. evam dakṣiṇapaścī-
mottarāsu dikṣv adha ūrdhvam anuvīdikṣu cānāvaraṇe loke 10
'prameyāsaṃkhyeyāml lokadhātūn gatvā, sattvebhyo dharmam
deśayanti.

tasmin khalu punar Ānanda buddhakṣetre sarvaśaḥ kālappa-
rvatā na santi, sarvato ratnaparvatāḥ. sarva(43 a)śaḥ Sumerava-
vaḥ parvatarājānaḥ, sarvaśaś CakravāḍaMahācakravāḍaḥ par- 15
vatarājāno, mahāsamudrās ca na santi. samantāc ca tad
buddhakṣetram samam ramaṇīyam pāṇitalajātam nānāvīdha-
ratnasamnicitabhūmibhāgam.

evam ukta āyusmān Ānando Bhagavantam etad avocat : ye
punas te Bhagavaṃś cāturmahārājakāyikā devāḥ Sumerupār- 20
śvanivāsinaś trāyastriṃśā vā Sumerumūrdhni nivāsinaś, te
kutra pratiṣṭhitāḥ. Bhagavān² āha : tat kiṃ manyase, Ānanda,
ye ta iha Sumeroh³ parvatarāja(43 b)syopari yāmā devās, tuṣitā
devā, nirmāṇaratayo devāḥ, 'paranirmitavaśavartino devā,
brahmakāyikā devā, brahmapurohitā devā, ⁵mahābrahmaṇo 25

1. *ṣaṭtrimśatṣaṭtrimśad*.

2. *Bhagavan*.

3. *Sumerau*.

4. *parinirmita*. De même dans la suite.

5. *mahābrahmaṇo*.

devā, yāvad akanīṣṭhā devāḥ, kutra te pratiṣṭhitā iti. āha : acintyo Bhagavan karmāṇām vipākaḥ, karmābhisamśkāraḥ. Bhagavān āha : labdhas tvayānandehācintyaḥ karmāṇām vipākaḥ, karmābhisamśkāro ; na punar buddhānām bhagavatām acintyaṁ buddhādhiṣṭhānam¹. kṛtapuṇyānām ca sattvānām avaropitakuśalamūlānām tatrācintyā puṇyā vibhūtiḥ. āha : na me 'tra Bhagavan kā(44a)cit² kāmksā vā, vimatir vā, vicikitsā vā. api tu khalv aham anāgatānām sattvānām kāmksāvimativicikitsām nirghātāya tathāgatam etam arthaṁ
10 pariprcchāmi. Bhagavān āha : sādhu sādhu Ānandaivam te karaṇīyam.

tasyām khalv Ānanda Sukhāvatyām lokadhātau nānāprakārā nadyaḥ pravahanti. santi tatra mahānadyo yojanavistārāḥ. santi yāvad vimśatitrimśaticatvāriṁśatpañcāśad, yāvad yojanāśatasahasravistārāḥ, ³dvādaśayojanāvedhāḥ ; sarvās ca nad-
15 yaḥ⁴ sukhavāhinyo, nānāsurabhi(44b)gandhavārivāhinyo, nānāratnalūḍitapuṣpasamghātavāhinyo, nānāmadhurasvaranirghoṣāḥ⁵. tāsām cānanda koṭīśatasahasrāṅgasamprayuktasya divyasaṅgītisam-mūrcchitasya tūryasya kuśalaiḥ sampravādita-
20 sya, tāvan manojñanirghoṣo niścarati. yathārūpas tāsām mahānadinām nirghoṣo niścarati, gambhīra, ājñeyo, vijñeyo, 'nelaḥ⁶ karṇasukho⁷ hrdayaṅgamaḥ, premaṇīyo, valgumanojño, 'secanako 'pratikūlaḥ, śravaṇīyo, 'cintyaśāntam anātmeti su-

1. WOGIWARA propose la leçon *ṛddhyadhiṣṭhānam*.
2. *kaścit*.
3. *dvādaśadvādaśayojanā*.
4. *nadyaḥ*.
5. S omet *svara* qui est attesté par K et T.
6. *anenāḥ*. Rétabli par K.
7. *karṇamukhaḥ* Le rétablissement est attesté par K et T.

khaśravaṇīyo, yas teṣām sattvānām śrotrendriyānām¹ bhāsam āgacchanti.

[45a] tāsām khalu punar Ānanda mahānadinām ubhayatas tīraṇi nānāgandhavṛkṣaiḥ saṁtatāni, yebhyo nānāśākhāpattrapuṣpamañjaryo 'valambante. tatra ye sattvās tesu naditīreṣv
5 ākāmksanti, divyām² nirāmiśām ratikriḍām cānubhavitum, teṣām tatra nadiṣv avatīrṇānām ākāmksatām gulphamātram vāri saṁtiṣṭhante ; ākāmksatām jānumātram kaṭimātram kakṣamātram, ākāmksatām kaṇṭhamātram vāri saṁtiṣṭhante ; divyāś ca ratayaḥ prādurbhavanti. tatra ye sattvā ākāmksanti :
10 śītaṁ vāri bhavattv iti, teṣām śītaṁ bhavati ; ye ā(45b)kāmksanty : uṣṇam bhavattv iti, teṣām uṣṇam bhavati ; ye ākāmksanti : śītoṣṇam bhavattv iti, teṣām śītoṣṇam eva tad vāri bhavaty anusukham.

tās ca mahānadyo divyatamālapattrāgarukālānusāritagaro-
15 ragasāracandanavaragandhavāsītavāriparipūrṇāḥ³ pravahanti ; divyotpalapadmakumudapuṇḍarikasaugandhikādipuṣpasamcchannā⁴, haṁsasārasacakraṇākāraṇḍavaśukasārikākakilakuṇḍalalakaviṅkamayūrādimaṇojñasvaratathāgatābhinirmita pakṣi-
saṁghaniṣevitapulinā,⁵ dhāturaṣṭropasobhi(46a)tāḥ, sūpatīrthā,
20 vikardamāḥ, suvarṇavālikāsaṁstīrṇāḥ. tatra yadā te sattvā ākāmksanti : idṛśā asmākam⁶ abhiprāyāḥ paripūryantām iti, tadā teṣām tādṛśā evābhiprāyā⁷ dharmyāḥ paripūryante. yāś

1. S *śrotrendriya*. Rétabli par K et T.
2. *divyam*.
3. *-pūrṇaḥ*.
4. *-cchannaḥ*.
5. *-svaraḥ* *-samgha*
6. *idṛśāsmākam*. K : *kidṛśā asmākam*. cf. T : *de dag bdag cig gi bsam pa 'di 'dra ba*.
7. *cabhiprāyāḥ*.

cāsāv Ānanda tasya vāriṇo nirghoṣas¹ tāvad manojño niścarati, yena sarvāvat² tad buddhakṣetram abhijñāpyate. tatra³ ye sattvā naditīreṣu sthitā ākāmṣanti : māmākam ayaṁ śabdaḥ śrotrendriyābhāsam āgacchann iti, teṣāṁ sa divyasyāpi śrotrendriyasyābhāsam nāgacchati. [46 b] yaś ca yaś ca yathārūpam⁴ śabdam ākāmṣanti śrotum⁵, sa tathārūpam evaṁ manojñam śabdam śṛṇoti ; tad yathā ; buddhaśabdam, dharmasābdam, saṁghaśabdam⁶, pāramitāśabdam, bhūmiśabdam, balaśabdam, vaiśāradyaśabdam, āveṇikabuddhadharmaśabdam, abhijñāśabdam, pratisamvicchabdam śūnyatānimittpañihitānabhisamskārajātānutpādābhāvanirodhaśabdam, śāntaprasāntopāśāntaśabdam, mahāmaitrimahākaruṇāmahāmuditāmahopekṣāśabdam, anutpattikadharmakṣāntyaabhiṣekabhūmipratilambhaśabdam⁷ ca śṛ[47 a]ṇoti. ta evamrūpāṁś chabdāṁś⁸ chrutvodāraprītiprāmodyaṁ pratilabhante, vivekasahagataṁ, virāgasahagataṁ, śāntasahagataṁ, nirodhasahagataṁ, dharmasahagataṁ, bodhipariṇiṣpattikuśalamulasahagataṁ ca.

sarvaśāś cānanda Sukhāvatyāṁ lokadhātāv akuśalaśabdo nāsti ; sarvaśo⁹ nīvaraṇaśabdo nāsti ; sarvaśo 'pāyadurgativinipātaśabdo nāsti ; sarvaśo duḥkhaśabdo nāsti ; aduḥkhāsukhavedanāśabdo 'pi tāvad Ānanda tatra nāsti ; kutaḥ punar duḥkham duḥkhaśabdo vā bhaviṣyati.

1. *nirghoṣas*.

2. *sarvāvantam tad ...*

3. *tam. v. T : de na.*

4. *yathākramam*. Rétabli par K et T.

5. *śrotam*. Rétabli par K et T.

6. *buddhadharmasamghaśabdam*. Rétabli par K et T.

7. *śabdā[m]*ś ca.

8. *evamrūpāṁś śabdāś*.

9. *nīvaraṇa*. Rétabli par K et T.

[47 b] tad anenānanda paryāyeṇa sā lokadhātuḥ Sukhāvaty ucyate samkṣiptena, na punar vistareṇa. kalpo 'pi parikṣayam gacchet, Sukhāvatyāṁ lokadhātuḥ sukhakāraṇeṣu parikīrtayamāneṣu¹ ; na tv eva śakyam teṣāṁ sukhakāraṇānāṁ paryanto 'dhigantum.

tasyāṁ khalu punar Ānanda Sukhāvatyāṁ lokadhātuḥ ye sattvāḥ pratyājātāḥ² pratyājanīṣyante vā, sarve ta evamrūpeṇa varṇena, balena, sthāmnārohapariṇāhenādhipatyena, puṇyasaṁcayenābhijñābhīr vastrābharaṇodyānavimānakūṭāgāraparibho[48 a]gair, evamrūpaśabdagandharasasparśāparibhogair, evamrūpāś ca sarvopabhogaparibhogaiḥ samanvāgatāḥ ; tad yathāpi nāma devāḥ paranirmitavaśavartinaḥ.

na khalu punar Ānanda Sukhāvatyāṁ lokadhātuḥ ye audārikaṁ kavaḍīkārahāram āharanti. api tu khalu punar yathārūpam evāhāram ākāmṣanti, tathārūpam āhṛtam eva samjānanti. prīṇitakāyāś ca bhavanti, prīṇitagātrāḥ. na teṣāṁ bhūyaḥ kāye prakṣepaḥ karaṇīyaḥ. te prīṇitakāyās tathārūpāni gandhajātāny ā[48 b]kāmṣanti, tādrśair eva gandhajātair divyais tad-buddhakṣetram sarvam eva nirdhūpitam bhavati. tatra yas tam gandham nāghrātukāmo bhavati, tasya sarvaśo gandhasamjñāvāsanaḥ na samudācarati. evam ye yathārūpāni gandhamālyavilepanacūrṇacivaracchatradhva-japatākātūryāny³ ākāmṣanti, teṣāṁ tathārūpāir evam taiḥ sarvaṁ tad-buddhakṣetram parisphuṭam bhavati.

te yādrśāni civarāṇy ākāmṣanti⁴ nānāvarṇāny anekāśata-

1. *parikīrttyamāneṣu*.

2. Peut-être il faut selon T rétablir *pratyājāyante* après *pratyājātāḥ*. Cf. infra p. 40, l. 19 (*ye sattvā upapannā utpadyanta upapatsyante*).

3. *-patākāṁ-*.

4. *ākāmṣati*.

sahasravarṇāni, teṣāṃ tādṛśair eva cīvararatnaiḥ samam tad-buddhakṣetram parisphuṭam bhavati ; prāvṛtam eva cātmānam sa(49 a)mjānanti.

te yathārūpāṇy ābharaṇāny ākāmṣanti, tad yathā : śīrṣā-bharaṇāni vā, karṇābharaṇāni vā, grīvahastapādābharaṇāni vā, yad idam : makuṭāni, kuṇḍalāni, kaṭakām, keyūrām, vatsahārām, rūcakahārām, karṇikā, mudrikāḥ, suvarṇasūtrāṇi¹ mekhalāḥ, suvarṇajālāni, sarvaratnakamkaṇijālāni, te tathārūpair ābharaṇair anekaratnaśatasahasrapratyupṭaiḥ sphuṭam¹⁰ tad-buddhakṣetram paśyanti sma. yad idam : ābharaṇavṛkṣa-vastrais taiś cābharaṇair alamkṛtam ātmānam samjānanti.

te yādṛśam vimānam ākāmṣa(49 b)nti, yad² varṇaliṅgasamsthānam, yāvad³ ārohapariṇāho, nānāratnamayaniryūhaśatasahasrasamalamkṛtam, nānādivyadūṣyasamstirṇam, vicitropadhānavinyastaratnaparyāṅkam, tādṛśam eva vimānam⁴ teṣāṃ purataḥ prādurbhavati⁵. te teṣu manobhinirvṛteṣu vimāneṣu⁶ saptāpsaraḥsahasraparivṛtāḥ puraskṛtā viharanti, kriḍanti⁷ ramante paricārayanti.

na ca tatra lokadhātau devānām manuṣyāṇām vā nānātvam²⁰ asti, anyatra samvṛtivyavahāreṇa devā manuṣyā veti samkhyāṃ gacchati. tad ya(50 a)thānanda, rājñāś cakravartināḥ purato manuṣyahino manuṣyaṣaṇḍako na bhāsate, na tapati, na virocate, na bhavati viśārado, na prabhāsvara, evam eva devānām paranirmitavaśavartinām purataḥ Śakro devendro na bhā-

1. -sūtra

2. tad. Rétabli par K et T.

3. yāvadāvad. Rétabli par K.

4. S insère à tort na après vimānam.

5. prādurbhavanti.

6. saptasaptāpsaraḥ.

7. Deest S. Rétabli par K et T.

sate, na tapati, na virocate, yad idam : udyānavimānavastrābharaṇair, ādhipatyena vā, rddhyā vā, prātihāryeṇa vaiśvar-yeṇa vā ; na tu khalu punar dharmābhisamayena dharmapa-ribhogena vā. tatṛānanda yathā devāḥ paranirmitavaśavarti-⁵ na evam Sukhāvatyām lokadhātau ma(50 b)nuṣyā draṣṭavyāḥ.

tasyām khalu punar Ānanda Sukhāvatyām lokadhātau pūrvāhnakālasamaye pratyupasthite, samantāc caturdiśam ākula-samākulā vāyavo vānti, yenātra ratnavṛkṣāmś citrān, darśa-niyan, nānāvarṇān¹, anekavarṇān, nānāsurabhidiviyagandhapa-rivāsītān kṣobhayanti, samkṣobhayanti, irayanti, samirayanti ;¹⁰ yato bahūni puṣpaśatāni² tasyām ratnamayyām prthivyām prapatanti, monojñagandhāni darśaniyāni. taiś ca puṣpais tadbuddhakṣetram samantāt saptapauruṣam samskṛtam rūpaṃ bhavati. tad yathāpi nāma kaścid eva puruṣaḥ kuśalaḥ¹⁵ pr(51 a)thivyām puṣpasamstaram samstṛṇuyād, ubhābhyām pāṇibhām samam racayet sucitraṃ darśaniyam, evam etad buddhakṣetram taiḥ puṣpair nānāgandhavarṇaiḥ samantāt saptapauruṣam sphuṭam bhavati. tāni ca puṣpajātāni mṛdūni kācalindikasukhasamsparsāny ; aupamyamātreṇa yāni nikṣipte pāde caturaṅgulam eva namanty, utkṣipte pāde caturaṅgulam²⁰ evānamanti. nirgate punaḥ pūrvāhnakālasamaye³, tāni puṣpāni niravaseṣam antardhīyante.

atha tad-buddhakṣetram viviktaṃ, ramyam, śubham bhavaty, अपरि(51 b)kliṣṭais⁴ taiḥ pūrvapuṣpaiḥ. tataḥ punar api samantāc caturdiśam vāyavo vānti, ye pūrvavad abhinavāni²⁵ puṣpāny abhiprakiranti. yathā pūrvāhna eva madhyāhne,

1. nānāvarṇa. Rétabli par K.

2. puṣpajātāni. Rétabli par K.

3. S omet kala. Rétabli par K. v. supra l. 6~7.

4. WOGIWARA propose selon T la leçon अपरिक्लिष्टais.

'parāhne kālasamaye, saṁdhyāyām¹, rātryāḥ prathame yāme, madhyame paścime ca yāme. taiś ca vātair vāyadbhir nānāgandhaparivāsitaḥ te sattvāḥ sprṣṭāḥ santa, evaṁ sukhāsamarpitā bhavanti sma, tad yathāpi nāma nirodha-
5 samāpanno bhikṣuḥ.

tasmiṁś cānanda buddhakṣetre sarvaśo 'gnicandrasūrya-grahanakṣatratārārūpānām tamo'ndhakārasya ca nāmadheya-prajñaptir api nāsti. sarvaśo [52a] rātridivaprajñaptir api nāsty, anyatra tathāgatavyavahārāt. sarvaśaś cāgaraparigraha-
10 samjñā nāsti.

tasyām khalu punar Ānanda Sukhāvatyām lokadhātau kāle divyagandhokameghā abhipravarṣanti. divyāni sarva-varṇikāni kusumāni, divyāni saptaratnāni, divyaṁ candana-cūrṇam, divyāś cchatradhvajapatākā abhipravarṣanti. divyāni
15 vimānāni, divyāni vitānāni dhriyante², divyāni ratnacchatrāṇi sacāmarāṇy ākāśe dhriyante. divyāni vādyāni pravādyante. divyāś cāpsaraso nṛtyanti sma.

tasmin [52b] khalu punar Ānanda buddhakṣetre ye sattvā upapannā utpadyanta upapatsyante, sarve te niyatāḥ samyak-
20 tve yāvan nirvāṇāt. tat kasya hetoḥ. nāsti tatra dvayo rāśyor³ vyavasthānam prajñaptir vā, yad idam : aniyatyasya vā mithyātvaniyatasya vā. tad anenāpy Ānanda paryāyeṇa sā lokadhātuḥ Sukhāvātity ucyate saṁkṣiptena, na vistareṇa. kalpo 'py Ānanda parikṣayet⁴, Sukhāvatyām lokadhātau
25 sukhakāraṇeṣu parikīrtayamāneṣu⁵; na ca teṣāṁ sukhakāra-

1. Deest S. Rétabli par K et T.

2. dhriyante.

3. rāśye. K rāśyo.

4. parikṣayet.

5. parikīrtayamāneṣu.

nānām śakyam paryanto 'dhigantum.

atha khalu Bhagavāns tasyām velāyām imā gā[53a]thā abhāṣata :

sarve pi sattvāḥ sugatā bhaveyuh,
viśuddhajñānāḥ paramārthakovidā.

te kalpakoṭim atha¹ vāpi uttarim,

Sukhāvativarṇa prakāśayeyuh. (1)

kṣaye kalpakoṭiya vrajeyu² tāś ca,

Sukhāvatiye na ca varṇa antaḥ.

kṣayam na gacchet pratibhā teṣāṁ

prakāśayantāna tha varṇamālā. (2)

ye lokadhātūṁ paramāṇusadrśāṁ

cchindeya bhindeya rajāś ca kuryāt,

ato bahū uttari lokadhātū³

pūretva dānam ratanehi dadyāt. (3)

na tā kalām pi upamā pi tasya

puṇyasya bhonti⁴ pṛthulokadhātavaḥ,

yal lo[53b]kadhātūya Sukhāvatiye

śrutvaiva nāma bhavatiha puṇyam (4)

tato bahū puṇya bhaveta teṣāṁ,

ye śraddhaṇeya jīnavacanasamjñā.

śraddhā hi mūlam jagatasya⁵ prāptaye,

tasmād dhi śrutvā vimatiṁ vinodayed, iti. (5)

evam aprameyaguṇavarṇā Ānanda Sukhāvati lokadhātuḥ.

tasya khalu punar Ānanda bhagavato 'mitābhasya tathāga- 25

1. S insère pi après atha.

2. vajreyu. K : vrajet surāś ca. v. T : zad 'gyur gyi.

3. lokadhātum.

4. bhonti. Rétabli par K.

5. A la lumière de T, WOGIWARA est tenté de lire paramārthasya.

tasya daśasu dikṣv ekaikasyām diśi Gaṅgānadivālukāsameṣu¹ buddhakṣetreṣu Gaṅgānadivālukāsamā buddhā bhagavanto nāmadheyaṁ parikīrtayante, varṇaṁ bhāṣante, yaśaḥ prakāśayanti, [54a] guṇam udīrayanti. tat kasya hetoḥ. ye
 5 kecit sattvās tasya 'mitābhasya tathāgatasya nāmadheyaṁ śṛṇvanti, śrutvā cāntaśa ekacittotpādam apy adhyāśayena prasādasahagatam utpādayanti, sarve te 'vaivarttikatāyām saṁtiṣṭhante 'nuttarāyāḥ samyaksāmbodheḥ.

ye cānanda kecit sattvās taṁ tathāgataṁ punaḥ punar
 10 ākārato manasikariṣyanti, bahuparimitaṁ ca kuśalamūlam avaropayiṣyanti, bodhāya cittaṁ pariṇāmya tatra ca loka-dhātāv upapattaye praṇidhāsyanti, teṣāṁ so 'mi[54b]tābhāsa
 tathāgato 'rhan samyaksāmbuddho maraṇakālasamaye praty-upasthite 'nekabhikṣugaṇaparivṛtaḥ puraskṛtaḥ sthāsyati. tatas²
 15 te taṁ bhagavantaṁ dṛṣṭvā prasannacittāḥ santi, tatraiva Sukhāvatyāṁ lokadhātāv upapadyate. ya Ānandākāṁkṣata, kulaputro vā³ kuladuhitā vā, kim ity ahaṁ dṛṣṭa eva dharme tam Amitābhaṁ tathāgataṁ paśyeyam iti, tenānuttarāyām samyaksāmbodhau cittaṁ utpādyādhyāśayapatitayā saṁtatyā
 20 'tasmin buddhakṣetre cittaṁ saṁpreṣyopapattaye kuśalamūlāni ca pariṇāmayitavyāni.

ye punas taṁ tathāgataṁ na bhūyo manasikariṣyanti, na ca bahuparimitaṁ kuśalamūlam abhikṣam avaropayiṣyanti, tatra ca bu[55a]ddhakṣetre cittaṁ saṁpreṣayiṣyanti, teṣāṁ
 25 tādṛśenaiva⁵ so 'mitābhāsa tathāgato 'rhan samyaksāmbuddho

1. -yameṣu. Rétabli par K et T.

2. Deest S. Rétabli par K et T.

3. S omet. Rétabli par K et T.

4. S omet tout le passage depuis *tasmin buddhakṣetre* jusqu'à *manasika-riṣyanti*. Rétabli par K.

5. yeṣa[m] yādṛśa eva. Rétabli par K.

varṇasaṁsthānārohapariṇāhena bhikṣusaṁghaparivāreṇa, tādṛśa eva buddhanirmīto maraṇakāle purataḥ sthāsyati, te tenaiva tathagata darśanaprasādāmbanena samādhināpramuṣitayā smṛtyā cyutās, tatraiva buddhakṣetre pratyājaniṣyanti.

ye punar Ānanda sattvās taṁ tathāgataṁ daśacittotpādāṁ
 5 samanusrīṣyanti; spṛhāṁś ca tasmin buddhakṣetre utpādayiṣyanti; gambhīreṣu ca dharmeṣu bhāṣyamāṇe[55b]ṣu tuṣṭīm pratilapsyante, na vipatsyante, na viśādam āpatsyante, na saṁsīdam āpatsyante; 'ntaśa ekacittotpādenāpi taṁ tathāgataṁ
 10 manasikariṣyanti, spṛhāṁ cōtpādayiṣyanti tasmin buddhakṣetre, te 'pi svapnāntaragatās tam Aitābhaṁ tathāgataṁ drakṣyanti¹; Sukhāvatyāṁ lokadhātāv upapatsyante²; 'vaivarttikāś ca bhaviṣyanty anuttarāyāḥ samyaksāmbodheḥ.

imaṁ khalv Ānandārthavasāṁ³ saṁpaśyantas, te tathāgatā daśasu dikṣv aprameyāsaṁkhyeyāsu lokadhātuṣu tasyāmitā-
 15 bhāsyā tathāga[56a]tasya nāmadheyaṁ parikīrtayanto, varṇān⁴ ghoṣayantaḥ, praśaṁsāṁ abhyudīrayanti. tasmin khalu punar Ānanda buddhakṣetre daśabhyo digbhya ekaikasyām diśi Gaṅgānadivālukupamā bodhisattvās tam Amitābhaṁ tathāgatam upasaṁkrāṁanti darśanāya, vandanāya, paryupā-
 20 sanāya, paripraśnikaraṇāya; taṁ ca bodhisattvagaṇaṁ tāmś ca buddhakṣetraguṇālamkāravūhasaṁpadaviśeṣān⁵ draṣṭum.

atha khalu Bhagavāṁś tasyām velāyām imam evārthaṁ⁶ bhūyasyā mātrayā paridipayann imā⁷ gāthā abhāṣata :

1. drakṣyati.

2. upapatsyate.

3. arthaṁ vaśaṁ Cf. Mahāvvyutpatti 6685.

4. varṇā.

5. tāś ca ...-viśeṣa(h).

6. imāṁ evārthaṁ. K: imam evārtha.

7. imāṁ.

ya[56 b]thaiva Gaṅgāya nadiya vālikā,
 buddhāna kṣetrā¹ purimena tāttakāḥ.
 yato hi te āgami buddha vanditum
 sambodhisattvā Amitāyu nāyakam². (1)
 5 bahupuṣpapuṭān grhītvā
 nānāvarṇa surabhī manoramān,
 okiranti naranāyakottamam
 Amita-āyu naradevapūjitaṃ. (2)
 10 tatha dakṣiṇapaścimottarāsu
 buddhāna kṣetrā diśatāsu tattakāḥ,
 yato yato āgami buddha vanditum
 sambodhisattvā Amitāyu nāyakam. (3)
 bahugandhapuṭān grhītvā
 15 ³nānāvarṇa surabhī manoramān,
 okiranti naranāyakottamam
 Amita-ā[57 a]yu naradevapūjitaṃ. (4)
 pūjita ca te bahubodhisattvān,
 vanditva pādām Amitaprabhasya,
 pradakṣiṇīkṛtya vadanti caivam⁴:
 20 aho 'dbhutaṃ śobhati buddhakṣetram. (5)
 te puṣpapuṭāhi samokiranti⁵
 udagracittā atulāya prītaye,
 vācam prabhāṣanti punas tu : nāyake,
 asmāpi kṣetram siya evarūpaṃ. (6)

1. kṣetrām.

2. -nāyakam.

3. nānāvarṇa ... manoramā, v. l. 6.

4. vandanti caiva. Rétabli par K et T.

5. manokiranti.

taiḥ puṣpapuṭā iti kṣipta tatra¹
 cchatram tadā saṁsthihi yojanāśatām,
 svalamkṛtam śobhati citradaṇḍam,
 cchādeti² buddhasya samantakāyam. (7)
 te bodhisattvās tatha satkaritvā,
 5 kathā kathenti iti tatra tuṣṭaḥ :
 sulabdha lābhāḥ [57 b] khalu tehi sattvaih,
 yehi śrutam nāma narottamasya. (8)
 asmehi³ pī lābha sulabdha pūrvā
 10 yad āgatasya⁴ ima buddhakṣetram.
 paśyātha svapnopama kṣetra kidṛśam,
 yat kalpitaṃ kalpasahasra śāstunā. (9)
 paśyatha, buddho varapuṇyarāśiḥ,
 parivṛtu śobhati bodhisattvaih.
 Amitābhasya ābhā amitaṃ ca tejaḥ,
 15 amita ca āyur, amitaś ca saṁghaḥ. (10)
 smitaṃ⁵ karonti Amitāyu nāthaḥ
 ṣaṭtriṁśatkoṭīnayutāni arcīśam,
 ye niścaritvā mukhamaṇḍalābhāḥ
 sphuranti kṣetrāṇi sahasrakoṭiḥ. (11)
 20 tāḥ⁶ sarva arcīḥ punaretya [58 a] tatra,
 mūrdhne ca astaṅgami nāyakasya.
 devamanuṣyā janayanti prītim,

1. A la lumière de T, WOGIWARA est tenté de lire : *abhikṣiptamātram* au lieu de *iti kṣipta tatra*.

2. *cchādeti*.

3. *asyehi*. Rétabli par K et T.

4. A la lumière de T et un autre manuscrit, WOGIHARA propose de lire *yadāgataḥ sma*.

5. *smi*.

6. *tām*.

arcis tadā astam itā viditvā. (12)
 uttiṣṭhate buddhasuto mahāyaśā
 nāmnātha so hi Avalokiteśvaraḥ :
 ko hetur atra bhagavan, ko pratyayaḥ,
 yena smitaṁ kurvasi lokanātha. (13)
 taṁ vyākaroḥi paramārthakovidā
 hitānukampī bahusattvamocakaḥ.
 śrutvā ti vācaṁ paramāṁ manoramāṁ,
 udagracittā bhaviṣyanti sattvāḥ. (14)
 ye bodhisattvā bahulokadhātuṣu
 Sukhāvatīm prasthita buddhapaśyanā,
 te śrutva pritiṁ vipulāṁ janetvā,
 kṣi[58b]praṁ imaṁ kṣetra vilokayeyuḥ. (15)
 āgatya ca kṣetram idaṁ udāraṁ,
 ṛddhibalaṁ prāpuṇi kṣipram eva,
 divyaṁ ca cakṣus, tatha śrotra divyaṁ,
 jātismaraḥ paramatakovidāś ca. (16)
 Amitāyu buddhas tada vyākaroḥi :
 mama hy ayaṁ praṇidhir abhūṣi pūrva.
 kathaṁ pi sattvāḥ śruṇiyāna nāmaṁ,
 vrajeyu kṣetraṁ mama nityam eva. (17)
 sa me aya praṇidhi prapūrṇa śobhanā,
 sattvāś ca enti bahulokadhātutaḥ.
 āgatya kṣipram mama te 'ntikasmin
 avivarttikā bhontiha ekajātiyā. (18)
 tasmād ya icchatihā¹ bodhisattvaḥ :
 [59a] mamāpi kṣetraṁ siya evarūpaṁ.
 ahaṁ pi sattvā bahu mocayeyam,

1. *icchatiya bodhī*. v. T : 'dir.

nāmena ghoṣena tha¹ darśanena. (19)
 sa śighraśighraṁ tvaramāṇarūpaḥ,
 Sukhāvatīm gacchatu lokadhātum.
 gatvā ca pūrvam Amitaprabhasya,
 pūjetu buddhāna sahasrakoṭi. (20)
 buddhāna koṭim bahu pūjayitvā,
 ṛddhibalena bahu kṣetra gatvā,
 kṛtvāna pūjām sugatāna santike,
 bhaktāgram eṣyanti Sukhāvatī ta, iti. (21)

tasya khalu punar Ānanda bhagavato 'mitāyuṣas tathāgata-
 syārhatāḥ samyaksambuddhasya bodhivṛkṣaḥ ṣoḍasayojanaśa-
 tāny u[59b]ccaitvenāṣṭau yojanaśatāny abhipralambitaśākhā-
 pattrapalāśaḥ pañcayojanaśatamūlārohapariṇāhaḥ, sadāpattraḥ
 sadāpuṣpaḥ sadāphalo, nānāvarṇo 'nekaśatasahasravarṇo,
 nānāpattro nānāpuṣpo nānāphalo, nānāvicitrarūpena samalaṁ-
 kṛtaś, candrabhāsamaṇiratnaparisphuṭaḥ, śakrābhilagnamaṇi-
 ratnavicitritaś, cintāmaṇiratnākīrṇaḥ, sāgaravaramaṇiratnasuvi-
 citrito, divyasamatikrāntaḥ, suvarṇasūtrābhīpralambito, rūca-
 kahāro ratnahāro vajrāhāraḥ kaṭakahāro lo[60a]hitamuktā-
 hāro nilamuktāhāraḥ, siṁhalatāmekhalākālāparatnasūtrasarva-
 ratnakañcukaśatābhivicitritaḥ, suvarṇajālamuktājālasarvaratna-
 jālakañkaṇijālāvanato, makarasvastikanandyāvartyardhacandra-
 samalaṁkṛtaḥ, kiñkiṇīmaṇisauvarṇasarvaratnālaṁkāravibhūṣito,
 yathāśayasattvavijñaptisamalaṁkṛtaś ca.

tasya khalu punar Ānanda bodhivṛkṣasya vātasamiritasya
 yaḥ śabdaghoṣo niścarati, so 'parimāṇān lokadhātūn abhivijñā-
 payati. tatrānanda yeṣāṁ sattvānāṁ [60b] bodhivṛkṣaśabdaḥ²

1. *ghoṣenartha darśa*. v. T : *miñ dañ sgra dañ lta bas kyañ*.

2. *bodhivṛkṣaḥ śabdaḥ*. v. T : *byañ chub kyi śiñ gi sgra*.

śrotrāvbhāsam āgacchati, teṣāṃ śrotrarogo na pratikāṃkṣi-
tavyo, yāvad bodhiparyantam. yeṣāṃ cāprameyāsāṃkhyeyā-
cintyāmāpyāparimāṇānabhilāpyānām sattvānām bodhivṛkṣaś
cakṣuṣābhāsam āgacchati¹, teṣāṃ cakṣūrogo na pratikāṃkṣi-
tavyo, yāvad bodhiparyantam. ye khalu punar Ānanda
sattvās tato bodhivṛkṣād gandham jighranti, teṣāṃ yāvad
bodhiparyantaṃ na jātu ghrāṇarogaḥ pratikāṃkṣitavyaḥ. ye
sattvās tato bodhivṛkṣāt² phalāny āsvādayanti, teṣāṃ yāvad
bodhiparyantaṃ [61a] na jātu jihvārogaḥ pratikāṃkṣitavyaḥ.
ye sattvās tasya bodhivṛkṣasyābhaya³ sphuṭā bhavanti,
teṣāṃ yāvad bodhimaṇḍaparyantaṃ na jātu kāyarogaḥ
pratikāṃkṣitavyaḥ. ye khalu punar Ānanda sattvās taṃ
bodhivṛkṣaṃ dharmato nidhyāyanti, teṣāṃ tatropādāya yāvad
bodhiparyantaṃ na jātu cittavikṣepaḥ pratikāṃkṣitavyaḥ. sarve
ca te sattvāḥ sahadarśanāt tasya bodhivṛkṣasyāvaivarttikāḥ
saṃtiṣṭhante; yad utānuttarāyāḥ samyaksāmbodhes tisaś ca
kṣāntiḥ pratilabhante, yad idaṃ: ghoṣānugām anulomikām
a[61b]nutpattikadharmakṣāntiṃ ca; tasyaivāmitāyuṣas tathā-
gatasya pūrvapraṇidhānādhiṣṭhānena, pūrvajinakṛtādhikāratayā,
pūrvapraṇidhānaparicaryayoś⁴ ca susamāptayā, subhāvitayānū-
nāvikalatayā.

tatra khalu punar Ānanda ye bodhisattvāḥ pratyājātāḥ
pratyājāyante pratyājaniṣyante vā, sarve ta ekajātipratibad-
dhās tata evānuttarāṃ samyaksāmbodhim abhisāmbhotsyante;
sthāpayitvā praṇidhānavaśena ye te bodhisattvā mahāsimha-

1. āgacchanti.

2. S omet bodhi^o qui est attēste par T.

3. -bhaya. v. T: de'i 'od kyis.

4. -paricaryo ca. Rétabli par T.

nādanādītā¹, udārasaṃnāhasaṃnaddhā², sarvasattvapa[62a]-
rinirvāṇābhīyuktāś ca.

tasmin khalu punar Ānanda buddhakṣetre ye śrāvakās
te vyomaprabhā, ye bodhisattvās te yojanakoṭīśatasahasra-
prabhāḥ; sthāpayitvā dvau bodhisattvau, yayoh prabhayā³ 5
sā lokadhātuḥ satatasamitaṃ nityāvbhāsasphuṭā⁴.

atha khalv āyusmān Ānando Bhagavantam etad avocat:
kiṃ nāmadheyau Bhagavan tau satpuruṣau badhisattvau
mahāsattvau. Bhagavān āha: ekas taylor⁵ Ānandāvalokiteśvara
bodhisattvo mahāsattvo, dvitiyaḥ Sthāmaprāpto nāma. ita 10
evānanda [62b] buddhakṣetrāc⁶ cyutvā tatropapannau.

tatra cānanda buddhakṣetre ye bodhisattvāḥ pratyājātāḥ,
sarve te dvātrimśatā mahāpuruṣalakṣaṇaiḥ samanvāgatāḥ,
paripūrṇagātrā, dhyānābhijñākovidāḥ, prajñāprabhedakovidāḥ,
kuśalās, tikṣṇendriyāḥ, susamvṛtendriyā, ājñātendriyā, adinā- 15
calendriyāḥ⁷, pratilabdhakṣāntikā anantāparyantaḥ.

tasmin khalu punar Ānanda buddhakṣetre ye bodhisattvāḥ
pratyājātāḥ, sarve te 'virahitā buddhadarśanena dharmā-
śravaṇenāvinipātadharmāṇo, yāvad bodhiparyantaṃ. sarve ca
te [63a] tatropādāya na jātva ajātismarā⁸ bhaviṣyanti, sthāpa- 20
yitvā tathārūpeṣu kalpasāṃkṣobheṣu ye pūrvasthānapraṇihitāḥ
pañcasu kaṣāyeṣu vartamāneṣu, yadā buddhānāṃ bhagavatāṃ

1. -nādītāḥ.

2. -naddhāḥ. K: 'dhā.

3. prabhayaḥ. v. T: 'od kyis.

4. sphuṭāḥ.

5. ekas tator. v. T: de gñis la gcig.

6. -kṣetrāḥ v. T: saṅs rgyas kyī shiñ 'di nas śi 'phos nas.

7. S donne -abala-. Il faut sans aucune doute selon T rétablir ici la
leçon -acala-.

8. na jātuh na jāti^o. v. T: tshe rabs mi dran pa.

loke prādurbhāvo bhavati, tad yathāpi nāma mamaitarhi.

tasmin khalu punar Ānanda buddhakṣetre ye bodhisattvāḥ
 pratyājātāḥ, sarve ta ekapurobhaktenānyalokadhātūṃ gatvā-
 nekāni buddhakoṭīnayutaśatasahasrāṇy upatiṣṭhanti, yāvac
 5 cākāṃkṣanti buddhānubhāvena te yathā cittam utpādayanty :
 evaṃrūpaiḥ puṣpadīpadhūpagandhamālyā[63 b]vilepanacūrṇa-
 cīvaracchatradhvajapatākāvaijayantitūryasaṃgītvādyaiḥ pūjāṃ
 kuryāma iti, teṣāṃ saḥacittotpādāt¹ tathārūpāṇy eva sarvapū-
 jāvidhānāni pāṇau prādurbhavanti. te taiḥ puṣpair yāvad
 10 vādyais teṣu buddheṣu bhagavatsu pūjāṃ kurvanto bahvapa-
 rimāṇāsaṃkhyeyaṃ kuśalamūlam upacinvanti. sacet punar
 ākāṃkṣanty : evaṃrūpāḥ puṣpapuṭāḥ pāṇau prādurbhavanti,
 teṣāṃ saḥacittotpādān nānāvarṇā anekavarṇā nānāgandhā div-
 yāḥ puṣpapuṭāḥ pāṇau prādurbhavanti². te tais tathārūpaiḥ
 15 puṣpapuṭaiḥ tān buddhān bhagavato 'vakiranti sma, abhyava-
 kiranty, abhiprakiranti. teṣāṃ ca yaḥ sarvapariṭṭāḥ puṣpapuṭa
 [64 a] utsrṣṭo, daśayojanavistāram puṣpacchatraṃ prādurbha-
 vanti. upary antarīkṣe dvitiye cānutsrṣṭe, na prathamō
 dharāṇyāṃ prapatati. santi tatra puṣpapuṭā ya utsrṣṭāḥ santo
 20 vimśatiyojanavistārāṇi puṣpacchatrāṇy upary antarīkṣe
 prādurbhavanti. santi trimśatcatvārimśatpāñcāśat, santi yojana-
 śatasahasravistārāṇi puṣpacchatrāṇy upary antarīkṣe prādur-
 bhavanti. tatra ya udāraṃ prītiprāmodyaṃ saṃjanayanty ;
 udāraṃ ca cittaadbilyaṃ pratilabhyante ; te bahv aparimi-
 25 tam aṣaṃkhyeyaṃ ca kuśala[64 b]mūlam avaropya, bahūni
 buddhakoṭīnayutaśatasahasrāṇy upasthāyaikapūrvāhnaena punar
 api Sukhāvatyāṃ lokadhātau pratiṣṭhante, tasyaivāmitāyusaḥ

1. -cittotpada. Rétabli par K et T.

2. S omet tout cette passage depuis *teṣāṃ saḥacittotpādān*. Rétabli par K et T.

tathāgatasya pūrvaprañidhānādhiṣṭhānaparigraheṇa, pūrva-
 dattadharmaśravaṇena, pūrvajīnāvaropitakuśalamūlatayā, pūrva-
 prañidhānasamṛddhiparipūryānūnayā suvibhaktābhāvitayā.

tasmin khalu punar Ānanda buddhakṣetre ye bodhisattvāḥ
 pratyājātāḥ, sarve te sarvajñātāsahagatāṃ eva dharmakathāṃ 5
 kathayanti. na ca tatra buddhakṣetre sattvānāṃ kācit¹
 pa[65 a]rīgrahasamjñāsti, sarvaṃ tad-buddhakṣetraṃ² saman-
 camkramamāṇā, anuvicaranto na ratim³ nāratim utpādayanti.
 prakrāmantas⁴ tās cānupekṣā evaṃ prakrāmanti, na sāpekṣāḥ
 sarvaśas caisāṃ evaṃ cittam nāsti. 10

tatra khalu punar Ānanda Sukhāvatyāṃ lokadhātau ye
 sattvāḥ pratyājātā, nāsti teṣāṃ anyātakasamjñā, nāsti svakasam-
 jñā, nāsti mamasamjñā, nāsti vīgraho, nāsti vivādo, nāsti
 virodho, nāsti asamacittāḥ⁵ ; samacittās te, hitacittā, maitra-
 cittā, mṛducittāḥ, snigdha-cittāḥ, karmaṇyacittāḥ, prasanna- 15
 ci[65 b]ttāḥ, sthira-cittā, vinīvaraṇacittā, akṣubhitacittā, aluḍita-
 cittāḥ, prajñāpāramitācāryācāraṇacittāś, cittādhārabuddhipra-
 viṣṭāḥ, sāgarasamāḥ prajñayā, Merusamā buddhyānekaguṇa-
 samṇicayā, bodhyaṅgasamgītyā vikrīḍitā, buddhasamgītyābhi-
 yuktā ; māṃsacakṣuḥ praticinvanti. divyaṃ cakṣur abhinir- 20
 haranti. prajñācakṣurgatīṃgatāḥ, dharmacakṣuḥpāramgatāḥ ;
 buddhacakṣur niṣpādayanto, deśayanto, dyotayanto, vistāreṇa
 prakāśayanto ; 'saṅgajñānam abhinirharantas, traidhātukasama-
 tayābhiyuktā⁶, dā[66 a]ntacittāḥ, śāntacittāḥ⁷, sarvadharmānu-

1. S omet *kā-* qui est attesté par K et T.

2. -kṣetra. Rétabli par K et T.

3. *ratir*. v. K : *ratim*.

4. *prakramataḥ*. Émandé par K.

5. Rétabli par T : *mi mham pa'i sems*.

6. -yuktāḥ.

7. -cittāḥ.

palabdhisamanvāgatāḥ, samudayaniruktikuśalā, dharmanirukti-samanvāgatā, hārāhārakuśalā, nayānayasthānakūśalā; lokikiṣu kathāsv anapekṣā viharanti. lokottarābhiḥ kathābhiḥ sārāṁ pratyayanti. sarvadharmaparyeṣṭikusalāḥ, sarvadharmaprakṛti-
 5 vyupasamajñānavihārino, 'nupalambhagocarā, niṣkiñcanā, nirupādānā, niścintā, nirupāyāsā¹, anupādāya² suvimuktā, anaṅgaṇā, aparyantasthāyino, 'bhijñāsv [66 b] amūlasthāyino, 'saṅgacittā³, anavalinā, gambhīreṣu dharmeṣv abhiyuktā na saṁsīdanti. duranubodhabuddhajñānapraveśodgatā, ekāyatana-
 10 mārṅānuprāptā, nirvicikitsās, tīrṇakathamkathā, aparapratyaya-jñānā, anadhimāninaḥ; Sumerusamā jñāne 'bhyudgatāḥ; sāgarasamā buddhyākṣobhyā; candrasūryaprabhātikrāntāḥ prajñayā⁴, pāṇḍarasūśuklaśubhacittayā ca; uttaptahemavṛṇasadṛśāḥ sarvasattva-
 15 śubhāśubhākṣapanatayā; ⁵apsadṛśāḥ sarvakleśamalanidhāvanapravāhanatayā; agnirājasadṛśāḥ sarvadharmamanyanākleśa-nirdahanatayā; vāyusadṛśāḥ sarvalokāsaṁjanatayā; ākāśasadṛśāḥ⁶ sarvadharmānairvedhikatayā, sarvaśo niṣkiñcanatayā ca. padmasadṛśāḥ sarvalokānupalīptayā; kālānusārīmahāmegha-
 20 sadṛśā dharmābhigarjanatayā⁷; [67 a] mahāvṛṣṭisadṛśā dharmasālilābhivarṣaṇatayā; ṛṣabhasadṛśā mahāgaṇābhībhavanatayā; mahānāgasadṛśāḥ paramasudāntacittatayā; bhadrāśvājāneya-sadṛśāḥ suvinitatayā; śiṁhamṛgarājasadṛśā vikramavaiśāra-

1. -upāyasaḥ.

2. anupādāyaḥ. Rétabli par K et T.

3. K 'saṅgācārika. v. T: sems chags pa med pa.

4. prajñayāḥ

5. S omet tout le passage depuis *apsadṛśāḥ* jusqu'à *-garjanatayā*. Rétabli par K et T.

6. K insère ici *suvintatayā* qui n'est pas attesté par T.

7. K omet. Rétabli par T.

dyāsaṁtrastatayā; nyagrodhadrumarājasadṛśāḥ sarvasattva-paritrāṇatayā; Sumeruparvatarājasadṛśāḥ sarvaparavādyakampanatayā; gaganasadṛśā aparimāṇamaitribhāvanatayā; mahābrahmasamāḥ sarvakuśalamūladharmādhi[67 b]patyapūrvamga-manatayā; pakṣisadṛśāḥ saṁnicayasthānatayā; garuḍadvijarā-
 5 jasadṛśāḥ parapravādividhvaṁsanatayā; udumbarapuṣpasadṛśā durlabhotpattyarthitayā¹; nāgavat susamāhitā, avikṣiptā, ajih-mendriyā²; viniścayakuśalāḥ, kṣāntisaurabhyabahulā; anirṣyākāḥ³ parasamṛpattyaprārthatayā. viśārādā dharmakathāsv;
 atṛptā dharmaparyeṣṭau; vaiḍūryasadṛśāḥ śīlena; ratnākaraḥ⁴
 10 śrutena; mañjusvarā mahādharmadundubhighoṣena⁵; mahādharmabherīm⁶ parāghnanto; mahādha[68 a]rmaśaṅkham āpū-rayanto; ⁷mahādharmadhvajām ucchrāpayanto⁸; ⁹mahādharmolkām⁹ prajvālayantaḥ; prajñāvilokino, 'saṁmūḍhā, nirdoṣāḥ,
 15 śāntākṣilāḥ, śuddhā, nirāmagandhā, alubdhāḥ, saṁvibhāgaratā, muktatyāgāḥ, prasṭapāṇayo, dānasamvibhāgaratā dharmā-miśabhyām, dāne 'matsariṇo, 'saṁsrṣṭā, ¹⁰anuttrastamānasā, viraktā, dhīrā, vīrā, dhaureyā, dhṛtimanto, hrīmanto, 'sādṛśyā¹¹, nirargaḍā, prāptābhijñāḥ¹², suratāḥ sukhasaṁvāsā, arthakarā,

1. *durlabhotpattyarthina*. Rétabli par T: 'byun ba dka' ba'i phyir.

2. *ajihvendriya*. Rétabli par T.

3. *atīrthakāḥ*. v. T: phrag dog med pa.

4. *ratnakara*.

5. S omet *-dharma* qui est attesté par T.

6. *bheri*.

7. S omet *mahā* qui est attesté par K et T.

8. *ucchrāpayantaḥ*.

9. *-molka*.

10. *uttrastamānasāḥ*. v. T: yid 'jigs pa med pa.

11. Sic S. A la lumière de T et un manuscrit (Université de Tokyo), WOGIWARA propose la leçon *suvyūḍhaśalyā*.

12. *prāptābhijñāḥ*.

lokapradyotā, nāyakā, nandirāgā[68 b]nunayapratighāḥ, prahiṇāḥ, śuddhāḥ, śokāpagatā, nirmalās, trimalaprahīṇā, vikrīḍitābhijñā, hetubalikāḥ, praṇidhānabalikā, ajiḥmā, akuṭilāḥ.

ye te bahubuddhakoṭinayutaśatasahasrāvaropitakuśalamūlā,
 5 utpāṭitamānaśalyā, apagatarāgadveṣamohāḥ, śuddhāḥ, śuddhā-
 dhimuktā, jinavaraprasastā, lokapaṇḍitā, uttaptajñānasamudga-
 tā, jinastutās, cittaadbilyasamanvāgatāḥ, śūrā, dṛḍhā, asamā,
 akhilā, atulā, arajasah¹, sahitā, udārā, ṛṣabhā, [69 a] hrīmantō²,
 dhṛtimantaḥ³, smṛtimanto, matimanto⁴, gatimantaḥ, prajñāśas-
 10 trapraharāṇāḥ, puṇyavanto, dyutimanto, vyapagatakhilamala-
 prahiṇā⁵, abhiyuktāḥ sātatyēṣu⁶ dharmēṣu.

idṛśā Ānanda tasmin buddhakṣetre bodhisattvā mahāsattvāḥ
 samkṣiptena. vistareṇa punaḥ sacet kalpakōṭinayutaśatasaha-
 srasthitikenāpy āyuspramāṇena tathāgato nirdīśed, na tv eva
 15 śakyam teṣāṃ satpuruṣāṇāṃ guṇaparyanto 'dhigantum. na ca
 tathāgatasya vaiśādyopacchedo bhavet. tat kasya hetoḥ. ubha-
 [69 b]yam apy etad Ānandācintyam⁷ atulyam, yad idam : teṣāṃ
 ca bodhisattvāṇāṃ guṇāḥ⁸ tathāgatasya cānuttaraṃ prajñāpra-
 tibhānam.

20 api cānanda uttiṣṭha paścānmukho bhūtvā, puṣpāṇy avakīr-
 yāñjalīm pragṛhya, praṇipata. eṣāsau dig, yatra sa bhagavān
 Amitābhas tathāgato 'rhan samyaksaṃbuddhas tiṣṭhati dhri-

1. K *arajaskāḥ*.

2. *hrīmantāḥ*. Selon T (*bden pa smra pa*) il faudrait peut-être lire :
satyavanto ou *satyavādino*.

3. Sic. Selon T (*blo dan idan pa*), il faut peut-être rétablir : *buddhimanto*.

4. *-mantāḥ*.

5. *prahīṇāḥ*.

6. *sātatyēṣu*. Rétabli par T : *chos la rtag tu brtshon pa*.

7. S omet *acintyam* qui est rétabli par K et T.

8. *guṇām*.

yate yāpayati, dharmaṃ ca deśayati ; virajo viśuddho, yasya
 tam nāmadheyam anāvaraṇam daśadiśi loke vighuṣṭam¹ ekai-
 kasyam diśi Gaṅgānadivālikāsamā buddhā bhagavanto varṇa-
 yanti, stuvanti, praśamsanty, asakṛd asakṛd asaṅga[70 a]vācā-
 prativākyāḥ². evam ukta, āyusmān Ānando Bhagavantam
 5 etad avocat : icchāmy aham bhagavantam tam Amitābham
 amitaprabham Amitāyusam tathāgatam arhantam samyak-
 saṃbuddham draṣṭum, tāmś ca bodhisattvān mahāsattvān
 bahubuddhakoṭinayutaśatasahasrāvaropitakuśalamūlān. sama-
 nantarābhāṣitā cāyusmatānandeneyam vāk, atha tāvad eva
 10 so 'mitābhas tathāgato 'rhan samyaksaṃbuddhaḥ svapāṇitalāt
 tathārūpam prabhām³ pramuñcat, yayedam koṭīśatasahasrata-
 mam buddhakṣetram mahatāvabhāsenā sphuṭam abhūt.

tena khalv api [70 b] samayena sarvatra koṭīśatasahasra-
 buddhakṣetrāṇām, ye kecit kālāparvatā vā, ratnaparvatā vā, 15
 MeruMahāmeruMucilindaMahāmucilindaCakravāḍaMahācakra-
 vāḍā vā, bhittayo vā, stambhā vā, vṛkṣagahanodyānavimānāni
 vā divyamānuṣyakāni, tāni sarvāṇi tasya tathāgatasya tayā
 prabhayābhinirbhinnāny abhūvan, samabhibhūtāni.

tad yathāpi nāma puruṣo vyāmamātrake sthito dvitīyam
 20 puruṣam pratyavekṣata āditye 'bhyudgata ; evam evāsmiṃ
 buddhakṣetre bhikṣubhikṣuṇyupāsakopāsikā devanā[71 a]gaya-
 kṣagandharvāsuraṅgaruḍakinnaramahoragās ca tasyām velāyām
 adrākṣus tam Amitābham tathāgatam arhantam samyaksaṃ-
 buddham, Sumerum iva parvatarājānam sarvakṣetrābhyudga- 25
 tam, sarvadisō 'bhībhūya, bhāsamānam tapantaṃ virocāmānam

1. *vighuṣṭam*.

2. *-vākyā*. A la lumière de T. WOGIWARA propose la leçon : *asaṅgavāco*
'prativākyāḥ.

3. K *tathārūpam rāsmim*.

bibhrājamānam, tam ca mahāntam bodhisattvagaṇam, tam ca bhikṣusaṃgham, yad idam buddhānubhāvena tasyaḥ prabhayāḥ parisuddhatvāt.

tad yathēyam mahāpṛthivy ekodakajāta bhavet, tatra na
 5 vṛkṣā, na parvatā, na dvīpā, na tṛṇagulmauśadhivanaspatayo,
 na nadiśvabhraprapā(71 b)tāḥ prajñāyeran, anyatraikārṇavibhū-
 tamahāpṛthivy aikā syāt ; evam eva tasmin buddhakṣetre nāsty
 anyat kiṃcil līṅgam vā, nimittam vānyatraiva vyāmaprabhāḥ
 10 śrāvakās, te ca yojanaḥkoṭīśatasahasraprabhā bodhisattvāḥ. sa
 ca bhagavān Amitābhas tathāgato 'rhan samyaksambuddhas,
 tam ca śrāvakagaṇam, tam ca bodhisattvagaṇam abhibhūya,
 sarvā diśaḥ prabhāsayan saṃdṛśyate.

tena khalv api samayena tasyām Sukhāvatyām lokadhātau
 bodhisattvāḥ śrāvākadevamanuṣyās ca sarve ta¹ imām loka-
 15 dhātum², Śākyamuniṃ ca tathāga(72 a)tam³ mahatā bhikṣu-
 saṃghena parivṛtam pasyanti sma, dharmaṃ ca deśayantam.

tatra khalu Bhagavān Ajitam bodhisattvam mahāsattvam
 āmantrayate sma : paśyasi tvam Ajitāmuṣmin buddhakṣetre
 guṇālamkāravayūhasaṃpadam ; upariṣṭās cāntarikṣa ārāma-
 20 ramaṇīyāni, vanaramaṇīyāny, udyānaramaṇīyāni, nadipuṣkiriṇi-
 ramaṇīyāni, nānāratnamayotpalapadmakumudapuṇḍarikākīrṇā-
 ni ; adhastāc ca dharaṇītaḥ upādāya, yāvad akaniṣṭhabha-
 vanād, gaganatalam puṣpābhikīrṇam, pu(72 b)ṣpāvalisamupaśo-
 bhitaṃ, nānāstambhapaṅktiparisphuṭam⁴, tathāgatābhinirmita-
 25 nānādvijasaṃghaṇiṣevitam. āha : paśyāmi Bhagavan. Bhaga-
 vān āha : paśyasi punas tvam Ajitaitān aparān dvijasaṃghān

1. ca. Rétabli par K et T.

2. K *Sahālokadhātum*.

3. K *tathāgatam arhantam samyaksambuddham arhatā bhikṣu*.

4. -*sphuṭam*.

sarvabuddhakṣetrān buddhasvareṇābhijijñāpayanti, yenaite
 bodhisattvā nityam avirahitā buddhānusmṛtyā. āha : paśyāmi
 Bhagavan. Bhagavān¹ āha : paśyasi tvam Ajitātra² buddha-
 kṣetre amūn sattvān yojanaśatasahasrakeṣu vimāneṣv abhirū-
 ḍhān, antarikṣe 'saktān krāmataḥ³. āha : paśyāmi Bhagavan. 5
 Bhaga(73 a)vān āha : tat kiṃ manyase 'jita ; asti kiṃcin
 nānātvaṃ devānām vā paranirmitavaśavartinām Sukhāvatyām
 lokadhātau manuṣyāṇām vā. āha : ekam apy aham Bhaga-
 van nānātvaṃ na samanupaśyāmi. yāvad maharddhikā atra
 Sukhāvatyām lokadhātau manuṣyāḥ. Bhagavān āha : paśyasi 10
 punas tvam Ajita tatra⁴ Sukhāvatyām lokadhātāv ekeṣām
 manuṣyāṇām udāreṣu padmeṣu garbhāvāsam. āha ; tad yathāpi
 nāma Bhagavan trayaśtrimśā devā yāmā devā vā⁵, pañcāśad-
 yojanakeṣu vā, yojanaśatikeṣu vā, pañcayojanaśati(73 b)keṣu
 vimāneṣu praviṣṭāḥ kṛḍanti, ramanti, paricārayanti ; evam 15
 evāham Bhagavan atra Sukhāvatyām lokadhātāv ekeṣām
 manuṣyāṇām udārapadmeṣu⁶ garbhāvāsam paśyāmi.

santi khalu punar atra Bhagavan sattvā ya upapādukāḥ
 padmeṣu paryāṅkaiḥ prādurbhavanti. tat ko 'tra Bhagavan
 hetuḥ, kaḥ pratyayo, yad anye punar garbhāvāse prativasanti ; 20
 anye punar upapādukāḥ paryāṅkaiḥ padmeṣu prādurbhavanti.
 Bhagavān āha : ye te 'jita bodhisattvā anyeṣu buddhakṣetre-
 ṣu sthitāḥ Sukhāvatyām lokadhātāv upapattaye vicikitsām⁷

1. S omet. Rétabli par K et T.

2. *Ajitaḥ atra*.

3. *antarikṣet āsaktān krāmata*. v. T : *bar snañ la chags pa med par 'gro ba dag mthoñ nam*.

4. *atra*. Rétabli K et T.

5. S omet. Rétabli par K et T : *dañ*.

6. Sic. Cf. supra l. 12.

7. *vicikitsayati*. Rétabli par K. v. infra p. 58, l. 9.

utpādayanti, te[74a]na cittaena kuśalamūlāny avaropayanti, teṣāṃ atra garbhāvāso bhavati. ye punar nirvicikitsās cchinna-kāmkṣāḥ Sukhāvatyāṃ lokadhātāv upapattaye kuśalamūlāny avaropayanti, buddhānāṃ bhagavatāṃ asaṅgañānam avakalpayanty abhiśraddadhaty adhimucyante; tatropapādukāḥ padmeṣu paryāṅkaiḥ prādurbhavanti. ye te 'jita bodhisattvā mahāsattvā anyatrabuddhakṣetrasthāś cittaṃ utpādayanty Amitābhasya tathāgatasyārhatāḥ samyaksaṃbuddhasya darśanāya, na¹ vicikitsāṃ utpādayanti, na kāmkṣānty asaṅga-¹⁰ buddhajñānaṃ, svakuśalamūlāṃ cābhiśraddadhati, teṣāṃ aupapādukānāṃ paryāṅkaiḥ padmeṣu prādurbhūtānāṃ muhūrtamātreṇaivaivaṃrūpaḥ kāyo bhavati, tad yathānyeṣāṃ ciropapannānāṃ sattvānāṃ.

paśyājita prajñādaurbalyaṃ prajñāvaimātraṃ prajñāparihā-¹⁵ ṇiṃ prajñāparittatāṃ, yatra hi nāma pañcavarṣaśatāni parihīṇā bhavanti buddhadarśanād, bodhisattvadarśanāt, saddharma-darśanād, dhārmasaṃkathyāt; kuśalamūlacaryāyāḥ parihīṇā bhavanti sarvakuśalamūlasaṃpatter, yad idaṃ vicikitsāpatitaiḥ saṃjñāma[75a]nasikāraiḥ.

²⁰ tad yathājita rājñāḥ kṣatriyasya mūrdhnābhiṣiktasya bandhanāgāraṃ bhavet, sarvasauvarṇavaiḍūryapratyupam, avaśaktapaṭṭamālyadāmakalāpaṃ, nānāraṅgavitatavitānaṃ, dūṣyapaṭṭasaṃcchannaṃ, nānāmuktakusumābhikīrṇam, udāraṃ, dhūpanirdhūpitaṃ, prāsādaharmyagavākṣavedikātorāṇavicitra-²⁵ sarvaratnapratimaṇḍitaṃ, hemaratnakamkaṇijālasaṃcchannaṃ², caturasraṃ, catuḥsthūpaṃ, caturdvāraṃ, catuḥsopānakam. tatra tasya rājñāḥ putraḥ kenacid eva kṛtyena prakṣipto

1. S omet. Rétabli par K. et T.

2. sannannāni. Rétabli par K et T.

jāmbūnadasuvarṇa[75b]mayair nigaḍair baddho bhavati. tasya ca tatra paryāṅkaḥ¹ prajñaptaḥ syād, anekagoṇikāstirṇas, tūlikāpalālīkāstirṇaḥ², kācilindikasukhasaṃsparśaḥ, kāliṅga-prāvaraṇasottarapaṭacchadana, ubhayāntalohitopadhānaś³, citro, darśanīyaḥ. sa tatrābhiniṣaṇṇo vābhiniṣaṇṇo vā bhavet⁴. bahu⁵ cāsyānekavidhaṃ śucipraṇītaṃ pānabhojanaṃ tatropanāmyet. tat kiṃ manyase 'jita; udāras tasya rājaputrasya sa paribhogobhavet. āha: udāro Bhagavan. Bhagavān āha: tat kiṃ manyase 'jita; api [76a] tv āsvādayet, sa tan nigamayet⁵ vā, tena vā tuṣṭiṃ vidyāt. āha: no hidaṃ Bhagavan. api tu¹⁰ khalu punar yena vyapanītena rājñā tatra bandhanāgāre prakṣipto bhavet, sa tato mokṣam evākāmkṣayet. abhijātāṃ⁶ kumārān amātyān⁷ stryāgārān⁷ śreṣṭhino gṛhapatin⁸ koṭṭarājño vā paryeṣed, ya enaṃ tato bandhanāgārāt parimocayeyuḥ. kiṃ cāpi Bhagavaṃs tasya kumārasya tatra bandhanāgāre¹⁵ nābhiratiḥ. nātra parimucyate, yāvan na rājā prasādam⁹ upadarśayati. Bhagavān āha: evam evājita, ye te [76b] bodhisattvāḥ vicikitsāpatitāḥ kuśalamūlāny avaropayanti, kāmkṣānti¹⁰ buddhajñānaṃ asamasamajñānaṃ, kiṃ cāpi te buddhanāmaśravaṇena, tena ca cittaprasādamātreṇātra Sukhāvatyāṃ²⁰ lokadhātāv upapadyante. na tu khalv aupapādukāḥ padmeṣu paryāṅkaiḥ prādurbhavanti. api tu padmeṣu garbhāvāse

1. paryāṅkaḥ.

2. pa[la]lika. Rétabli par T.

3. -dhānam.

4. S omet. Rétabli par K.

5. Sic. WOGIWARA propose la leçon nigalayed.

6. abhijātābhijātāṃ.

7. S omet. Rétabli par K et T.

8. gṛhapati.

9. prasadam. Rétabli par K et T.

10. kāmkṣati.

prativasanti. kiṃ cāpi teṣāṃ tatrodyānavimānasamjñāḥ
 samtiṣṭhante. nāsty uccāraprasrāvaṃ, nāsti khetasimhānakam,
 na pratikūlaṃ manasaḥ pravartate. api tu khalu punaḥ
 pañca varṣasātāni virahitā bhavanti [77 a] buddhadarśanena,
 5 dharmaśravaṇena, bodhisattvadarśanena, dharmasāṃkathya-
 viniścayena, sarvakuśaladharmacaryābhiś ca. kiṃ cāpi te
 tatra nābhiramante, na tuṣṭim vidanti¹. api tu khalu punaḥ
 pūrvāparādham kṣapayitvā, te bhūyas tataḥ paścān niṣkrāmanti.
 na caiśāṃ tato niṣkrāmatāṃ niṣkramaḥ prajñāyata, ūrdhvam
 10 adhas tiryag vā.

paśyājita; yatra hi nāma pañcabhir varṣasātair bahūni
 buddhakoṭīnayutaśatasahasrāṇy upasthātavyāni, bahvasāṃkhye-
 yāprameyāni ca kuśalamūlāny avaropayitavyāni ca syuḥ.
 buddha[77 b]dharmās ca parigrhītavyāḥ. tat sarvaṃ² vicikit-
 15 sādoṣeṇa virāgayanti. paśyājita kiyaṃ mahate 'narthāya
 bodhisattvānāṃ vicikitsā samvartata iti.

tasmāt tarhy Ajita; bodhisattvair nirvicikitsair bodhāya
 cittam utpādyā, kṣipraṃ sarvasattvāhitasukhādhānāya
 sāmārhāpratilambhārtham, Sukhāvatyāṃ lokadhātāv
 20 upapattaye kuśalamūlāni pariṇāmayitavyāni, yatra bhagavān
 Amitāyus³ tathāgato 'rhan samyaksambuddhaḥ.

evam ukte, 'jito bodhisattvo Bhagavantam etad avocat:
 kiyaṃtaḥ punar Bhagavan bodhisattvā ito buddhakṣetrā[78 a]t
 pariniṣpannā, anyeṣāṃ vā⁴ buddhānāṃ bhagavatāṃ antikād
 25 ye Sukhāvatyāṃ lokadhātāv upapatsyante. Bhagavān āha:

1. *vindati. vinda[n]ti?*

2. S omet la phrase *tat sarvaṃ* qui est attesté par K et T.

3. [A]mitāyusas.

4. *vā anyeṣāṃ.*

ito hy Ajita buddhakṣetrād¹ dvāsaptatikoṭīnayutāni bodhisattvā-
 nāṃ pariniṣpannāni, yāni Sukhāvatyāṃ lokadhātāv upa-
 patsyante, pariniṣpannānāṃ avaivarttikānāṃ bahubuddhakoṭi-
 śatasahasrāvaropitaiḥ kuśalamūlaiḥ. kaḥ panar vādas, tataḥ
 parittataraiḥ kuśalamūlaiḥ.

Duṣprasahasya tathāgatasyāntikād aṣṭādaśakoṭīnayutāni
 bodhisattvānāṃ Sukhāvatyāṃ lokadhātāv upapatsya[78 b]nte;
 pūrvāntare digbhāge Ratnākaro nāma tathāgato viharati.
 tasyāntikān² navatibodhisattvakoṭyaḥ Sukhāvatyāṃ lokadhātāv
 upapatsyante;

Jyotiṣprabhasya tathāgatasyāntikād dvāvimśatibodhisattva-
 koṭyaḥ Sukhāvatyāṃ lokadhātāv upapatsyante;

Amitaprabhasya tathāgatasyāntikāt pañcaviṃśatibodhisattva-
 koṭyaḥ Sukhāvatyāṃ lokadhātāv upapatsyante;

Lokapradīpasya tathāgatasyāntikāt ṣaṣṭibodhisattvakoṭyaḥ
 Sukhāvatyāṃ lokadhātāv upapatsyante;

Nāgābhībhuvā³ tathāga[79 a]tasyāntikāt catuṣṣaṣṭibodhi-
 sattvakoṭyaḥ Sukhāvatyāṃ lokadhātāv upapatsyante;

Virajaprabhasya tathāgatasyāntikāt pañcaviṃśatibodhisattva-
 koṭyaḥ Sukhāvatyāṃ lokadhātāv upapatsyante;

Simhāsya tathāgatasyāntikād aṣṭādaśabodhisattvasahasrāṇi
 Sukhāvatyāṃ lokadhātāv upapatsyante;

Śrīkūṭāsya tathāgatasyāntikād ekāśītibodhisattvakoṭīnayutā-
 ni Sukhāvatyāṃ lokadhātāv upapatsyante;

Narendrarājasya tathāgatasyāntikād daśabodhisattvakoṭi-
 30 nayutāni Sukhāvatyāṃ [79 b] lokadhātāv upapatsyante;

1. *buddhakṣetra.*

2. *navatiḥ.*

3. *Nāgābhiva.* Rétabli par K et T.

Balābhijñasya¹ tathāgatasyāntikād dvādaśabodhisattvasahasrāṇi Sukhāvatyām lokadhātāv upapatsyante ;

Puṣpadhvajasya tathāgatasyāntikāt pañcaviṃśatir vīrya-
prāptā bodhisattvakoṭya ekaprasthānasamsthītā ekenāṣṭāhena
15 navaṇavatikalpakoṭinayutaśatasahasrāṇi paścānmukhikṛtya
yāḥ Sukhāvatyām lokadhātāv upapatsyante³ ;

Jvalanā'dhipates tathāgatasyāntikād dvādaśabodhisattva-
koṭyaḥ Sukhāvatyām lokadhātāv upapatsyante ;

Vaiśāradyaprāptasya tathāgatasyāntikād ekonasaptatir
10 bodhisattvakoṭyo yāḥ Sukhāvatyām lokadhātāv upapatsyante ;

Amitābhasya tathāgatasya darśanāya, [80 a] vandanāya,
paryupāsānāya paripṛcchanāyai paripraśnikaraṇāya.

etenājita paryāyeṇa paripūrṇakalpakoṭinayutaṁ nāmadheyā-
ni parikirtayeyam teṣāṁ tathāgatānāṁ, yebhyas te bodhisattvā
15 upasamkrāṁanti Sukhāvatīm lokadhātum tam Amitābham
tathāgataṁ draṣṭum vanditum paryupāsītum, na ca śakyāḥ
paryanto 'dhigantum.

paśyājita kiyat sulabdhālābhās te sattvā ye 'mitābhasya
tathāgatasyārhatāḥ samyaksambuddhasya nāmadheyam
20 śroṣyanti. nāpi te sattvā hinādhimuktikā bhavi[80 b]ṣyanti,
ye 'ntaśa ekacittaprasādam api tasmin tathāgate pratilapsyante,
'smiṁś ca dharmaparyāye.

tasmāt tarhy Ajita ; ārocayāmi vaḥ⁵, prativedayāmi vaḥ⁵,
sadevakasya lokasya purato 'sya dharmaparyāyasya sravaṇā-

1. *Balābhijñasya*.

2. *-viṁśati*.

3. *upapadyante*.

4. S omet tout le passage depuis *-dhipates* jusqu'à *eko*. Rétabli par K et T.

5. *va*. Rétabli par K (K omet le deuxième *va(h)*).

ya, trisāhasramahāsāhasram api lokadhātum agniparipūrṇam
'avagāhyātikramyaikacittotpādam api vipratīśāro² na kartavyaḥ.
tat kasya hetoḥ. bodhisattvakoṭyo hy Ajitāśravaṇād eṣāṁ
evamrūpāṇāṁ dharmaparyāyāṇāṁ vivartante 'nuttarāyāḥ
samyaksambodheḥ. tasmād³ asya [81 a] dharmaparyāyasyā-
dhyāśayena śravaṇodgrahaṇadhāraṇārthaṁ, paryavāptaye,
vistareṇasamprakāśanārthāya, bhāvanārthaṁ ca, sumahad-
vīryam ārabdhavyam. antaśa ekarātriṁ divasam apy, eka-
godhamātramapy antaśaḥ, pustakagatāvaropitam api kṛtvā
sulikhito dhārayitavyaḥ, śaṣṭsamjñā ca tatropādāya kartavyā,
icchadbhiḥ⁴ kṣipram aparimitān sattvān avaivarttikāṁś
cānuttarāyāmsamyaksambodhau pratiṣṭhāpayitum, taṁ ca
tasya bhagavato 'mitābhasya tathāgatasya bu[81 b]ddhakṣetraṁ
draṣṭum, ātmanaś ca viśiṣṭāṁ buddhakṣetraguṇālamkāra-
vyūhasampadaṁ parigrhitum iti.

api tu khalv Ajita ; atyarthaṁ sulabdhālābhās⁵ te sattvā
avaropitakuśalamūlāḥ, pūrvajīnakṛtādhikārā, buddhādhiṣṭhā-
nādhiṣṭhitāś ca bhaviṣyanti, yeṣāṁ anāgate 'dhvani, yāvat
saddharmapralope vartamāna ima⁶ evamrūpā udārā dharmā-
paryāyāḥ sarvabuddhasamvarṇitāḥ, sarvabuddhaprasāstāḥ
sarvabuddhānujñātā, mahataḥ, sarvajñajñānasya kṣipram āhā-
rakāḥ śrotāvabhāsam āgacchanti. śrutvā codāraṁ⁷ prītiprā-

1. *avagrāhya*.

2. *-śaraḥ*.

3. *dasmād*.

4. *tatropādāya icchati / kṣipram*. K : *tatropādhyāye kartavya icchad-*
bhiḥ T (d'après WOGIWARA) : *tatropādāyitavyecchadbhiḥ*.

5. *sulabdhān*.

6. *imam*.

7. *codarām*.

modyaṁ pratilapsyanta, udgrahi[82a]ṣyanti, dhārayiṣyanti, vācayiṣyanti, paryavāpsyanti, parebhyaś ca vistareṇa saṁprakāśayiṣyanti, bhāvanābhiratāś ca bhaviṣyanty, antaśo likhitvā pūjayiṣyanti, bahu ca te puṇyaṁ prasaviṣyanti¹, yasya na
5 sukarā saṁkhyā kartum.

iti hy Ajita yat tathāgatena kṛtyaṁ kṛtaṁ tan mayā. yūṣmābhir idāniṁ nirvicikitsair yogaḥ karaṇīyaḥ. mā saṁśaya tam asaṅgam anāvaraṇaṁ buddhajñānam. mā bhūt sarvākā-rāvaropetaratnamayapadmabandhanāgārapraveśaḥ². durlabho
10 hy Ajita buddhotpādaḥ, [82b] durlabhā dharmadeśanā, durlabhā kṣaṇasaṁpat. ākhyātājita mayā pūrvakuśalamūlapāramiprāptiḥ. yūyam idāniṁ abhiyujyata pratipadya vai.

asya khalu punar Ajita dharmaparyāyasya mahatiṁ parindanāṁ karomy avipranāśāya. mā buddhadharmāṇāṁ
15 antardhānāya parākramiṣyatha. mā tathāgatājñāṁ kṣobhayiṣyatha.

atha khalu Bhagavāns tasyaṁ velāyāṁ imā gāthā abhā-sata :

neme akṛtapuṇyānāṁ śravā bheṣyanti idṛśāḥ,
20 ye tu te śūra siddhārthāḥ³ te śroṣyanti imāṁ girāṁ. (1)
dṛṣṭo yaiś ca hi saṁbuddho
lokanātha pra[83a]bhaṁkaraḥ,
sa gauravaiḥ śruto dharmāḥ
pritiṁ prāpsyanti te parāṁ. (2)
25 na śakta hīnebhi kuśīdadṛṣṭibhiḥ
buddhāna dharmeṣu prasāda vinditum.
ye pūrvabuddheṣu akārṣu pūjāṁ,

1. *prakaśaviṣyanti*. Rétabli par K et T.

2. *-ratnamayā-*.

3. *siddhārthaḥ*.

te lokanāthān* caryāsu śikṣiṣu. (3)
yathāndhakāre puruṣo hy acakṣuḥ
mārgaṁ na jāne kutu saṁprakāśayet.
sarve tathā śrāvaka buddhajñāne
ajānakāḥ kiṁ punar anyasattvāḥ. (4)
5 buddho hi buddhasya guṇā prajānate,
na devanāgāsuraśaśrāvakaḥ.
pratyekabuddhāna pi ko gatī yatho,
buddhasya jñāne hi prakāśyamāne. (5)
yadi sarvasattvāḥ sugatā bhavyeṣu
10 viśu[83b]ddhajñānā paramakovidā,
te kalpakoṭīr atha vāpi uttare
ekasya buddhasya guṇān katheyuḥ. (6)
atrāntare nirvṛta te bhavyeṣu
prakāśyamānā bahukalpakoṭīḥ,
15 na ca buddhajñānasya pramāṇu labhyate,
tathā hi jñānāś cariyāṁ jinānāṁ. (7)
tasmān naraḥ paṇḍita vijñajātiyaḥ,
yo mahya vākyam abhiśraddadheyuḥ,
kṛtsnāṁ sa sākṣī jinajñānarāśiṁ.
20 buddha prajānāti girāṁ udirayet. (8)
kadāci labhyāti manuṣyalābhaḥ,
kadāci buddhāna pi prādurbhāvaḥ.
śraddhā tha prajñā sucireṇa lapsyate,
tasyārthaprajñair janayātha vīryaṁ. (9)
25 [84a] ya idṛśāṁ dharma śruṇitvā śreṣṭhāṁ
labhyanti pritiṁ sugataṁ smarantaḥ,
te mitram asmākam atitam adhvani,
ye buddhā bodhāya janenti cchandam, iti. (10)

* S. - nāthāṁ, O - nāthāna. Cf. T.: 'jig rten mgon
byi spyad la (lokanāthasya caryāyām).

asmin khalu punar dharmaparyāye Bhagavatā bhāṣyamāne dvādaśānām sattvanayutakoṭīnām virajo vigatamalam dharme-
 ṣu dharmacakṣur viśuddham, caturviṃśatyā koṭībhir anāgā-
 miphalam prāptam. aṣṭānām bhikṣuśatānām anutpādāyāsra-
 5 vebhyaś cittāni vimuktāni. pañcaviṃśatyā bodhisattvakoṭībhir
 anutpattikadharmakṣāntipratilabdhaḥ. deva(84 b)mānuṣikāyāś¹
 ca prajāyāś catvāriṃśatkoṭīnayaśatasahasrāṇām anutpatti-
 pūrvāṇy anuttarāyāṁ samyaksambodhau cittāny utpannāni
 Sukhāvatyupapattaye ca kuśalamūlāny avaropitāni, bhagavato
 10 'mitābhāsyā darśanakāmatayā.

sarve te tatrotpādyānupūrveṇa Mañjusvarā nāma tathāgatā
 anyeṣu lokadhātuśūpapatsyante. aśitis ca nayutakoṭyo² Dipaṇ-
 kareṇa tathāgatena labdhakṣāntikā avaiivartyā anuttarāyāḥ
 samyaksambodher, Amitāyusaiva tathāgatena paripācitāḥ
 15 pū(85 a)rvabodhisattvacaryāś³ carantās, tās ca Sukhāvatyāṁ
 lokadhātāv upapadya pūrvapraṇidhānacaryāḥ paripūrayiṣyanti.

tasyāṁ ca velāyām ayaṁ trisāhasramahāsāhasro lokadhātuḥ
 ṣaḍvikāram prakampitaḥ⁴. vividhāni ca prātihāryāṇi
 saṁdṛśyanti. jānumātram ca mandaravapuṣpaiḥ prthivyāṁ
 20 saṁstṛtam abhūt. divyamānuṣikāni ca tūryāṇi saṁvāditāny
 abhūvan. anumodakāśabdena ca yāvad akaniṣṭhabhavanam
 vijñaptam abhūt.

idam avocad Bhagavān āttamanā, Ajito bodhisattvo mahā.
 (85 b)sattva āyusmāṁś cānandaḥ, sā ca sarvāvatī parṣat
 25 sadevamānuṣyāsuraḥ gandharvāś ca loko⁵ Bhagavato bhāṣitam

1. -mānasikāyāś.

2. nayutakoṭyo.

3. bodhisattva carya.

4. prakampitaḥ.

5. loka.

abhyānandann iti.

bhagavato 'mitābhāsyā guṇaparikīrtanam bodhisattvānām
 avaiivarttikabhūmipraveśaḥ. Amitābhāsyā Sukhāvati-vyūha-
 parivartaḥ samāptaḥ.

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